

**GAY STUDIES WHICH COVERS A WIDE RANGE OF  
INTELLECTUAL BASES THROUGH TWO GAY NOVELS:  
*CALL ME BY YOUR NAME AND FUNNY BOY***

*Dissertation*

*Submitted to the University of Calicut in partial fulfilment of the requirement for*

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## **CERTIFICATE**

This is to certify that the dissertation **GAY STUDIES WHICH COVERS A WIDE RANGE OF INTELLECTUAL BASES THROUGH TWO GAY NOVELS: *CALL ME BY YOUR NAME AND FUNNY BOY*** is a bonafide record of research work carried out by **FASNA A** student of M.A English Language and Literature, fourth semester, in this Department, in partial fulfilment of the requirements for the award of the Master of Arts in English Language and Literature.

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## **DECLARATION**

I hereby declare that this dissertation entitled **GAY STUDIES WHICH COVERS A WIDE RANGE OF INTELLECTUAL BASES THROUGH TWO GAY NOVELS: *CALL ME BY YOUR NAME AND FUNNY BOY*** is a bonafide record of research done by **FASNA A** (Register Number **AIAVMEG004**), has not previously formed the basis for the award of any Degree, Diploma, Fellowship or other similar title.

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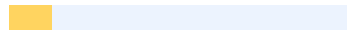
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# Chapter 1

## Introduction

Some people think I am gay, which I think is awesome.

— Daniel Radcliff, *Rough Cut* —

Sexual identity is not only important but also equally important to all living things in the world. But understanding sexual identity is not a personal matter for humans, rather society has made it a mandatory thing to disclose one's sexual identity to society. Society questions this very personal matter also the biggest struggle faced by LGBT people even after these years. Is this haunting question of sexual identity change has been made in this matter alone despite the social progress of the human race?

This study plans to analyze two works, *Call Me by Your Name* (CMYN) by *Andre Aciman* and *Funny Boy* (FB) by *Shyam Selvadurai* under the light of gay theory. Gay means a man who is attracted towards another man in their emotional sense. In both novels *Ellie* and *Arjie* are young adults discovering their sexual identities. The entire dissertation is divided into five chapters. The second chapter is about the novel CMYN, a discussion on different aspects of the novel. Like the second chapter, the third chapter also is a detailed discussion of the novel FB. But fourth chapter is a comparative study of the two chapters in the light of gay theory.

The biggest challenge faced while doing this project was, the unfamiliarity of the subject. A girl named Jasmine, who was a victim of torture by her husband and family, was seen through social media. The family gave her a completely alien family life twice. Because of this, Jasmine became a lesbian after realizing that she was not safe with the men in her life. Many lesbians have a story of struggling or feminism or something else. But society does not listen to such problems happening to men on the contrary. So that there is a curiosity to know how gay orientation is formed among men who do not have



any hatred towards women. That is how the books CMYN and FB used by this theory were selected for the project. Through the research conducted for this, it was possible to see that there were only few studies about gay theory.

Years ago, there lived lots of gay people in the Arabian kingdoms. But later, the idea spread among the people that the LGBT are a wrong way of thinking. But in 2018, even small countries like India passed pro LGBT laws. Earlier in schools and colleges, students were not allowed to put bed together or sleep together in hostels. If something like that was found in the hostel, students were even suspended. The love *Adhila* and *Noora* scared not only their parents but also all the parents, they were afraid to enroll their children in a school or college where only a particular gender is studied. Parents who hesitated to join a mixed school are now insisting that only mixed is enough. Parents say that it is better to say that the son brought home a girl than that he brought home a girl than that he brought a boy home.

The feeling of love originates from the human mind. It cannot be changed for someone else. But there are many lesbians and gays among us who couldn't live a life of their own without society's approval to live together. Not only is it seen as a bad incident, but they also have to face lot of ridicule over it. Being gay or lesbians is wrong identity all to the society. Therefore, their feelings are worthless.

Joanna *Almida*, *Rennee M Johnson*, and *Azreal* conducted a survey at a school in Boston, where students from 9<sup>th</sup> to 12<sup>th</sup> grade were called. 58% of them were women and 10% were LGBT. Significantly, LGBT youth scored high on the symptomatically scale. Another truth was learned through this survey. Because of discrimination depression is increasing among them. Gays have the highest suicide rates among LGBT. That is, a 2007 Washington reports that in the two which is passed have 40% of young adults had felt sad or depression, of that 26% are LGBT and are among those who have considered a suicide

attempt in the past years. Bullying and physical abuse are a significant problem for young people in general.

Lesbian, gay, bisexual, trans, and questioning teens are similar to their LGBT peers. However due to social stigma or the possibility of rejection, these adolescents face various challenges during their teenage years and are more prone to substance abuse and depression. Queer theory is the area which actively presented in post structuralism which emerged in 1990. The course can have different meanings depending on its usage, but it is generally associated with the theory and study of gender which exist outside heterosexuality by sexual practices, challenging the notion that the hetero sexual desire is 'normal'.

A consanguineous and established feeling of respect, love, brotherhood, cooperation and other affection, people must have or feel towards them, people must like a society which lays aside the aspects of humanity and looks to the foundations of privileges. They were spat at and jeered at, their clothes were torn in public, the anatomical decay of their body curves was discussed in tea shops, their gestures and postures were imitated, their stories of scaring little children into eating, strangling their necks with their arms out stretched at night. Even in Gods own country Kerala, people do this to them without any mercy. No matter how much time has changed, no matter how many laws have been approved by them, only people who can be counted on the fingers dare to help them. Humans considers them to be part of the curse for the sins committed by their predecessors.

Most countries do not prohibit consensual sex between extraneous individuals above local consent. Some jurisdictions recognize more privileges, rights and protection similar to family structures of same sex couples, including marriage. Some countries require all individuals to remain in heterosexual relationships; homosexuality is illegal in

some jurisdictions. In some Muslim areas who is fundamentalist were Iran and Nigeria, the death penalty has faced by criminals. However, there are significant differences between real world implementation and official policy. We can see LGBT people who is struggling from violence.

Although the relationship between religion and homosexuality has varied over time and place, homosexuality is generally viewed negatively by the doctrines of the world's major religions and current authoritative bodies, within and also difference between both religion and sects, and with different aspects of bisexuality and homosexuality. It ranges from tacitly discouraging homosexuality to outright prohibiting homosexuality among followers and opposing homosexuality as social acceptance actively.

Some believe that religion belief and ritual is one of the major parts to overcome homosexuality. On the contrary, there are voices within many other religions who see homosexuality as more positively, and liberal religious group may bless same sex marriages. Some view same sex love and sex as scared, and throughout the world we can found a mythology of same sex love. Anyway, the position on homosexuality, matters guidance on tradition and faith look to scripture by many people. However, the authority and translation of various tradition or passages of scriptures are still disputed. Religious such as Islam have declared this type of LGBT love or marriage is not biologically good, which is why Islam has declared this type of marriage wrong. This is why gays and lesbians are not encouraged to thrive Muslim countries like Iran.

Gary W Harper, Arya Brodsky and Douglas Bruce conducted a qualitative interview between sixty-three gay/bisexual male in Chicago and Miami. The data revealed two mains conceptual categories: one is positive self-concepts of being gay/bisexual and the second is resistance to gay-related oppression. Within each category,

we can see primary themes and their sub-themes were identified that illustrated how gay/bisexual youth's social experiences can develop ideas about being gay/bisexual. Implications for developing interference to come out the happiness and health of male youth who is gay/bisexual are discussed.

In short, it's only been a while since gay literature, whether it's a book or a movie, has begun to reach the public. A man's feeling of love for another man is not the feeling that is created by him but it is natural. In the movie one can see a different type gay love, the common thing that we found in both is emotional and both were afraid of society, because it was rare for people of the same gender to fall in love. But even that happens after facing, many situations. They afraid to tell their love to the family. CMYN shows that Elio keeps his love in his heart and waits for Oliver and it comes as tears at the final section of the novel. But Arjie was afraid that his love would bring bad name to the society and family.

Here the endeavor of this work is to analyze, culturally and historically the specific ways in which the gay identities are understood and experienced. This is a search of indigenous roots in the gays in different native lands where they should have a firm nub. The study also prove that it is not an imitation, apart from an emotion it is an identity independent. It is an instinctive or inborn repetition of a forgotten or deconstructed past in the aboriginal's life itself.

## Chapter 2

### The Sky is so High so Pigs can't Fly

*Funny Boy* written by Shyam Selvadurai, who was a Sri Lankan and later he moved to Canada due to the Sri Lankan war, that took place in the year 1983. During this civil war in Sri Lanka, many Tamilians forced to go to Canada as refugees or exiles. Author born in the year 1965 at Colombo. He currently lives in Toronto with his better half Andrew Champion. In 2016, Brignolia Syami a small pale-yellow goblin spider between 1.4 millimeter and 1.5 millimeter long was named Selvadurai. He born to a mother who is Sinhalese and Sri Lankan Tamil father, the conflict between different cultures made major theme on Selvadurai's works which he is witnessing every day from his home. He finished his graduation from York University.

Funny Boy was his first novel, published in the year 1994, for his gay fiction he won the books in Canada novel award and *Lambada* Literary Award. Deepa Mehta in 2020 adapted the novel and released as film on same name Funny Boy, the film won Ninth Screen Award 2021, best adapted screenplay to Mehta and Selvadurai. In 2013, The American college of Madurai has a syllabus under gay theory in department of English which included FB. And in 2014, he gained Mark S Bonham center award from the university of Toronto, for his benefaction to the advancement and education of topics surrounding sexuality identification. The second novel was published in the 1998, *Cinnamon Garden*. Also, a collection of short stories are edited from South Asian writers, like *Salman Rushdie*, *Monica Ali* and *Hanif Kureishi*. There is a short story *Swimming in the Monsoon sea*, written in the year 2005 by Selvadurai, also the story won *Lambada* Literary Award in 2006 the *Hungry Ghost* is his third novel published in the year 2013. The specialty of his novels are the experiences that came into his life somewhere. A small

part of his life is a new face for the readers in the different characters and in a different situation.

Some of the important characters in *Funny boy* are, Tanuja, Arjie's snobbish cousin who dresses up like the groom in a game of "bride-bride". A jealous relative who embarrasses Arjie just to gain his upper hand in the game "bride-bride". Sonali, Arjie's younger sister, who supports and understands Arjie when others treat him harshly. Diggy is the brother Arjie. A stereotypical character that represents what boys should be like. All were named him Diggy-nose or Diggy, because their propensity to poke their noses. Next character is Arjie's Amma called Nalini who is the first exposure of womanhood. Arjie is fascinated by how he prepares for special moment and loves watching the process. Arjie and Radha aunty have a very special bond, youngest sister of Arjie's father. She is living with Appachi and Ammachi after she returns from school in America. Arjie's love interest was developed to Shehan Soyza who he meets from Victoria Academy. Arjie gets fully aware about sexuality and his oneness from Shehan. The last important character is Andre Arogyasamy, a very funniest short gay from Victoria Academy with a strong ideology to pursue his career.

There are six chapters in the novel, first chapter is named as *Pigs can't fly*. Novel's first part begins with the days spent together by the grand children at the house Ammachi and Appachi. Arjie and his female cousins play the usual game of bride-bride and his cousin Tanuja refuses to fulfill Arjie's desire to be the bride. Eventually the adults figure out their game, and insults Arjie's father by saying "you've got a funny here" (*Funny boy*, 15). Later Arjie is not allowed to play with girls. His mother has questioned by him, she replies "the sky is so high that pigs can't fly" (*Funny boy*, 19).

In the chapter titled *Radha Aunty*. They performed *The King and I*, through the performance Radha aunty and Arjie immediately develop a special bond. Regardless of

receiving an engagement offer from Rajan Nagendra, she rejected and later she develops a friendship with Anil Jayasinghe, who is a Sinhalese member of the play. Her family warn her and force her to end the relationship. Radha Aunty went to Jaffna to forget Anil. She and others were attacked on the train on her journey. Finally, with Rajan her engagement is done. It is through the relationship between Radha aunty and Anil, Arjie understand the ethnicity and Tamil-Sinhalese conflict.

In hear no evil, see no evil while Arjie's father went to Europe as a part of his business trip, Uncle Daryl travels from Australia to Sri Lanka as a part of an investigation to find assertion of Government torture. Arjie is aware of a long history between his mother and uncle Daryl, but Arjie is unconfident of the cause of the tensions in their household until he finally learns of their relationship. When Arjie falls ill, his mother decides to take Arjie out of Colombo to the surroundings of the country to recuperate. Much to Arjie's surprise, Daryl uncle visits Arjie and his mother throughout their stay in the house which situated in hills. After recovering, Arjie's mother and he were return to Colombo and Daryl uncle goes to Jaffna. As news of violence breaks out in Jaffna, the mother worries about Daryl uncle and eventually learns that Daryl uncle body has found on the beach, presumed drowned, firstly he killed they suspect. Although the mother tried to follow the matter further, a lawyer who is known as a civil rights lawyer, he told her that there was nothing they could do about the state of country, saying, "one should be like the three wise monkeys, see no evil, hear no evil, speak no evil" (Analects of confusion).

In Small choices, Appa's school friend son Jegan comes to Arjie's family looking for work and starts working at the hotel with Appa, while Chelvarathnam stays with the family in their home. Jegan was part of Tamil Tigers which he formerly associated with the but stand firm that he has served all ties with the organization. Jegan also walkout up

a friendship with Arjie and Arjie feels his homosexual propensity for the first time as Arjie admires “the way his thighs are pressed against his trousers” (Funny boy, 90). Tamil-Sinhalese tensions grow in every part of the story, and Jegan is indicted for being involved in a plot to execute a Tamil politician whose identity belongs to a traitor by the Tamil Tigers. After vandalizing Jegan’s room at the hotel, Appa decides it’s best to fire Jegan and hints that he could go back to his violent past.

Appa decides to move Arjie to Victoria Academy, which says, “Force you to be a man” (Funny boy, 115). Arjie catches the attention of a boy whose name is Shehan and a with a bad reputation school principal. Diggy advice that Shehan is gay and compulsion Arjie to stay away from him. Arjie notices his attraction to Shehan and both spends lot of times. Arjie is compelled by principal to chants two poems on upcoming school function named ‘Black Tie’ (Funny boy, 116). The specific poems and ceremony are very important to Black Tie as it is his final prayer to stop the government from reorganizing the school. Arjie panics while reciting the poem and forgets the lines, the principal beats Arjie and Shehan for failing to memorize the poems. After all, accidentally Shehan kisses Arjie on the lips and he draw back, but only after the kiss does Arjie begin to understand his sexuality. “I knew the kiss had something to do with what we had in habitual, and Shehan knew all about it”, he says (Funny boy, 139). Later, Arjie and Shehan have their first sexual experience in their parents’ garage. Afterwards, Arjie feels ashamed of himself and confessing that he is betrayed his family and trust. During the school ceremony, witnessing Shehan’s emotional breakdown from the event Black Tie, Arjie purposefully messes up his poems.

In final chapter, which is an epilogue named Riot Journal, is about a very tragedy that happen to Arjie’s family due to the conflict happen in Colombo. Rioters begin burning down Tamil homes and initiation in Colombo. After a mob comes to burn down



their house and goes into thumbing. After their hotel is begin an assault and his Ammachi and Appachi has killed, Appa decides it's time for the family to leave the country. Finally falling in love with Shehan, Arjie leaves Sri Lanka and goes to Canada with his family.

“Life is full of crap, and sometimes we have to,” (Funny boy, 19) Arjie's mother tells him when he refuses to play with the boys, instead preferring to play in saree with his female cousins, which is Arjie's favorite game being 'bride-bride'. Our society is prejudiced against the gender norms with which we are all disturbed. It shows how it is portrayed through this novel. In one incident Arjie's relatives saw him wearing saree and taunted him as 'joke' making him the center of laughter. Through it, the author tried to show that the third gender in our society is considered immortal or a clown irrelevant to the society that is through the title of the chapter 'pigs can't fly', we know how people in our society do not accept people belonging to the third gender in their opinion, and the pigs in this represent people who violate the norms of the culture, like transgender and gay, people like Arjie.

Arjie grow up in the family and society shaped by rigid gender roles and a distinct concept of masculinity, a society he does not fit in and is never interested in. during the family monthly gatherings, which they call spend days, Arjie and his several cousins have complete freedom to play and are separated by gender, boys play cricket, girls play “bride-bride” game, but Arjie prefers to engage with girls game. And he prefers to dress up like a bride in the game, he will be the bride in most of their games. Since his youth, Arjie has had many incidents which prove that he is gay, but due to some of the changes we see in him, we mistakenly believe that he is a transgender. Because he liked to play with girls and dress up like them. He watched with curiosity as his mother changed clothes and put on her make-up. His family friend Radha aunty and Arjie used to discuss with the girls about their dressing style. Radha aunty dressed him up like a girl.

To cultivate Arjie's masculinity, his father sent him to Victoria Academy, where his brother Diggy's school. By changing Arjie to Victoria Academy his father think that his son can change his masculinity femininity and sexuality, the school can force Arjie to become a man. Shows masculinity, femininity and sexuality is unchangeable, it means that proper masculinity is under one's control and reflects one's control and reflects one's worth as a human being. When he attracted towards Shehan he doesn't bothered about the society he only thinks about his feeling, like every human being, but after getting sex relation with Shehan he feel guilt and try to convince his family. As being a gay he is denied to express his feelings in front of society.

The interplay between sexuality and gender is an important theme that occur in the novel, most evident in the events spending the day at the beginning of the story. Here, Arjie and his cousins act out a wedding scene in their 'bride-bride' game. As being the leader of the group, Arjie plays as bride in the game, and the kids are blissfully unaware of Arjie's dissonance between his male gender and traditionally female role until their cousin Tanuja arrives. She states, "a boy cannot be a bride, a girl should be a bride" (Funny boy, 14). The rest of the family comes to know about Arjie's activities and they are nervous about wearing the bridal dress by Arjie. The entire scene Tanuja is described as masculine and soaring. Her masculinity seems innocuous, while his femininity is controversial. Sexuality and gender play an important role in defining the relationships and interactions between the characters. If a girl is harassed on the road and she reacts, it is commendable, encourage her and raise girls like boys. But the opposite happens with a boy, when they shy away like a girl, it turns into teasing. From the era when pants and shirts were worn only by men, both boys and girls have started wearing pants and shirts. This society sees it as a fashion sense and if a boy wears a girls saree or churidar, the society will look at them with a smile. In the Dulquer Salmaan starrer "hey sinamika",

because the clothes didn't dry he takes his wife Aditi Rao Hydari's churidar and wear it, but the people who see this make fun of him. Seeing this, Aditi gets angry and gets angry with Dulquer without even considering that he is her husband. If it happened the other way there is no chance of anything happening between Aditi and Dulquer.

Stripped down to its most basic form, the novel chronicles Arjie's journey into his own sexual identity. His sexuality, although a topic of discussion for his family, is not directly confronted. He is always called 'funny' (Funny boy,18). He recognizes that the term has a negative connotation , but does not understand its complexity, "it was clear to me that I had done something wrong, but I could not understand what it was" (Funny boy, 17). Throughout the novel, Arjie becomes more and more aware of his feelings for the boys at his school, and he realizes that he thinks about the shorts they wear and wants to be with them. However, it is only after he has sex with one of his classmates that he fully understands his sexual identity and its familial implications, and is horrified by the thought. Arjie understands his father's concern, "why is there so much concern in his voice whenever he talks about me. He was right to try to protect me from what he feared inside me, but he failed" (Funny boy, 142). His father already got tensed about Arjie while seeing his behavior about his sexual identity. He feared whether his son was transgender or gay because the behavior he watched at childhood age of Arjie has some feminine quality, and he feared whether he is transgender.

Shyam Selvadurai's novel set the backdrop for the soul's struggle against the oppression of the gender, class and sexuality and provide a vivid picture of the fear that asexuality evokes. His protagonist Arjie find his emotions and feelings as challenge to fit his desire into the heterogeneous structure of the family. Selvadurai's choice to situate her narrative in the unnamed central space between established sexual and gender boundaries parallels the empowerment of diasporic individuals within cultural and ethnic boundaries.

Gender is a term that refers to social or cultural differences and roles associated with a person's biological sex. Perception of gender identity are constantly evolving. The development of gender categories is completely unacceptable in highly patriarchal societies.

Earlier gender was associated with sexuality, but Eve Kosofsky Sedgwick coined a term which opposite for 'homosexuality' as 'homo social'. The development of gender categories is perfectly acceptable in highly patriarchal societies. It is considered either disability or transvestism and needs to be corrected the polarization of sexuality and largely eliminated legitimate third or fourth gender roles in what theorists call the 'binary system'. People who do not behave in a way that is considered appropriate for their biological sex are considered transgender because they have crossed the socially constructed boundaries of gender. Third gender roles and also cross-dressing in traditional societies are a part of system of multiple genders that exist only outside of binary gender systems that polarize sex, gender, and sexuality into male and female categories. Androgyny thus becomes the only alternative available in a binary system.

Shyam Selvadurai, a Sri Lankan Canadian, occupies a prominent place in the south Asian diasporic literary canon. His stories provide a rich insight into the history of Sri Lanka, its people and the stories they have to tell. Selvadurai brings together discourses of cultural and gender identity politics in most of her novels to provide an alternative perspective on Sri Lanka's recent history. his protagonists in the novels finds challenging to accepted reveal their sexuality within the heterogeneous structure of society. The child narrator of the novel "Funny boy" is an outsider and does not conform to the social norms imposed in society. Son of upper middle class Tamil family, Arjie breaks the boundaries and embraces his identity. He falls in love with a Sinhalese boy, despite his parents continuously fighting for him to acquire a male identity, in accordance

with the gender boundaries and social norms imposed by society. In this novel, we can find characters who do not conform and do not submit themselves to social stereotypes. However, at the same time, they live with a sense of the impending threat of violating social norms.

The novel "*Funny boy*" suggests the nature of the settings in which Arjie, the protagonist and narrator, negotiates his sexuality amid familial and political tensions. As an adolescent or young man, Arjie exhibit certain tendencies, as his father calls them, that challenge established norms of ways men and women should behave. The rituals of dressing up as a bride on spending days is critical to him as none of the traditional gender roles are burdened when wearing a saree. This practices of wearing a saree somehow helps him explore his individuality and gain autonomy within the confines of a boy's world. This is illustrated by the following line in which Arjie describes ritual in the bride- bride game. Although this practice of wearing women's clothing is almost virtuous for him, it earns him the title of *funny boy*, the meaning of which he does not fully understand, although he has a hint of shame. In the first part of the novel, pig's can't fly, Arjie thinks of himself as belonging to the world of the back garden, which naturally feels gravity. It's girls zone where he's the only boy, but initially, he doesn't feel shy about playing with his girl cousins and dressing up as a bride in their favorite game bride-bride. The game allow him to play freely in a way that he feels he cannot do if he plays the nasty game of cricket with his male cousins instead. Arjie said: "I can't understand on a cricket field" (*Funny boy*, 11).

The reader may notice how Arjie cuts through the barriers of her gendered body through this beautiful transformation, but the freedom is short lived. The reader learns that the boy's family is aware of his different gender identity, or worried about what will happen to his sexuality, long before Arjie himself realizes it. Arjie family, throughout the

novel, relegates him to the male category, choosing to separate his interactions with girls and force him to play with the boys. Even before Arjie's family discourages any stereotypical gender inclination he may have. His parents forbid him from playing bride-bride, fearing that he will become a funny. This constant effort to bring him back into the role society has assigned him follows the rules of the family. This constant effort to bring him back into the role society has assigned him follows the rules of the family. However, playing cricket with boys is equally unsettling because his girl-boy status separates him from the possibility of being either a girl or a boy.

Selvadurai and Arjie's time and consideration within the novel is economic, ethnic and religious pressures within Sri Lanka. To be honest, while Arjie's sexuality fills all six areas of the book as a slant, it's only the underlying theme of 'everybody's best school'. It was in the area that Arjie's father sent him to the Queen Victoria Academy. The Queen Victoria Academy is the pioneer projects of an image refined, white-collar class privilege. This is a product of custom, for Arjie being gay means falling in the eyes of his father and the larger universe of the white collar class Tamil male-centrist society in which he lives. Arjie's father reveals to him that the institute will force him to be a man, making it clear that the school is indoctrinating Arjie in the ways of white-collar class male privilege. Arjie's more experienced brother, their father, suspect and fears his homosexuality warning him about turning to academia to "cure" him of his homosexuality. In this particular case, it is unexpected that the academy is the place where Arjie has sex with his Sinhalese classmate.

The words Selvadurai uses to describe identity are fluid and ambiguous, not exactly named within the boundaries of this identity. This is quite similar to Arjie's struggle to occupy a space between the boundaries of male and female. When Arjie's boyfriend Shehan visits his house, his brother Diggy comments that their father definitely

knows you, but Arjie fails to name what exactly. Just as diasporic individuals' identities are tied to different countries and cannot be adequately subsumed under a single cultural label, male-female labels and behaviors fail to descriptively represent the position of the Arjie. The author's refusal to include his protagonist's personality with the title defies the western notion of categorizing sexuality. After his mother forbade him from playing with girls, he would usually sit alone on the verandah steps of his grandparents house. The verandah is a space that does not geographically belong to either the boy's or girl's territory, symbolizing his exclusion from these two worlds. This isolation now leads him to a separate experience of his body. When his aunt drags him into the drawing room, he wears the same saree he had taken off earlier and frowns. Arjie doesn't hug his body like he used to, this process of losing or changing his position as a gender preoccupies him throughout the novel. Arjie constantly struggles to occupy a space outside of normal gender and sexuality.

Arjie first realized the boundaries he had transgressed in his sexuality when his parents forbade him to play with girls and bridge the gap between Tamils and Sinhalese, to learn later. Shehan is Sinhalese, as the adolescent or young narrator matures and experiences more of life throughout the novel, he realizes his identity and tries to define his new identity. Gender plays no role in the world these children build until a cousin from abroad intervenes in her case. Her insistence that "a boy cannot be a bride" (Selvadurai 13) enforces gender stereotypes into the idealized world of this children's game of bride-ride. Thus, the world of adults interferes with the fantasy world of children. Also, it even forces them to play games according to society's rules and norms, by doing this, children understand and pursue ideas about the world beyond their game of bride-ride. Arjie's mother's similar assertion that boys should play with other boys highlights the real world of adults and the playful fantasy world of bride-ride'.

FB can be examined as a bildungsroman. It's an account of a gay boy's formative years and integration against the backdrop of the disintegration of his country. Arjie must come to terms with his homosexuality amid growing tensions between the Sinhalese and the Tamils. This can be problematic for any gay man, as it is accompanied by general feelings of hopelessness, isolation, and fear of disbandment by family and partners. Selvadurai challenges this working-class moral quality for same sex love. He also rejects the gay monopoly of inventing fictional genders and presenting a realistic picture of heterosexuality.



## Chapter 3

### Unbeknownst to Society

*Call me by your name* is a novel by American author Andre Aciman which written in the year 2007, which centers on the blossoming romance between Elio Perlman, an intellectually precocious, curious, and imaginative 17 years old an American- Italian Jewish boy and Oliver, a 24 year old American Jewish scholar who visited Italy in the 1980s. Andre Aciman, born January 2, 1951. He is an Italian-American writer. He born and grew up in Alexandria, which is the second largest city Egypt, he is now celebrated Professor at the graduate center of the City University, situated in New York, where the author teaches the history of literary theory and the works of Marcel Proust. Aciman previously taught creative writing at New York University and French literature at Princeton and Bard College. He is the author of several novels, including *Call me by your name*, *1995 memoir*, and *Out of Egypt* which won the Whiting Award. Although he is best known after publishing *Call me your name*, but Aciman said in a 2019 interview that his best book is the novel *Eight White Nights*.

The novel has grabbed widespread applaud from literary critics, with review collectors' bookmark 10 reporting zero mixed and zero negative reviews which indicates raw reviews. Some of the noted reviews are "an extraordinarily beautiful book" (D' Erasmio, Stacey, New York Times), "Aciman's first novel which shows him to be an perceptive grammarian of the desire" (Cynthia Sarin, Yorker) and "if you've ever been the victim of mad love- a compell greater than yourself, pulling you inexorably so as to near the object of your desire you'll recognize all the nuances of Andre Aciman's bright new novel, CMYN" (Charles Kaise, Washington post). The novel won the gay fiction award at the 20<sup>th</sup> Lambda Literary Award. The novel adapted to film and it was directed by Luca Guadagnino and starring Timothee Chalamet played the character Elio, Armie

Hammer played as Oliver, and Michael Stuhlbarg played as Elio's father, opened to critical acclaim in the United States on November 24, 2017. At the occasion of 90<sup>th</sup> Academy Awards, it was nominated for Best Picture, Best Actor (Timothée Chalamet), Best Original Song (Sufjan Stevens, *Mystery of Love*), and Best Adapted Screenplay (James Ivory). An audiobook of the novel is narrated by Sarmie Hammer, was published by Macmillan publishers in 2017. On December 3, in the year 2018, Aciman announced on his Twitter about his next novel which he was writing a sequel for *CMYN* which he named as *Find Me*. On October 29, 2019 It was published by Farrar, Strauss and Giroux.

Elio Perlman, who is the narrator of the novel, which remembers the summer of 1983, when he was seventeen years old and he is living with his parents in the country Italy. In each summer, his parents would take a student who is researcher as a house guest for some weeks, revising manuscript on a book while helping his father with academic paperwork that he has been done. Elio resents this tradition as he has to evacuate his bedroom so that the guest can use it for the duration of their stay. Summer's guest, Oliver, is a carefree and detached man a stark contrast to Elio's introversion. Elio chooses Oliver as his guest to act like his tour guide, hoping for an instant connection between them, however Elio's attempts to woo Oliver are met with lack of concern. Although Elio found his own bisexuality and his attraction towards Oliver- he is particularly excited by the discovery that Oliver is Jewish, which he sees as a connection between them- he doubts that Oliver return the favor his feelings.

One day, Elio acknowledge his attraction towards Oliver and they kiss on a corner where Claude Monet apparently painted some of his paintings. When Elio advances on him, he rejects him. Oliver and Elio are separated in the following days, Elio begins a relationship with a local girl, Marcia, whom she falls madly in love with. After not speaking for several days, Oliver leaves a note of reconciliation under the door of Elio's

bedroom, with plans to meet at midnight. Elio feels culpable about the confrontation and determines that he can't continue his relationship with Oliver. The next morning, after some hilarious interactions, Elio understood about his attraction towards Oliver remains and that he wants to continue their romantic love relationship. Before returning to America, Oliver decides to spend three days with Elio. The two wander the streets, get drunk and fall even more in love, regardless of the terrifying moments Oliver leaves. Elio is heartbroken, and when he returns from his trip, he is depressed to find that his personal possessions have already returned to his original sleeping chamber, which was once pervaded with Oliver's belongings, and that all drawn over of his brief visit have disappeared. A clearly distressed Elio discusses their "friendship" with his father. His father is very supportive and understanding, maintaining that he wishes he had accomplished such a thing in his lifespan. He fully accepts of the friendship (and relationship) between Elio and Oliver. That Christmas, Oliver visits once again the Perlman family and announces his intention to marry the following summer. Oliver and Elio lose touch and don't forthcoming with each other for the years. Fifteen years later, Elio visits Oliver from America, where now Oliver is a professor. Elio is reluctant to meet Oliver's wife and children, make known that he still has an attraction to Oliver and is jealous of his new family.

Oliver admits that he has kept for years a postcard he brought with him when he left Italy. In a final meeting at a bar, Elio and Oliver wonder if people can live two parallel lives one in reality, and the other a fantasy denied to them by outside forces. Twenty years after their first meeting, a year before the narrator's presence, Oliver visits Elio's family home in Italy. They remember their time together; Elio informs Oliver that his father has died and his ashes have spread across the world.

World literature and world cinema are defined descriptively and more aspirationally. Descriptive definition often means more than literary and cinematic production, whose origins, or its resonance, go beyond the European or Anglo sphere. A frame of reference is the natural state, as in a standard reference work such as a directory of world cinema series. The more conceptually desirable definition, in each case, refers to the international and cosmopolitan dimension of creation. Brazilian and British based film theorist Lucia Nagib refers to a world made up of interconnected cinemas, and the editors introduction to theorizing world cinema defends a polycentric approach, it points to the way cinema shapes and responds to the philosophical political cultural implications of trans-nationalism and cosmopolitanism.

Debates on globalization increasingly question the idea of a sharp division between the global and the local, focusing instead on the interrelationships between different levels or scales. The 2007 novel *Call me by your name* by Andre Aciman received much more popularity and increases the readership after the release of 2017 film *Call me by your name* by Andre Aciman, which is an adaptation of same named novel, directed by Guadagnino, and James Ivory who is an Oscar winning screenplay writer. The story is mentioning about the sexual awakening between musically and intellectually gifted a seventeen-year boy Elio and a young American philosopher Oliver, who is working on pre-Sophocles books. *Call me by your name*, a beautiful story between two young men, illustrates these concepts by exploring the uncertainties' associated with male companionship and the crazy nature of love.

Although Aciman's narrative often avoids categorize sexuality, homoerotic become an important element in depicting sexual freedom and oppression between male characters. For example, Elio relates the setting to his exasperation and subjugated feelings for Oliver. "Today, the pain, the cramping, the excitement of new, the assurance

of joy at the tip of a finger, swirling around people I may have misunderstood, Oliver came home to us this summer. From the smell of rosemary on hot days to the panic-stricken squealing of cicadas in the afternoon, they are brocaded in every song that hit the summer, and in every novel, I read during and after his stay” (*Call me by our name*, 14). The tension between Oliver and Elio grows exponentially and leads to different forms of intimacy- both alone and with each other. Set in 1983 summer at Italy alone embraces the sexual and fleshly of the characters. The country’s images of intense heat and love are symbolic in be elected by the need for sexual satisfaction and affection. Regardless and Elio and Oliver’s sexual relationships, they are intimate with women and indicate their attraction to them. Although most readers would assume that the main characters are bisexual, Aciman fail to include this information to highlight the ambiguity of their sexuality. An English writer Lois Tyson contend that “queer theory states individual sexuality as a flowing substance, fragmented, energetic accumulation of possible sexuality” (Tyson). Through this lens, queer intellectual people declare that most individuals are capable of various forms of togetherness wherever they are on the sexual chromatic.

Thus, once many of the goals of *Call me by your name* is to create an understanding of human nature: the common desire for sex, intimacy, and fellowship. Elio expresses these features of queer theory in several contexts throughout the narrative and appeals to men and women alike. An example of these behavior can be seen when he jerks off with peach after having sex with Oliver and later with Marcia. Elio says, “its red core reminds me of a vagina, not an anus” (CMYN, 120). Because he is stimulated by both male and female anatomy, peach thus becomes a symbol of his energetic sexual predilection. Also, Elio is dishonored sexually when he observes a meeting between a local Italian girl and Oliver: “the thought of them together did not disappoint him. He

doesn't know if it was her body lying in the sun by naked or her proximity or both that woke him up" (CMYN 117). The sexuality in both scenes portrays Elio's inclination for sex and illustrates the fluid nature of his sexuality. Although gender is often gaze at as a generic binary, it argues that gender is a social construct that divides people into different categories as well as how sexual orientation is viewed by society in general.

The concept of sexual fluidity becomes prominent at the end of the novel. A queer poet talks about coming to terms with new complexities of his sexual identity. On a memorable vacation in Thailand, the author is fascinated by the country's occupier and is seduced by their features. "I wanted to sleep with all Thais," he recalls. "the whole Thailand was trifle with me. you can't take a stride without sticking with someone" (Call me by your name 154). A particular encounter with a hotel clerk emphasizes this aspiration: he observes that the man incorporates both feminine and masculine traits equally. Perhaps, this scene encourages the author to explore the complexities of gender identity. While sexuality is overarching theme in the novel, gender overlaps simultaneously, introducing further complications. The author identifies him as a straight man. Yet the clerk's distorted physical appearance forces him to act out non-binary sexual fantasies and confuses the author not just about his own identity, but about the extract of human nature. He calls this the San Clemente Syndrome: where humans are painted as complexity creature of habit. One Reddit user writes, "our love and past history is built on layers of fronts that we never let go of or build upon. These layers and layers make each of us who we are and utter uniqueness. like Elio and Oliver's relationship, the poet's insight represents the essence of eternal relationships non-sexual or sexual in nature. The church associated with the San Clemente ailment is implied as an image for the protagonist's own relationship. Although they finally go their separate ways, the Church or rather their love remains within them throughout their lives. Aside from the colorful

concept of Elio and Oliver's relationship, the main element of the novel is friendship. Lois Tyson also defines homosexual bonding on an interview as "the portrait of strong emotional bonds between characters of the same sex that can create a homophobic environment that is subtly or overtly homophobic".

In the beginning, friendship Elio is obstacle as opposed to an impulse of love: "friendship, as defined by all, were foreign and barren things, of which I cared nothing" (Aciman 49-50). With this statement, one would assume that Elio wants to be directly sexually intimate and avoid the friend zone. However, the two-build foundation of their relationship through academic incentive, humor, and gay banter. However, one of the novel's driving forces is Elio's to countermand Oliver's intention. He questions whether he needs to act on his feeling to interrupt this soul conflict and finally confesses his feelings. Oliver piques Elio's attentiveness through their Judaism, which work for as a literal and allegorical symbol of their sacred relationship. Elio calls his family "observant Jews" and proudly displays his religion around his neck in contrast to Oliver's indifference. Despite the apparent tensions between the characters, Oliver Elio and Elio shape their relationship through their shared religion. Aciman uses Judaism to culmination the interconnectedness of men. "I began to feel that we were not even two men, but just two creatures, and I loved the egalitarianism of the substances. I liked the feeling of young and old, man to man, Jew to Jew" (Aciman 108). Throughout the novel, the clearness of friendship is broken and expanded. Friendship, for most people, is defined as a non-sexual relationship between two people. For Oliver and Elio, the meaning of their friendship outside of their sexuality is unclear. They realize that their relationship is noticeable by a strong mutual devotion through fellowship and romance. In sch manner, Aciman is capable of blur the defining lines between different expressions of love.

Queer theory fundamentally explores the complexities between love and friendship. Moreover, the concept of trans-sexuality can be used to question the directive of customary heterosexuality and thus open the door to all forms of sexuality. According to Tyson, transcendental sexuality can involve literary characters leading double lives. The relationship between Elio and Oliver is limitless even after their relationship ends. When they reconvene twenty years later, Oliver recalls their enduring relationship after marrying his wife and upbringing children: part of it- only part of it- was an inertia, but Oliver like to call it an aligned life. It feels good, the trouble is that most of the people living, that is – have more than two aligned lives. In this case, Oliver’s parallel life rekindles his over relationship with Elio in the consolation of his own thoughts. Regardless of his duty as father and husband, Elio is aware of the unworldly relationship they share, remain as a constant reminder. Although CMYN explore the complexities of homosexuality, both the novel and the film promote the idea of loving someone passionately without the obvious affirmation of labels. Within the confines of queer theory, Elio and Oliver attraction to women emphasizes their fluidity. Andre Aciman also examines the complex nature of friendship and love, which paradoxically converge as Elio and Oliver’s souls do. “you had a beautiful friendship. Not just friendship. I envy you” (Aciman 180) says Elio’s father. Perhaps his words represent humanity’s desire to experience such a compelling and rare connection- with whomever it is.



## Chapter 4

### Crabby Community

Through these novels the project intends to focus mainly on Gay theory. Moreover, these two novels were very easy to apply Gay theory because in these two novels there are elements of homosexuality. The characters in both the novels belong to two different poles. One character has come to terms with his sexual identity while other character has changed from his lifestyle to being Gay. Two types of Gays can be seen through these novels. The peculiarity of these two novels is that these two novels were later shown as movies. Not only the stories, but also the context or region where the story took place was diverse.

Arjie and Elio represent the Gay Community in different social crisis. LGBT is a marginalized group of people in the society. They have to keep their feelings inside for fear of the society. We have already said that homosexuals were once viewed as wrong and later even in small countries like India, homosexuality is something that many people cannot accept, even if laws are passed in favor of them. Two countries is movie starring popular Malayalam hero Dileep. Riyas Khan in the movie is a Gay, But in the film, gay is portrayed in a teasing way, people. People who have worked in the cinema see this concept as clowns, what we can understand by this is that they are something to laugh and smile at. We can see movies that make fun of gay in many languages, but this kind of movies can be seen the most in Indian cinema.

Through Funny boy and Call me your name, I was able to understand that homosexuality is not something God made or gave to someone, but it is a melody that is created within oneself. Or an emotion that arose within him without even realizing it due to circumstances. Arjie in Funny boy, the character in the film, has been played with girls with very young age itself, and also he dressed up like girls while playing. Gradually he

began to like dressing up and getting ready like the girls. But suddenly one day everyone came and warned him not to play with girls and not to dress like them, but he could not agree to this at all. He grew up by playing with girls and his good friends his mother and Radha Aunty also women. He surprisingly into his mother when she is wearing her saree and makeup, after that he started imitate his mother by wearing lipstick, eyeliner and saree. His excessive interaction with women may be due to the fact that not attraction to women and develops a crush on men with whom he has little interaction.

Even though Elio in CMYN has a girl friend, he is attracted to Oliver because Oliver's presence with him gave him a lot of happiness and slowly their excessive friendship turns into love. In the end, Elio always wants Oliver's presence and they become so close that they cannot be separated, it can be seen in the last part of the novel how much the sadness of Oliver's departure make makes Elio sad. He liked sex and while reading the novel, he often goes to understand his room and himself. Moreover, in one of his girl friends, it can be seen that despite engaging in sex relation many times, after he rejects her as if nothing happen. Everything is happening we he has a crush Oliver, Elio meet his girl friend only for sex. When Elio started to get sex also from Oliver he started to avoid girls in his life. Slowly their love is getting sincere, unfortunately Oliver is a guest of Elio's house and he only there for temporary, he soon going leave from their house, these may cause a big thought to Elio's mind. After Oliver left, the real love blooming on their mind through Elio's tears that shown at the end of the novel.

There is another example in Malayalam cinema Chandupottu, starred by Dileep. In the film, Dileep's grandmother desperately wants the child to be a girl when his mother is pregnant, but the baby is actually a boy. His grandmother doesn't want a boy child, so she decided to raise the baby as girl child, she named him Radha which was a girl name. Dileep in the movie brought as a girl by dressing like girls, growing long hair like girl and

wearing beads and bracelets like girls and finally becoming a girl with a male form. People started to tease him whether he was a girl or boy but twist that happened in his life is, he grew up as girl but he never got an attraction towards men his infatuation all towards girls. He loved a girl called Maalu which is starred by Malayalam Gopika, both of them loved each other. Because of his girl behavior her family never want to accept him as their son in law, but Maalu is already pregnant from Radha. Through this film we can understand that situations have major role to control their life. Every time, they are teasing Radha about his identity especially men so he slowly started to hate men and he gets love on girls.

But here is the completely different story of bigg boss contestant Anjus. Although she was born a girl, she wanted to live as a boy. She loves to wear as men, and also, she prefers short hair which is known as boy cut. She loves to live like boys that's why she prefers a girl as her life partner. She already announces from bigg boss that she is a tomboy. But she didn't change her gender she is living like girl, because she is afraid of the gender change surgery. Like above said, situations are the main part which helps to change their emotions. Here we can see like Funny boy and Call me by your name, Anjus become a tomboy only because of her situations, she is the youngest child of her parents her eldest ones are girls so her family thought that the next baby should be a boy, unfortunately that was a girl child, but her parents raised her as a boy child, she wore pants and shirts like boys and she played with boys and also she always prefer short hair. By living as a boy child, she always prefers girl as her partner.

There is another example which is a story that heard from someone a man who become a gay only because of poverty. There is family consist seven children three boys and four girls. The protagonist is the youngest of the family, the eldest son is married and another son go for daily wages, so the family going through very hard days that's why the

parents decided to send their the youngest into house for house hold jobs. When he goes to houses for cooking and doing household works the peoples in the houses gave him dresses to wear and he wear those dresses whether his doesn't consider it was female and male wear. He used to wear salwar kameez and maxi. He married a woman but the thing he never want live with his wife the self-settled at Dubai he came to his home town very rarely. Mainly because he never wants to see more than friends in his place. He has three children, two son and one girl, the second son have also some mannerism of her father. Actually, he was a bisexual which means a person who gets attracted towards both genders physically and mentally. Actually, he is a gay but he feared of society so he has to marry a woman to show in front of society.

The transgender suicide that happened recently in our Kerala was something that shocked the whole of India. He was a famous bodybuilder in Kerala. He is Praveen Nath, a trans man, his native place is Palakkad but he has taken a house in Thrissur and lives with his wife. His wife is also a trans women and her name is Rishana Ayshu. Praveen Nath was Mr. Kerala 2021; he made a history as transgender bodybuilder. But the cause of his death has been found to be social media harassment. And he was experiencing all the difficulties of being born as a female. The girl he married is a transgender and was born a boy. Praveen Nath experienced all the problems that a girl experience from Rishana Ayshu, no matter the surgery is done to change the gender there should be harassment for every woman without any doubt. Actually, the reports are hidden, these are the reports found by media.

Women are experiencing problems before and after marriage which are still spreading without finding any solution. Praveen Nath is an example of these problems even if one lives and born as a woman. Here she is a trans woman Rishana Ayshu who is harassing her husband trans man Praveen Nath, Rishana Ayshu treat as a husband rather a

wife, she started torturing him like a husband by dominating him. Men themselves are facing a big setback as they have not been able to solve the problems faced women before and after marriage. This type of torture is experienced by women before and after marriage, which may cause them to trust and dislike for men. In such situations, women choose women themselves as their partners. This is also the reason for the increase in lesbians. It is believed that one is not born based on this kind of temperament, but one's emotions are controlled by one's situation. The belief that by undergoing surgery to become a man he can get rid of the problem's women experience is wrong. There is still an idea in the society that man has dominion over the woman and that he has to control her.

### **Gay literature in different era**

The period known as the Age of Enlightenment (1650 to 1780) was partly a public challenge to traditional theories of society in Western Europe. A particular preoccupation of the classical period in Greece and Rome was the incorporation of Greek nudity, the male figure, and male friendship (and the inescapable homosexual overtones) into art and literature as models of contemporary life. It was common during this time for gay writers to refer to Greek fabulous characters as a code for gay men to identify with. Gay people of the time generally understood that ancient Greece and Rome were societies that tolerated and encouraged same-sex relationships, and that testimonial to those cultures might identify an author or book as sympathetic to gays and lesbians, but might be ignored by straight readers. Homosexuality was prohibited in England (and America) as early as 1533 with the Buggery Act, despite the visibility of strange behavior and thriving networks of male the sex industry in cities like Paris and London.

Early barbaric fiction authors such as Matthew Lewis, William Thomas Beck ford, and Francis Lathome were also homosexual, and expressed these themes in more

tolerable forms using extreme genres such as Gothic and horror fiction. The subject character of Lewis's *The Monk* (1796) falls in love with a young novice, Rosario, and although Rosario is later disclosing to be a woman named Matilda, the gay association is clear. A similar situation occurs in Charles Mathur's *The Fatal Revenge* (1807), when the valet Cyprian asks his master Ippolito to kiss him as Ippolito's lover; It is later revealed that Cyprian is also a woman. Mathur's *Melmoth the Wanderer* (1820), A bosom friendship between a young monk and a new novice is examined as " veritably much like love." The first lesbian shark story was Sheridan Le Fanu's *new Carmilla*( 1872), which told Bram Stoker's *Dracula*( 1897). Stoker's novel has its homoerotic aspects, with Count Dracula advising womanish vultures and telling Jonathan Harker " This man is mine! ”.

The new atmosphere of ingenuousness created by the sapience led to the product of stag literature, similar as John Cleland's ignominious *Fanny Hill* ( 1749), which featured a rare graphic scene of manly homosexual coitus. Published undisclosed a century latterly, *The Sins of the metropolises of Plain*( 1881) and *Teleni, or The Reverse of the order*( 1893) were two of the first stag workshop in the English language to deal openly and privately with homosexuality. 3 *Sins of the metropolises of the Plain* is about a manly courtesan, set in London during the Cleveland Street reproach and the Oscar Wilde trials. Describing the passionate relationship between a Frenchman and a Hungaria pianist, *Teleni* is frequently said to be the result of a cooperative trouble between Wilde and some of his coevals. Wilde's seminal *The Picture of Dorian Gray*( 1890) shocked compendiums with its hedonism and overtly homosexual characters. Drew Banks called *Dorian Gray* a ground breaking homosexual because he was the first in a long line of sybaritic companions who guaranteed a terrible fate for homosexual tendencies. French realist Emile Zola depicted a variety of heterosexual couplings, some lesbian scenes, and a single homosexual character, Labordet, in his new *Nana*( 1880). The Paris theater

society and the rally- mont had long been familiar with his presence and central part; He knows all the women, escorts them and does effects for them. He's a sponger, not indeed a touch of a pander and further sympathetic than utmost men who are hackneyed as physically stalwart rather than innocently dastardly.

By the 20<sup>th</sup> century, discussions of homosexuality had become more open and society's understanding had expanded. Many novels with gay themes and characters began to appear in mainstream or art literature. Nobel laureate Andre Gide's semi-autobiographical novel *The Immoralist* (1902) finds a newly married man awakened by his attraction to a series of Arab boys. Although Bayard Taylor's *Joseph and His Friend* (1870) was the first American gay novel, Edward Prime-Stevenson's *Imre: A Memorandum* (1906) was the last gay couple happily reunited. originally published intimately under the alias Xavier Mayne, it tells the story of budding fellowship between a British gentleperson and a Hungarian dogface that turns into love. In 1920, in Germany, Erwin von Busse published a collection of short stories about sexual relations between men under the alias *Grand*. incontinently banned as immorality, it wasn't distributed until 1993, appearing only in an English restatement in 2022 under the title *Berlin Garden of erogenous Delights*.

In the 21st century, much of LGBT literature has achieved a high position of refinement, and numerous workshop have gained mainstream recognition. Notable authors include Alan Hullinghorst, Michael Cunningham, Colm Tobin, John Boyne and Andrew Sean Greer. Greer, who's openly gay, won the 2018 Pulitzer Prize for Fiction. LGBT themes are also decreasingly visible in high- quality youthful adult literature, with prominent authors including Alex Sanchez, Stephen Chbosky, Shyam Selvadurai, Perry Moore, Adam Silvera, Benjamin Alire Sanz, and David Leviathan. The 20th Century Fox point film *Love, Simon* was 32 the first major plant film to emphasize same- coitus love

since Becky Albertelli's teenage novel *Simon vs. Homo Sapiens Agenda*. Another illustration of juvenile gay and bisexual romantic fabrication is Casey McQuiston's *Red, White & Royal Blue*, presently in the workshop for a film adaptation by Amazon Studios.

Social attitudes toward same-sex connections vary 10 across time and place. Attitudes toward manly homosexuality differ from those that men should engage in same-sex connections, casual integration, acceptance, viewing the practice as a minor sin, suppression by law enforcement and the justice system, and prohibition of the death penalty. It also varies as to whether any negative attitudes toward men who have sex with men extend to all partners, as was common in Abrahamic religions, or only to passive (intrusive) partners, as was common in ancient Greece and Rome antiquity. Female homosexuality has historically been unrecognized, neither publicly accepted nor opposed.

The concept of homosexuality as a relatively recent development, with the word coined in the 19<sup>th</sup> century. The terms gay or bisexual have been applied to 4 numerous manly literal numbers, including Socrates, Lord Byron, Edward II and Hadrian; some scholars, similar as Michel Foucault, regard the contemporary social construction of homosexuality as foreign to their time as dangerously anachronistic, while others challenge it. A common thread of the constructionist argument is that no one born in age or the Middle Ages endured homosexuality as a specific, fixed, or defining mode of fornication. 4 John Boswell combated this argument, citing the ancient Greek jottings of Plato that individualities parade homosexuality.

In a 1976 study, Gwen Broad and Sarah Greene compared the frequency and attitudes of homosexuality among available ethnographic studies on a standardized cross-cultural sample. They set up that homosexuality was accepted lower upon in nine out of forty-two communities. Five 1 communities had no conception of homosexuality; eleven



considered it undesirable, but didn't define corrections, seventeen explosively approving and chastising. Of the seventy communities, homosexuality was reported as absent or rare in forty one and as present or uncommon in twenty nine. Among native peoples of the Americas prior to European colonization, numerous nations admired the ritual and social places of homosexual, bisexual, and gender nonconforming individualities in their communities; these places still live in numerous contemporary native American and first nations communities. Although each indigenous culture has its own names for these numbers, a ultramodern, visage Indian term espoused in the 1990s is two spirit. This new term has not been universally accepted as it has been criticized by traditional communities who have their own terms for the people being grouped under this urban neologism, binary cues such as these indicate that the natives believe these individuals to be male and female, even those who reject what they call western. However, it was more commonly accepted than the anthropological term it replaced. Among other pre-conquest civilizations in Latin America, such as the Aztecs, Mayans, Quechua's, Moshes, Zapotec's, and the Tupinamba of Brazil, homosexual and transsexual individuals were common. The Spanish conquistadors feared open sexuality among the indigenous population, and tried to break it down by subjecting the berduks (as the Spanish called them) under their rule to harsh punishments, including public executions, burning, and mutilation of dogs.

Same Coitus love has been mentioned since the foremost listed history in East Asia. Homosexuality was considerably proved in ancient China, and stations towards it varied by time, position, and social class. Chinese literature records multiple stories of mortal homosexuality. In the story Relict Peach, the annalist Han Fei recorded an fable in the relationship between Mi Cixia and Duke Ling of Wei. Missy Xia shared a special succulent peach with her swain. The tale of the Cut Sleeve records Han Emperor Ai

sharing a bed with his nut Dongxian, who had Dongxian, who had fallen asleep on top of it. Scholar Pan Guangdan concluded that multitudinous emperor of the Han Dynasty had one or further virile sexual mates. still, men named as homosexuals in sanctioned histories also had active heterosexual lives, except in exceptional cases analogous as emperor Ai. 1 With the rise of the Tang Dynasty, China come more sexually influence by strangers from Western and Central Asia, replacing virile companions in terms of power and domestic positions. 4 The following song dynasty was the last dynasty to include a chapter on virile companions of emperors in sanctioned records. In these 38 dynasties, general stations towards homosexuality were still tolerant, but virile suckers began to be viewed as illegitimate compared to their women and men generally remained wedded and led family lives

During the Ming dynasty, the Zhengde emperor is said to have had a homosexual affair with a Muslim leader named Say yid Hussein. In the after Ming dynasty, as scholar and sanctioned Shen Defu and pen Li Yu attest Fujian began to relate to homosexuality as a southern custom because it was the point of a unique manly marriage system, mythological in the folk tale The Leverett Spirit. The Qing dynasty established China's first law against consensual, non marketable homosexuality. still, the proposed discipline of one month's imprisonment and hundred heavy switches was actually the shortest corrections under the Qing legal system. As homophobia imported into China along with Western wisdom and gospel, homosexuality began to be canceled in China through the tone commission movement.

Homosexuality in Japan, known as Shudo or Nanhoku, has been proved for over a thousand times and has some connections to Buddhist monastic life and the Samurai tradition. This culture of same coitus love gave rise to strong traditions of oil and literature that proved and celebrated similar connections. 27 also, in Thailand, Kathoey or

lady boys are a point of Thai society, with Thai lords having men, women, and suckers. Although Kathoey may embody simple femininity or transvestism, it's generally considered a third gender in Thai culture. 4 They're generally accepted by society.

The foremost western records of same coitus connections(( in the form of erudite workshop, art objects, and mythological material) decide from ancient Greece. A sexual but frequently controlled between a free born( that is either slave nor free) 1 adult joker and a free born adolescent, the formal practice was prized and constantly blamed for its pedagogical advantages ans as a means of population control. Causing social complaint. Plato resounded its merits in his foremost 39 jottings but suggested its prohibition in his after workshop. In the council( 182B- D), 4 Plato equates the acceptance of homosexuality with republic and rough despotism, stating that homosexuality is “ opprobrious to primitive men because of their tyrannical government, as with the gospel and calisthenics, for it's supposedly not good for similar autocrats to have great ideas, strong gemütlichkeit, or physical relations in their subjects.

Aristotle, in his Politics, rejects Plato’s ideas about the invalidation of homosexuality; he explains that Heathens similar as the Celts held it in special reverence, while the Cretans used it to control the population. Little is known about womanish homosexuality in age. Born on the islet of Lesbos, Sappho was included in the canonical list of nine muses by the latterly classical Greeks. Epithets deduced from her name and place of birth( Saphic and lesbian) were applied to womanish homosexuality in the 19th century. Sappho’s runes are concentrate on passion and love for colorful individualities and both relations. 1 The narrators of numerous of her runes speak of passion and love for colorful women( occasionally requited, Occasionally not), but descriptions of physical exertion between women are rare and subjects to debate. There's no confirmation of an academy for girls.

In ancient Rome, the immature mannish body remained the focus of mannish sexual attention, but connections were between aged free men and slaves or free youths who played an respectable part commerce. Famous for his relationship with the Hellenophile emperor Hadrian Antonius. still, after the Christianity, in 390AD, Emperor Theodosius 1 made homosexuality a fairly punishable offense for the unresisting mate. 1 All persons who have the opprobrious custom of violating the body of a man, playing the part of a woman in the alien commerce( as they feel no different from women) will atone for the crime of redressing the squeezes in front of the people. In 558, toward the end of his reign, Justinian extended the prohibition to active participation, advising that similar gets would lead to the destruction of megalopolises by the wrath of God. Despite 40 these restrictions, until the end of the reign of Anastasias 1 in 518, assessments continued to be collected to be collected from bagnios where boys engaged in homosexual exertion.

Since World War II, the history of homosexuality in western societies has progressed along truly analogous and constantly intertwined paths. In 1948, American biologist Alfred Kinsey published what came known as the Kinsey reports on sexual gestor in humans. In 1957, the UK government commissioned the Wolfenden report to review the country's anti feminist laws; the final report recommended the decriminalization of consensual homosexuality, although the laws didn't change for ten times. For numerous times homosexuality was considered a internal complaint, although studies rested on this proposition were latterly determined to be crippled. In 1973, homosexuality was classified as a internal illness in the United Kingdom. In 1986, the American Psychiatric Association's Diagnostic and Statistical Manual of Mental conditions( DSM) removed all references to homosexuality as a internal illness. During the sexual revolution, the heterosexual ideal camefully detached from gravidity, but at the same time retreated itself from homosexual commerce. numerous viewed this

emancipation from heterosexual fornication as leading to Lesser freedom for homosexual fornication. The Stonewall screams were a series of violent clashes between New York City police officers and Patrons of the gay purlieu in Greenwich Village. The screams began on Friday, June 27, 1969, during a routine police raid, and trans women, men, gays, lesbians, road queens, and other road people fought in the spirit of the civil rights movement of the time. The hoot ended on the morning of June 28, but lower demonstrations took place in the neighborhood throughout the week. Following the screams, several gay associations were formed, similar as the Gay Liberation Front( GLF). A time latterly, the first gay pride march was held to mark the anniversary of the insurrection.

Karl- Maria Kertbeni chased the terms homosexuality and heterosexuality in an 1868 letter to Karl Heinrich Ulrich's, latterly published in two flyers in 1869. these came terms when Richard von Kraft- Ebbing used them in his Psychopathy Sexuali( 1886). the term bisexuality is chased 10 in the 20th century when sexual individualities were defined grounded on the dominant coitus people were attracted to, so those who weren't primarily attracted to one gender demanded a marker. The history of fornication is neither the history of heterosexual fornication nor the history of homosexual fornication, but rather a broader generality of literal events in the light of our ultramodern generality or broader generality of fornication. and/ or nonfictional delineations. literal numbers are frequently described using ultramodern sexual identity terms similar as straight, bisexual, gay or queer. Proponents of the practice say it can punctuate issues similar as discriminative historiography, bringing into relief the extent to which gay people have been left out of lives of prominent numbers, for illustration, sensibilities performing from same coitus magnet are barred from the erudite and cultural consideration of significant workshop. also, the contrary situation is possible in ultramodern society some LGBT supporting

experimenters cleave to homosexual propositions to the rejection of other possibilities. still, numerous, especially in the academic world, consider the use of ultramodern markers problematic, due to the differences in the ways different societies have constructed sexual exposure individualities and the meaning of ultramodern terms similar as queer. For illustration, in numerous societies same coitus sexual conditioning were anticipated, or fully ignored, and no identity was erected around them. For illustration, other academics agree that indeed in ultramodern times, not all men who have coitus with men fete any of the ultramodern affiliated terms, terms for other ultramodern constructed or medical individualities( similar as nation or disability) are constantly used in anachronistic surrounds simply as descriptions or for ease of ultramodern understanding; so they don't vacillate to do it for the sake of coitus. Academic workshop generally specify which words to use and in which environment. compendiums are advised to avoid making hypotheticals about the personalities of literal numbers grounded on the use of the terms mentioned over.

### **Ancient Rome**

Greek men had great latitude in their fornication, but their women had strict restrictions, and if they were old enough to walk around city unsupervised, people would ask whose mama she was and whose woman she was. Men may seek out adolescent boys as mates, as some early records of same coitus peristaltic relationship from ancient Greece show. Although slave boys could be bought, free boys had to be addressed and according to ancient accoutrements the father also had to assent to the relationship. similar connections don't replace 10 marriage between a man and a woman, but do before and after marriage. An adult manly generally doesn't have an adult manly mate( although there are exceptions, Alexander the great among them); he'll be Eromenos( cherished). Dover suggests that it's unhappy for Eromenos to feel desire, which may not be mannish.

Driven by desire and deification, Ir- est will selflessly devote themselves to all the education necessary to thrive in society. More lately, Dover's proposition has been questioned in light of the large body of substantiation from ancient art and love poetry that suggests a more emotional connection than former experimenters have liked to admit. Some exploration has shown that the ancient Greeks believed in sperm as a source of knowledge and that these connections helped transmit wisdom from Erastus to Eromenos.

The palm intelligence of the ancient Romans structured Roman homosexual practices. In the Roman democracy, a citizen's political freedom was defined in part by the right to cover his body from physical force or use by others; a manly citizen submitting his body to pleasure was considered a slave. As long as a man played the penetrative part, it was considered socially respectable and natural to have same coitu connections without losing his virility or social status. Sexual relation between manly citizens of equal status, including dogfaces, were lowered upon and in some cases oppressively penalized. The courses of youthful citizens were rigorously interdicted, and the Lex Scantinia fined those who committed a sexual crime against crime ( stupa) against a manly minor. manly slaves, hookers, impersonators, or other degenerates( those without social status) were respectable sexual mates for dominant manly citizens to access. Homosexuality and heterosexuality were thus 1 not orders of Roman fornication, and there are no words in Latin that directly restate these generalities. A manly citizen who willingly performed oral coitus or accepted anal coitus was defamed. In courtroom and political rhetoric, allegations of masculinity and unresisting sexual gets were directed especially at popular politicians( popular s) similar as Julius Caesar and Mark Antony. Until the Roman Empire came under Christian rule, there was limited substantiation of legal corrections against men supposed " homosexual in the ultramodern sense.

Queer proposition is a field of post structuralism that surfaced from queer studies( frequently, before, gay and lesbian studies) and women's studies in the early 1990s. 2 The term can have different meanings depending on its operation, but is astronomically associated with the study and proposition of gender- sexual practices that live outside of heterosexuality, challenging the notion that heterosexual desire is' normal'. Following social constructivist developments in sociology, queer proponents frequently condemn fundamentalist views of fornication and gender. rather, they study those generalities as social and artistic marvels, frequently through analysis of the orders, binaries, and language they are said to depict.

Informal use of the term" queer proposition" began in the 1990s with Gloria Anzaldúa and other scholars who, told by the work of French post-structuralist structuralist champion Michel Foucault, saw fornication as socially constructed and rejected identity politics. In 1990, Teresa de Laureates organized the first Queer Theory Conference. Early queer philosopher David Halperin writes in his essay *The Normalization of Queer Theory* that De Loretta's use was originally controversial. She chose to combine the word queer with the term proposition, which activists, road kiddies, and members of the art world had come to use in apro-gay sense, and it was seen as too academic. heavy. In the early 1990s, the term began to be legitimized in academia. Although an influential academic discipline, queer proposition can trace its roots to activism, reclaiming the denigrator term queer as an marquee term for those who don't identify with queasiness in the 1980s. This would continue into the 1990s, when Queer Nation used queer in their kick taglines, We are then! We are queer! Get used to it! Other early queer proponents include Eve Kosofsky Sedgwick, Michael Warner, Lauren Berlant, Judith Butler, and Adrienne Rich.



Queer proposition deals with the micro position – the identity of the existent, the meso position – the individual with close groups similar as family, musketeers and work, and the macro position – the larger environment of society, culture, politics and programs. and the law. Consequently, queer proposition examines not only the communities around queer people, but also the communities they constitute. Gay communities have a significant precedence in the expression of a queer proposition. Andrea's Frank's standard work, *Committed Sensations*, exhaustively highlights the living conditions of homosexuality and homosexuals at the turn of the renaissance. 2 As an interdisciplinary conception, queer proposition is applied to a variety of disciplines, including communication studies and exploration. It was introduced to the communication field in 1994 by Jeffrey Ringer's *Queer Words, Queer Images* Communication and the Construction of Homosexuality, which offered a queer perspective to communication exploration findings. Queer proposition has also contributed to communication exploration by challenging hetero normative society's sundries of what's considered normative and non-normative the counterculturist and the taboo.

The interdisciplinary of queer proposition is apparent in its operation and notice of family communication. One of the examens of family communication is its focus on "mainstream" families, frequently with heterosexual parents and children. Although further studies of family communication have begun to include Unconventional families, critical rhetoric scholar Roberta Chevret argues that experimenters continue to view unconventional families, families with openly queer members, through a hetero normative lens. When studying LGBT families, numerous scholars continue to compare these families to the morals of their cis- heterosexual counterparts. As Chevret writes, Family communication frequently requires taking grueling generalities for granted and treating sexual individualities as little further than check marks. Chevret describes four ways in

which scholars can engage family communication first one is uncovering impulses and hetero normative hypotheticals in family communication; the alternate is challenge the treatment of fornication and queasiness as a particular and sensitive subject; interpret identity as a socially constructed miracle and fornication as fluid, to expose the ways in which gender places and conceptions are corroborated by sundries of identity and fornication is the third one; and the final is emphasizing intersectionality and the significance of studying different identity labels in relation to one another.

The conception of queer proposition has surfaced in multiple ways that challenge the description of normalcy. still, institutions frequently prioritize one marginalized group over others, performing in limited social change Activist Charlene A. As Carruthers describes in her book *Unapologetic*, imagining indispensable economics, indispensable family structures, or commodity differently entirely from the imagination of cross-sectional communities is important — her position as a black queer positivist. Imagination is a critical aspect of queer proposition. It's a tool for creating new worlds that are impracticable for presently underrepresented or tyrannized communities, forcing a transformative station toward current morals. An intersectional approach centers queer proposition, therefore shifting power to further radical narratives that fit the description of queasiness grueling dominant, white, and heterosexual dialogues . Intersectionality recognizes that complex individualities and social orders are formed out of “ multiple structural oppression's. ” Groups similar as the Human Rights Campaign have preliminarily used the conception in formal rights advocacy for formal legal protections. still, queer proponents and activist similar as Lisa Duggan have noted that prioritizing the voices of certain groups by fastening on specific individualities similar as gay middle-class men is complex and divisive. They've emphasized the significance of intersectionality in queer converse and activism. *New Directions in Queer*

Intersectionality includes Jones's Euphoria studies, which show Intersectional differences in the happiness gestures of different LGBT people; lesbian, but not cisgender, mothers are more likely to witness happy moments indeed in discriminative situations. Still, LGBT people with 'other' individualities, similar as disabilities, are less likely to report passing swoon. Jones argues that happily queer should not take over the narrative bends of ordinary happiness and leave room for negativity; Stupid people need to condemn society and condemn society, but still be weird and divisive.

In *CMYN*, Elio was shown to have two loves. One with summer guest Oliver and his friend Marzia. After meeting Oliver, he's introduced to this novelty that he has Norway endured before, which further entices him to experiment with the man to maintain his expiring fornication. As it turns out, Elio's relationship with Marzia is purely for pleasure, indeed if Marzia wanted more. Elio slept with Marzia indeed after getting involved with Oliver. When Elio is with Marzia, he lets go of his sexual pressure as a result of his love for Oliver. He tried to drown out those new passions for the man, but as a result, he managed to hold further of his curiosity towards Oliver. Whether Elio is bisexual or homosexual is debatable, as neither the book nor the film mentions it. Elio seems to only be using Marzia as a way to manage with his preoccupation with Oliver, but at the same time he does not shy down from physical exertion with the girl. Although Elio ultimately rejects Oliver as no match for Oliver, she still accepts and offers to be musketeers with him with a heavy heart.

"Life is full of silly effects, occasionally we've to" (Selvadurai 18), Arjie's mama tells him when she refuses to play with the boys, preferring rather to play bridegroom-bridegroom in a saree with his womanish relatives. This shows how this chapter portrays that our society is Poisoned against the gender morals that we're all distributed. In one incident, when Arjie's cousins saw her wearing a saree, by making him the center of

horse laugh and deriding him as a joke, the author tried to show that the third gender in our society is treated as an injustice or a zany who's inapplicable to society, that is, 9 the title of the chapter “gormandizers Can not Fly”( Selvadurai, 9) is about how people in our society do not accept third genders, and the gormandizers represent transgender or gay people like Arjie. Violating artistic morals. At a time when 6 lesbian, gay, bisexual, and transgender( LGBT) individualities are getting more open, accepted, and visible in society, clinicians and experimenters are faced with deficient information about the health status of this community. Although a modest body of knowledge about LGBT health has developed over the once two decades, important remains to be explored.

While LGBT is applicable and useful to describe the combined lesbian, gay, bisexual, and ambisexual population, it can also obscure the numerous differences that separate these sexualgender- nonage groups. Lumping lesbians and gays under a single rubric, for illustration, obscures gender differences in gay gestures also, collapsing the gestures of bisexual women and men together obscures gender differences. likewise, to the extent that lesbian, gay, and bisexual are understood as identity markers, LGBTQ excludes people who witness same- coitus lodestones or actions but don't borrow non-heterosexual identity. The transgender population, which includes multiple groups, has different requirements and enterprises than lesbians, bisexual women, men, and gay men.

## Conclusion

The word gay came into English in the 12th century from the Old French *gai*, most probable derived eventually from a Germanic origin. Minor utilization referring to male homosexuality occasion back to the late 19th century, and the meaning became more ordinary by the mid-20th century. In modern English, gay is used as an attribute and noun to refer to society, customs, and cultures connected with homosexuality. In the 1960s, gay became the preferred term for homosexuals to describe their sexual inclination. In the late 20th and early 21<sup>st</sup> centuries, major LGBT groups and style escort recommended the word gay to describe people who are allure to the same sex, and it is usually used to mention to men. Around the same time, a new, disparaging usage became popular in some slice of the world. Among young people, the word has meanings ranging from derision (example, equivalent to 'rubbish' or 'stupid') to trivial mockery or mockery (example, equivalent to 'weak', 'manly' or 'lame'). The expanse to which these expressions still retain homosexuality has been discussed and sharply criticized.

Research has manifest that these are few of the most common health problems faced by gay and pansexual men: while they may not apply to every individual, they are important deal with that men and their health care suppliers should be aware of. cherished partner brutality takes many forms, but participation physical or emotional abuse by a significant other normally a boyfriend, girlfriend, ex-boyfriend, ex-girlfriend or date. Commonly, confidential partner violence begins with hectoring threats and progresses to physical abuse, that is why it is important to recognize it early and seek help as soon as possible. Cherished partner violence frequently involves consort and control. For men who have sex with men, intimate partner violence involves outing the victim to his family, friends, and coworkers. Research suggests that men who have sex with men are just as likely to experience partner violence a heterosexual woman, but men who have sex

with men are reluctant to try to find help because they fear disclosing their sexual inclination to others will make them look bad. Gay and bisexual men have higher rates of body dysmorphic (BDD) disease and consume disorders. Many factors influence the currency of these men, including low self-respect, discrimination, mental illness, and unrealistic body quality.

Nonage is a experimental period of physical, emotional and social maturity. The development of a unique and individual personality is one of the most critical experimental tasks of nonage. Adolescent development is told by different situations of social relations within multiple environmental settings, so individualities, peers, and communities can play an important part in developing an adolescent's sense of identity. When these influences are negative, cerebral torture can do among adolescents, especially among youth who identify as lesbian, gay, and bisexual. Unfortunately, much of the being exploration on experimental factors in LGBT adolescents has concentrated primarily on traumatic life gests similar as victimization, importunity, and rejection and the posterior negative impact of similar events on internal and physical health issues. Gay literature is a concerted term for literature.

Gay literature is a combined term for literature fertile by or for the gay community that includes characters, conspiracy lines, and/or themes that depict gay behavior. Because social life of homosexuality has assorted self loathing in many world cultures throughout history, LGBT literature covers a wide range of themes and ideas. LGBT individuals turn to literature as a source of authentication, understanding, and aestheticizing of same-sex attraction. In circumstances where homosexuality is viewed negatively, LGBT literature may document the psychological pressures and alienation experienced by those experiencing barriers such as prejudice, legal discrimination, AIDS, self-loathing, bullying, violence, religious condemnation, denial, suicide, and torture.

Themes of same- commerce love can be set up in various ancient handbooks from around the world. The ancient Greeks, in particular, explored this content to varying degrees in factory analogous as Plato's Symposium. multitudinous myths and religious narratives include stories of love or commerce between men or point godly conduct that bring about changes in gender. These myths have been interpreted as forms of LGBT expression and modern generalities of sexuality and gender have been applied to them. Individual societies, in part, use myths to explain and justify their particular social institutions or to explain the cause of ambisexual identity or homosexuality.

Although Homer did not portray the protagonists Achilles and Patroclus as same-commerce suckers in the 8th- century BC epic of the Trojan War, the Iliad, subsequently ancient pens depicted the violent relationship. In his lost fifth-century BC tragedy The Myrmidon, Aeschylus presents Achilles and Patroclus as pederistic suckers. same-commerce love can be set up in various ancient handbooks from around the world. The ancient Greeks, in particular, explored this content to varying degrees in factory analogous as Plato's Symposium. multitudinous myths and religious narratives include stories of love or commerce between men or point godly conduct that bring about changes in gender. These myths have been interpreted as forms of LGBT expression and modern generalities of sexuality and gender have been applied to them. Individual societies, in part, use myths to explain and justify their particular social institutions or to explain the cause of ambisexual identity or homosexuality. Although Homer did not portray the protagonists Achilles and Patroclus as same- commerce suckers in the 8th- century BC epic of the Trojan War, the Iliad, subsequently ancient pens depicted the violent relationship. In his lost fifth- century BC tragedy The Myrmidon, Aeschylus presents Achilles and Patroclus as pederistic suckers.

Emotion is a person's identity that can be set up substantially through CMYN and FB. Then the situation of both the characters in the novel has been changed to gay, circumstances is an important factor in leading a person to homosexuality. But we can see that people are brought to similar emotion by birth. An American Malayali named Aparna is the biggest illustration of that, she has not been suitable to partake her feelings with a man till now. also, she wanted to partake her emotion and was suitable to partake it with a woman. We can see that the society is veritably demotivated due to the increase in homosexuality and it will cause problems to the population as it increases. Harassment and problems between husband and wife can see for many years. With this, women are not interested in living with men. Thus women marry women themselves and remaining men have to marry each other thus increasing homosexuality. One thing we can do is to prevent these types of situations from occurring. But instead of discouraging LGBT people from birth, it is to create things for them in the society. Don't make them to think that they are wrong.



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