

EXISTENTIALISM ON MARRIED BISEXUAL MEN

Edy Suseno

IKIP Widya Darma

edysuseno4@gmail.com

ABSTRACT

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The existence of gay is blooming all around the world. This kind of phenomenon develops in any age, professions, ethnics, and many others. Some of them are getting married to heterosexual female people. I dug some inputs about existentialism in both bad faith and good faith experienced by married bisexual men through gay application Hornet. I found six people from four different cities in Java. I raised some open-ended questions to them. All the collected data I interpreted to satisfy the aim of my research. After analyzing the findings I could say that the married bisexual men could not escape from their responsibility of freedom.

Introduction

Gay is a kind of phenomenon in sexual orientation. It is about the desire of somebody emotionally and sexually toward the same gender. It has been grown rapidly nowadays. It could come into any age, profession, and social status. Someone with gay life tends to experience confusion in his mind. He will feel awkward in socialization. He feels some suppression from the environment. It seems that to be gay is not awesome at all. Nevertheless, gay youth could find themselves easy to cope with their negative societal messages recently (W. Harper, 2012).

Moreover, another type of homosexual is Bisexual. It is a tendency to desire emotional and sexual attachments to both men and women. The person with bisexual could engage in a distressful life to pass his adulthood. It could lead to a conflict between his woman heterosexual spouse and himself. Most gay men's wives could not accept her husband to commit sexual attachments to other men. She just wants to be a monogamous and lasting relationship with her husband. Some of the women could sustain her marriage with her gay husband till death but most of them could not. This phenomenon could lead gay youth to commit suicide (Kristinn, 2001).

Nevertheless, the Gay application is very common nowadays. Men who have sex with men (MSM) can promote themselves on the application to attract other gay men. Through this tool, they could post their pictures with some descriptive profile to provide the information about themselves and the person they seek. There are many gay applications available on the cellphone. MSM could choose the one which satisfies their preference. By chatting among MSM, they could find someone to be whatever they want based on the purpose of their involvement (Wu, 2018).

Existentialism is that existence precedes essence, which means that the most important consideration for the individual is the fact that he or she is an individual—an independently acting and responsible, conscious being ("existence")—rather than what labels, roles, stereotypes, definitions. This kind of reality leads an individual to be free. The freedom in doing anything based on the facticity in his mind and heart is the essential thing of life. Freedom takes responsibility. Each action, he or she will take consequences. It could be seen clearly in the disclosure of the gay movement (Rosario 2010).

Moreover, we are thrown in the world as being. It is about the facticity of ourselves in our moods, our capacity for authenticity, and our involvement with the world and others. This kind of thing leads us to experience the freedom. Off course, by implementing our freedom, we must take the consequence. It is a responsibility. Every body on this planet is as being and risk taker (Cokely, 2008).

There are some parts discussed in existentialism. One of them is bad faith. It is a kind of denial of the facticity. Somebody with bad faith does not confess his past reality. He tries to be a newborn. He acts something reverse to his feeling and thinking. He does not admit his prior facticity. This kind of person is like playing on the stage. He lies the audience with his disguise. This kind of thing could be triggered by the condition happens to a person with bad faith. He escapes from his freedom. He does not want to take responsibility for the facticity. It could happen to a bisexual man who marries a heterosexual woman (Bruin, 2010).

Another part of existentialism is Good faith. It is about the fact about ourselves No disguise is the essence of good faith. Revealing a good faith to others could result in risk. It appeals to a responsibility to express freedom. Good faith is freedom. It tells about who we are. It is a choice. It is set up since we were thrown into the world. It could happen to a bisexual man who tells his wife about his sexual orientation. He tells her who he is. He expresses his freedom. This kind of phenomenon reveals a consequence. It takes responsibility. Some of the pieces of evidence prove that this exposure results in a divorced (Daly 2018).

In their study, Hays and Samuel said that there were 21 heterosexual women got married to bisexual or homosexual men and had children. All of the women hoped that their marriage would be lasting and monogamous. In their marital life was full of grief. They learned how their husbands had emotional and sexual or both attachments to other men. They felt to be deceived by their husbands. 11 of 21 women were still living with their husbands with the uncertainty of the future. 7 were divorced and 3 felt sure that their marital life would be stable.

This study aims to see how married bisexual men implement good faith and bad faith in their marital life. It will be a very important input for other married bisexual men as the paradigm of bisexual life. Therefore, they could use it as a consideration in accomplishing a decision to establish the existentialism. It would place each party to participate in building harmony. On the other hand, the result of this research would complete what Hays and Samuel did in their study.

Method

The participants of this study are 6 married bisexual men taken from gay application Hornet. I chose these six participants to focus on this study. Limiting the participants will lead to a rigorous study. They are from five different cities in East Java and the special region of Yogyakarta. Their age is around 25 to 32 years old. All of them have wives and children. The technic of data collection is an open-ended interview. There are 17 questions they need to answer. This survey took 14 days. All the collected data will be synthesized to drag the interpretation.

Findings

There two different groups of questions. The one is good faith and another one is bad faith. Collecting the two kinds of data was done on the same people and at the same time. To satisfy the data analyses, I prepared 12 good-faith questions and 5 bad faith ones. The answers to the good-faith question could be seen as follow:

A. Good faith

Table 1

Question: what are your city and province?

No	City	Province
1	Sidoarjo	East Java
2	Madiun	East Java
3	Gresik	East Java
4	Sidoarjo	East Java
5	Yogyakarta	Special region of Yogyakarta
6	Gresik	East Java

Table 2

Question: what is your age?

No	Age (year old)
1	26
2	25
3	32
4	28
5	26
6	27

Table 3

Question: What is your marital status?

No	Marital status
1	Married
2	Married
3	Married
4	Married
5	Married
6	Married

Table 4

Question : how many children do you have?

No	The number of children
1	1
2	2
3	3
4	2
5	2
6	1

Table 5

Question: how long did you know your wife before marrying her?

No	Period time of acquaintance
1	4 years
2	2 years
3	2 months
4	Three months
5	A year
6	3 months

Table 6

Question: how was your relationship with your wife before marrying her?

No	The level of seriousness
1	Good
2	On and off
3	On and off
4	On and off
5	On and off
6	Good

Table 7

Question: what do you think about gay in your life?

No	Answer
1	I believe that It is not a choice to be gay
2	Nobody wants to be gay
3	I don't know why I am gay.
4	I want to be straight, but I could not.
5	I never think to be gay, but it is me.
6	My family could not accept me as a gay. It is sad really.

Table 8

Question: Are you an adult gay lover? If yes, why?

No	Answer
1	Yes. I felt cozy to be with an adult.
2	Yes. The adult could keep me calm.
3	Yes. The adult could be both a lover and father.
4	Yes. The adult could keep secret.
5	Yes. The adult is the experienced person.
6	Yes. The adult is someone I admire with no reason.

Table 9

Question: Do you love to act as girlish? If no, why?

No	Answer
1	No. I hate sissy.
2	No. I am gay but I want to be a boy.
3	No. I just want to be a wife like in bed.
4	No. I want to look straight.
5	No. I am a boy who loves an adult man not a shemale.

No. To be shemale is embarrassing.

6

Table 10

Question: Do you still seek for a gay partner after getting married? If yes, why?

No	Answer
1	Yes. I don't want to be alone.
2	Yes. I want to live with someone.
3	Yes. Lonliness is a sadness.
4	Yes. I want to share my life with someone.
5	Yes. I am gay and want to live with a gay.
6	Yes. I want someone accompany me.

Table 11

Question: How do you cope with the endless passion of other men?

No	Answer
1	I admire men all the time. So, I seek other man on the gay application.
2	The men are really beautiful to me. Through gay application, I could fine the person I need.
3	I always seek another man anytime on gay application and some gay community.
4	I ever tried to stop this lust but couldn't. I use my gay application to find the one I need.
5	Seeking men on the gay application is great. I did it any time.
6	I can't stop loving men. Joining gay community and gay application are very fun.

Tabel 12

Question: what do you think of the opposite sex people before getting married?

No	Answer
1	I don't want to be with a girl but sometimes I need her.
2	I felt nice to be among the girls but I also missed the men.
3	I don't like a girl but some girls chased me.
4	When someone talked about girls I felt uneasy.
5	I got confused How to hide my feeling in front of the girl who admired me.
6	I admire some girls but I could not love them.

B. Bad faith

Table 13

Question: how was your family pressure before getting married?

No	The pressure
1	My mom always asked me who is your girlfriend?
2	My mom often asked me when you are getting married?
3	My mom said "I and your dad are getting older and older. We want to have grandchildren from you."
4	My mom said "you are old already when you are getting married? "
5	My mom said "I want you to get married next year. All your friends here have had some children already."
6	My mom said " tell me when you are getting married."

Table 14

Question : how was your society pressure before getting married?

No	The preasure
1	In my office some friends always asked me “hey when will you give us your wedding invetation?”
2	My neighbors often asked me “why do you stay single?”
3	My friends often bullied me “ hey! if you don’t want to get married, who will take care of you when you are old.”
4	My boss often asked me “ don’t you want to get married? Your will be easier if you have a wife”
5	My colleague often tease me “ hey single, don’t you feel lonely?”
6	My neighbors asked me ‘ hey boy! when are you getting married?”

Table 15

Question: How do you pretend in public before getting married?

No	Answer
1	I often went to the wedding party with my female colleague to disguise .
2	I ofen told my family and relative about my girl friend. Actually I don’t have any.
3	I often showed my photograph with my female friend on the social media to disguise.
4	I always developed my imaginative romatic story when I was among my male friends to disguise.
5	I often took some pictures of girls in a public area to show my male friends to discuss as though I admired them.
6	I often hang out with my different female friends to some places where my friends often visited.

Table 16

Question: what do you think of trapping in false beliefs after getting married?

No	Answer
1	I believed that by getting married I would be straight but not.
2	I got married to satisfy my family and my folk and everyting

	would be fine. But I got difficult problem instead.
3	Now I am a married man and have two nice children. But I could not enjoy my life with my wife. I could not love her and I want to be free.
4	I got married already. I have a wife and a son. My wife eventually knew that I was gay. She sometimes looks sad but I don't care.
5	Having a wife is good way for me to end the dispute in my family and society . Although, I and she eventually live in different places due to the job. It relieves me.
6	Eventually, I got married. But on the other hand, I have a boy friend.

Table 17

Question: how do you sustain your marital life?

No	Respond
1	Marriage is something I need to do based on religion shake.
2	I need a family to take care of me when I grow older.
3	I need a family to stop the others' bully.
4	It seems that this family is not lasting. It is very difficult for me to accept my wife preasure.
5	I will struggle to sustain my family as much as I could.
6	I don't have any idea.

Discussion

From table 1, we could see that they are from different cities. The two participants are from Sidoarjo and the two others are from Gresik. One is from Madiun and another is from Yogyakarta. Although they are indifferent provinces, they have some similarities in building a new family. It is taboo for them to be unmarried people. It also considers as shameful to live with gay.

Table 2 is about the age of the participants. Their ages vary from 25 to 32. It is the productive age. They may not miss this step of life in their society. The people got married around that number of ages. The parents usually prepared this event the years previously. They saved some money to hold the prestigious party. They do not care if their children are gay or bisexual.

On table 3, we could see their marital status. All of them are married men. They are gay. But, due to some reasons, they got married. The people around them would consider them as straight. They would feel cozy among the folk. Nobody bullied them anymore.

Table 4 tells about the number of children they have. The three participants have 2 children, the two others have 1, and another one has 1. By having children, they would be considered as straight by society. The people around them do not care about homosexuality.

Table 5 describes the period of the relationship between bisexual men and their girlfriends. Each partner has a different duration. The durations are 4 years, 2 years, 2 months, 3 months, 1 year, and 3 months. This kind of relationship ended up with marriage.

On table 6 describes the quality of the relationship before getting married. The partner with a 4-year relationship experienced on and off. The two-year relationship also experienced on and off. The partner with the 2-month relationship could keep fine. Another partner with a 3-month relationship experienced on and off, but the other 3 month partner could keep stability. On the other hand, one year partner could not stay stable in their relationship. From the description above could be seen that the length of the relationship could not determine the quality. Thus, It is about the relationship between bisexual men and heterosexual women.

Table 7 tells about the self-acceptance of gay. From 6 participants, four of them realized their facticity. They also knew that is their fate to be gay. They could accept it as part of their life. Nevertheless, one of them was still questioning why he is gay. He did not know what causes him to be gay. Another one had ever tried to escape but he failed. The overall perspective seems that being gay is part of thrownness.

Moreover, in table 8 we could see their reason to admire gay adults. Three out of six feel comfortable to be with the elders. They said that they just admire and feel nice to be with them. one of them said that the old gay could keep privacy. Another one said that to be with the elderly feels like a father-son relationship. Having an old lover, he could learn many things said the other one. It seems that they have a different point of view to love elderlies.

Table 9 shows us their reason to act straightly. Of the 6 participants, there are 5 of them want to be simply boys. On the other side, they need other men to satisfy their lust. From this perspective, there is only one person who wants to be a wife like when he is in bed with his partner. It seems that in public they want to look straight.

On table 10, we could see that all the participants do not want to be alone although there are wives to live with them. it seems that they could not escape from the facticity. The essence of being, in this case, is very strong. 5 out of 6 participants just want other men to accompany them and only one of them wants to get the meaning of a relationship with another man. He wants to share his life in both happiness and sadness.

Table 11 describes the way the participants use to cope with their endless lust for other men. All of them keep seeking other men to share happiness through the gay application. They used it because it is very simple and most of the gay people join it. Wherever they go, they could find new gay people with any style. On the other hand, there are only two of them who visited the gay community to find new ones. Privacy seems to be the reason.

Moreover, in table 12 we could see the participants' attraction to the girls. Most gay men do not want to engage in a serious relationship with girls by nature. But for bisexual men, there is some space for female people to come into their life. This study was found that three out of six do not have any interest in the girls. Otherwise, the rest needs the presence of female people. It could determine the success of their future marriage.

Table 15 tells us about their activities on the stage. They fooled their close friends by showing them a fake relationship with female friends. They practiced this disguise on some occasions like in wedding parties, meetings, and public places even to their family. It shows the strong pressure addressed to them by the people around them. It looks distressful.

They did this disguise to satisfy their close people. Again, they could not escape from their facticity. There being existed all the time.

By the way, to see the participants' perspective in false belief, we can observe the table 16. It is interesting to analyze. The first one thinks that by getting married he would be straight. Like the priest said that marrying a female person, a gay person could release from homosexual. He was trapped in false beliefs. He did not experience a change in his sexual orientation. The second and the third participant did a fake love to their wives. They pretended to love their wives, but not. Previously, they believed that love could grow gradually during marital life. But they found that it never happened. The fourth participant is also trapped in a false belief. He believed that by telling the truth to his wife about his gay, he would get a benefit by having a harmony. He got a negative response from his wife after telling the truth. The fifth person escaped from his responsibility to be a husband. He worked in another city to keep a distance from his wife. The last person is also trying to escape from his responsibility by ignoring his wife and finding another man to love. The fifth and the sixth ones tried to satisfy their family demand and they thought that everything would be fine. But their marriage provoked another problem. It seems that all the participants trapped in the false belief and experienced the consequences.

After experiencing some evidence in their marital life, the participants tell us how to sustain their families. They have some different reasons to keep their family exist. The first person said that because of religion, he would like to sustain his family. The second person said that he needs somebody to take care of him when he grows older. The third person has a unique reason. He did not bear receiving a bully from others. He wanted to stop it by sustaining his family. The fourth, fifth, and sixth are distressful. They experienced a very hard life. They wanted to be free. From this kind of phenomenon, we could see that someone could not escape from the responsibility of freedom.

Result

The participants here are from east java and the special region of Yogyakarta province. It means that all of them are Javanese. They have a similar culture, although some fields are different. Their ages are 25, 26, 27, 28, and 32. Mostly, the Javanese people are Muslim. They try to copy the Prophet Muhammad did. He got married at the age of 25. Therefore, people try to get married in 25 above. All the participants realized that they were gay. They also admit that they were adult men admirer. In daily life, they tend to act straightly. Although, their desire is similar to the women's. They are married and had children.

A. Before getting married

1. Of the six participants, three of them need the girls. Although, they could not love them as they do to the men. On the other hand, two others do not like the girls at all.
2. To stop the intensive bully addressed to them, three of them taking their female friends to accompany them in the wedding party and the other public places. While the three others loved to show their female friends' pictures on Social media.
3. All of the participants got intensive pressure from their mother to get married soon.
4. The pressure to get married soon also comes from neighbors, friends, colleagues, and even their boss.

5. To satisfy the external demand to get married soon, they tried to make a close relationship with the girls. They keep their relationship for 2 months, 3 months, 1 year, 2 years, and 4 years. It ended up with marriage.
6. The level of seriousness in their relationship, 4 participants experienced on and of while the two others could keep fine.

B. After getting married

1. Although they got married already they are still actively seeking other men to satisfy their lust.
2. They could not leave their same-sex partners. They need other men to accompany their life as permanent partners.
3. After some time of their marriage, they felt trapped into false beliefs.
4. Their marital life is really difficult for them. They keep struggling to sustain their families. Although, one of the participants planned to end his marriage and another one could not decide whether to end it.
5. All the participants have children. Although, they experienced difficulties to engage a good relationship with their wives.

The result above answers how the married bisexual men implement a good faith and bad faith into their marital life. Therefore, it could complete Hays and Samuel's study and give some inputs to the bisexual men by considering it to decide their marital life.

Conclusion

The good faith and the bad faith of the married bisexual men, it could be said that someone could not ignore their being in the world. They were thrown in the world with no choice. Any efforts to escape their responsibility for their freedom seems useless. They keep on their track as a being. Nevertheless, realizing as a thrown in the world with no choice is far much important rather than finding something else to escape.

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