

Nut Yim Sex Dating and Categorizing Agency of Thai Gay Men

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Abstract This article aims to understand the agency of Thai gay men who use sex dating applications and social media to meet up and have sex on various occasions. The method in this study used the internet and virtual ethnography and information found on Twitter websites, Palm Plaza, and Pantip web boards where gay men write messages introducing themselves and announcing their search sex. Katherine Frank's notion that agency is formed and negotiated through dynamic social interaction extends to explain how Thai gay men's agency formation and reorganization rest on categorizing practices. It has been found that four categorized areas-sexual roles, masculine bodies, relationships, and gender expression help Thai gay men understand how well a relationship and sex might work. These areas provide insight into the physical and emotional potential and limitations they have with the person they are interacting with and in immediate contact.

Keywords Agency; Sex dating application; Categorization; Thai gay men

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Introduction

Mainstream media often point out that gay dating applications encourage gay men to have many sexual partners, including identifying problems that may arise from plunderers using the application to trick gay men into having sex and stealing their property. The mass media often warns that gay sex on applications may damage gay's image, and society will label them as sexually promiscuous. It appears that mainstream media continues to view sex negatively, considering it wrong and not suitable for public expression. It is argued that sex that emerging in online communications and solicitations for sexual activity represents a negotiated social boundary. It also manifests that gay desire depends on physical appearance and honest expression. Each gay person who demonstrates a desire for sex is evaluating oneself and others. Sex dating, known as the Nut Yim technique, reveals the unpredictable agency of gay men who must make momentary and immediate choices and decisions to create and end relationships with other gay people.

Under the speedy and widespread digital communication technology, Thai gay men are finding ways to express their sexuality, sensuality, and desires with different expectations. The contingent agency of Thai gay men is not singular. However, multiple agencies are related to practiced experience, personal attitude, age, economic status, social class, and ideology of love and sex. In Nut Yim's lifestyle gay sex activities are subject to prompt mediation and can change according to the specific situation and social arrangement. This study revealed that the sex practiced and communicated by gay men helps them understand the limits and value of their masculine body and sensual boundaries. This physical and emotional experience has become an experienced gay agency for using dating applications and social media that serve their purpose.

This article will consist of various topics. It begins by explaining the concepts and debates about "agency". It then explains what recent studies of gay sex dating have found. I will then look at the situation of Thai gay men using dating apps over the last 10 years and explain how Thai gay men present themselves in dating for sex by giving examples of opinions and statements of gay men. Finally, the analysis will show that Thai gay men's sex dating reflects the diversity of masculinity and relationship styles. Gay men use body shape, personality, and sexual preferences to classify potential partners.

Methodology

This study is an anthropological perspective based on virtual ethnography that collected information on online media, including the Pantip website, Palm Plaza website, and Twitter. All 3 platforms are popular among Thai gay men. For information from these platforms, A search for the term "Gay Nut Yim" on Google revealed websites, web boards, and online platforms where Thai gay men frequently post messages and share opinions about dating for sex. The data collection period runs from January to April 2024. Data was selected from individuals identifying as gay and bisexual who are seeking sex and partners through social media platforms. Messages from gay men sharing their sexual experiences of finding partners through gay applications were read. Various thoughts and feelings from gay men have been observed. On the Pantip website, threads are selected where gay men express their ideas about meeting up to have sex activities. On the Palm Plaza website, messages posted by gay men about their physical characteristics and sexual desires are reviewed. On Twitter, posts are read where gay men share details about their physical qualities and stories about their sexual experiences. Narratives about body appearance, gender roles and practices, sexual orientation, and sexual experiences are an important part of understanding sexual identity transformation and pursuit. Reading about gay sex dating reveals that there are many different sexual experiences and patterns.

Redefined concept of agency

This study uses the concept of agency to explain how individuals think and act daily. The agency study has been divided into three approaches, as detailed below.

1. Bio-psychoanalysis approach

Psychologists, who argue that agency is innate and determined by nature, have often influenced recent studies of human agency. (Frank, 2006; Vanwesenbeeck et al., 2021) The idea of agency comes from the belief in autonomous self, that humans can think about who they are. Descartes once stated that the ability to think is inherent to humans. (Haldane, 1911) Therefore, has implications for the perception of the self, establishing humans as thinking subjects. In many cases, self also refers to a person's identity (Locke, 1924). Human consciousness views the self as a reality for biological reasons. Freud (1915) expanded our understanding of consciousness by stating that the human self consists of the conscious mind, which is rational thinking, and the unconscious mind, which is emotions and pleasure. In Freud's opinion, the conscious mind is an essential part of the self, and emotions are an important component. The meaning of agency, therefore, overlaps with self, mind, subject, consciousness, and identity. That is, the agency is a compound of rationality and emotion, a combination of personal knowledge and the opinions of others. It is also self-awareness and the ability to adapt to different conditions.

2. Psychosocial approach

In the late 19th century, Hume challenged Descartes's conception of the self and used Freud's observations as a framework for understanding the fluidity of the self. Hume (1888) states that the self emerges from the process of meaning-making and is based on contextual experiences and memories that change over time. Wittgenstein (1953, 1961) observed the self as not the essence of the human mind. On the other hand, the self results from the meaning of the language used to represent the self. Wittgenstein's observations lead to a relationship between the mechanisms of meaning and the learning process that results from social experience. People can realize their self-formation; they must practice and interact in real life. A person's actions have sensual feelings and social meanings that influence their perception of who they are (Bandura, 2001; Ahearn, 2001).

The rise of individualism during the Industrial Revolution and the expansion of Western capitalism in which the concept of self emerged and implicated individual autonomy. In this period, relationships between self and autonomic power give rise to the idea of agency. People see humans as individual actors who have the autonomy to do things. They can determine and change the material world around them (Meyer & Jepperson, 2000). Bourdieu (1977) noted that individual actions contribute to reproducing social rules and structures. However, some scholars consider the concept of the agentic individual constructed by Western society based on the idea of freedom (Fuchs, 2001). Human agency can be related to a person's continuous experience, which changes under complex conditions, including economic status, social class, education, occupation, age, culture, and gender (Thoits, 2003).

3. Socio-cultural approach

Swanson (1992) noted that social life and individual action are inextricable. Moreover, a person's actions are intentional practices and engaged relationships with others. A person's pragmatic agency is not static but has situational changes (Elder, 2007). Intentional and unintentional actions form agency, which is situated in various circumstances. Importantly, agentic actions result from different constraints that individuals face with unequal rules and structural power (Vanwesenbeeck et al., 2021). The study of the agency is links to behavior, practices, emotions, feelings, memory, experiences, obstacles, and freedom within ongoing social circumstances. In this study, Ahearn's idea (2001) and Frank's insight (2006) are used to describe agency, viewing human agency as the socio-culturally mediated capacity to act.

Ahearn (2001) and Frank (2006) helped me understand that “agency” is not a straightforward product of the mind according to the psychological discourse of human mental functioning. In contrast, agency is the interaction a person performs in response to systems of power and domination. Moreover, the agency is devoid of unity and has no definite essence. Agency is not synonymous with free will and autonomous individual. Influenced and dominated by theories of psychology and libertarianism, people understand agency as the liberal actions of individuals who think and make decisions freely. Frank (2006) noted that when individuals are faced with specific action, they will decide to conform to society’s normative standard or negotiate rules and regulations that are appropriate to them. Individuals who perform as actors have differences in class, age, gender, religion, and ethnicity. Therefore, what a person does or does not do in various situations is difficult to establish as a norm.

Frank (2006) said that in cross-culture and social situations, individual practices have been found within the cultural context relevant to their lives. Following or resisting social regulations does not have a steady pattern. Studying the agency is not finding binary conclusions about whether a person will accept or reject social rules and cultural norms. Such binary answers reproduce a psychological paradigm that still believes in an independent mind and motivation of inner consciousness. Psychic determinism may not be used as proof of the existence of agency. On the other hand, the identification of agency lies in the multiple relationships that individuals exercise on their own, with others and under social conditions. These convergence practices create a state of identified agency. Therefore, the agency is a simultaneous property within dynamic interacted relations and unfolding circumstances.

Understanding human immediate actions is extremely challenging, especially in the study of sex and eroticism. Possible sexual agency can be seen as a relative interaction where a person acts on others people and objects, follows rules, breaks norms, and liberates imaginary desires. Sexual agency is gradually created and shaped to construct meaning to one’s life and existence in relationships with others. Based on Frank’s idea, sexual and erotic experiences are mobilized in the creation and revision of an individual’s sexual embodiment, feelings, and agency. The realization of one’s sexual agency occurs in a learned and practiced experience that is unpredictable under the immediate circumstances. I also agree with Frank, who refers to the explanation of Chodorow (1999) and Mahmood (2005) that past and present actions create meaning for the contingent agency, while feelings and desires can make those experiences valuable to the individual. The connection of past experiences, present practices, and future anticipation is the process by which individual agency is dynamic.

In this study, it is proposed that the enabled sexual agency of Thai gay men, as expressed in their sex-seeking messages posted on gay dating applications and online platforms is a relational and contextual process. Each gay person uses their sexual experiences to express their feelings, desires, and fantasies about the people they want to meet and have sex with. With each post and message, gay men learn what kind of language and description express and represent their sexual agency and desire. I realized that the sexual agency that gay men perform in casual sex is a state of using different memories and experiences to produce and reproduce meaning in their social existence that is interrelated to other people. For this reason, it is believed that gay men do not exercise their sexual agency through free will, rational choice, or independent consciousness. Possibly, I think that the sexual agency presentation of Thai gay men needs to reconsider the social and cultural configuration that exists within various sexual experiences and actual practices. constitution of sexual agency in this study departed from the construction of the gay identity approach. However, it is a reexamination of a possible process of interplay of practices, experiences, feelings, power regimes, and social situations.

Previous studies of Thai gay sex dating

Since the 2000s, Western academics have focused on improving gay relationships through dating apps (Wu & Ward, 2018). However, they have not studied the historical background of the development of communication applications. How do the inventors of this type of communication technology think about finding sex partners and building relationships among different groups of people? Why are apps designed to include geolocation and live video streaming? (Allen-Robertson, 2017). These questions may reveal that gay dating apps are related to social changes in which gay men prefer to spend their lives online and, on the internet, rather than print media. It is evident that gay dating on applications might be emotionally different than dating in a physical space and face-to-face contact. Moreover, socio-cultural differences affect application usage patterns as well.

Recent studies of Thai gay men's use of dating applications have been conducted using the positivist paradigm and statistical data to search gay men's behavior and sexual identity disclosure. Behavioral science and learning theory provide a framework for explaining how gay men use dating applications. The study's conclusions often highlight that gay men use applications to satisfy their personal needs (Borisudbuathip et al., 2020). A communications study, has explained the benefits and satisfaction experienced by gay men using dating applications. This type of study focuses on the individual motivations, factors, and needs of gay men as users of applications. Phaiphayu (2018) concluded that gay dating apps are a technology that allows gay men to express themselves freely.

It also analyzed the language and messages gay men posted to introduce themselves on the application. Thainta and Naoki (2022) compared the dating messages of Thai and Japanese gay men and found that there were cultural differences. Thai gay men use texts to express their desire to find a sexual partner, while Japanese gay men use texts to indicate a long-term relationship. Unfortunately, this study generally concludes that Thai gay men are not serious about relationships, neglecting to investigate the changing social conditions in which Thai gay men exist. Another language study has shown that Thai gay men use words to describe their appearance, height, weight, age, and sexual desire. Soonchan et al. (2019) suggest that the language used by gay men on dating applications is about sexual needs.

It has been observed that understanding the lived experiences of gay men regarding dating application use has been neglected in favor of explanations focused on determinants and benefits of using online communication technology. Recent studies tend to view gay dating applications as a means of identity formation and freedom for gay men (Borisudbuathip et al., 2020). The release of sexual feelings will be interesting to Thai academics, pointing out that dating applications and online social media are convenient ways for gay men to meet friends, lovers, and sex partners. This explanation is implied from the psychoanalytic perspective, which assumes gays are discriminated against, excluded by society, and find liberation through online communication.

The typical social image of gay men is sex addiction and promiscuity, which in the 1980s had already labeled gay men as transmitters of HIV/AIDS (Duangwises, 2011; Muangthong, 2021). In the 2020s, people saw gay dating applications that expanded opportunities for gay men to have more free sex. Journalists, educators, psychologists, and behavioral scientists perpetuate myths and misconceptions about gay life. These scholars perceive gay relationships on social media with the idea that homosexuality is innate and gay men maintain their self-identity through sexual activity and contact. Under the paradigm of psychological determinism, gays will become socially inferior and suppressed by social norms. With this general understanding, Thai society believes that gay people are unified and free from class distinction and cultural differences.

Previous studies have viewed gay sex as a temporary enjoyment or just an act of sexual freedom, but what matters is a positive view of sex. Positive sex involves an individual life knowing human desires and the ability to use sex to create pleasure and happiness (Williams et al., 2015). Open conversation about sex will reveal the diversity of sexual practices (Noland et al., 2010). Sex

practices that diverge from reproductive sexuality and romantic relationships are another milieu of sex positivity. Respect and not judging what is right or wrong is fundamental when studying sex on social media and the internet (Ivanski & Kohut, 2017). The knowledge gap missing from recent studies appears to be the concept of the sex boundary, which is not about releasing sexual desire or reinforcing a fixed gay identity. Conversely, understanding sex as a social and bodily practice, it is important to understand how Thai gay agency in sex dating procedures continues as a creative process, using socio-erotic experiences and memories to navigate and untangle possible relationships in various situations.

Proliferation of online gay sex dating since 2010s

In 2014, Zocial, Inc. released data from an online survey targeting gay users (Marketingoops!, 2014). The Facebook platform was used as an analysis of the number of gay people using social media, which indicated India has about 3 million gay users, the highest in the world, followed by the United States and Egypt. Thailand has approximately 340,000 gay users on Facebook, ranking 10th in the world. If we consider only Asia, we find that it is the continent with the most gay Facebook pages in the world, totaling 8.5 million, followed by Europe with 2.5 million and Africa with 2.3 million. From the mid-2010s onwards, Asia saw an increasing number of gay men using social media. Comparing Asian countries, Thailand has the 8th largest number of gay Facebook pages. While this information is helpful for marketers looking to advertise products that serve gay men, it also illustrates that online communication technology is an important platform for gay men.

The 2010s were a rapid change for social media in Thailand and worldwide. A famous Thai website in 2015, pantip.com, summarized the most popular, gay dating apps in Thailand, stating that Grindr was the most popular, because gay men can talk to an unlimited number of people (Pantip, 2015). Jack'd and Hornet applications are also popular because they tell the distance between players and can display or hide images. There are also other gay applications such as Guyspy, Boyahoy, Planetromeo, Gaypark, Scruff, Surge, Disco, Tinder etc. In a Chinese gay application in 2016, Blued, launched Blued Live named "Hee Say", where players can live broadcast various daily activities, making it extremely popular and the most used by gay men around the world. This year, approximately 180,000 Thai gay men registered to use Blued (Techsauce, 2016).

The growth and popularity of Blued in Thailand and around the world have led Thai gay men to live in an entire online community with exposure to sexy masculinity from gay members and young male models. On May 18, 2019, Blued released a video titled "How to use the Blued successful!", length of 16.30 minutes (Blued, 2019). The main point of this video is to teach gay men to use the features correctly to communicate with the desired person. When registering on Blued, a person must choose a photo of themselves to use as their profile photo. When seeing other users' photos, people can choose the person they want to talk to. Users can find registered people by searching for names, city locations, and people online. If a user is interested in joining a friend group in Blued, which has many types of groups, he can choose to join a group. Groups in Blued include high school student groups, university gay groups, handsome gay groups, cute gay groups, boyfriend-seeking groups, chubby gay groups, working age gay groups, insertive gay groups (Gloom Gay Ruk), etc. In the chat room, users can chat with others by typing messages, sending photos, sending video clips, and making video calls. Use video calling to check that the person you are talking to is the same as their profile picture. Blued also invites users to send a gift to their favorite people. People who have many gift points can redeem them for cash.

The prohibiting rules of live streaming on Blued are that users must not display sexual activities, not post to sell things, not smoke, not drink alcohol, not harm themselves, not harm others in Blued, not speak vulgarly, not insult others, and not use the state leader's name as a joke. a user violates this rule, they will receive a warning. If they break the rules again, they will be banned from

using the application. This prohibition is significant for Blued's image of harmless communication, which is far from sexual connotation. In the Thai gay experience, Blued is easy to use and has live videos that are very user-friendly. Blued's live-streaming events are popular with many users because they recruit handsome and good-looking young men to be VJ (Video Jockeys), also known in Thai as Vi Je Lai Sod, who are handsome men who talk to Users. Blued and other gay dating applications are innovative communication technologies for social contacts and relationships in the digital era. However, the purpose of communication is the same as finding friends, lovers, and sexual partners found in 1980s gay magazines. However, what happens on gay dating apps is the search for casual sex partners. Using apps to find sex on social media is easier and faster than it was in the gay magazine era. The key success in this digital era is a demonstration of a sexually appealing profile picture.

Borisudbuathip et al. (2020) found that gay Thais use the Hornet, Tinder, Blued application, and self-identified bisexuals use Twitter and Facebook. This differs from heterosexual men who use Tinder, and which is accessible to all genders. Hornet is the most popular application for gay men because it was created directly for them. In this study, 88% of gays said that they used Hornet for sex. The best time for gays to use the app is on weekends from Friday to Sunday; gays also use application on weekdays. The prime time for gay men to use the application is between 6:00 p.m. and 12:00 a.m. Phaiphayu (2018) studied ten gay men between 20 - 35 years old, who used dating 2 gay applications included: Blued, Hornet, Jack'd, GuySpy, and Grindr. It was found that this online social space creates a gay community and allows one to meet new friends, but gays choose to talk to others based on their profile photos. This study shows that Thai gay men like to use dating apps because there are many users, and they know where those people are. When they want to meet someone they like, they can arrive quickly. Moreover, talking to people on the app is relatively easier than talking in person.

Online communication technology in gay apps makes erotic communication instantly. When gay men see other people's photos on live streaming, it causes sexual feelings and lustfulness to have sex with that person. A gay man confesses that his choice of sexual partner is based on his physical appearance. If that person has a good physical body and a nice face, they will become the target of sex. Department stores and cafes are meeting places for gay men to see each other before deciding to have sex at a condominium, house, or apartment. Dating communication for sex in the Thai gay community has a term called "Nut Yim". This word is adapted from the word "Nut Yed" (hookup date). Yed (fuck) in Thai means having sex, where one partner is the insertive. The other one is the receptive. Communication for sex, Nut Yim, must include the process of examining a person's face. If the face matches the picture in the profile, it will give gay people the confidence to have sex. Masculine appearance is, therefore, an indicator of having sex that Thai gay men have chosen.

Lifestyles of Nut Yim sex dating

Although online communication technology has helped gay men communicate with each other more easily and quickly, building physical and emotional relationships still takes up physical space in everyday life. Gay sex appointments or "Nut Yim" inevitably appear in the physical space. When the word "Nut Yim" is said, gay men know that it means finding someone online to have sex with at a chosen location. Nut Yim can be with just two people or more than two people. Tirapalika (2021) found that group sex was widespread on the Twitter application. At the same time, it was also found that the personal preferences of each gay man are different. Some gays prefer Asian or Western gay men. Some gays are attracted to chubby gay men known as "Mi" (gay bear). Some gay men like to talk to gay students and university. Male uniforms for school and university are very popular among Thai gay men. When gays see profile pictures of the student and university boy, it makes them feel sexually aroused. Likewise, the military and police are popular. If gays see people online wearing military or police uniforms, it will make them want to have sex.

Profile pictures on Twitter may contain pictures of the owner's cock. Some gay men use a topless photo as their profile picture. Masturbation and naked pictures of the profile owner are popular among Twitter users. In addition to Twitter cover photos, gay men can choose images that convey sexual desire, such as images of naked male models. Pictures about lovemaking, oral sex, sex toys, etc. will be used as cover images. Below the cover photo and profile picture, there will be text explaining what the owner wants and what they care about. Most gay men write messages about sex. See the table below for some of the more sexually suggestive messages found on gay Twitter.

Table 1 Example of messages appearing on a Twitter profile that shows gay sexual desire.

Messages	Meaning
Ao Wai Du Khib	Watching a sex clip
Dan Mued Khaom Lab	Need a secret sex
Dom Pop lok khuai	Having sex with sniffing poppers
Ngian Nad Dai	If you have lust, make an appointment to have sex.
Sai Khuai Mai Bok	I'm not telling you the size of my dick
Rab Dai Ruk Dai Yak Don Phom Yed Rue	I am both insertive and receptive. I can talk with you if
Yak Yed Phom, Khuai Dai Khrab	you need to fuck me or need me to fuck you
Yak Don Dud Mai	Do you want to get your cock sucked?
Bai Lab Lab Ha Phuean Bai Khui Laek	Bisexual man in the closet finds other bisexuals to
Plian Sex Phai Nok	have small sex

The above message on Twitter users' pages is the same as the self-descriptions of gay men published in the columns of gay magazines in the 1980s and 1990s. Defining sexual identity as insertive, receptive, and versatile is common in gay dating boards in the early 2000s. Online platforms provide gays an opportunity to find friends and have sex rapidly. In the late 1990s, when the Internet emerged, gay men's sex lives became increasingly reliant on visual communication.

In addition, there will be hashtags on Twitter to tell various stories. Hashtags that gay men are interested in, such as #sex mu (#group sex), #taek nok (#external ejaculation), #yed dek (#boy fucking), #sod ru (#anal penetration), #sod (#barebacking), #gay saew (#feeling lust), #ngian khuai (#need a cock) etc. The hashtag reflects diverse sexual desires and different types of masculinity. The openness of many sexualities on Twitter is an important phenomenon that sheds light on how online communication has allowed certain groups of people who have been marginalized in dominant masculine gay culture to regain their space. Chubby gays, effeminate gays, BDMS gays, lower class gays and elderly gays create their group, different from masculine and handsome gay men. Online communication seriously challenges normative masculinity. Some gay men say Twitter is a place for different kinds of sex. There is not only gay sex, but there is also male, female, lesbian, and many other types of sex (Tirapalika, 2021).

Khaokong (2020) said that gay apps help gay men have more self-confidence. In 2019, the widely read Thairath newspaper website carried the story of the "Nut Yim" (Thairath, 2019). According to gay men who have had experience finding sex on the applications, most users edit their profiles picture or use fake photos of other people who are sexy and handsome. Twitter is the most popular gay dating platform because many gay men, use it to arrange hookups and numerous pornographic clips are posted there. Although Twitter makes it easy for gay men to have sex, there may be scammers who sneak into this platform. At the same time, people in society may view Twitter as a dangerous social media that encourages people to commit sexual transgression and crimes. The gay "Nut Yim" dating found in various applications aside from giving gay men sexual pleasure may also cause gay men to face more criticism from people in society. Thairath's release of this story may

cause Thai people to worry. It may reproduce the stigma and discrimination that gays are sexually promiscuous, as found in the 1980s-1990s decade when society condemned gays as spreaders of HIV/AIDS.

Mainstream Thai media often explains that the reason gay men use dating applications to find sex is because society does not accept them, causing gay men to release their sexual feelings on social media platforms. The Matter's website on February 27, 2018, stated that Thai society does not have a law to recognize gay couples, causing gay men to search for sex partners on social media (The Matter, 2018). This understanding is based on the assumption that once society accepts gays, they will stop having sex with people they meet on social media. Thai heterosexual society thinks that the monogamy of gay couples will reduce or even stop having casual sex with strangers. In many gay men's experiences, love and sex are separate. They view sex as a form of emotional pleasure and erotic excitement in their lives. The meaning of sex for gay men is different from traditional romantic love and family relations. Some gay men say that sex that allows them to be both insertive and receptive can be found in hookups in online social media (Tirapalika, 2021).

Additionally, many forms of sex that cater to the desires of different gay identities can be found on dating apps and Twitter. Gay men whose appearance does not conform to ideal masculine norms can find partners and have sex on Twitter. Having sex with a stranger is usual for gay men, because sex is a temporary activity that gives gay pleasure. After casual sex is over, gay men can seek out new people to satisfy their sexual needs. Some gay men may arrange to have sex with the same person, depending on their individual preferences. For gay people, Nat Yim dating goes along with checking the dated person to see if the real person matches their profile picture or not. It is like playing a game where each person tries to check their real face and body appearance. An important aspect of gay Nut Yim dating is seeing pictures of each other. If no face photo is sent, there won't be a sex date. When gays see the face in the picture and like it, they will make an appointment. Some gay men will ask about insertive and receptive roles in anal intercourse to meet their needs. In some cases, gay men who have dated several times have become best friends.

In addition to Nut Yim dating on Twitter, gay men also appreciate watching pornographic clips that are widely shared and forwarded. These clips come from many sources, such as smartphones, porn movies, male model photo shoots, and Onlyfans. When gay men enjoy a clip, they can repost it on their page, where more people will watch the clip and repost it again. Porn clips on Twitter are forwarded immediately. The porn clips Thai gays shared on Twitter included gay clips from both Asia and the West. Popular gay Asian clips come from Taiwan, Japan, Korea, Hong Kong, and Singapore. The sexual activities shown in the clip come in a variety of forms, such as sex in public places, outdoor sex, sex in a private room, sex in a hotel, sex in department store bathrooms, sex in cars, group sex, BDSM sex, leather sex, and sex toys. These porn clips reveal a wide range of body types, from muscular athletes, to bodybuilders to skinny, chubby, transgender bodies with breasts and a cock. There are also differences in skin color and age range of gay men.

Group sex dates in the LINE application are exciting. However, applying to join this secret sex group requires showing an ID card to the group owner to check that the member is not an elderly person. People who can join a sex group must be young men only. Applicants for a secret group membership must pay the group owner money. Those who enter the group hope to watch porn clips and make dates to have sex in various forms, such as sex with drugs, sex without condoms, sex with chubby people, sex with police and soldiers, sex with athletes, etc. The Postjung website allows gay men to post messages to find friends and arrange sexual encounters. It was found that many gay men posted online to chat and arrange dates. The messages in the posts told about gay characteristics, sexual desires, and a type of sex.

When seeing the Postjung website and looking at the messages and profile pictures of gay men seeking sex dating, various characteristics of gay men observed. Chubby and effeminate gay

men are confident in their sexual image and openly express their desire for sex. Nowadays, not only masculine gay men with good bodies showing their sexual identities online, but gay men whose appearance does not conform to masculine standards are increasingly exposed. Duangwises and Jackson (2021) explain that in the 1980s, Gay men found romantic relationships, lovers, and sex partners by posting classified ads in gay magazines. To express personal identity during this period, the person must say that he is a man who does not reveal himself as gay. Presenting as masculine also means not being androgynous and feminine. Gay men must maintain their masculine image and characteristics to be accepted by other gay men. This has changed as online media allows gay men with different personalities and identities to express themselves.

Sex dating or Nut Yim are more accessible to communicate on social media. Many gay men will be honest and say that they want outdoor sex, suck, and see a cock. Some confess that they are bisexual and have a wife but do not reveal their sexual attraction to men. Some young gay men seek older gay men who can pay for sex. The message that indicates the sale of sex is "Ha Pi Jai Di" (Look for a kind brother), referring to older gay men who have money and can afford and pay for sex. Young gay men looking for adults to buy sex often involve searching for someone to care for. Often, young gay men will offer massages to entice older gay men to join them for sex. In addition, it was also discovered that some straight men mentioned they were in trouble and wanted to offer their sex services to gay men. Meanwhile, some gay men say they need straight or bisexual men to have sex. Some gay men admit that they immensely enjoy sex. Having sex is also associated with methamphetamine use.

Fat and chubby gay men often find fat gay friends to have sex with. Some men work as fitness trainers and come to meet gay men to sell sex. Most young masculine gay men come to have sex with younger guys and do not like older and feminine gay men. Some gay men want sex without anal penetration, touch their bodies only and make a masturbation. Some older gay men want to have sex with skinny young men. Some gay men enjoy BDSM, wanting to command their sexual partners. Most effeminate gay men seek masculine gay men who take the insertive role. Some masculine gays want to have sex with younger gays. Some gay men like to be a receptive role and need the insertive to lick their anus and penetrate the penis until they cum in the anus. Each gay person has a different need and desire for sex, making sex dating uncontrollable. These different styles and goals of sex dating (Nut Yim) suggest that many gay and bisexual men have different ways of expressing their sexual agent and autonomy.

Sex experiences from Nut Yim

Gay online dating follows a similar pattern, starting with selecting a person and checking his photo. Sending a private message to chosen people is the beginning of a conversation and a decision to have sex with Nat Yim. Gay conversations ask about preferred sexual roles between insertive, receptive, and versatile anal intercourse. If the sexual roles match their needs, the couple will choose a location for sex activities. When they meet at the chosen location, they will continue to have sex. After sex activities, the gay couple will separate their way. Every gay man's Nut Yim dating experience is different. I read the experiences of gay men engaging in sex dating on the Pantip website and Twitter encountering a range of thoughts and feelings. The following statements reflect how gay men experienced Nut Yim dating.

When we first met, it seemed like he swallowed me. I found a guy with whom I needed to continue a relationship. Feeling happy and connected. When we finished our sex and separated, I was blocked by that guy and can't contact him again. Even though he read my chat, he didn't reply. This happens every time (Orchid).

I think it should not take the guy who dated for sex as a boyfriend. I have been dating someone on the app for a year. Knowing he likes to have sex with many people secretly. I felt very distressed

upon discovering he had been with someone else. It seems that people on dating apps often engage in sexual promiscuity (Pong).

I met him on a dating application the day I passed his house. So, we arranged to meet and chat online. We talk every day, and I know he is not open to his gay identity. No one knew he was gay, and he was studying for a master's degree. When he moved into the apartment, I bought him a pillow, and we had sex for the first time. I would stay with him on the weekends and chat online every day. After 3 months, I decided to ask him to be my boyfriend. He accepted to be my boyfriend without hesitation (Aek).

I once met someone on a dating app, and I was shocked when I saw his real face. He does not look like the photo in the application. He tried to invite me to his room to have sex and talked about sex all the time. But I don't want to go with him (Non).

I know a young, straight man. We talked on Facebook for a long time. Eventually, I wanted to have sex with him. I messaged him and asked him if he wanted to watch a gay clip. He replied that he was interested, so I sent him the clip on Facebook. I also told him I wanted to have sex with him, and that I would not tell anyone. After that, he stopped talking to me (Tawee).

I arranged to meet someone on Hornet at a condominium. Then he said he would send someone down to pick me up. The person who came to me was an old man, about 45 years old. In the bedroom I met a handsome young man. He was lying on his cock. I went in and rubbed his cock and pulled it out to suck. He has a big cock and a very nice shaft. The cock is pink and straight, has a few veins. The young man called a middle-aged man come to the room and he stood up jerking off. The young man tried to get me to suck an older man's cock, but I didn't like it. I just held his cock in my hand (Bonus).

When I was in college, I arranged to suck a guy's cock in a public restroom at 11:00 p.m. He said he was wearing a white shirt and jeans. He waited in the far-right room. I saw a person wearing white clothes, so I followed him and sucked his cock until he was finished. When I returned to my room, the person I had appointed asked if I had arrived yet and why it had taken so long. I knew I had met the wrong person (Wee).

The gay sex experiences mentioned above have different feelings. Some gay men are attracted to the person they date and want to pursue a relationship with but they are rejected. Some gays think that people who arrange to have sex should not be romantically involved because it is only a temporary relationship. Some gay men meet up to have sex and develop into lovers. Some gay men have secret sex with many people in private spaces and do not reveal that they are gay. Gay sex dates include people from different occupations, ages, lifestyles, economic statuses, social classes, education, and ethnicity. Meeting people on dating apps can be frustrating for gay men because their real identity doesn't match their profile picture. Some gay men may meet a heterosexual man and try to have sex with him, but gay will be refused. Sometimes, appointments of sex can go wrong and may end up having sex with someone else.

Thai gay sex dating and diverse masculinity consumption and representation

Two decades ago, scholars noted that the gay social space has changed, especially with the decline of gay bars and the proliferation of online gay communication tools (Rafalow & Adams, 2017). Many different forms of online communication technology have different functions, such as Facebook, Twitter, YouTube, Line, and TikTok, and gay men use them for different purposes. So are gay dating apps. There are gay men with various tastes, experiences, and lifestyles who use apps for their personal needs (Roth, 2014). In the Thai gay community, the Blued application is prevalent, which mainly focuses on chatting and dating for sex. Live streaming on Blued is also activity for gay men because it allows gay men to have people to talk to and look at the face and body of the profile owner. Like Twitter, gay men post messages indicating their desire for sex and hookups.

Race (2015a, 2015b) noted that gay dating apps have created a relationship pattern based on sexual desire and lustfulness. The most common gay communication on social media is often erotic and sensual. Thai gay men usually post photos of sexy masculine bodies and descriptions of sex actions. What arises from the use of gay dating apps is the constant mediation of technology, sexual feelings, and dating for sex. Lievrouw (2014) said that mediation is a continuous process based on online communication technology that requires gay men to be constantly alert and enthusiastically adapt to situations beyond their control. Studies of gay dating apps show that sex is the focus of conversation and communication between two partners. Wu and Ward (2018) explain that the use of dating apps by gay men is closely linked to social arrangements. At the same time, gay dating apps are showing a new kind of same-sex community and erogenous relationship emerging in the digital society that is different from the early print media era.

In the era of gay magazines since the 1950s, the most common way to find friends and lovers was through advertisements in the specific column. Duangwises (2010) explains this situation clearly, Middle-class gay men in Thai society in the 1980s used the Mithuna magazine to communicate and seek gay friends by sending letters to the magazine's editor to be published in the friend-making column. Gay dating at this time relied on letters and phone calls, which sometimes took many days. The shrinking of time and lack of spatial differences are the new communicational forms in gay dating applications. Additionally, seeing photos and video clips of masculine body images on the app makes more prevalent sexual temptation and incentive. Chatting in real-time on gay dating apps also makes meeting up in a physical space easier. Blackwell et al. (2015) noted that gay dating apps allow people who do not know each other to meet instantly, regardless of their sociocultural and economic backgrounds. What gay men are most interested in is self-presentation and expressing personal desire in a sexually attractive way.

I found that talking about the sexual roles of insertive (pen ruk), receptive (pen rub), and versatile (pen both), including expressing masculinity and manhood (pen man) without showing effeminacy, has been important for Thai gays since the era of gay magazines. What is remarkably different from the past is the diversity of gay men with different physical body appearances, ages, social status, education levels and lifestyles, which reveal multiple sexual desires. The diversified masculinity has led some gay men to find and meet the people they want. For example, chubby gay men try to join the group of gay bears, who are also overweight, and working-age gay men will join the same group. Gay men who are athletes or work out at the gym will find sex with people who have the same lifestyle. It is interesting is that Thai gay men distinguish between people they meet for sex and people they love. Most gay men realize that sex with people on applications and online communication is temporary.

Thai gay sex dating and categorizing agency

I consider that most Thai gay men expect meeting someone who matches their tastes and sexual desire. Non's dating experience shows that he was extremely disappointed when he met a man who did not match his profile picture on the app. It made his dreams shatter, and he could not have sex with the man he met. As Bonus, meeting meets two men at the same time, one of whom is young and handsome, and the other one is older, Bonus chooses to have sex with young men and refuses to older men. Orchid's experience suggests that sexual encounters with strangers on the dating app often end quickly, and long-lasting relationships will not happen. Casual sex is regular for finding sex through apps. Pong's sentiments emphasize that gay casual sex on dating apps and online social media reflects the fact that gay men have sex with many people. Sex without learning each other's feelings is something that Thai gays can encounter in the Nut Yim lifestyle.

Relationships from immediate sex are separated from long-term learning to be lovers. Aek's experience is perhaps impressive in that his relationship with the man he met gradually developed

through online chatting until he decided to become a boyfriend. Contrast with Tawee, who constantly tries to talk to a guy on Facebook to learn what he wants. When the conversation of sex had begun, the man he was talking to stopped communicating with him. Thawee's relationship ended tragically in the case of Twitter or webboards, where many young gay men try to use sex as a temptation to find gay adults to support them and give them money. Gay men in secret groups on Facebook and Line meet up to have exciting sex, including group sex, sex in public, outdoor sex, sex with drugs, BDSM sex, and live sex on Onlyfans. Sex dating and Nut Yim have various motivations and goals, including temporary sexual enjoyment, exciting and extraordinary sex, relationship development, and economic exchange.

The experiences of sex dating, as mentioned above make me understand that Thai gay men try to classify the identities and behaviors of the people whom they will have sex with all the time. As Frank (2006) notes, involves a person's interaction under changing circumstances and is mediated by social life, which is governed by established norms and rules. In different societies and cultures gay men have experiences and interactions that shape and change according to their living conditions. In Thai society, gay social interactions are organized into categories to make it easier to decide on sex dating conversations and expectations. This is the categorizing agency found in the 4 areas.

(1) Sexual roles, Thai gays are divided into who is active or insertive (fai ruk), passive or receptive (fai rub), and versatile or both (dai thang ruk lae rub). Including finding out what that person's sexual orientation is.

(2) Sexual relation, Thai gay men will be aware of whether their relationship will be temporary, long-lasting, or just friends having sex. This is the assessment of whether the person who is having sex with will be a sex partner or lover. These types of relationships affect how gay men act with each other as sex progresses.

(3) Sexual body: in dialogue gay people are often interested in the body appearance of the opposite person. Gay men check their profile pictures and the descriptions of their posts. Body differences affect motivation to have sex. Their preferences for different body types make gay men choose to talk to people who match their tastes. For example, gay men with sexy bodies will talk to sexy masculine people.

(4) Sexual expression, the reveal of masculinity and femininity, is significant. Thai gays always ask their interlocutors if they are effeminacy (sao) or not. Is he masculine (man)? Gay people who are feminine are often distinguished from those who are masculine. This divide is evident in gay dating applications and online media.

I think categorizing people based on the Thai gay's notion has been found since the gay magazine era, and this continues in the online communication phenomena. My question is why do Thai gays care to classify and segregate the people they are talking to? In the heterosexist context of Thai society and family that do not accept gay children. This causes gay men to express themselves as masculine according to the gender norm and separate from the openly male transgender or kathoey. Gay men cannot know which men are attracted to the same sex. Thai gay men often define themselves by their sexual role in anal intercourse, which is divided into active and passive counterparts. This classification and categorization ensure that sex and relationships for gay couples live up to individual expectations. Thus, Thai gay categorizing agency is the self-efficacy which each gay person attempts to evaluate and demarcate possible, potential, and suitable relationships and boundary with other gays.

Conclusion

I describe the growth of online dating applications and social media designed for gay users who need to find new friends and sex partners in instant contact and sensual communication. Since the 2000s, online communication technology played a key role in gay sex dating, or Nut Yim. In

interacting with people on social media, Thai gay men experience the categorization of sex roles, physical bodies, relationships, and expressions of masculinity. These boundaries and categorization make it difficult for gay men to place themselves in communication with other gays. Sexual communication requires clarity and confidence from interlocutors. The Thai gay community is soaked by classified behaviors, emotions, and bodies. Negotiation of acceptance and rejection in immediate relationship is experienced through Thai gay sex dating. I think this is a dynamic process of categorizing agency formation. A study of gay dating applications in various societies is necessary to understand different social and cultural conditions and sexual experiences. Even though gay dating apps are universal communication technology, the way they are thought of and used may be different. A study of gay sex dating (Nut Yim) in Thai society may be an example of how Western masculine gay stereotypes intertwine with local Thai gay sexual desire. I point out that Thai gay men are not only using sex dating apps to find sexual freedom—but also that gay men are learning how to treat and categorize other gay men in different situations.

Studying the sexual agency of gay men in the digital age, it may be necessary to reconsider whether the programmatic classifications of people in applications are consistent with their actual experiences. The identities that emerge as profile images and messages are differ from the dynamic agency that gay men mediate in changing complex situations. I found that in contemporary Thai gay culture, having sex goes along with recreating an agency that conforms to a gay partner's anticipations. Thai gays are ready to put themselves into erotic categorization that makes their relationships and communication possible. However, the categorization of homosexual desire sustained by individual pleasure reproduces neoliberal power regimes that position gays based on physiological differences. Masculinity is strongly embraced and serves as the norm by which sexual contact and relationships are affirmed. Non-normative gay men, including fat, elderly, disabled, effeminate, and poor, separate themselves into other categories and attempt to form groups in which to communicate with each other.

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