



Whipping the right way

ŠTEVILKA 05

Whipping the right way

An interview with Raf about sex education and BDSM

On 26th and 27th of May, Legebitra's ESC-volunteer Raf hosted a workshop about BDSM in Klub Tiffany. As many have said, this was quite a unique event about a topic that's not regularly discussed by LGBTQIA+ NGOs in Ljubljana – so I met with him to find out a little more about his intentions and opinions regarding BDSM. This text is a recap of the interview we had.

Editors' note: Whenever you get sexually involved with someone (or more people), no matter what kind of sexual experience you are having, keep in mind that all parties

have to consent to it. You can, at any time, say you don't want anymore, if that is how you feel, and that is ok. When practicing BDSM or other kinks (but not solely), always talk about it with your partner(s) before and agree on rules, boundaries and safe words.

L: Raf, what does "BDSM" stand for?

R: The acronym BDSM stands for: "bondage and discipline, dominance and submission and sadism and masochism". But these days the term BDSM is often used as an umbrella term to refer to any sexual desire that's not deemed as typical – so kinks, in general.

L: And why is it important to educate people about BDSM?

R: Any sex education is important and at the same time, we usually don't get sufficient sex education. Even when you do learn about sex, we don't learn about queer sex, sexual attraction, kinks... a lot of stuff actually. You essentially learn celibacy, which is obviously not always the answer. So just like when you're part of the queer community, when you're part of the BDSM community you're not educated about your own sexual desires. But still, kids and teens are going to see it in porn, for example, and then they're going to get into it unsafely by just mimicking what they see, just like with "vanilla sex".

Also, it's liberating to learn that there are many different forms of sex. Sex is more than penetration and to actually receive education about that, shows you, that you are neither weird or atypical, nor alone with the desires you might have.

Practices of mixing pain and pleasure have existed for ages. Humans have always been sexually active, they just haven't always been as strict about it.

L: Can you describe the workshop you did a little?

R: It was a very theoretical two-day workshop – if anyone would've expected to be taught how to tie someone on a Saint Andrew's Cross, that's not what they would've gotten. On the first day, we talked about the basic terms, on the second day, we went more into detail and discussed specific kinks and how they can develop. We also talked about gender, mental illness and disability within the community. It wasn't structured like a lecture, I was just there to give knowledge about whatever I could. My main interest was to give space for a discussion and make people not feel so alone and for people with different backgrounds and levels of experience to mix and learn from each other. It was important for me that people could see that someone not only cares about this part of the community, but is also having a casual, non-sexual conversation about this.

L: What other goals did you have when deciding to do this workshop?

R: Honestly, it was just important for me to create a conversation about this and for people to see that this topic is discussed, because there is still such a weird silence around it. And I was really glad to see that lots of my participants asked me some interesting questions also after the workshop, for example related to non-monogamy and gender. They got to think about BDSM rather critically than sexually.

L: Did you also learn something in the workshop?

R: I did, for sure. Multiple times I was corrected or introduced to a new term or presented an opinion that was different from mine. It was very interesting to see how we were all in this together, but at the same time also very complex and different from each other.

L: What would you suggest to someone who would like to try out something in the BDSM-area, but hasn't had any experience so far?

R: I would suggest, before acting on any kinks, to develop a healthy fantasy life around them. To have an imagination about what you would like to do or have done to you and then to reflect on whether you actually want this to happen or whether you want it to remain a fantasy. Consider your role, consider what you feel comfortable doing. And if you then get to try stuff out, it's also fine to realize when you don't enjoy something in real life as much as you thought you would.

L: Can you recommend any good sources to inform yourself about BDSM?

R: My personal main source was always open conversations with people. Apart from that, I can recommend the YouTube channel "Watts The Safeword", a kink friendly sex education channel. - Lee Mülders



Queer Beauty

How do you feel when someone calls you beautiful?

For the better part of history beauty has been dictated by the privileged. The "normal" was considered to be beautiful, the "abnormal" considered to be ugly.

Queer people are by default considered to be abnormal by the cis-heteronormative society. So when a discussion on queerness arises, it goes hand in hand with questioning our societal beauty norms.

To be able to not only talk about our own thoughts and experiences, but to speak from multiple perspectives, we interviewed other queer people, both from the Slovene community and from abroad, about their opinions and experiences surrounding beauty. The quotes you find in this article all originate from these interviews. To compare in how far answers from a queer point of view differ from a non-queer perspective, we also created an online survey surrounding the same topic for people who identify as straight and cisgender.

Looking queer

Undoubtedly, queer aesthetics exist. In queer spaces, things like dyed hair, unconventional clothing styles, piercings and tattoos and especially gender non-conforming and gender-bending looks are much more common and much more accepted than

Undoubtedly, queer aesthetics exist.

in the broader society. It's much more common to see women rocking a short hairstyle and deciding not to shave off their natural body hair, or men wearing bright coloured and close-fitting clothing and having painted nails. Especially on festive occasions like pride parades, NOT wearing crazy make-up, or an extravagant outfit rather makes you feel uncomfortably underdressed than uncomfortably visible.

In different modern TV shows, we see this type of expression increasingly celebrated. Characters like Eric from Sex Education and Jules from Euphoria, who are both openly queer and dressing in colourful, expressive clothes and wear unconventional eye make-up, are just two examples. This positive representation and appreciation of queer looks is important because it creates role models for all people watching to get more creative and authentic with their expression. Moreover, it actually creates a safer world for all

Ure do večnosti

Ujel sem se v gube na obrazu ob jutranjem mimohodu ogledala. V sive dlake na prsih in srebro v vse redkejših lasih. Vidim leta, staranju ne bom ubežal, čeprav sem potihno upal, da me nikoli ne bo dohitelo. Nikoli nisem bil pretirano lep, vsaj sebi. Nikoli popolno fit za gejevske standarde. A mi je bilo nekako vseeno dano srečati na mestu partnerja in še ... med rjuhami preživeti dolge ure s prelepimi mladeniči in moškimi. Roko na srce, nikoli si ne bi mislil, da jih lahko imam. Pa sem jih. Ha! Zdaj pa to. Starost in občutek, da nisem še naredil nič koristnega, ura pa neusmiljeno tiktaka. Zadnjič sem si celo zamislil, če izračunam povprečje starosti smrti moških v mojem sorodstvu, potem lahko nekako predvidevam, da mi ostaja še 15 let. In potem sem dobil genialno idejo, da bom nastavlil odštevalnik časa, ki me bo spominjal: memento mori. Da bom nehal cincati in zapopadel stvari, ki jih želim početi v življenju. Do zdaj bi me moralo najbrž že doleteti, da je tisto čakanje, da se bo življenje začelo, iluzija. In da je življenje to. Kar je. Hočem reči, kar je zdaj. Fak. Zdaj, ko to pišem, se mi seveda zdi zamisel ure povsem neumna. Tem prebiskom menda pravijo kriza srednjih let. Ko delaš inventuro, in ko moraš ugotoviti, da si luzer. Potem, sem mislil, ko bo to opravljeno, se bom pomiril in zaživel preostalo polovico življenja po svoji meri. Pa sta mi dva skoraj sedemdesetletnika na dopustu razblinila še to upanje. Jamranje o staranju, v katerega sem pravkar na sveže zajadral, ne bo nikoli preseženo. To objokovanje mladosti bo posledel del življenja. Kam bom šel po vse solze, še ne vem. Pa tudi onih štosov in evfemizmov, s katerim ponavadi relativiziram neprijetnosti, bom počasi sit. Kot tudi starizmov na sceni, obsedeni s mladostjo. Nočem se boriti s telesom in ga nategovati do obrušene kože, ki steguje roke po napeti mladosti. Nočem živeti po inerciji in početi samo stvari, ki se spodobijo za moja leta. Nočem se sprijazniti in resignirano odživotariti do žare. Nočem nahajpano optimistično hoditi po svetu z nasmeškom do ušes, češ, življenje je lepo. Nočem se odevati v mladostnost, ki mi ne pristoji. Nočem, nočem, nočem. Najbrž sem res tam, »Dni mojih lepša polovica kmalo«, pa to. Rabim čas. Da ugotovim, kaj hočem. Morda tista odštevanka do večnosti vendarle ni tako slaba zamisel.

- Franta

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V mesecu juliju:

1.6.1998 - prva javna aktivnost DIC Legebitra

6. 7. 2001 - Prva parada ponosa v Sloveniji

7. 7. 2022 - Čajanka s Salome

14. 7. - Mednarodni dan nebinarnih oseb

30. 7. 2015 - Registracija Zavoda TransAkcija

FB: Društvo DIH IG: @društvodih

Prva parada ponosa v Sloveniji

8. junija 2001 je pesnikoma Branetu Mozetiču in Jean-Paulu Daoustu zavrnjen vstop v kavarno Galerija z obrazložitvijo, da tam nista dobrodošla zaradi svoje spolne usmerjenosti. Potem ko vlada dejanja ni obsodila, so se ljudje zbrali in začeli protest. Naslednje petke so se dobivale...v kavarni, zasedle...proste mize, naročile...mineralno vodo in jo čim bolj počasi pile...da bi zmanjšale...i dobček lastnika...ce.

Mesec dni kasneje je protestu sledila demonstracija "Obvoznica mimo nestrpnosti", ki so jo organizirale...LGBT aktivistke...in podpornice...ki. 6. julij 2001 je ostal v spominu kot prva Parada ponosa v Ljubljani in Sloveniji.

trans and gender non-conforming people. In our survey, when being asked how they feel when they meet a person whose gender isn't clear to them, the vast majority of the straight and cisgender participants claimed to NOT feel negative feelings like frustration, anger or fear, but to feel strongly or at least a little supportive of that person. Half of the people claimed to feel curious and/or amazed. Around half claim to have never felt uncomfortable around a person whose gender isn't clear to them, while the other half claim to have felt uncomfortable in the past, but not anymore. To emphasize again, this data is regarding to our small survey, which was mostly filled out by our cis and straight friends and family members, so by people who have at least one queer loved-one. It is thus not necessarily representative for the broader population, but it still shows important progress.

...positive representation and appreciation of queer looks is important because it creates role models...

This development in the younger straight generation can be connected to the increased depiction of queer-looking characters in media, since the majority of them stated that both social media, movies and TV shows take a strong influence on their beauty standards. Other than that, beauty standards are also formed by family (mostly parents and older siblings), peers, celebrities, class, living area, profession, social media, subcultures, and pornography.

There is a general feeling that we, as a society, value diversity more and more.

But this development is fairly new. Throughout history, in movies, mainly directed by cis-straight people, queer characters, especially trans people, were depicted either as a joke, a villain or a tragedy and thus characterized by their ability to comply to the cis-straight norm, instead of being their own character.

If a person was queer presenting, then it used to be seen as a character flaw.

And even though the trend to more positive media representation is definitely valuable, it also shows how the acceptance of queer people is still controlled by how fashionable the mainstream society views it.

Discrimination

Comparing queer people to a standard created by the privileged society is a key element of discrimination queer people face today – and it is largely based on looks. If you look queer, a lot of people speculate you're an uneducated, unemployed party animal or even that you're a drug-user. It means you have a harder time getting hired or accepted into specific academic fields, it means not being allowed into certain institutions because you don't look "appropriate". The same goes with finding a place to live. Landlords are less likely to choose tenants that look queer, especially if they look gender non-conforming. For an adolescent to look queer means your friend's families sometimes don't want to meet you, you are expected to get bad grades from the teachers and you are more likely to get blamed for a violation and get punished.

We need to straighten-up in order to avoid discrimination and get what we want.

Looking queer and walking down the street or buying your groceries, you might get the feeling that your value as a person is somehow reduced because of your looks. The way some people will treat you, talk to you or look at you can make you feel like a stranger even in your hometown. In a world like that it's hard to feel wanted and it's hard to feel that you matter.

Let's not allow the privileged to dictate our beauty!

You have the choice when you go out whether to look like a person you are or look like a person society wants you to be.

There were just a few straight cisgender interviewees that reported being discriminated against because they were not considered beautiful, compared to almost all queer interviewees. Most of the queer interviewees received hateful comments or judgement because of the way they looked. This maltreatment was often carried out by family members as well as peers and classmates, sometimes even by strangers. The only queer person that said they were not discriminated against because of their beauty emphasized they were discriminated against specifically because of their gender expression.

When I was working as a waiter I regularly received judgemental comments about my gender expression by my boss, because he was worried about "how customers could perceive me".

Normative beauty has a lot to do with hiding your "abnormalities" and appearing as "normal" as you can. Queer looks, especially if they are gender-bending, seem to be scary and uncomfortable for broader society, which in turn endangers our financial, physical, and psychological safety. This discrimination from the outside can even lead to us discriminating ourselves, because we are conditioned to believe less and less in our own beauty.

Interesting, different, and weird are all adjectives that are often used to describe people who look queer. This can be confusing, since it can be sometimes taken as a compliment, but a lot of times it is said in a degrading manner. Calling someone "interesting", for example, can be a genuine well-meaning observation, but on the other hand it can be a passive aggressive comment on someone's race, gender expression, nationality, abilities, or other similar characteristics.

Most queer people agree that we are disliked more by the general society if we look queer to them. If a person is queer but passes as straight and cisgender they won't be facing as much stigmatisation. For example, a queer woman who presents mostly femininely will be accepted easier and judged less than a queer woman who doesn't shave her body hair and presents masculinely. Still, no matter how you look, even if your look is approved by society, it still doesn't erase the stigma.

Owning your queer beauty

Let's not allow the privileged to dictate our beauty! We, as queer individuals, have the power to not only change the stigma we live under, but to change societal beauty standards as a whole. But for that to happen we need to start with ourselves and own our queer beauty.

Owning your queer beauty as an individual means accepting who you are and becoming comfortable with yourself. It is about continuous self-discovery, rooted in allowing yourself to experiment. Owning your queer beauty means having the courage to discover who you are, fully and freely; it means allowing yourself go through the process of finding your own way of expression and climbing out of the boxes the society put you in.

To je izsek iz članka Queer Beauty, katerega si lahko v celoti preberete na naši spletni strani dih.si.

Vprašanja bralk_cev

Kako veš, da si nebinaren?

Na to vprašanje je težko odgovoriti, saj je nebinarnost nekaj, kar ljudje občutijo. Te občutke pa je težko opisati z besedami. Nebinarne osebe so tiste, ki se ne počutijo, kot da spadajo v eno od kategorij moški/ženska. Vsaka oseba pa si lahko spol predstavlja drugače in ga drugače občuti. Konec koncev je to le eden od mnogih družbenih konstruktov. V pomoč pri ugotavljanju ti je lahko uporabljanje različnih zaimkov. Poskuski eksperimentirati z njimi. V angleščini lahko prosiš, da te ljudje naslavljajo s nevtralnim zaimkom "they/them" in tako lahko vidiš, kako se ob tem počutiš. Veliko nebinarnih ljudi uporablja ta zaimke. Je pa to malo težje v slovensščini, ki ima zelo binarno ospoljen jezik. Vseeno lahko poskusiš z mešanjem zaimkov (on, ona). Verjamem, da ima veliko nebinarnih oseb pomisleke o svoji identiteti zaradi družbe, v kateri živimo, saj le-ta od nas pričakuje, da smo popredalčkani po točno specifičnih predalčkih, ki jih je za nas določila družba. A naj te to ne ustavi na poti iskanja svoje identitete.

Ali obstaja spolna usmerjenost, kjer je nekdo zainteresiran samo v nebinarne osebe in ženske?

Večino izrazov, ki poimenujejo spolno usmerjenost, je neodvisnih od samega spole osebe, ki se definira. Ženska, ki jo privlačijo ženske in nebinarne osebe (na femininem spektru), se lahko definira kot lezbijka. V primeru, da je oseba moškega spola in ga privlačijo ženske in nebinarne osebe (na femininem spektru), se lahko ta oseba definira kot heteroseksualna. Vsekakor je vredno raziskati tudi biseksualnost, saj to pomeni, da te privlačijo ljudje več kot enega spola, ne pa nujno vseh, in ne nujno vseh na enak način; ali pansesksualnost, torej privlačnost do ljudi ne glede na spol.

Najbližje tvoji definiciji bi bil izraz gynoeseksualnost. Gynoeseksualce_ke privlačijo ženske in nebinarne osebe na femininem spektru. Besedo večinoma uporabljajo nebinarne osebe, saj ta ne nakazuje, katerega spola je oseba, ki jo privlačijo ženske in femininost. Lahko pa jo uporabljajo tudi osebe drugih spolov.

Samo ti lahko prepoznaš katera od teh definicij ti najbolj ustreza, upamo pa, da ti je naš odgovor dal nekaj usmeritve.

MEDIJSKI KOTIČEK

Kvir glasba meseca

Manca Berlec - **Gola**

Michele Bravi - **Zodiaco**

The Byrds - **The Triad**

Kesha - **I Need a Woman to Love**

Manic Street Preachers - **Born a Girl**

Jinxk Moonson - **Cartoons and Vodka**

Kvir serija meseca

Naša zastava pomeni smrt (ang. Our Flag Means Death, 2022, 30 min)

Serija je postavljena v daljno leto 1717 in spremlja dogodivščine kapitana Steda Bonnetta, ki se je pred kratkim odločil obrniti svoje življenje na glavo in postati pirat. Njegovo posadko in njega samega čakajo izzivi na vsakem koraku, od katerih se za največji izziv izkaže nova ljubezen.

Zgodba temelji na resničnih zgodovinskih osebah: Stedu Bonnetu, piratu kavalirju, ter Edwardu Teachu, drugače znanemu kot Črnobradcu. Liki v seriji so eksplicitno kvir, predstavljeni s spoštovanjem in sodelovanjem LGBTQ+ oseb, zaradi česar je serija postala prvi hit v naši skupnosti.

Piratske istospolne zveze v zgodovini

Med pirati 17. in 18. stoletja je bila zveza med dvema moškima dokaj pogosta. Veliko od njih se je tudi odločilo svojo zvezo potrditi kot matelotage (oz. somornarstvo). Taka zveza je bila lahko prijateljska, izključno seksualna, ali pa takratna ekvivalenca istospolnega partnerstva oz. zakona, v primeru katerega sta si zakonca delila finance in podedovala imetje drugega ob njegovi smrti. Ko se je taka zveza sklenila, sta si partnerja med drugim prisegla tudi, da bosta ravnala v medsebojno dobro in se bojevala na isti strani, drug ob drugem. Take zveze niso bile legalno priznane, saj pirati niso živeli v skladu z uzakonjenimi pravili, vendar so bile priznane pod okriljem njihovega kodeksa.



Kvir pirati na naših zaslonih! (foto: Our Flag Means Death, 2022)

OSNOVNI KOTIČEK

biološki spol

Ob izrazu biološki spol največ ljudi misli na spol pripisan ob rojstvu. Veliko trans oseb se z izrazom biološki spol ne strinja, saj je biološki spol sestavljen iz spektrov mnogih telesnih značilnosti, ki se ne nujno povsem ujemajo s spolom pripisanim ob rojstvu. Prav tako se lastnosti t.i. biološkega spola čez življenje spreminjajo, še posebno pri transspolnih osebah, ki se odločijo za medicinsko tranzicijo (hormonska terapija, operacije za potrditev spola).

družbeni spol (ang. gender)

Spol, katerega se posameznica_k čuti in s katerim se identificira. Če se posameznic_in_kov družbeni spol ujema s spolom, ki ji_mu je bil pripisan ob rojstvu, rečemo, da je ta oseba cispolna; če se posameznic_in_kov družbeni spol ne ujema s spolom, ki ji_mu je bil pripisan ob rojstvu, rečemo, da je ta oseba transspolna.

privilegij

Skupek pravic, ugodnosti, ki jih imajo predstavnice_ki določene skupine, npr. premožnejši, moški, belopolti, cispolne osebe, heteroseksualne osebe in še mnogo več. Družba te osebe zaradi pripadnosti določeni skupini obravnava drugače, zaradi te pripadnosti imajo določene ugodnosti ali se jim ni potrebno soočiti z nekaterimi izzivi. Privilegij jim na nek način zagotavlja boljši položaj v družbi.

deadname

Ime, navadno izbrano ob rojstvu, ki ga oseba zase ne uporablja več. Navadno se uporablja pri transspolnih osebah, za ime, ki je izražalo spol, s katerim se oseba ne identificira (več).

privolitev (ang. consent)

Vse_i vključene_i v spolni odnos morajo od ostalih vključenih oseb pridobiti privolitev. Če katera od oseb tega privoljenja ne da, to imenujemo spolno nasilje oz. posilstvo. Privolitev je torej izraženo strinjanje in želja za spolni odnos ali katerokoli spolno dejanje. Tukaj sledimo pravilu "samo ja pomeni ja".

Časopis je nastal v okviru projekta

Povsod smo - s prostovoljstvom do večjega dosega LGBTQIA+ mladih.

Projekt je podprl MOVIT,

Zavod za razvoj mobilnosti mladih.

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Založnik: Društvo DIH

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Časopis je brezplačen.

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Povsod smo

