

BiJou 26

The Bisexual Journal

www.bine.net/bijou

20 years BiNe: Interviews
Lightblue Russia
BiCon 2012
BiBerlinCamp
and more....



20
Years

BiNe
e.V.

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Words from the Editor

Hi guys,

A year of anniversaries: The Bisexual Network is turning 20! BiCon is in its 30th year! The Hamburg Bi-Stammtisch has been around for 10 years! And Moscow prides itself in prohibiting gay pride pa-
rades for the next 100 years.

With BiNe e.V. I’m sensing a yearning for change. Somehow everyone wishes for younger members
and more political engagement. But I have to say I don’t find the current situation as gloomy as
some people make it out to be. There’s been a lot of development in the past years. In addition to
only two open meetings and the women’s meeting we now have a men’s meeting, a low budget mee-
ting, the BiBerlin camp, other projects and meetings, international contacts, initial bi studies, etc.
Although I have to admit I get frustrated sometimes when people feel that 2 Euros for a thick issue
of the Bijou or a pin is too much, aren’t willing to write even a short article, don’t reply to e-mails
or still desperately hold on to their bi invisibility.

And yet there are incredibly active people whose presence I’m very grateful for! And maybe YOU
can sign up on the new forum – either because you want to organise something yourself or be-
cause you’re open for certain activities (not necessarily as main organiser but as a collaborator):
<http://aktionsforum.bine-forum.de/>

Christoph & Frank

Bisexuality doesn’t equal bisexuality!

Not every bisexual is the same. There are plenty of variations! I think the differences between dif-
ferent bisexuals are greater than between hetero-, bi-, and homosexuals.
Since not every issue of the Bijou can cover all types of bisexuals, let me point out a few ways in
which bisexuals can differ from each other. They can be anywhere between:

- Monogamous to polyamorous,
- Loyal to cheating,
- Having sex with only one person to being a swinger,
- asexual to nymphomaniac,
- more attracted to one gender to “fifty-fifty”,
- completely outed to completely closeted,
- interested in men and women to interested in more androgynous people,
- possibly transgender, intersexual, etc or not,
- identifying oneself as bisexual to not believing in labels.

Each contributor in this journal has his or her own idea as well – and by the mere act of writing the
article nothing is said about their own sexual identity, orientation, or behaviour.

Frank

Interview with Anne and Wolf

Since when have you been with BiNe?

Anne: My first open meeting was in 2003, Thomas from Hamburg told me about it over a game of Doppelkopf. He just raved about it. Not long after, we were on our way to the meeting in Butzbach.

Wolf: The first time I heard about BiNe was 14 years ago over the internet, as I was dealing with my own bisexuality. I initially learned about the zBi in Berlin (editor's note: Zentrum für Bi-

over pretty quickly. It's just such a loving atmosphere which makes the contact to both genders so much easier. What I also really like is that I feel free to live out both male and female parts. The gender lines are blurred and translucent. New people are integrated well, which didn't use to be so easy, but now they always hold a welcome for the new ones to give them an easy start.

Wolf: My first meeting was at the Waldschlösschen in Goettingen. During the introductory evening another bi man told about himself and how he'd spent a lot of time living life as a gay man and then fell back onto the straight wagon. I saw a lot of similarities between him and myself which made things easier for me.

Anne: I'd also like to pass on some good advice from Thomas: Take a day off after the meeting, to give yourself the time to return to reality!

Is BiNe just the open meetings for you or is there more to it?

Wolf: For me it's mainly just the meetings. If I could go nuts, I'd wish for Bine to be more visible, so that we could

sexuelle Lebensweisen – Centre for Bisexual Lifestyles - www.z-bi.de), and got into it through that. I'm not a member though.

Did you meet through BiNe?

Wolf: We met through the zBi. That's also where we met a bunch of other bisexuals whom we then met again at the open meetings. It's a great circle of friends: sooner or later we all meet at BiNe.

What connects you with BiNe?

Anne: For me, BiNe is an emotional refuge with its own bisexual culture. I'd never seen something like it before and haven't seen anything of the sort anywhere else. At my first open bi-meeting I asked myself "Who's together with whom?" everyone seemed to be hugging everyone – I wasn't sure what to think of it at first but they won me

reach more bisexuals who might still be living it in secret and to themselves. The visibility of bisexuals has been a dream of mine for decades! Back when I was still living in Bielefeld I'd always ask the men that I had sex with whether they were gay or bisexual. Most of them said that they were bi. In Berlin however, they'd all say that they were gay. I thought to myself, there's no way that I'm the only bisexual in this entire city.

Anne: The open meetings are important to me but so is the association's work. I'm thinking of the CSD, the information stands or the info package that I send out, and I'd really like for the association to get some more young members.

Wolf: Something I noticed again at the CSD this year is that the material is being eaten up. They do look at what I'm handing out and take it de-

liberately. Maybe Hamburg has just become more open, maybe people are becoming more voyeuristic, or possibly there is an actual interest in the topic. All I know is that I can only repeat myself: BiNe needs to become more public. I still remember that 70 year old man on the side of the road yelling, "Finally something for bisexuals!"

What are your expectations? What should BiNe work on in terms of public relations?

Anne: On one hand just for us, for my partner and myself. There are also connections to the polyamory movement. I just want to be legally secure. If Wolf were to die, should Peter (editor's note: Wolf's male partner) and I fight over the inheritance? I don't need matrimonial splitting or financial support, just the legal support that is to be expected in any marriage.

Wolf: No financial support? But there should be! An association that doesn't have any money can't accomplish much. I'm in favour of BiNe being funded and supported.

Back when I came out as bi, I initially went to gay counselling. The people there were totally uninformed then and couldn't give me any sort of information on bisexual counselling. And it doesn't stop there. I could drive up the wall. Die Siegessäule, Berlin's gay scene magazine, didn't have the slightest interest in an article about bisexuality. We approached them about it but they just don't want it!

Let's go back – What can BiNe do to become more public?

Wolf: Good question! First of all more people need to go public. I, for one, am ready for it. I'm completely outed, no matter where.

Anne: We should be represented everywhere where one might expect bisexuals to be – a booth at the CSD, on gayromeo, etc.

Wolf: I'm very informatively active on gayromeo. There, I'm often approached by young Arab men.

Anne: And we should be on Facebook! I really like the BiBerlin website (editor's note: <http://berlin.bine.net>).

Wolf: At the CSD in our capital there is no information booth. I definitely need to do something about that next year. The Sonntagsclub, a gay-lesbian association where the bisexual Stammtisch (translator's note: a regular get together) is also held, had a booth at the CSD and there

were reportedly more than 100 inquiries about bisexuality. But that's just the beginning. We need to organise events and show up on talk shows, although I myself would develop a mysterious toothache on the day of the talk show... I had my gay coming out in a catholic seminary school. After an experience like that, nothing can phase me. But not everyone has to make such a dramatic public entrance. There are more subtle ways. Everyone can in their own way make a small contribution to make bisexuality more public.

Can you tell us a little bit more about your strange past, Wolf?

Wolf: Sure. In 1985 I founded the first HIV support group and headed it for two years. I'd received a false positive result, the serums had been switched and someone else had received my negative result, although he in turn was actually positive. It was the end of the world for me since back then it was pretty much a death sentence. You'd have maybe 2 to 5 years left to live while nowadays, thanks to modern medicine, one can get pretty old (editor's note: However, Aids is still incurable and the medication isn't a walk in the park either). Back then there was nothing. On the day that I received my result, there were over 100 people who'd tested positive. I then began privately holding the "Monday group" in my apartment. The support group was frequented by 10-15 people each week.

The test result caused me to drastically restrict myself and no longer be sexually active. Only once did I sleep with an actually positive man, since then we'd say we already have it so it's okay. Boy, I must have had a great guardian angel watching over me that day!

Can you tell us about your bisexual experiences, Wolf?

Wolf: When I was 19 I had my first gay sexual experience. My first time with a woman would be when I was 23. It was with a married couple with whom I led a tri-relationship for 7 ½ years. At the same time I had a steady (gay) boyfriend who knew about it but was always incredibly jealous. At some point I was getting 'too old' for the couple, especially for the husband. I do have to mention that I was four years younger than him. I've almost always lived in polyamory.

When I was younger I had more contact with men, but that was also because it was easier for me to approach them. That only really changed after I turned 50. Since then I've also experienced real relationships with women. Before then it was always just sex. Now I no longer have a preference towards any particular gender. I clearly define myself as bisexual, have been together with Anne for 7 years, and with Peter for 29 years. Before I met Anne I had a relationship with Kerstin which lasted 5 ½ years. Peter is gay but has always been aware of everything, Anne and Peter get along well and there are no conflicts. Until about a year and a half ago I also had another relationship on the side with a woman from the Netherlands.

Do you have any memorable experiences with BiNe you'd like to share?

Wolf: The meeting at the Waldschlösschen was the most wonderful for me. The way Peter of the organisational team led the forum so that the people would approach one another. There was a getting-to-know-you game with male and female parts. And then to watch how it all mixed and fell into place, for instance with someone who's trans* (editor's note: trans* has become a blanket term for transgender, transsexual, trans-identified, etc.) and bisexual.

Personally I prefer it to be more clearly defined. My mom raised me as son and daughter at the same time so as puberty hit I had a hard time identifying as a man.

Anything else you'd like to add? What do you wish BiNe for the next 20 years?

Anne: I feel very comfortable with BiNe. But I still think that we need to make changes, like being present on Facebook, approaching younger people, etc. But we should stay the same in the way that we don't exclude anyone. Young, old, trans*, poly, monogamous – all are welcome!

Wolf: I'm in favour of a breath of fresh air and for the association to grow!

Interview conducted by Frank

When is the long expected footballer coming out coming?

They've been announcing it for years. FC Bayern Munich's president Uli Hoeneß is now calling on the clubs to prepare themselves. The DFB offers support and chancellor Merkel says, "You must not be afraid."

<http://www.capitalfm.co.ke/sports/2012/09/14/merkel-tells-gay-german-footballers-its-ok-to-come-out/>

Football clubs and police however repeatedly haven't been able to control so-called "fans". How many fights between hooligans and drunken fans, how much homophobia and racism do we still see over and over again at international stadiums? Just think of the violence at the last European Championships in Poland and the Ukraine, of the racist calls in the stadiums and the incident with Nigeria's women's soccer trainer Uche in 2011, when she spoke of "dirty lesbians".

http://www.pinknews.co.uk/2011/06/22/nigerian-womens-football-team-eradicates-lesbianism/trainerin_aid_641530.html

Interview with Thomas

How did you come to join BiNe?

It was November 1994 when I first attended the BiNe Stammtisch (translator's note: regular get together) a bi Stammtisch in Berlin. It was as good a place as any to get started. In the spring of 1995 I officially became a member of BiNe.

Back then a lot of stuff was happening in Berlin: Aside from the Stammtisch there were a lot of private get togethers and meetings, organisation of our participation in the CDS, participation at a gay-lesbian street festival, we had close ties to the zBi and Jürgen Höhn (it was a frequent meeting place). One highlight for me was the IBIS (International Bisexual Symposium), a large bisexual congress in Berlin in 1996.

Another noteworthy event was the Bisco. The Bisco was brought to life by a friend of mine - every first Friday or Saturday of the month 50-100 bisexuals would meet at the Ackerkeller, a gay-lesbian club. This "bisexual disco" was a great place for dancing but even more than that it was a very good place for making new contacts. To put it bluntly, going home unfucked would prove to be quite difficult.



The core group consisted of 30 people give or take with new people joining in every once in a while. After the peak in 1996/97, 1998/99 pretty much died down. The entire bi scene in Berlin seemed to have fallen asleep. The organisers didn't feel like doing everything by themselves anymore and interest in the Bisco declined as well.

What connects you with BiNe?

I've built long lasting friendships with a lot of people from BiNe, some even as long as 20 years. I had decided that I wanted to get to know this life. BiNe was the frame, and it was the most momentous decision in my life!

Do you have a memorable experience with BiNe you'd like to share?

I'd say there are a few hundred... but one highlight I can think of was the IBIS and the after party. But lots of wild parties and nice meetings in Butzbach or Meschede also come to mind. I think there were a lot of highlights for me, but also the continuity of the emotional exchange means a lot to me.

One highlight in my life was the realisation that it's possible to live bisexually, back then that meant raising a child with a woman and having a boyfriend at the same time. The child grew up with both partners.

How did you live out your bisexuality? What were your relationships like?

Obviously I'm outed, everyone knows. Right now I'm single.

I'm still on good terms with my former partner but am no longer together with her, same with the boyfriend. The relationship with the woman was non-sexual and the kid wasn't mine, but I did raise it with her. We shared an apartment and my boyfriend had several other female partners as well.

Until about a year ago I had a polyamorous relationship with another woman who got to live out her bisexual side in our relationship as well. We both had lovers on the side. This was done with mutual acceptance, and I really mean acceptance, not tolerance.

I don't know where life is taking me next, but I think it'll go into a more monogamous direction at this point.

If you compare BiNe before and BiNe today, what do you notice?

The association has outlived itself, and I don't mean that negatively. It's just not that necessary anymore. When I hear my daughter talking, it's

natural to live this way nowadays. The internet also plays a significant role in this. People can complain that the association has gone under and the activities have shifted but building awareness is no longer as necessary. It's similar to the gay rights movement.

What else would you like to say on the topic of BiNe and bisexuality?

I often get asked whether I suffer under my bisexuality. I can only say - it's a gift of the Gods! I wouldn't change a thing. On BiNe: Back then

it was the right forum for me and being a part of it was one of the most relevant experiences of my life!

What do you wish BiNe for the next 20 years?

That the association goes with the times. More internet presence! Recruit young people! Also the focus should shift away from bisexuality and more towards multiemotionality.

Interview conducted by Frank

Interview with Mara

How did you come to join BiNe?

I came across it through the bi scene in Berlin. But first I felt like making some experiences with women so I entered the lesbian scene. I'd known for quite some time that I was bisexual. So now I wanted to meet other women and go out with them. By accident I ended up in a coming out group where I was the only bisexual among many lesbians. Back then the Berlin lesbian scene came across to me as quite misogynistic. It was very butch-dominated (editor's note: "butches" are the more masculine lesbians and bisexual women) and I didn't feel very comfortable since I do like wearing skirts and makeup. They also looked at me funny when I'd tell them that I was bisexual, worst of all the coming out group leader. Had I not been so secure in my bisexuality back then, but still searching for my identity, they wouldn't have been of any help. But at some point I got up the courage to go to the Bisco and met other bisexuals there. A lot of stuff was happening in Berlin back then. We had our own float at the CSD and of course I was a part of that as well. I kept hearing about how awesome the BiNe meetings supposedly were and in the autumn of 1997 I finally attended my very first open meeting.

What connects you to BiNe? Do you think it's a useful association? Or is there more to it? Have long and deep friendships resulted from it?

Both. BiNe is a very useful association. But at

the moment it's sort of hitting a low point, which is something every association goes through at some point. A lot of active members have left, and BiNe just isn't as visible as it used to be in the 90s. But that's partly because of people like me.

More important than the political aspect of BiNe for me personally, is that I've found an atmosphere that I appreciate very much and haven't been able to find anywhere else. One doesn't have to explain life- and relationship structures like in other scenes. In the "standard hetero world" multiple simultaneous relationships are considered "really bad" and in the polyamorous scene it's like "You're monogamous?! Oh my God!" I find it important that there are all kinds of different ways of life and that they are all accepted. The bisexual scene where I've found this general openness towards other lifestyles (and where I've also found some of my closest friendships) is very closely linked to BiNe. But there are also a lot of people at the meetings that aren't members of BiNe. So ultimately BiNe makes the coming about of this atmosphere possible. Without the association there wouldn't be any meetings.

Why is it that you're not so active with BiNe these days?

I have other priorities these days. It's not because of BiNe but because of my current lifestyle. I have two small children, have built a life for myself in the past few years, and at the moment

that's just more important than the association's work.

Do you have a memorable experience with BiNe you'd like to share?

One? (laughs) Hundreds!

I think back fondly on my first experience with the bisexual scene. For a long time I couldn't bring up the courage to go to the Bisco (bisexual disco). But the day finally came and as I stepped out of the tram a man asked me where Ackerstrasse was. I told him and it turned out he was on his way to the Bisco as well. Later that evening I saw two men and a woman getting very intimate at the bar. I asked "So who's together with whom?" and the answer was "Everyone's with everyone," Before I even had the chance to ask if I could join in I was already in the middle of it. A similar openness can be found at the BiNe meetings where even a newbie can instantly feel like they belong. I'm still friends with one of those guys from the bar - he's become one of my best friends.

Other than that there are always remarkable experiences to be spoken of at the BiNe meetings. I especially like the things said at the plenary sessions. There's a situational comedy that's difficult to put into words.

Lastly, I especially liked the bi float in Berlin back in the day, the only one I ever got to experience!

If you compare the early BiNe with BiNe today, which changes do you notice?

We lack young people! When I first came across BiNe 15 years ago, I was the youngest. It shocks me that today, I'm still one of the youngest (editor's note: Mara is 34 years old now). We don't have enough young new members. I'm glad that Katha and John managed to put a lot together in Berlin. I also really like the meeting in Munich because they do something for bisexual visibility without directly being linked to the association (and also just because I know and like all of the Munich people).

It's gotten quiet now that a lot of formerly active members have withdrawn and few new ones have come to take their place.

Another thing that's changed is that there used to be a minute of silence for people we've lost to AIDS and those that are HIV positive at the BiNe meetings. Back then we talked a lot about safe

sex. Eventually they got rid of this custom and it's good that it no longer stands as the main focus. (Addendum by Mara upon counter reading the interview: What is "it" anyway? Maybe the strong connection between AIDS and death that it produced. For one thing, that is no longer the case today and on the other hand safe sex means more than "just" protection from HIV).

This change feels right. The issue is still on the table and it's right and necessary to remind people to practise safe sex. To remind them that everyone is responsible for themselves, particularly on a physical level, when it comes to sexually transmitted diseases.

How can we get more young people on board?

I have no idea! Back then we got a lot of new people through the Stammtisch (translator's note: a regular get together). Frankfurt is seeing close to no newcomers. Perhaps we need better marketing? Someone I once talked to said "Why does this association even exist? People just live it nowadays..." Maybe young people today no longer consider it necessary.

I, however, think that a lot of people still have a problem with bisexuality - just like that coming out group leader did. I definitely think that there is still a lot to be done politically. To remain visible we need presence!

Maybe we need to start making use of social networks like Facebook. But then we'd have to have someone that is willing to represent BiNe there and dedicate time to it.

When asked about BiNe, most people mainly think of the open meetings - do you feel the same way? Or does BiNe mean more to you?

BiNe was more than that ... but right now it's sort of the same for me. There used to be so much more visibility in the major cities like Berlin and Munich, where I lived. In between meetings we were a lot more present, too (like at the CSD). The booths in Munich were always well attended and doing booth duty was simply fun! For me, other than the meetings, BiNe was "Building awareness in a fun way".

How do you live out your bisexuality?

I'm married. He knows about my bisexuality and accepts it fully.

I don't explicitly out myself to everyone. I don't mention it to my husband's or common friends

for instance. My husband wouldn't like that too much. And I don't see the necessity in it either. In my own circle of friends, everyone knows about it though. My parents, too.

The term monogamous would be wrong to describe me, but polyamorous isn't exactly accurate either. I've discussed it with my husband and I don't want a second partnership. Multiple relationships are just too tiring for me. My main partnership is with my husband. At BiNe meetings other "contacts" are okay although my husband doesn't want to hear the details.

In the past I've always had partnerships with men. I do like women but have never had the desire to enter a partnership with one. I say partnership because relationships to me also include friendships.

Anything else you'd like to say about BiNe, bisexuality, or yourself?

Bisexuality makes life richer in my opinion. It forces you to think about who you are and how you want to live your life. Heterosexual people can easily follow the "hetero-standard-model" without questioning if that's what really makes them happy.

Bisexuals automatically stand before the decision on how they want to live out their bisexuality. Sometimes it can be stressful (as it usually is when you tend to question yourself and your actions) but it does make life fuller because you learn so much more about yourself.

What do you wish BiNe for the next 20 years?

I wish BiNe and myself that BiNe will become more alive. You guys in the north have so much more stuff going on than we do over here in Frankfurt for one. But we'll manage to climb out of this rut. I just hope it happens soon!

Also I wish that I could find a way to combine my own priorities with the things I'd like to do for BiNe.

Interview conducted by Frank

Interview with Peter

Since when have you been with BiNe?

I've been a part of it since before the beginning, together with my wife at the time. The founding meeting was held in Gross Bademeusel at the Polish border. I didn't directly become a member since I wasn't into associations back then, but I did do a lot of work with them. When the question came up on whether one was allowed to take part as a non-member I managed to get my way but eventually ended up becoming a member after all (1997). BiNe emerged from different functioning local groups. There was a desire to unite in order to become more visible. The discussion on whether bisexuals were responsible for the spread of AIDS came up and thus we ended up

working together with the AIDS assistance. Back then the concept seminars were funded by the AIDS assistance.

I came across them after I'd been to a bi group in Hamburg where I found out about the group in Cologne.

If you compare then with today, what has changed?

20 years ago there were a lot more support groups, in Bremen, Cologne, etc.. only Berlin had a pub meeting in addition to the groups. This support group trend hardly exists anymore nowadays. 20 years ago things were a lot more political. Today it seems as if the young people

simply live their bisexuality. Back then people went several different ways. Francis Hüters and Almut König wrote the book *Bisexualität* (Bisexuality, published by trias-Verlag), which I still consider the bi-bible (unfortunately it's out of print but can still be purchased second hand). Others felt that the open BiNe meetings were too much about fun and only went to the concept seminars. I personally think that the people need to get to know the "family" first before they can

and lived out relationships. It's a part of my life. There's been thousands of great experiences with individual people, like that time at the "Rot" (translator's note: "red") party in Meschede – because of the fog machine the smoke detector went off and shortly after we had the fire fighters on our doorstep. Or that I still cry at every farewell circle, either because the people are just so great or because the feeling of togetherness is so wonderful.

After all, the past 20 years are also part of my own political commitment, a part that I voluntarily give to society.

Do enough people engage themselves for BiNe?

It's always those people that have the time and willingness to engage themselves. If you want to achieve something you have to do something about it yourself, not wait for someone else to do something about it.

How would you define your bisexuality?

I'm completely open as I outed myself on various television shows in the 90s.

do something for the "family". Since then we've accomplished a lot: 20 years ago we bisexuals were invisible. Now we've at least become a bit more visible. Before bisexuals were accused of spreading AIDS when in fact these were just careless bisexual men who secretly lived out their lust for other men. The fact that bisexuality is much more than that has become much clearer today. A lot of bisexuals are also part of the polymovement, at least I see a lot of people from bi-circles there, and gender identity is becoming a lot more diverse.

Nowadays, people of the older generation find bisexuality in women quite nice. In men, however, it triggers homophobia. The young generation just lives it, it's no longer an issue. The only exception are young people that either come from a religious background or different socialisation.

What connects you to BiNe?

BiNe is a part of my family. Over this long span of time I've met so many nice people and found

I don't have to advertise it to the whole world (like at work for instance). But when people start making homophobic jokes I step up. When I meet new people I immediately let them know that I love people, not gender. You know that I've always lived together with women but that doesn't mean that I've never been involved in relationships with men.

I don't really like definitions like 80:20, I don't want to be tied down by something like that.

Can you tell us a little more about your television appearances?

In the late 90s there was a sort of bisexual hype in the media.

16 to 18 years ago I was on Alfred Biolek's talk show which was on the topic of "It's still family". It was about multiple relationships, jealousy, and families with children. I was also on "Liebe Sünde" (translator's note: love sin) and Hans Meiser's talk show on the topic of bisexuality.

If it ultimately was an important part of public



relations, I don't know. But for me it was good that I outed myself that way and it was surely better than making a fake appearance. Today I'd probably take a closer look on whether one should serve the cliché and if it helps the matter of things. What's also important is that television appearances shouldn't become about one's image, which it definitely wasn't in my case.

What else would you like to say about BiNe and bisexuality?

An open approach to sexuality would change society. The demand a lot of homosexuals have on marital splitting (tax advantage for couples) is in my opinion not the right way to go. I understand the desire for equal rights but what's more

important is to support families with children (regardless of the parent's sexual preferences) and the adoption rights for same sex couples. Also I believe that people should be more tolerant towards emotions and love, regardless of gender. Part of why I do the BiNe meetings is so that people can see that they're not alone with their feelings.

What do you wish BiNe for the next 20 years?

That we'll never run out of dedicated supporters! That we'll continue to have people that are interested in doing something for, let's say, the visibility of bisexuals in society! I'm glad for every person that'll walk this path with us. But also for everyone who may have other ideas.

Interview conducted by Frank

Interview with Vivian

Since when have you been a BiNe member?

I think since around 1993. I'm not a founding member but I paved the way for it a little bit. In the late 80s I was fairly active with the bi women's group in Berlin. Two of the activists became founding members of BiNe. Since I was, and still am, good friends with them I got to experience the founding of the association first hand, without being a part of it myself due to work related limitations at the time.

What connects you with BiNe?

In the late 80s was important to me that the existing support groups could be networked. I used the Deutsche Aidshilfe (Ger-

man AIDS assistance) as a model since they went about it much the same. They also ended up giving us financial support. At the same time I felt that the easiest way to get to know other bisexuals was to simply meet with them. And it was important to me to make this possible by organising these nationwide meetings. Then it became clear to me. There needs to be an association – non-profit above all – so that we are easier to find and won't have to pay taxes if we do an event. That was the background. Other than that I'm not really into associations. We took it obsessively serious back then. During the general meetings we even kept a list of people



that were in the washroom to see if we still had a quorum. So it was really planned down to the smallest detail. (laughs). Pretty heavy, huh?

For me it's still important that the association exists. Simply to be easily found. And I said this at some bi meeting one day, that I don't do this for others but for myself, simply so that it'll happen.

So initially I was looking for a conference venue with someone. Then I was doing it alone for a while. And eventually more people joined in that helped out and make up the organizational team today. That's how it goes. Today I received the invite to the next meeting and thought, "How nice. It still sort of looks the same and has a similar text. The invitation is for Meschede and at the bottom it says "See you in Butzbach!" (laughs) I was really amused. It's very human and likeable.

Do you have a memorable experience with BiNe you'd like to share?

Oh, wow, hard to say. Since I've got more than 20 years to look back on. Something I look back on fondly and I really enjoyed was the international bi meeting in Berlin. BiNe was also very active there. That was in '94 I think, but I'm not sure...

I can tell you exactly when it was: 1996.

'96, ah! See, it was even later than I thought. Funny story. While it was being organised someone from Australia registered who claimed to be a minister. So when certain permits were issued and certain rooms were being searched for in Berlin everything got highly political because a minister was coming! And because of that there was this reception at the Red City Hall, with a cultural portion – we had someone play the piano, Oswalt Knolle held the introductory speech and even someone from the Berlin senate. Turned out that he wasn't a minister per se. Not in the political sense at least. He was a priest, and where he's from priests are called ministers. (laughs) I found that pretty funny. But also really cool since it suddenly became super political and official.

But otherwise there were so many wonderful experiences due to the fact that you could always make new human connections. And that across the years these connections have lasted. There are some that have withdrawn, but you still hear

from them every once in a while. I mean, I've pulled back a little bit from the meetings, too. Although I keep telling myself that I'll start attending again one day (laughs).

But other than that.. it's just a colourful bunch and it survives because of the people that keep doing it. And it seems like there are always people that feel like doing something. Then there are those that want to reinvent the wheel, but that's okay. (laughs)

That's nice too. That's just part of it.

If you compare BiNe at the very beginning to BiNe today, which changes do you notice?

It's become routine to some extent. Or in a way it has gotten more established. But what I don't really see as much is the political work. But that's not necessarily because of the people but more because of the general social circumstance that has changed. Bisexuality is no longer a taboo but is fairly established by now. In some circles it's become almost de rigueur. What I still find underexposed is sex education on the subject at schools. Or what still irritates me is when I see CSDs where it says gay-lesbian-transgender – the bisexuals once again get left out. Yeah, ok, that might be because as far as I can tell we're lacking activists. This in turn is because of everyone's own life stories. People that raise families and stop showing up because of that, or at the very least have to take a break for a certain period of time. Everyone has their own reasons.

But the association is always changing as the members are changing as their lives are changing. I could also say that things used to be more improvised and thus more heartfelt. But I think it's still heartfelt now, even if it's not as improvised.

When asked about BiNe, most people mainly think of the open meetings – do you feel the same way? Or does BiNe mean more to you?

At the open meetings it might be more apparent that the association exists. I can't really say how someone who is bisexual and wishes to come into contact with other bisexuals can find the association. But nowadays there's always the internet and the BiNe platform. So I'd say it's become a lot easier. And it's a lot more transparent due to the open meetings.

I can also imagine that AIDS support places like the MHC or Kiss in Hamburg or other counselling

venues might still have some BiNe flyers lying around. Other than that I don't really see how. Not even at the CSDs. Although I have to admit that in the past years I've only been to the Hamburg CSD. But even there our appearance and presence has gotten a lot less in comparison with other groups.

It's difficult and maybe it's related to the fact that the support groups in the cities don't operate regularly. They tend to just one day disappear. I think the necessity also isn't really there anymore. I think 10-15 years ago the issue was a lot more present, in the minds of people as well. The subject of AIDS alone. Through the awareness campaigns of the AIDS assistance plenty of posters and informational material about it emerged. That's pretty much the first time that the subject of bisexuality even reached the public. Not through the efforts of bisexuals but through the emergence of the issue that bisexuals might be infected with HIV and that they might be transmitting the virus from the gay to the heterosexual society. Meanwhile I don't think it's like that anymore. The subject isn't that relevant to people anymore since it's no longer an issue.

Let's talk about the association itself and its members: Do enough people at BiNe engage themselves for the association, for political matters?

Define enough. Again and again I see that there are people that work hard and continually. For them it's a matter of the heart like it was a matter of the heart for me for years and years – I can literally speak of decades. I didn't withdraw out of frustration but because I felt that I no longer needed to fight at the fronts. There are other people now who are doing it and enjoying it, and now I can pull back. I think that's wonderful. Unfortunately there are but few people that enjoy political work as it seems. The personal level is much more important to most, and I totally understand that. So it doesn't surprise me that the amount of political work is fairly little. But I don't think that we can say that there aren't enough people that are doing something. There are. They might need more support from others. But I also think that it's important to always do what you enjoy. And if you don't enjoy it, leave it be. And that's where the association has changed, and that's just the way it is. Maybe the desire to be a political association has also

waned.

Let's get more personal: How do you live your bisexuality? Are you outed?

Yes, yes I'm outed! (laughs) My family knows about it, people at work know about it. To me bisexuality is how I identify myself personally. I don't see it as a predisposition. So I don't feel the need to talk about it or live it out constantly. After I spent many years or decades being polygamous and polyamorous, I am now in a heterosexual monogamous relationship. And I feel pretty comfortable. Although it's pretty clear in the relationship that I could get attracted to a woman at any given time. And it does happen that women provoke me to flirt with them. Why nothing more comes out of the situation has different reasons altogether.

I've lived in a long-term relationship with a woman. And before that there were others from time to time, but not as long. After all those were 10 years. And right now it's just the way it is. It might change some day. Although I have to admit, I don't think it will. Meaning that the way I'm living right now appears to be my preference. But I still check out attractive women and once in a while I like to help myself (laughs).

Anything else you'd like to say about BiNe, bisexuality, or yourself?

First of all, I think it's fantastic that the association still exists. These efforts to continually reinvent itself, to discuss anew, to think up new things. I find it great that there are still people that are getting involved and having fun. And over such a long period of time. I think it's remarkable and commendable. And so I congratulate all of those that are still a part of it and show their support, whether they're active or have moved to the background. I still feel a part of it even if I haven't shown myself for quite some time now. But the subject still interests me as much now as it did before. I love finding out new things through the newsletter. And I'm getting the impression that younger people are getting more active. Although the average age is obviously still somewhere around the mid-40s I think.

I'm just glad that BiNe exists and I still consider it important. I think the fact that it still exists speaks for itself.

What do you wish BiNe for the next 20 years?

Oh God, I'll be 71 then. I think what I wish BiNe is that there will always be people that find it exciting to meet other people. And that use the association to do so. And that the administrative tasks become less or at least less arduous and that we could maybe spend some more time dealing with the political stuff again. But that's just a wish. I doubt it's going to be realised. I'm curious whether BiNe will still exist in 20 year's time. That'd be wonderful. And I'm excited for it. I wish BiNe continued success and continued mindful togetherness. And the tolerance even within the association, to not limit ourselves but to welcome all kinds of crazy people and give them the space they need to develop. I'd like that. All the best!

Interview conducted by Christoph

Quo vadis BiNe?

BiNe was founded 20 years ago. The founders have consciously or even unconsciously built a great foundation by designing BiNe as an open social network for bisexuals or the "non-monosexually oriented". Thanks to active members throughout the years BiNe has evolved. Topics such as trans*, polyamory, differently abled people, and professional sex workers have enhanced the scope. BiNe is a social network that tries to reach as many people and subcultures as possible that are bound by a common theme – their sexuality, which is not monosexual and does not follow heterosexual norms, often bisexual.

BiNe has the potential for being a queer association with great visibility. In comparison to lesbian or gay, queer puts the emphasis on one's own heteronormativity deviant gender role representation, gender identity, and/or lifestyle.

The gender identity of the other person plays a much lesser role. This is where BiNe positively distinguishes itself from the rest. It says, "You are all welcome with us". The association is queerer than many organisations and groups that have got LGBT and queer written all over their flags. However at purely gender oriented meetings like the women's or men's meeting, trans* people are being excluded by the cis people (those people whose gender identity and physical sex are the same). These define who may or may not attend (editor's note: see response of the organizational team, sideSeite 25) As far as I know there hasn't been an open discussion about this at BiNe.

The question of what bisexuality is draws various views from various members. An official statement that is simple and concise and reflects the opinion of all members does not exist. Here's a

First officially recognised Bisexual Pride

Berkeley, California is the first US city to officially recognise bisexuals by declaring Sept. 9th "Bisexual Pride and Bi Visibility Day" <http://tinyurl.com/biprideday>

suggestion for an easy definition: Bisexual refers to anyone who is romantically, sexually, or emotionally attracted to more than one gender regardless of their own biological, social, or emotional gender. This is a clear statement which would put a quick end to any discussion on labels. At the same time the impact would be huge if the most well-known association that campaigns for bisexuality in Germany were to create a definition which could be universally applicable in this country. That way we could also argue politically and socially without getting stumped when we start talking about pan- or polysexuals, which according to the definition above would fall under the bisexual category, as understood by BiNe. A lot of official authorities consider BiNe e.V. the representative for bisexuals in Germany. Inquiries at the Magnus-Hirschfeld-Stiftung or LSVD, regarding who was responsible for bisexuals in Germany, were referred to BiNe. BiNe is also quite known in the LGBT community and the AIDS assistance and the different regional and national antidiscrimination authorities refer to BiNe e.V.

Unfortunately nobody really knows who does what and who the POC is. Most bisexuals don't even know that BiNe e.V. exists. And those that know about it don't know what BiNe e.V. represents. This is due to a lack of public relations, visibility, and what the association generally has to offer. The media impact and visibility is low, and presence in the media is moderate to non-existent. There is no news or information made available to the public. One problem of us bisexuals is our low degree of visibility to the outside world. It's just too bad if the association that wants to represent them has the same problem. Of course there's some good stuff, like the BiJou, but no press releases, statements, or meddling in politics and social discussions. And if it does happen, it's done in quiet, secret and silence.

So here's the question, "Where are you going BiNe?" What does the association hope to accomplish? What do the members want? Right now there are a few active members but these are far too few to actively address the above mentioned problems. Fact is, too few members get involved in voluntary work for the association in proportion to the total number of members. On top of that majority of the BiNe members are well over 40 years old. In the past we missed

out on preparing the association for the future. The generation gap is significantly noticeable. The questions that arise here are: How do we promote voluntary work and involvement in the association? How do we make it attractive? And do those that get actively involved get enough recognition to keep them motivated and committed to keep working on bisexual issues? What kind of support is available through the association, financially as well as organisationally? Does it maybe make sense in the long run to further establish the association by hiring up to two full time staff for the office? Or does it make more sense to completely rely on voluntary work? Currently the big meetings shape the association, be it the open meetings, the low budget-, men's-, or women's meetings. It seems like the main purpose of BiNe is social networking. But the meetings don't reach enough people. They're nice and the different activities are fun, but is this the point and purpose of an association that calls itself Bisexual Network? Isn't its responsibility to connect, build a social and political network, and to attempt to link as many bisexuals and friends as possible?

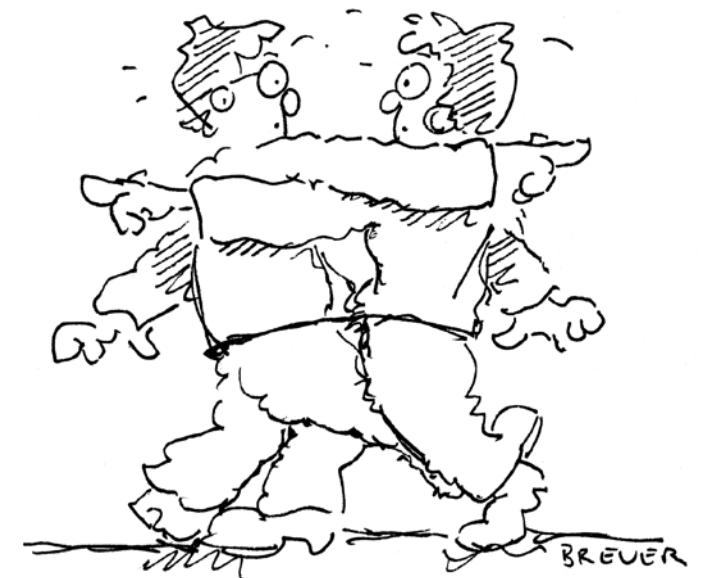
The political new beginning could be pretty simple. A representative conference of bisexuals in the republic. Anyone who commits themselves to bisexual issues would be invited, even beyond the association, be it in groups like Stammtisches (translator's note: regular get togethers), open meetings, or on the internet. International guests or guests from other groups of the LGBT and queer spectrum can join in at later meetings. The first conference should serve to build awareness and a community for bisexual concerns in Germany, the foundation for advocacy, as is the case with other queer clubs and associations. At the same time our presence in modern media such as the internet or social networks like Facebook and Google + could be improved. It's a wonderful opportunity to quickly and effortlessly reach thousands of people.

BiNe is 20 years old now, certainly a reason to celebrate for those who made the association what it is today, who were steady companions and put a lot of effort into working out bisexual and queer issues in Germany and beyond. But it's not a reason for bisexuals in Germany and around the world to celebrate. The situation, visibility, and public acceptance of bisexuals in the republic have only marginally changed.

Biphobic prejudice is as prevalent as ever, and we're lacking in proper research on bisexuality in the social and sexual sciences. To remedy this we can only educate with the aid of solid research. It would be conceivable to promote research through BiNe e.V. An easy way would be to annually declare a certain amount of prize money for relevant research on bisexuality. Young social scientists, especially, would be glad for the money and might be more motivated to do their theses and dissertations in this field.

How and whether BiNe e.V. will evolve is up to the members. We shouldn't forget that when a bee (translator's note: in German "Biene"; word-play on the association's name) loses its stinger, it dies. Luckily BiNe isn't an insect, but I do miss our stinger, and I fear that in the long run it might meet the same fate. But there are still committed members that want to keep that from happening. Keeping the association alive, organising meetings, writing the BiJou – when will you become a hard working bee, too?

John



Quo vadis?

Obscure gay-conversion therapies prohibited in California

It's no secret that the US tends to implement strange ideas sometimes. But now at least one of them will be put to an end. The scientific and psychological attempts to convert young gay homosexuals to heterosexuality have been prohibited by Governour Jerry Brown starting 2013. <http://tinyurl.com/gayconversionban>

Dark clouds over light blue Russia

The Russian flag consists of the colours white, blue, and red, in which the blue is more of a dark blue – in Russian “cinni” (синий). In Russian they differentiate the different tones, “goluboy” (голубой) means light blue and was once a Russian term for homosexuals. Today they prefer calling themselves “gay”.¹

Homosexuality in Russia has generally been allowed since 1993 but homophobia has

recently been surfacing again even though, unlike in Germany, gays here are allowed to donate blood.²

In the spring of 2012, the tourist town St. Petersburg passed a law “against homosexual propaganda” which draws parallels between homosexuality and paedophilia and prohibits education on homosexuality. Minors should allegedly be protected, so plain posters at demos and flyers will now lead to arrests and fines of up to 500.000 Rubel (12.800 Euro).³⁴ Other regions, too, have adopted similar laws and the Duma is working on a bill for all of Russia.⁵

1 Moss, K. (no date). Russian Gay Culture. Last viewed on 01.10.2010; Why Are These Pages Blue?: <http://community.middlebury.edu/~moss/goluboy.html>

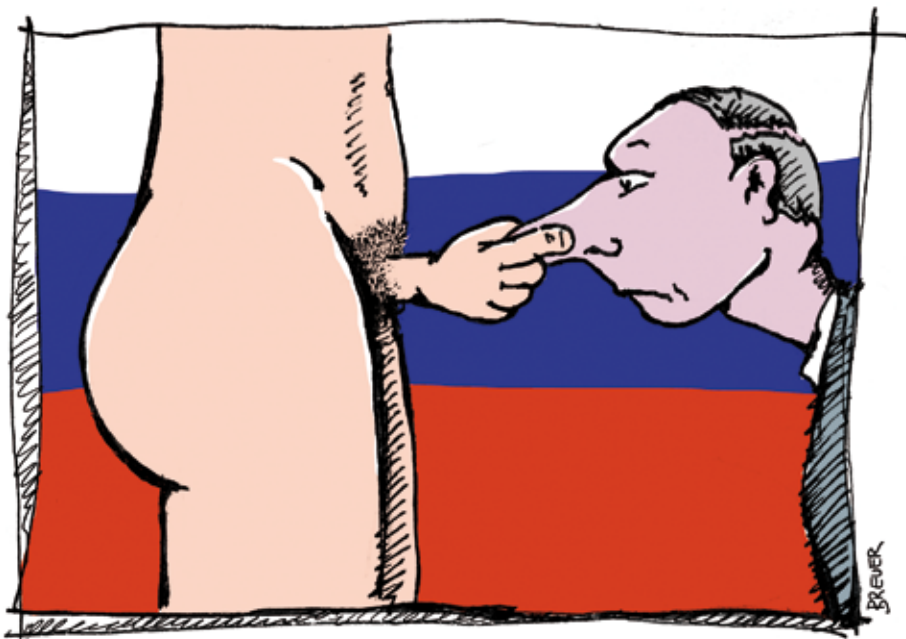
2 Wikipedia. (no date). Last viewed on 01.10.2012; Homosexualität in Russland (Homosexuality in Russia): http://de.wikipedia.org/wiki/Homosexualit%C3%A4t_in_Russland (German)

3 Spiegel Online. (29.02.2012). Last viewed on 01.10.2012; St. Petersburg verbietet „Schwulenpropaganda“ (St. Petersburg prohibits “gay propaganda”): <http://www.spiegel.de/politik/ausland/russland-st-petersburg-verbietet-schwulenpropaganda-a-818319.html> (German)

4 Tagesschau.de. (no date). Last viewed on 01.10.2012; St. Petersburg verbietet homosexuelle Aufklärung (St. Petersburg prohibits education on homosexuality) : <http://www.tagesschau.de/ausland/homosexuellerussland100.html> (German)

5 blu.fm. (29.03.2012). Last viewed on 01.10.2012; Erst St. Petersburg - jetzt ganz Russland (First St. Petersburg – now all of Russia): <http://www.blu.fm/subsites/detail.php?id=5898> (German)

The fact that Russian politicians and fanatics don’t care much for human rights has already been proven in the past when the Russian delegation was the only one who refused to sign a resolution for youth rights⁶, when Moscow was sentenced by the European Court of Human Rights to 30,000 Euros in damages for pain and suffering for their CSD ban^{7 8} and Russia even faced the threat of being thrown out of the Council of Europe⁹. Not to mention the country’s Syrian policy, which carries a significant respon-



Pussy Riot feat. Putin

sibility for the deaths of tens of thousands of people. Another heavily criticised judgment is the sentencing of the punk band Pussy Riot who

6 blu.fm. (27.09.2012). Last viewed on 01.10.2012; Russland verweigert Jugendrechte (Russia denies youth rights): <http://www.blu.fm/subsites/detail.php?id=6369> (German)

7 Queer.de. (21.10.2010). Last viewed on 01.10.2012; Moskauer CSD-Verbot verstößt gegen Menschenrechte (Moscow’s CSD ban violates human rights): http://www.queer.de/detail.php?article_id=12960 (German)

8 Rianovost. (08.11.2010). Last viewed on 01.10.2012; Russia’s gays look for real change after Luzhkov: <http://en.rian.ru/features/20101108/161249477.html>

9 Der Tagesspiegel. (22.06.2011). Last viewed on 01.10.2012; Moskau droht Rausschmiss aus Europarat (Russia faces threat of getting thrown out of Council of Europe): <http://www.tagesspiegel.de/politik/russland-moskau-droht-rausschmiss-aus-europarat/4314740.html> (German)

demonstrated in a church against Putin who is being accused of election fraud.¹⁰

Popstar Madonna didn’t care about Russia’s reactionary attitude when she spoke up for homosexual rights in St. Petersburg in front of around 10,000 fans – pink bracelets were distributed, she held a speech, and showed her bare back with the words “No Fear” written on it. A group of Russian orthodox activists sued Madonna for 8.5 Million Euros in damages.^{11 12}

But the madness continues. That no CSD shall be held in Moscow in the next 100 years has already been decided,¹³ and according to the group Volkskonzil milk cartons should be banned because of the rainbows printed on them, clearly a symbol of the LGBT community¹⁴.

From the start there has been criticism from abroad, so the Green party’s member of the German parliament, Volker Beck, keeps travelling back and forth to Russia even though he’d already been beaten up at a demonstration.¹⁵ Upon inquiry by BiJou, the German consulate in St. Petersburg explains that he’s expressed doubt since the first presentation of the new law and has and continues to repeatedly bring up the subject.

Even within the country more and more protest against Putin emerges. And that’s why demonstrations are coming about where the most diverse

10 Spiegel Online. (17.08.2012). Last viewed on 01.10.2012; Pussy Riot müssen zwei Jahre ins Straflager (Pussy Riot sentenced to two years in prison camp): <http://www.spiegel.de/politik/ausland/pussy-riot-muessen-zwei-jahre-ins-straflager-a-850659.html> (German)

11 Tagesschau.de. (10.08.2012). Last viewed on 01.10.2012; Madonna droht Geldstrafe wegen Toleranzaufrufs (Madonna faces fine due to her appeal for tolerance): <http://www.tagesschau.de/ausland/madonna122.html> (German)

12 blu.fm. (17.08.2012). Last viewed on 01.10.2012; Madonna auf 8,5 Millionen Euro verklagt (Madonna sued for 8.5 Million Euros): <http://www.blu.fm/subsites/detail.php?id=6225> (German)

13 blu.fm. (11.06.2012). Last viewed on 01.10.2012; Moskau - 100 Jahre Schwulendemofrei (Moscow – 100 years free of gay demos): <http://www.blu.fm/subsites/detail.php?id=6095> (German)

14 Russland-Aktuell. (28.09.2012). Last viewed on 01.10.2012; Regenbogen auf Milchpackung „Schwulen-Propaganda“? (Rainbow on milk carton “gay propaganda”?): http://www.petersburg.aktuell.ru/petersburg/stadtnews/regenbogen_auf_milchpackung_schwulen-propaganda_1430.html (German)

15 Süddeutsche. (27.05.2006). Last viewed on 01.10.2012; Volker Beck zusammengeschlagen (Volker Beck heavily beaten): <http://www.sueddeutsche.de/politik/russland-volker-beck-zusammengeschlagen-1.846360> (German)

of opponents join hands for the greater good.^{16 17} But what does the situation in Russia look like on the small scale? Do gays, lesbians, and bisexuals show themselves? Are bisexuals afraid of coming out? How do bisexuals in Russia live out their sexuality and love?

On gayromeo around 1000 gay men and almost 300 bisexuals are registered in St. Petersburg. A lot of Russians also use grindr, a dating service for mobile phones.

By chatting with four bisexual men on gayromeo I learned that there are several gay clubs where things get pretty heated up. Strippers and drag queens perform there, some even have darkrooms, and a lot of stuff simply goes down at the toilets. Aside from internet, discos, and clubs, there are also saunas where one could find same sex contact among men.

Furthermore, one of the bi men reported that there might be a lot of homosexuals in Russia but that one would never be able to witness same sex kissing on the street. The only gay men that can be seen in public are hustlers. Renowned personalities would never come out to the public.

Two of my chat partners also aren’t outed. Dimitrij und Piotr (*) did tell their friends, who accept it. Political interest on the part of family and friends, however, does not exist. Nobody wants to protest against homophobia. The families have traditional reasons, the friends – because they work too much. Piotr says, “All Russians are socially passive”. But they themselves didn’t make the impression that they wanted to make a change, as if they have somehow come to terms with their distressing situation. Andrej (*) however writes, “В другой жизни, я бы не хотел бы родиться в России, где любое отклонение от пути, считается не законным, и этим нарушаются права человека на частную жизнь” (which roughly translated means, “In another life I wouldn’t want to be born in Russia, where every deviation from the path is not right and privacy and human

16 Welt.de. (15.09.2012). Last viewed on 01.10.2012; Zehntausende Russen demonstrieren gegen Putin (Tens of thousands of Russians demonstrate against Putin): <http://www.welt.de/politik/ausland/article109247147/Zehntausende-Russen-demonstrieren-gegen-Putin.html> (German)

17 Spiegel Online. (15.09.2012). Last viewed on 01.10.2012; Moskau: Opposition geht gegen Putin auf die Straße (Moscow: Opposition against Putin takes to the streets): <http://www.spiegel.de/fotostrecke/opposition-geht-gegen-putin-auf-die-strasse-fotostrecke-87420.html> (German)

rights are shamelessly violated.”) He sees the reason that the general public doesn’t get upset over the human rights violations is because it has too many problems of its own. The great poverty still isn’t over.

Andrej is looking for a wife. He had already been married once for 22 years and has a 24-year-old son. He’s looking for a wife who will accept all of his inclinations – even the one towards pantyhose. So far he’s only gotten negative reactions. Louis (*) on the other hand, is looking for a monogamous relationship with a man and doesn’t want his relationship, regardless with whom, to be public. Piotr can imagine himself having a relationship with either gender.

And Dimitij was married to a woman for five ye-

ars and is now living together with a man. When asked why he doesn’t just live heterosexually since that would be much easier in Russia, he replies, “For me simpler - to be myself.”

My wish for the Russian people is that they’ll be able to free themselves from these corrupt and anti-human rights forces the soonest possible, so that they will become a genuine democracy, people will be able to speak freely, and we will rekindle the desire to travel to this country without a stomach ache.

Frank

(*) names changed by the editor

More websites with information on the topic:

Gayrussia – Equal Rights. No Compromise. <http://www.gayrussia.eu/en/>

Gay.Ru – Together Center Project: <http://english.gay.ru/>

St. Petersburg Pride: <http://www.spb-pride.ru/?lang=en>

Russischer Bi-Movie – You I Love: <http://www.youilove.profun.de/>

Lesbiru (only available in Russian): <http://lesbiru.com/>

Scientific study shows that there is no link between paedophilia and homosexuality: <http://pediatrics.aappublications.org/content/94/1/4>

BiCon 2012

August marked that time of the year again – the UK’s bisexual convention the BiCon was held, this time in Bradford. It was preceded this year by the BiReCon, the Bisexual Research Conference which takes place every two years along with the BiCon.

All in all around 283 participants (including day guests) took part in the 60+ workshops and lectures. At <http://bicon2012.org.uk/programme/> you can find a complete overview. Therefore I will forego a more detailed account.

This year I, as BiNe’s representative, delivered a greeting at the opening session, which was received with lively applause. After that we even managed to welcome a new member into our ranks. Someone who’s “been meaning to join for

years but had never gotten around to it”. For the book table I brought a stack of BiJous and other material, such as a special flyer in English.



What’s so special about this year is that BiNe is celebrating its 20th anniversary and the BiCon took place for the 30th time. There was a small celebration with cake to thank the very first organisers.



The Bisexual Research Conference (BiReCon), which took place one day before the actual BiCon, followed the theme “Bisexuality and Mental Health”. The full programme can be viewed at <http://tinyurl.com/birecon2012>.

At this point I would like to present two books found at the event, which I personally found very interesting:

1. Intersectionality, Sexuality and Psychological Therapies – Working with Lesbian, Gay and Bisexual Diversity by Roshan das Nair and Catherine Butler.

Dr. Roshan das Nair works as a psychologist at Nottingham University Hospitals NHS Trust, and the University of Nottingham (http://www.gfmer.ch/GFMER_members/Roshan-das-Nair.htm).

Dr. Catherine Butler works as an instructor for family therapy at the University of the West of England. (<http://people.uwe.ac.uk/Pages/person.aspx?accountname=campus%5Cca-butler>)

In their book the authors deal with the question what being lesbian, gay, or bisexual means in contemporary Britain – taking into account



Bradford University, entrance



Bradford University, cafe terrace

other factors such as race, ethnicity, or class. Motivation for writing the book was the fact that previously published literature on the topic has always been based on the average white middle class individual.

What I find interesting about this book is that it's got me wondering, "What prospects, what people do we have in mind when we address bisexuality in Germany, through BiNe e.V. for example? Do we include people with a Turkish background? Or do we consciously-unconsciously settle for all of us having the same socio-economic German background?" To expand and widen

our perspectives here in Germany – that's what this book encourages us to do.

2. Sexuality, Equality and Diversity by Diane Richardson and Surya Monro.

Diane Richardson is a professor of sociology at Newcastle University. One key area of her work is in the fields of "gender and sexuality" (<http://www.ncl.ac.uk/gps/staff/profile/diane.richardson>).

Surya Monro is a research fellow at the University of Huddersfield, also under the Department of Sociology (<http://www.hud.ac.uk/ourstaff/profile/index.php?staffid=710>).



Postcard for BiCon 2013, front



Postcard for BiCon 2013, back

In this book, the authors examine the current state of social LGBT equality. This focuses mostly on the UK but also presents the situation in the US, Canada, Nepal, and South Africa. The areas covered are "Equality and Diversity", "Intersectionality", "Sexuality and Citizenship", "Democracy", "Organisational Change", "Resisting Change", "Patterns of Resistance", and "LGBT Equalities in Northern Ireland".

The conclusion that I've drawn from this year's visit to the BiCon/BiReCon and the newly introduced literature is that Germany needs so much more academic research on bisexuality.

Here's a small collection of useful links:

- www.bicon2012.org.uk
- www.bicon2013.org.uk
- <http://bicomcommunitynews.co.uk>
- <http://www.biuk.org>
- <http://tinyurl.com/bisexualreport2012>

And don't forget – 2013 the BiCon will be taking place in Edinburgh: www.bicon2013.org.uk

Christoph

The men meet again... Second BiNe Men's Meeting 2012

After the resounding success of last year's pilot project, the time had come again on the 26th of January 2012 – 17 men met for the second BiNe men's meeting, this time over a long weekend.

We started the meeting Thursday evening without many words. We unleashed our energy with a mixture of dance and physical- and mingling exercises, danced around the (symbolic) campfire and experienced a beautiful and intensive group dynamic as the evening drew to a close. But we're men, and men like to talk, so a discussion ensued on collecting new ideas and the general agenda of the meeting. We concluded the evening in cosy palaver with beer and wine – after all when do men ever get to just chill among themselves?

Friday began with a short biodanza session, followed by a detailed group dialogue where eve-

rybody got to share their present feelings and experiences, which was continued in the discussion round on our bi-man biographies.

After the delectable Waldschlösschen-typical lunch, some of us wanted to enjoy the great weather and beautiful surroundings, while others played a Jeux dramatiques (translator's note: a theatre method relying solely on non-verbal communication) with the theme "War Christmas 1914 – January 1915".

This was an opportunity for us to internalize a very typical male situation, of soldiers in the war, and to vividly live through the different facets of this situation. The first, more emotional part took place in the group room; the second, more fun part was out in the woods.

For most of us, that evening called for a spiritual and physical rejuvenation in the sauna, which we had exclusively for ourselves that day.

Changes on bisexualitaet.org

Deef is handing over the reigns of the bisexual blog. Unfortunately we'll only read him as a guest author from now on. But at least Paula will stay with us and John will be joining in.

<http://bisexualitaet.org>

On Saturday the nature lovers were drawn to the great outdoors again while the others lovingly and attentively bestowed relaxing head- and foot massages upon each other.

In the afternoon there was an organisational constellations workshop. Alternatively one could choose to take part in a discussion round on male energy. We didn't just talk though, we also did several exercises, and experimented with a mini-constellation of male and female energy. It turned out that the in part entirely different views on the subject actually also affected the entire meeting. So we pushed back the intended evening massage and began discussing our views and opinions thoroughly and in a very open atmosphere.

Subsequently the freed up and relaxed atmosphere gave way to a totally unplanned spontaneous party.

Everything on the broad spectrum of things men are capable of had a place here. From intimate encounters to wild, exuberant dancing, all the way to intensely powerful (and equally loud) Maori greeting rituals.

As the evening days went on, the LoBBi (editor's note: lustorientierte Begegnungsstätte bisexueller Menschen – lust oriented meeting place for

bisexual people), the first one at a men's meeting in fact, garnered quite a lot of popularity. And anyone who up to this point thought that men weren't capable of dealing with one another in a lovingly attentive and beautifully lustful way, could, should he please, be convinced differently that evening.

On Sunday we allowed the meeting to slowly come to an end, with another discussion round about our current state of mind, some meditation, and a closing circle which was filled with a very clear and powerful male energy...

...and a closing dance, which melted into a series of very warm and heartfelt goodbyes.






After a – due to the bus schedule – considerably early lunch in the quiet dining hall, we left this place where we'd all experienced so much together soundlessly and with close to no trace. In some ways, men are Indians...

The BiNe men's meeting is on the right track, and will keep going down that path...

Michael



Party mottos of the bi women's meetings since 2002

| | | | |
|---|------|---|--|
|  | 2002 | Bitches & Sluts |  |
| | 2003 | The Golden 20s | |
| | 2004 | Walkürax & Feminax (more than 30 years women's movement) | |
|  | 2005 | Pool-Party | |
| | 2006 | RED |  |
| | 2007 | Flower-Power | |
| | 2008 | Summer-Feeling | |
| | 2009 | Oriental Night | |
| | 2010 | Queens of the Night |  |
| | 2011 | Velvet and Satin | |
| | 2012 | Land of the Smile | |



Trans* at women's or men's meetings?

There's been this question on whether trans* people were welcome at the women's/men's meetings. Both sides agree that the meetings are built around male/female energy. So a trans*woman who considers herself a woman is welcome at the women's meetings and a trans*man who sees himself as a man at the men's meetings. When in doubt don't hesitate to contact the respective organizational teams. In addition, there's the low budget meeting which is (also) aimed specifically towards the trans* community. Trans* stands for transgender, trans-identified, transsexual, and the like.

Frank

Recognition of three-person civil union in Brazil

Notary Domingues certified a civil union contract between two women and a man, who incidentally have written a thesis on polyamorous relationships. Much criticism has since hailed from religious and legal groups and representatives.

<http://www.bbc.co.uk/news/world-latin-america-19402508>

What is S&M?

Sadomasochism (S&M) is a form of free and responsibly acted out consensual erotic role play and sexual expression. It involves realising emotions which are bound to the domination/submission/humiliation of another person. These erotic emotions can, but need not be fulfilled through sex, pain, or other fetishes.

The most relevant characteristics of S&M are the completely voluntary nature of the act, full consent of the people involved ("because they know what they're doing"), the opportunity to abort at any time if one of the participants wishes to do so, as well as a sense of responsibility for the physical and psychological well being of one's partner/s. This attitude is described by the acronym „SSC“ - Safe, Sane and Consensual.

The spectrum of games includes a wide range from verbal submission through bondage and humiliation, to the infliction of extreme pain.

The affection and trust in your partner is a vital ingredient for good erotic play, which ideally builds such an intense mutual bond in a way that is seldom achieved in a relationship otherwise. Consciously dealing with power, partnership, and one's own emotions sensitises a lot of people for other processes in personal relationships as well.

Naxia



Interview with Naxia

How did you get into BDSM (aka S&M)?

I realised that I was into S&M when I was 17, over 10 years ago – when my boyfriend at the time put a name to the things we'd been doing. In retrospect I can say that I'd been carrying these fantasies around with me since my childhood.

Two years after experimenting for the first time I visited the SMJG Stammtisch (translator's note: S&M youth regular get together) in Hamburg, which I

ended up heading for eight years. There I met many wonderful people, a lot of which are now good friends of mine. And for the past few years I've been happily involved in a serious open relationship with one of them.

Besides the SMJG I began to get involved with Schlagwerk (translator's note: largest BDSM initiative in Hamburg). I participate in the planning of theme nights and organise the participation of the S&M scene at the pride parade and street festival of Hamburg's Christopher Street Day.

Are BDSMers more open towards bisexuality than others?

I do think that if you deviate from the sexual norm in a way, you're also more open towards bisexuality. My impression is that a lot of BDSMers are bisexual or pansexual, the gender

doesn't really play a significant role in it. I'd describe myself as pansexual, too. For me the physical or social gender of a person doesn't really matter. It's not important for the attraction. In order for me to get sexually attracted to someone it's important that it just fits, that there's chemistry, that the person has a certain charm that makes them sexually attractive. I don't know how else to describe it.

Do some BDSMers separate sex and S&M? Do they for instance do S&M with both genders but only have sex with one gender, or something like that?

Some do separate sexual intercourse and S&M sessions, for others it blends into one another. The S&M scene is big so there are lots of different preferences.

Is the discrimination against BDSMers worse than that against bisexuals?

I can't really speak for the bisexual scene since it's not my scene. But BDSMers often keep their preference a secret. In a job application some might like to mention their voluntary youth work in the BDSM community but censor it out of fear that it would be received negatively. I even know of someone whose parents found out about their preference and kicked them out of their home. In another case someone's partner tell us that as the person woke up the next day the number of a therapist was left on the bedside table, and their bags were packed. You can't expect unconditional acceptance.

Isn't there a huge range of practices? How do two people deal with varying degrees of inclination?

I find it difficult to talk about degrees of sadomasochism. If someone does a 2-hour long session, does that make him less BDSM than someone who gets whipped for three hours? If you want to live BDSM then you just have to talk to each other. A bigger problem might be when you're too alike. When both want to be top or bottom. But most couples work something out. Compromises can be made, they can always take turns.

In Hamburg, Berlin and other major cities there is a greater differentiation among the Stammtisches (translator's note: a Stammtisch is an old German tradition where a restaurant or café sets aside a table for a group of people who regularly get together to hang out and have social and political discussions) based on theme: like the Bondage group, or the D/S Stammtisch. What I find sad is, it's really just one scene and drawing clear lines is impossible. There are different specific preferences but to draw a box around each – "Over here we talk only about bondage, over there only about D/S" – is difficult in my opinion.

What about polyamory and sessions with multiple people at once?

It seems to me that among the younger S&Ms, like 30 and below, many are leading open relationships, are polyamorous or polygamous, or meet for threesome sessions. One simple example would be an erotic session where the girlfriend serves five people and brings them drinks. Especially with different preferences people get curious on how to implement this particular fantasy with one or more other people.

Is there discrimination within the scene? Like "You're not S&M enough" or "You're doing the

wrong kind of S&M"? Is there homo- or biphobia?

It does exist, but not in my group of friends... I find dealing with those kinds of people exhausting. There are people that say, "If you're really BDSM then you have to like something or other." They're usually men that want to take advantage of insecure young women. These women have finally discovered that they can now put a name to what it is that they like. And then they get pressured into doing something like that. It does happen but it's pretty rare. At the Stammtisch of the BDSM youth SMJG they work towards making sure that such demands and forceful insistence do not occur.

I've also experienced a few cases of homophobia. I think no scene is immune to that.

Is a relationship between someone who's into BDSM and a so-called Vanilla partner possible?

For me this was out of the question. But back then I had tunnel vision and wasn't looking for a partner outside of the scene. But there are people that awaken after 20 years of marriage and want to get their partner to join them in living out their BDSM fantasies. Some just ask their partner to tie them up. Others open their relationship, some couples try it out together. For me, there's a lot more to a long-term relationship.

Pupil dilation exposes bisexuals!

A US study of the University of Cornell conducted on 325 men and women claims that pupil dilation may reveal sexual orientation. It also found that there was a large number of bisexual men and that there's a wide spectrum between homo- and heterosexuality.

<http://www.news.cornell.edu/stories/Aug12/PupilsSex.html>

onship than just sexuality. So I think that it's technically possible.

Anything else you'd like to say on the topic of bisexuality/BDSM?

If you're curious, try it out, you might enjoy it. And don't care about social conventions but about what you and your partner/s enjoy.

Interview conducted by Frank

Fursuit



- Vanilla-Sex:** "conventional" non-BDSM-Sex; the term derives from the use of vanilla as the basic flavouring for ice cream.
- BDSM:** collective term for unusual sexual preferences, compound acronym for Bondage, Discipline, Dominance/Submission, and Sadomasochism; often used synonymously to S&M.
- Bondage:** the tying, binding, or restraining of a person for the sexual, aesthetic, and/or psychological pleasure of the parties involved.
- DS:** Dominance and Submission, the dominant Person is the *dom* or *top*, the submissive person is the *sub* or *bottom*.
- Switch:** someone who participates in BDSM activities sometimes as a top/dom and other times as a bottom/sub.
- Medical fantasy:** sexual role play in a hospital or medical setting which involves the acting out of various medical fetishes.
- Watersports:** sexual activity involving urine.
- Furry:** anthropomorphic animal characters with human personalities and characteristics; some furry fans wear animal costumes known as *fursuits*.

BDSM and Bisexuality

Open-mindedness and Dissemination

If you're active in the younger BDSM scene you'd think that BDSM and bisexuality go together – almost inseparably. But being different doesn't equal being different. For the most part you'll encounter open-mindedness towards gay-lesbian inclinations.

"Forced bi-experiences"

Even during my early days in the scene I often heard of bi experiences in a BDSM context. Often it was about forced bi games in which the dominant part of a heterosexual relationship forces his submissive partner into making same sex experiences. It usually revolves around fulfilling the dom's fantasy of a threesome or of directing a gay/lesbian scene with their lover playing the lead role. On the other hand, the sub has to

overcome his inhibitions, venture into new territory and turn abstract fantasies into concrete actions.

Based on my own experience men as well as women in the BDSM scene find intimacy with the same sex quite interesting. Be it the abstract interest sparked through fan fiction or a very distinct interest of a woman in see two men kissing.

First bi-experiences

My first bi-experience was around 2 years ago at a play party. I'd been asked in advance if I wanted to be an "extra" in the game of a couple of friends of mine. A male blindfolded sub was to pleasure a bunch of women and myself. I'd never even thought of the idea of getting a blowjob from a man before then and probably wouldn't

have on my own. My curiosity was piqued, so I agreed.

The guy was completely clueless as his girlfriend began the game and he knelt blindfolded in front of a sling shortly after. After two women it was my turn to take a seat. I was a little nervous but that quickly changed as he really got going. After a brief moment of confusion on not having another woman sitting in front of him he didn't have to be asked twice and seemed to take pleasure in pleasuring a man...

So far my experiences with men have been limited to kissing and a few blowjobs.

There are a few things I can imagine as an active part, other things, not so much.

Reports on my experiences have so far been received with interest for the most part. I personally have never experienced aversion or disapproval. Friends did tell me about other experiences but they also relayed that negative reactions were kept to a minimum.

Kai

Bisexual life stories in late modernity interim report of a social science research project

Kim Ritter

Introduction

Cultural scientist Marjorie Garber poses the question of whether bisexuality is actually an identity or rather a narrative – a story, in her book *Die Vielfalt des Begehrens* (Diversity of Desire) (Garber 2000, 111; see also Fritzsche 2007, 20). This is a tempting idea. She takes the unwieldy concept of identity – which despite its unwieldiness has found its way into everyday language – and allows it to flow. She binds it to a chronological sequence, to experiences that were made in the past and that take shape in form of a story. It's a concept of bisexuality that takes into consideration the fluidity and changeability of sexuality and thus its processual character. Garber's concept of bisexuality is reinforced by having a look at passages from 31 biographical interviews which were conducted as part of the research project The social order

of sexuality – told life stories of bisexuals¹. One interviewee reports on her first coming out as bisexual, "Oddly enough, I forgot that I'd already come out as bisexual back then" (Interview SuA, 2012). The interviewee describes her bisexual identity as something of sometimes more and sometimes less importance at different times in her life, at some point disregarding it completely. At the same time there are passages in other interviews which convey a totally different idea of bisexuality:

"Ever since I've been aware of my own sexuality I knew that I was bisexual, <<mhmh>> back in the days when I was into Bravo magazine I

¹ The research project started towards the end of 2010 at the TU Darmstadt under the direction of Prof. Dr. Martina Löw and is funded by grants from the Deutsche Forschungsgemeinschaft (German Research Foundation). We thank BiNe e.V. as well as the Cologne group Uferlos e.V. for the active support in finding interviewees.

had Michael Jackson as well as Janet Jackson on my walls <<yes>> and I'm not sure which one I got off to more <<mhmh>> ((laughs)) ((draws in air noisily)) ehm.. (1) it's always been that way." (Interview HP, 2012)²

This interviewee insists that her bisexual identity was, is, and will always be an immovable part of her as long as she lives. It therefore appears independent from any chronological timeline.

These two presentations of bisexuality – in which bisexuality faces itself as process vs fact – are exemplary for the paradoxical position³ which bisexuality takes up within the bi-gender and monosexually based sexual order. In this brief insight into the first results of our research project⁴ this thesis is explained in further detail in order to introduce what we have worked out as typical forms of biographical embedding of bisexual identities.

Bisexuality and late modern relationships of sexuality

According to sociologist Anthony Giddens, western modernity demands a sexual identity from the members of its society that binds itself to a sexual declaration on whether one classifies him- or herself as heterosexual or homosexual (see Giddens 1993). Sexuality is no longer just approved or prohibited practise, but requires continuous work on a consistent sexual identity.

² According to our transcription rules there is no grammatical punctuation. <<mhmh>> marks short remarks of the interviewer; ((laughs)) points out non-verbal expressions of the interviewee; (1) indicates the approximate length of pauses in the conversation.

³ In this context Bettina Fritzsche speaks of bisexuality as "component and at the same time excess of the heterosexual matrix." (Fritzsche 2007,127).

⁴ The dissertations created in the context of this project pursue other major topics, such as the biographical construction of sexuality (Eva Kemler) and the biographical meaning of communitisation in a bisexual context (Kim Ritter). Results of the study will be presented in detail in these works.

Under the conditions of this forced classification, the position of bisexuality is paradoxical as it always runs the risk of undermining the binary identity logic of modern society, which demands a clear and binding assignment of individuals into one of two categories – hetero- or homosexual. The strategies emerging from the interview sequences which would give identity a temporal "fluid" structure, or postulating bisexual identity as a timeless fact, are two narrative strategies to deal with the structural instability of bisexuality as a modern identity category.

Now the objection could be raised that times have changed and that bisexuality – especially thanks to bisexual self organisation as reflected by BiNe e.V. – has become an established term and is even recognised as a distinct identity. Indeed, sexologists have observed that the sexual order in the industrialised west has undergone a tremendous change in the past four decades. Now more than ever sexuality has become separated from the function of reproduction and dislodged from the institution of marriage. Women have increasingly gained legal equality and fought for their right to determine their own sexuality. The anti-homosexual § 175 was abolished in Germany in 1994 and since 2001 same sex partnership is possible, and in the coming years is likely to become equivalent to heterosexual marriage. Sexologist Gunter Schmidt refers to this development as a fundamental transformation of sexual morality (see Schmidt 2000). Before this so-called *sexual revolution*, actions were evaluated morally – certain sexual practises like pre- or extramarital sex, same-sex intercourse, and the like were regarded by the public as disreputable or even perverse and morbid. In the past decades – with the active support of the women's and homosexual movements – a sexual negotiation morality (ibid.) asserted itself. This no longer asks about the sexual acts themselves but about how they are negotiated. If this occurs

in a process in which all parties have consented, the sexual act is generally regarded as morally legitimate. These starting conditions could be a good basis for questioning the institutionalised heterosexuality of society and thus the meaning of hetero-, homo-, and bisexuality as hierarchically ordered categories. Or at least that's what other sexologists such as Volkmar Sigusch suspect. He counts forms of bisexuality among the neosexualities that arise under these "freed up" conditions (see: Sigusch 2011) in which sexual practises and identities have become more flexible and de-tach themselves from heteronormative patterns.

Doubts may arise at the conceptualisation of bisexuality as an alleged neosexuality. Historically, the "invention" of bisexuality as a social identity category falls in together with the modern development of the homo- and heterosexual categories (see: Haeberle 1994) – a process that Michel Foucault refers to as the incarnation of perversion (Foucault 1983, 47). So bisexuality as a category in western modernity isn't exactly something new. In addition, there are some good arguments against the adaptation of a comprehensive revolution of sexual order, which would release bisexuality from its paradoxical position. Naturalised bi-gender monosexuality can – albeit under different conditions – still be referred to as a cornerstone of sexual order (Jackson/Scott 2010; Seidmann 2009). In one of his empirical studies, Gunter Schmidt, too, only sees a minimal brittleness of monosexual order in younger generations (Schmidt et. al 2006, 132). Under these conditions bisexuality retains its structural instability and its character as a "threat" to monosexual order. This is evident in the ongoing hostility towards bisexuality – often also in relation to homosexuality. In his work, Christian Klesse refers to this hostility as biphobia (see: Klesse 2007). It's embodied in a general allegation of promiscuity, devaluation of any non-monogamous lifestyle, an oversexualisation of bisexual lifestyles, and the claim of immaturity, irresponsibility, and inability to be part of a "real" relationship. Despite the changes in how society views sexuality, the question remains how our interviewees manage to embrace bisexuality in their life stories under the conditions of such a bi-gender monosexual society.

About the study

Our approach easily translates to Garber's thoughts of determining bisexuality as a narrative. By conducting the biographical interviews we didn't want to point out statistical categories but simply deal with the life stories of our interviewees, which have come about through a mixture of social order, life experiences, the memory of these experiences and the interactions taking place during the interview (Rosenthal 1995). The size of the sampling (31 interviews) clearly shows that we are not entitled to do a representative study. The strength in our approach lies more in a closer look at the incorporation of bisexuality in life stories, which reveals processes which statistics do not consider (no matter how desirable it might be since there's a big gap in the field of quantitative research as well). Therefore, the statements that we make should not be understood as generalised statements about bisexuals, but instead as detailed reconstructions of current forms of biographical construction of bisexuality in German society.

Biographical construction of bisexual identities

In dealing with bisexuality, one should distinguish between bisexual desire, bisexual practise, and bisexual identity. Bisexual practise doesn't necessarily follow bisexual identity or vice versa. If bisexuality is understood as an identity – as a part of one's self – then a certain biographical work is required to harmoniously insert the bisexuality into the life story. Looking at this biographical construction of bisexual identity and at the results of our research so far, the embedding of bisexuality as process or fact can be schematically differentiated. These typical constructions also carry with them the opening of certain resources, but also problems and challenges our biographers⁵ might have to face.

The processual embedding of bisexual identity is exemplified in the above-cited case in which a bisexual woman actually forgot her first coming out. The meaning of bisexual identity in these cases has a highly temporal structure meaning that its relevance evolves depending on each biographical situation. A resource for dealing with this is the possibility of flexible adaptati-

⁵ We make use of the term biographers instead of autobiographers to make clear that every biography is shaped by society.

True Blood Star reaffirms her bisexuality

After Anna Paquin announced that she was pregnant, the media tried to talk her out of her own bisexuality. But the bisexual took a stand and insisted that "I'm still bisexual!" and that to her, gender isn't a deciding factor in a relationship.

<http://tinyurl.com/imstillbisexual>

on to the biographical situation. Problems might arise due to a fragility of identity since it's primarily secured by active bisexual practise. This could lead to doubts on one's identity by oneself or by others. The identity construction of bisexuality as a fact, as cited in the second case, is for the most part a naturalised identity construction. Here one can distinguish between the two cases, one which is determined by a continual embedding of bisexuality and one which is characterised by a biographical break. In the first case bisexuality is a natural part of the body and fits – without having any specific chronological structure – harmonically into a biographical whole. In case of a biographical break, bisexuality is usually something that breaks into the life story as some sort of “instinctual drive” or “force of nature” – according to interviewees – and needs to painstakingly be integrated into one's life follow-ing this biographical break.

One resource in both variants is a stable identity. Problematic could be – especially in cases of a biographical break – a feeling of powerlessness since bisexuality is viewed as a force of nature and not something that one has any power over or can control.

These – for now quickly schematically represented – strategies of biographical embedding of bisexual identity clearly show that the monosexual order has taken its toll. If bisexuality is experienced as a process – more as a narrative, as Garber would say – one risks a brittle bisexual identity as it lifts itself off from the established sexual identity categories. If it's classified as a fact of nature one might deal with a perceived powerlessness as well as the naturalisation of bisexuality in which it becomes equivalent to all other sexual identity categories. So even in these biographical constructions of bisexuality its paradoxical position in the social order of sexuality is clearly expressed. These different ways of biographically dealing with its paradoxical position lead to the political question on whether bisexuality should be established as a recognised identity category or to insist on the narrative and processual nature of bisexuality. It remains exciting how bisexuality will transform as practise, desire, and identity under the conditions of the transformation of modern gender and sexuality or-ders. BiNe e.V. will surely continue to be a part of the process. On the part of our project group we also wish BiNe continued success and send our congratulations for the 20th anniversary.

X-Files Star Gillian Anderson comes out

This mother of three came out April this year in her interview with Out magazine as she told of lesbian relationships during her younger years.

<http://tinyurl.com/gilliancomesout>

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DFG project: “Die soziale Ordnung des Sexuellen – Die erzählte Lebensgeschichte von Bisexuellen” (“The social order of sexuality – told life stories of bisexuals”).

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10 Years Stammtisch* “Bi & Friends HH”

Originally developed from of an LGBT youth forum on younggay.de STOP first meeting still very reserved but already a success STOP long time meeting place the Max & Consorten near Hamburg Central Station STOP only a few women in our first year STOP after grilling by the Elbe the number of women and men roughly the same STOP even in the beginning a lot of small activities STOP Hamburg Dungeon STOP museum STOP role plays STOP movie nights STOP game nights STOP disco STOP boat tour STOP since 2004 a large bi booth at the CSD STOP later big foot groups distributing flyers and stickers STOP lottery, wheel of fortune, and bi tests STOP collaboration with the poly Stammtisch STOP two Stammtisch dates a month STOP regular sauna visits STOP bi tango project STOP Zonk as our mascot STOP visitors from far away STOP lesbian, gay, hetero, trans*, intersexual and all other kinds of people welcome STOP organising readings STOP own theatre performance STOP own lectures STOP international contacts STOP networking with other groups STOP sometimes up to 20 fun people on one night STOP a wonderful group of friends emerged from the Stammtisch STOP some even call it “family” STOP excited for the next 10 years STOP starting 2013 I no longer want to manage the Stammtisch alone, but as a team STOP

Frank

* A Stammtisch is an old German tradition where a restaurant or café sets aside a table for a group of people who regularly get together to hang out and have social and political discussions

New bisexual songs

Asaf Avidan – One day / Reckoning Song: The music video shows two men and a woman taking turns kissing each other <https://www.youtube.com/watch?v=KRAMNWzfjcg>
Die Ärzte – M&F: The song is about men and women and their dating behaviour but at the end same sex relationships are portrayed as perfectly normal http://www.youtube.com/watch?v=Yi5_fSv7qXk

Interviews with representatives of all major parties

(in alphabetical order)

CDU

Interview with Alexander Vogt, Chairman of the LSU:

“LSU Germany (Lesben und Schwule in der Union – Lesbians and Gay men in the Union) is not part of the CDU party but is, like the youth union, women’s union, etc., a so called party-affiliated organisation.

There is support on all levels, from the local level up to the federal party. But there is no financial assistance by the federal party. We especially experience this here. Berlin, Hamburg, Frankfurt are good examples of this.”

What about bisexuals in the LSU?

“Bisexuals in the LSU are clearly underrepresented. This is also true for women. This applies to a lot of areas in politics or in associations in general. The reasons surely vary. I think that’s quite regrettable.”



Alexander Vogt

In what way does the party or the LSU get involved in the special concerns, interests, and problems of bisexuals?

“To be honest, we haven’t really touched on it. But the LSU says, live and let live! The party has been neglecting the subject and the politicians seem to have a difficult time getting around to it.”

Are there outed bisexuals in the CDU or the LSU?

“I don’t know of any.”

Do bisexuals get mentioned separately at LGBTI events?

“We always speak of LGBT - The B is always a part

of it. We also checked our new policy statement to make sure we’re using the correct terminology. But I’d wish for more bisexuals to join the LSU and to integrate themselves in order to increase awareness on the subject.”

What about marriage or alternative models for polyamorous people?

“Polyamory is not an issue for us. The opening of marriage is going to be discussed further in future politics but I don’t see any support happening for more than two people by the party or by us. At how many people would we draw the line? Polyamory concerns hetero-, homo-, and bisexuals alike, strictly speaking. I could theoretically fall in love with two men at the same time for instance. The government protected norm is a two-person relationship. And that’s also where we draw the line. Outside of this government special protection however, everyone should live as they like.”

Contact: alexander.vogt@lsu-online.de

Website: www.lsu-online.de

FDP

Interview with Sylvia Canel, member of the German Bundestag:

"We have the LiSL - Die Liberalen Schwulen und Lesben (the liberal gays and lesbians). They're an independent self-run organisation, not part of the FDP that do politics for gays, lesbians, and transsexuals. This type of organisation also exists for women, senior citizens, etc. It offers an opportunity for liberal people who do not wish to be part of the party but still want to make a difference. There, problems are identified and discussed. The results and position papers are given to the party and the parliament and in some cases are adapted and implemented.

Are you aware of the specific interests and problems of the bisexuals?

"The FDP stands for tolerance and diversity. When we say gay-lesbian we mean all other orientations as well. Equal rights for all! And equal duties as well. The bisexuals are responsible for their own public relations."

What about marriage or alternative models for polyamorous people?

"I'm not aware of a party discussion on this matter. However everyone has the option to live in the living arrangements that they choose for themselves. To do that we don't need legal guidelines or subsidies. Other than that I think families with kids and other dependents should be particularly supported. We are, however, in favour of abolishing marital splitting (tax advantages for married couples) for couples without children. Besides that everyone can independently work out their own pre-nup. The state doesn't always have to interfere."

Are there outed bisexuals in the FDP?

"I'm not aware of any at the moment. Bisexuals in the FDP should participate in the political work more vocally."

Contact: Sylvia.Canel@bundestag.de

Website: <http://www.lisl-deutschland.de/>

The Greens

Interview with Olaf Duge, member of Hamburg parliament, Dirk Petersen, district representative of the district Hamburg-Mitte, and Jan Laute, member of the district executive committee of the GREENS, Hamburg-Mitte:

Olaf: "The Queer-GAL is a regional association of the Hamburg Greens. It's funded by the regional organisation. Since the Greens are no longer called GAL, the Queer-GAL is likely to undergo its own name change soon as well. "

Are you aware of the specific interests and problems of bisexuals?

Dirk: "That's a good question. Within the party bisexuals hardly ever articulate their concerns. Judging from the media and internet it seems to us that some groups don't show enough respect towards bisexuals."



Dirk Petersen

In what way do you get involved in bisexual issues?

Jan: "The good thing is that the word queer encompasses all orientations – gay, lesbian, bi, trans*, intersex and everything else in between. Bisexual presence however is up to the bisexuals themselves."

Are there outed bisexuals in the Green party?

All: "We believe that there are. We can't, however, specifically pinpoint anyone at this point."

Do bisexuals get mentioned separately at LGBTI events?

Dirk: "We try to but it doesn't always work out that way. The name Queer-GAL does show that we intend to do politics for the entire community which this collective term represents. In this respect the Greens have always been very progressive."

What about marriage or alternative models for polyamorous people?

Olaf: "It's definitely being discussed. For example, we want to offer a legal form for patchwork families of up to four people. If, for instance, there are two women and one father of a child, all three might require custody of the child. But that's still step two. First we need to enforce marriage equality... The problem with equality for polyamorous lifestyles is that there are so many different definitions of family (traditional to very, very open) and in the Basic Law it's all very formalised. But I have strong hopes that things will keep evolving – the Federal Constitutional Court has been quite open to these kinds of questions lately. So hopefully, living together in any form won't be hindered for too much longer."

Contact: Olaf.Duge@gal-fraktion.de

dirk.petersen@gal-mitte.de

jan.laute@gruene-mitte.de

Website: <http://www.gruene-fraktion-hamburg.de/abgeordnete/olaf-duge>
<http://www.gruenemitte.com/bezirksfraktion/dirk-petersen/>



Jan Laute



Dirk Prös Dorf (right)

The Left Party

Interview with Dirk Prös Dorf, member of the ag-queer:

"The ag-queer is a regional association and part of the federal association of the Left party, financially supported by the LEFT PARTY. "

Are you aware of the specific interests and problems of bisexuals?

"I personally don't know their specific interests and problems, and in the active section of the local association we've generally got more gays and lesbians, but bisexual interests are always included in discussions, there are twitter accounts that deal specifically with bisexuality which we, as an association, are following. At the very least, discourses on the issues are being perceived."

Do you mention bisexuals separately?

"Bisexuals should be taken notice of. We always talk of queer or LGBTI – we're well past the term (just) gay-lesbian. Currently, however, we are dealing more on the subject of trans, not as much bisexuality (editor's note: unfortunately the title page of the flyer also only reads Equal rights for gays, lesbians, trans*persons, and intersexuals, although bisexuals and pansexuals are mentioned on the inside)."

What about marriage or alternative models for polyamorous people?

"We have a clear position on this – we want the opening up of marriage. Although we're actually against marriage privileges. However, members of the family that take care of children, elderly, and sick or disabled people who require long-term-care, should receive support.

There are also different concepts on how people want to live together. In an elective affinity of maybe three or four people there should be no shield law, and the rent law needs some work, to just mention two small items where there are disadvantages for people who are not married."

Are there outed bisexuals in the party?

"There must be a few bisexuals among our 1300 members. I also know a few bisexuals personally. But since there's the prejudice of withdrawing into the hetero-normative, some probably find it easier not to come out."

Contact: dirk.proesdorf@die-linke-hamburg.de

Website: www.die-linke-queer.de

The Pirates

Interview with C, base pirate and candidate for the board of the district association HH-Harburg, AG society & participation, where queer issues are dealt with among others, and with H, executive secretary of the Pirates of the district Hamburg-Mitte, AG press & public relations

What is the group called that takes care of queer issues?

C: We currently don't have a queer group in our Hamburg regional association. On the national level we've got the Queerates that deal with LGBT issues. It's a nationally active association which is part of the party. Since all of our members are volunteers, there is financial support upon application with the treasurer but only if it serves a relevant purpose.

H: Most political work is done in associations that are part of the party but at the same time are independent of the party. Meaning, they don't have to ask the board or anyone else for permission to work on a specific issue. For queer issues on a national level we have the Queerates [http://wiki.piratenpartei.de/AG_Queeraten - German]. In Hamburg these issues are dealt with by the society & participation association although there's been a lot of thematic development in the past months warranting the founding of our own queer association.

Do you mention bisexuals separately?

H: The pirate party rejects the recording of gender by government authorities. We demand the chance for self-realisation free from sexual identity and orientation, no matter what gender (thus we no longer want it to be recorded) More info at <http://www.piratenpartei.de/politik/selbstbestimmtes-leben/geschlechter-und-familienpolitik/> (German).

Are you aware of the specific problems and political interest of bisexuals?

H: We demand equality for ALL forms of cohabitation, no matter the gender or number of the individuals involved. Of course, in order to achieve the realisation of this social structure it is necessary to avoid talking about heteronormative lifestyles in schools – however our programme items on 'schools' are still incomplete. We

invite everyone to cooperate.

Are there outed bisexuals in the Pirate party?

C: Probably, but I only know of one for sure – me. I also don't want to start speculating and outing people that might not want to be outed.

H: I'm sure there are. However, nobody walks around telling everyone who wants to or doesn't want to hear about their sexual preferences. I don't think I've come across any group that puts so little pressure on committing yourself to a specific identity, or normative expectations like the pirates do.

What about marriage and alternative models for polyamorous people?

C: The S&P group is working on that. There will be more information on it once the concept is complete.

H: Without excessively quoting the basic programme (see relevant link above), we demand equality for civil unions and marriage and the opening up of civil union for all forms of relationship, including those of more than two people. We want to shift the act of marriage from a governmental level to a notarial level.

Regional association Hamburg:

www.piratenpartei-hamburg.de

Federal party: www.piratenpartei.de

SPD

Interview with Johannes Kahrs, member of the German Bundestag:

"The Schwusos is an association of the SPD and are therefore being funded by the SPD."

Do you mention bisexuals separately?

The association for gays and lesbians in the SPD brings forth an effort for the entire LGBTI spectrum which logically includes bisexuals. One just has to be generally relaxed about it."

Are there outed bisexuals in the SPD or the Schwusos?

The Schwusos have everything. There are some that have kids and now call themselves gay. I think life in respect to sexual orientation moves in phases – there are phases that go forward, backwards, or sideways."

What about marriage or alternative models for polyamorous people?

"In relation with the public officials equality, the Federal Constitutional Court has decided in June, that the inequality of homosexual civil unions opposite marriage is unconstitutional. Before then, black-yellow opposed the opening up of marriage and the FDP can't do as it pleases in the coalition. Polyamorous partnerships are currently not an issue for us at the Hamburg SPD."

Contact: johannes.kahrs@bundestag.de

johannes.kahrs@wk.bundestag.de

Website: www.schwusos.de



Johannes Kahrs

Interviews conducted by Frank

Gay marriage – what does a bi woman have to say about it?

Gay marriage is socio-politically and legally speaking a great philanthropic development – but what good does it do us bisexuals? Vera Naumann takes position on this, a bisexual woman who's already answered this question in a BiJou article back in 1997 – since then she has gotten married to a man.

I'm bisexual and have been married to a heterosexual man for over 10 years. When I first answered the question in 1997 that was something I would have never even dreamed of. Back then I linked the idea of marriage to the idea of strict monogamy.

1. "What does your husband say?"

That's always the first thing people ask me when I come out as bisexual – most recently at a campfire with a new girlfriend after her friend came out as a lesbian. Even at the very first date with my now husband I'd made it very clear that I never want to have to give up intimate contact with women, not even for the sake of a relationship with a man. And even back then my partner was very cool about it and let me know that he didn't have a problem with that. And that has never changed. It's a wonderful gift although the feminist in me raises an eyebrow and is latently irritated that women apparently aren't important enough to begot jealousy. Let's just say, I'm a lot happier that it is the way it is.

2. Partnership contract, marriage, or pre-nup?

Short and simple – we'd been together for quite a long time and we were considering having children (which unfortunately

never ended up happening). Financially, marriage wasn't a very practical option since we were both working fulltime and had comparable incomes. So we married out of love. But before we got married we wanted to know what kind of contracts or agreements were available to us. We took the advice of a lawyer specialising in family law which brought us to the conclusion that a marriage under the applicable law in form of a statutory matrimonial property regime would in our case be the most practical and least complicated way to give our relationship something legally binding. Thus we've acquired among others the right to inherit from each other in case of death and to not have to testify against one another in court (which so far luckily has been limited to reprimands for speeding). We don't take advantage of marital splitting in our income tax returns and are financially independent from one another, with the exception of the house that we built together which we both own.

From this angle, marriage between two people has some legal advantages but is not essentially necessary. A divorced friend of mine has had a partnership contract written up with her new partner specific to their relationship, and I think it's good that this possibility exists. Two gay friends

of mine that were also at our wedding have gotten married since then and we're very glad that they were able to do so as well. That's as far as my comments go on marriage and gay marriage.

The following will cover my objections as I've already pointed out similarly back in 1997.

3. Partnership not to be limited to two people

Gay marriage, just like heterosexual marriage, is limited to two people. The opening of marriage for same sex couples puts bisexuals, who often live in two parallel relationships or in triangular relationships, before an unpleasant decision – which of their two partners do they want to marry, and for what reasons? For the public highlighting of a progressive relationship, gay marriage would be a better choice, but if the people involved would like to adopt one day, heterosexual marriage would be the clear winner so long as adoption of children by homo- and bisexual couples is sanctioned. But I believe that the choice of one partner as husband or wife over the other, and to label the other partner as "secondary relationship" would prove damaging to the relationship/s.

Gays and lesbians that by straight acting try to embody a heterosexual relationship model, contribute to the ac-

ceptance of gay marriage in our heteropatriarchal society. At the same time bisexuals appear even more alien to the hetero- and homo-, or simply monosexual couples as soon as they have more than one partner or have other intimate contacts within a committed relationship. Due to the opening of marriage for homosexual couples any other partnership with more than two people becomes even more questionable.

What personally bothers me is that I've become a lot less noticeable as a bisexual woman ever since I've gotten married to a man. Relationships with women are seen as asexual female friendships and the possibility of a long-term intimate relationship isn't even being considered. This approach, as discreet and practical as it may be, turns me into a heterosexual woman and that annoys me because my ability to love and have a relationship with a woman is being negated and because this way I can't be a bisexual role model for kids and adolescents as long as I don't actively come out. Before I started wearing a wedding ring one could at least talk about "relationship models".

4. Securing dependant relationships, not love relationships

My main reason for rejecting gay marriage – and it's been the same since 1997 – is my goal of not having love relationships being legally recognised, but instead dependant relationships. Foremost, this would have consequences on taxation – if a woman supports other people (her dependants) with her income, i.e. her girl-

friend, her child, her sister who is still schooling and is not yet earning any income, and her elderly great aunt, then introducing marital splitting for lesbian couples just wouldn't cut it! Moreover, in each such relationship – even with separate living arrangements – the number of people living from one person's income should be taken into consideration and that should be the basis for taxable income. This should be independent from the degree of blood- or love relationships.

In case of separation, a dependant relationship carries with it certain entitlements. Divorce law has been adjusted significantly in the past years and child support for children stemming from a cohabitative relationship has been pushed into the foreground as opposed to alimony. For dependant relationships with several adults and children special alimony and child support arrangements could be drawn up.

Inheritance law needs to be completely overhauled if dependant relationships (instead of two-person marriages) are to be relevant legally and by tax law. In recent years more and more married couples have drawn up contracts of inheritance and the revision of the inheritance law in terms of assets and tax law is a recurring theme in German politics. It makes sense to only use the degree of blood relation or the partnership as a fallback when nothing else has been agreed upon, and otherwise make contracts of inheritance more common.

5. Partnership contracts fixed term or on basis of cancellation

In the economy and in the appointment of leadership positions fixed term contracts are an everyday occurrence. A marriage, however, is done on the assumption that it will last "til death do them part". And as a result, the church denies divorcees the participation in the sacrament of Holy Communion.

Why shouldn't a relationship be able to be contractually secured for a fixed term? Granted, it might be spiritually questionable to put a time limit on a relationship. But on the other hand it might encourage people to put an effort into the relationship if it doesn't automatically get extended the next year and needs to be actively confirmed – "Yes, I still do!"

6. Reflect actual living conditions of families and partnerships in laws

Further significant objections against gay marriage as an extension and solidification of the concept of two-person marriage are regarding the actual living conditions of spouses. The model that gay marriage also submits to is statistically no longer the norm in German households – mother and father entering their first and only marriage as virgins, having conceived all their children together, and all living together in one household. Instead there is an increasing number of single parents and patchwork families that need new regulations for their daily lives and for whom neither hetero- nor homosexual marriage is very practical. Although the court and child services generally decide in favour

of the alleged interests of the child, when the parents can't agree, there are many questions such as the following that are getting increasingly difficult to answer and can only be dealt with on a case to case basis:

- Who gets to decide where the kids go to school?
- What should a mother do if she wants to apply for a passport for her child and the father refuses his signature?
- What to do when a new relationship takes away a divorced partner's rights to alimony although the family is still dependent on it?

Not even gay marriage has an answer to these questions.

7. Conclusion

For pragmatic reasons I am in favour of gay marriage because it's one step closer towards acceptance and recognition of non-heterosexual relationships. As a bisexual woman myself, I profit from this progress as well because the social climate in general is starting to be more open towards women in sexual and love relationships with other women. For asylum and the right not to testify, gay marriage might prove to be an important cornerstone.

Basically, I, as a bisexual woman, am looking for a much broader legal reform, and gay marriage is just a transitional stage on the way to the bigger goal.

Vera

Bi in the City Bi meeting meeting in Munich

2012 – I can't put it any other way – has had an incredibly positive development for the bisexual movement – for us.

A new meeting in Berlin and now another one in Munich. The Munich Stammtisch* invited to the "Bi in the City" get together on the weekend from the 12th to 14th of October.

22 participants showed up at Café Regenbogen in the rooms

of the Munich AIDS Assistance, to (re)connect, attend interesting workshops, and to have a good time with each other. Representatives of local groups like LeTra, RosaAlter, Bisexual fathers, Queer Amnesty Munich, or Diversity e.V. also took up the invitation.

It started informally on Friday evening at 7pm. Marion from the Bi-Stammtisch welcomed the first guests and we

ended the evening with a private screening of *Drei* by Tom Tykwer, a fantastic bi-poly film.

The meeting officially began on Saturday. The Stammtisch managed to get members of Munich municipal politics, Thomas Niederbühl (counsellor of the Pink List as well as member of the team of directors of the Munich AIDS Assistance) and Andreas Unterforsthuber (head of the Munich coordination of-

Bisexual Pirat

Actually the member of Berlin's state parliament Gerwald Claus-Brunner from The Pirates came out as a bisexual:

http://wiki.piratenpartei.de/BE:Kandidat_Gerwald_Claus-Brunner
http://www.queer.de/detail.php?article_id=15036

fice for same-sex lifestyles) to do the opening words.

Niederbühl was very pleased with the meeting and praised it as a sign for a new kind of bisexual visibility – especially within the Munich community.

He called for more bisexuals to show themselves, but also conceded that the gay-lesbian scene often fails to see and recognise bisexuals and sometimes refuses to acknowledge them as an equal part of the community. Then the weekend plans were briefly explained and available workshops announced.

Here an overview of the workshops:

- "Beyond Monogamy": Two active members of the Poly-Stammtisch posed a set of questions to which participants could answer by holding up a red paper heart for "yes", and leaving it down for "no". They could then talk about their personal relationship situations. A safe environment was formed which allowed for and elicited more openness.
- "Bi-lesbian: Limitations / Opportunities?!" Bisexuals and lesbians discussed and shared ideas
- "Bi-movement in past and present": BiNe board member Hartmut gave an informative overview "The Goddess is bi ": What is religion's (Christianity, Islam, Judaism, etc) attitude towards bisexuality?
- "HIV and other STDs": Munich AIDS Assistance offered information
- "Bisexuality and human rights": Queer Amnesty Munich.
- "Integral Relationships – and does that have anything to do

with bisexuality?": Ken Wilbers integral approach on understanding the world was introduced and it was discussed how it could stand for an understanding of relationships between bisexual people.

- "Bi Online": What websites that deal with bisexuality in any way exists on the internet?

- "Mediation and Coaching in Bisexuality": What is mediation? What is coaching? Thomas informed and reported about his professional practise.

The meeting came to a close with a feedback session around 4pm on Sunday. The organisational team of the Munich Stammtisch received many thanks and there are already ideas for next year's meeting.

Christoph



Thomas Niederbühl, Marion, Andreas Unterforsthuber

* A Stammtisch is an old German tradition where a restaurant or café sets aside a table for a group of people who regularly get together to hang out and have social and political discussions



Munich AIDS Assistance and Café Rainbow

BiBerlin Camp 2012

On September 23rd, 2012 the BiBerlin Camp 2012 was held on occasion of Bi Visibility Day. The BiBerlin Camp 2012 was an event all about bisexuality, with emphasis on queer lifestyles, public relations, anti-discrimination, LGBT, social networks and groups.

A BarCamp is usually organised by enthusiasts for enthusiasts, who want to discuss and pass on knowledge in an open environment. This was also the case at the BiBerlin Camp. Five young bisexuals between the ages of 26 and 34 got together and invited to the Sonntagsclub (the Sunday Club). We mainly wanted to appeal to bisexuals and friends who were in the mood to discuss and engage themselves politically. Over 30 participants showed up and they all did a splendid job. After all, BarCamps live off of their participants. There weren't any planned speakers, and sessions and topics were agreed upon after a quick introduction round where everyone got to briefly introduce themselves.

Together with the participants we created a secure space where we could discuss issues and aspects of bisexuality. The exchange between different kinds of people with their own individual experiences was very important to us. What was especially nice was that the participants were very open towards the queer-feminist stance of the host/esses.

Topics included: queer, coming out, public relations, relationship models, gender, and visibility. Unfortunately everyone could only participate in one session at a time and we had three sessions running parallel so people had to choose, and we felt that the decision wasn't always easy.



Logo BiBerlin Camp

We're particularly pleased with the following results of the BarCamp:

- We're planning to organise a booth on bisexuality at the gay-lesbian city festival 2013.
- Various groups and individuals were able to network and plan joint activities such as co-operation in political and public relations work throughout Germany, by creating current and modern flyers about bisexuality to name just one example
- On top of that, a special forum and blog is going to help in raising public awareness and organising public relations for bisexuals in Germany and beyond

There were also plenty of new experiences and impressions, many of which will be found in future articles or podcasts in BiJou or on the bisexuality blog at bisexualitaet.org.

It's been proven that the will and desire for more visibility exists among bisexuals and that there are activists that want to stand up for the rights and freedoms of bisexuals.

The protocols will soon be published on the event's website <http://biberlincamp.de>. All participants were encouraged to record the sessions, to blog or tweet about it, or in any other way make it available to the general public. The costs for the event were kept to a minimum as well. The entire event and its organisation cost far below €100, including flyers and the website. BiNe e.V. supported us financially so that participation was free of charge. We would like to organise another BiBerlin Camp next year, this time over a span of two days with longer sessions and only two sessions running parallel at a time. We had specific rules for the BarCamp like a balanced speaking list and hand signals for approval or rejection, which we will keep for future camps as this gives way for a fair and non-dominating speaking culture.

Thanks to all the participants, because you played a big part in making the BarCamp possible. Special thanks to Frank who set up the book

table, BiNe e.V. for the funding, and the Sunday Club that made its facilities available to us for free.

I've realised that it's not that difficult to organise something like this and to do something for bisexuality. You just have to really want it. Then, even with short time and little money, something big can be put together. And if you end up finding a bunch of cool people to do it with then it becomes all the more worth it. My thanks go out to Elisa, Paula, Katha and Matthias.

John



Flyer BiBerlin Camp



In every issue we give you an overview about the bi-friendliness of swinger clubs in a specific postal code area. This time we're covering postal code area 2.

Are swinger clubs in postal code area 2 bi-friendly?

It seems that there are some clubs that have started holding bi evenings and similar events. Also, a lot of clubs have grown more open towards bisexuality. Whether or not the fact that some clubs' silence points towards their aversion towards bisexuality (specifically in men)... we leave it to you to decide.

Absolut

Unner de Bult 55
21220 Seevetal

www.swingerclub-absolut.de

Once a month they hold a bracelet party (current entrance fees: women €17, men €90, couples €56). Different coloured bracelets indicate preference towards men, women, or couples.

Asthoria-Swingerdreams

Fehmarstr./Wranglerstr. 34
24539 Neumünster

www.asthoria-swingdreams.de

„Every 4th Sunday of the month we've got a bi party where bisexuality among men is also practised" (current entrance fees: women €5, men €65, couples €30). "On these Sundays the men's inhibitions aren't as high, probably because they know that the other men want it as well. Other than that bisexuality among men is rarely seen in the club, but does take place at the parties. We have a darkened voyeur hallway where you

can look into all the other rooms through one-way mirrors. The first approaches are made in this hallway and if they feel like it they can then proceed to one of the group rooms and play with the other men.

Bisexuality among women is seen more often, and is almost normal at our club.

Every now and then we also have men in women's lingerie or transvestites come by. Our guests are tolerant and accept this. Of course people tend to look since it's fairly unusual for some, but it settles down pretty quickly.

Anything goes at our parties. Open for everything means an opportunity for bi activities, but also S&M and other fetishes.

We don't have a separate non-smoking area, unfortunately it's not feasible in our club right now. But since we are planning something new, it'll definitely be a topic of discussion for the new club."



Asthoria, Room



Asthoria, Sauna

City-Sauna-Bremen

Humboldtstr. 144
28203 Bremen

www.city-sauna-bremen.de

The banner reads, "A different kind of sauna in Bremen... there's something for everyone – whether you're hetero, bi, lesbian, or gay!" (current entrance fees: women €0, men €16, couples €16, for certain events, couples €0, men €20).



Infinity, Universe

Gay-Sauna Dragon-Sauna

Pulverteich 37
20099 Hamburg

www.dragonsauna.de

Every Thursday is "mixed day for gay, bi, hetero & couples" (current entrance fee: 18€ per person). On other days it's men only. There is one smoking room, everything else is non-smoking.

Infinity Swingerparadies

Helgoländer Str. 9
24768 Rendsburg

www.infinity-swingparadies.de

They have occasional bi evenings and bracelet parties (every two months), where green stands for bisexual (current entrance fees: women €10,



Infinity, Garden

men €80, couples €50). In general, bi activities are tolerated and sometimes practised. There's one area where smoking is permitted as there is an exhaust unit.

kweulenspiegel

Bunatwiete 12
21073 Hamburg

www.kweulenspiegel.de

Every 3rd Wednesday of the month the "Bunt & Quer" (Colourful and Queer) (formerly known as "Ein Teller bunter Knete" – a plate of colourful play dough) is held, the "after work party for the flamboyant" for bi-interested people (current entrance fees: women €17, men and couples €35).

Mystery

Lauenbruch Ost 1
21079 Hamburg

www.mystery-swingclub.de

For a long time now, they've been holding the "hot bi party" every Monday (current entrance fees: women €0, men €55, couples €35). Other than that, "The motto of our swingerclub is everything can happen but nothing has to. Couples where one or both are bi come by on other days



Infinity, Bar



Mystery, Bar



Mystery, Room

as well. And then it can happen that he might 'graze' him with his hand or whatever." Smoking is only permitted at the bar or at the video- and contact area.

Nightlive

Rodingallee 111

22043 Hamburg

www.nightlive-hamburg.de

Nightlive generally welcomes singles and couples, hetero-, homo-, and bisexuals, as well as BDSMers. Tuesdays are men only for bi and gay men in the Hamburg east (current entrance fees: men €30, male couples €45). "At other parties at the club bi activities among men are rare. Maybe because of certain reservations some guests might have. We want Tuesdays to just be a fun time among men with no inhibitions – and that's why we want to keep among ourselves." The organiser and great mind behind this idea is a bisexual male himself, who was irritated that the Hamburg east didn't have much to offer for gay/bi men. The club is a nice alternative away from the sleazy environment of the cinemas. And maybe it's easier for some to overcome their inhibitions and live out their bi/gay tendencies here, than within the active gay scene. "Furthermore they're thinking of having a non-smoking evening every second Tuesday of the month.

Red Rooster Club

Am Schleusenkanal 2

21502 Geesthacht

www.redroosterclub.de

"We don't tell our guests what they can or can't do on our premises. [...] Everyone can live out any tendencies they might have as long as everything remains consensual. We take non-smoker protection very seriously and have a separate

non-smoking room, the group rooms are generally non-smoking as well, and there is an exhaust and ventilation system in the room where smoking is allowed." (current entrance fees: women €15, men €0-80, couples €30-60)

Villa 69

Bahrenfelder Chaussee 69

22761 Hamburg

www.villa69.de

Every Tuesday they've got the "blow your load-, jerk off-, bi party" (current entrance fees: women €10, men €80, couples €30). Especially sperm lovers and people that want to try something out with a same sex partner are welcome, but heteros as well. Smoking is only allowed at the bar area.

Why Not e. V.

Bramfelder Chaussee 310 b

22177 Hamburg

www.swingertreff-why-not.de

On some Sundays they hold "Nude Bi Sundays" where bi interest isn't a must, but nudity is. (current entrance fees: women €10, men €65, couples €35). On some Thursdays they also have the "eintellerbuntes – a party of a different kind" for bi men and women, transvestites, transgenders, transsexuals, cross dressers, fetishists, BDSMers, etc. Nobody here gets looked at funny because of the way they are (current entrance fees: women €15, men €30, couples €25).

Important note: Some entrance fees may appear very high, but please note that a lot of clubs include drinks, food, sauna, condoms, and the use of a diverse array of rooms in their fees. Why women need to be lured with low fees while men have to pay extra is probably a social problem. Whether €80-100 is justified is something everyone needs to decide for themselves.

The search for the BiJou continues:

Bi-solo adventure for women

After printing the solo adventure for men in the last issue, here comes the version for the women-folk. Since it's a role playing game anyone can slip into the role of the bi woman.

This time there's a small change – you have to find the only remaining copy so there won't be different endings. However, you need to take note of all the items you collect on the way, they might come in handy.

And now – enjoy!

Frank

#00: The latest BiJou was so popular that the stack was depleted before you managed to snag a copy. There's the online version... but you're sure that there's one last copy... somewhere.

You're standing in the hallway of your bi shared apartment as you're thinking of where you could possibly find this one last copy when you roommate Philine suddenly stands in front of you, "Penny for your thoughts?"

- a) You laugh, kiss her and say, "Aw, it's nothing. I was just thinking of how I could get my hands on the new Bisexual Journal!" #29
- b) You shrug and head down the hallway back to your room. #61
- c) You say you need to go to the bathroom and open the door right next to you. #24

#01: The man introduces himself as Michael. He tells you that this is his second time at the club and that it's always difficult for a man at a swingers club, especially for a shy man like himself. But it's easier for him to meet other guys at bi evenings like tonight.

- a) "I'm driving but do you want to have a glass of wine over there on the sofa?" #36
- b) "Well then, good luck!" #09
- c) "You look pretty good in that thong." #22

#02: Shameless lie – you have no idea where you're going! #42

#03: "I'd love to, honey, but I'm just following instructions. Sorry!" #15

#04: Enchanting soft lips kiss you, play with your

tongue, breathe an incredible lust into you, a hand runs through your hair, you sigh, tremble with desire, and wake up from this dream about a person whose gender you couldn't even define. #59

#05: You're in Maïke's room. The whole wall is covered in rainbow flags, aesthetic nude paintings of Maïke and bulletin boards full of flyers for demos and queer events. Maïke is making out with her girlfriend Tatjana.

- a) "You two are just the perfect couple," you say softly. #27
- b) You clear your throat noisily and awkwardly say, "Er.. I need to borrow something.." #45
- c) You don't want to bother the two lovebirds and slowly back out of the room. #61

#06: Luca is planning to go to the swingers club at 27th Peace Street. Tonight's bi evening.

- a) "I see, so the beautiful men and women in our apartment aren't enough for you?" You leave the bathroom. #44
- b) "Wanna go together?" #58
- c) "I don't like that kind of thing. They're all strangers!" #28

#07: Do you know the street you need to go to?

- a) Of course I do! #21
- b) No... #42
- c) I know someone who knows. #54

#08: Something immediately begins to grow and touches your stomach. You and Luca kiss and have passionate sex in the shower.

- a) "This was great... but I really need to go and find something!" You kiss him and lea-

- ve the bathroom. #46
- b) You dry yourself off and get dressed, "See ya.. soon I hope." You leave. #44
- c) You dry each other off, you get dressed and ask him, "Got anything planned for tonight?" #06
- #09: The transvestite tending the bar offers you a glass of champagne but you decline since you're driving.
- a) You head for the buffet and dig in. #43
- b) You follow the trio into the hall of mirrors. #32
- c) You take a look around the club. #17
- d) You leave the club. #42
- #10: Stefan asks if you've got a pen, he wants to take down the title of a book. As you hand him the pen he looks up and recognises the bi pin. "Hey, you're bisexual too? I know that logo!"
- a) "It's on the pen, too – look!" #34
- b) "Yeah, I am. Are you?" #13
- #11: You're facing the dance floor.
- a) You start convulsing to Madonna. #19
- b) You order a coke and stand at a bar table. #56
- c) You're not in the mood to dance. You leave the disco and go home. #42
- #12: "That's a bisexual pin!" you hear from one side, "It's yours for 3 Euros."
- a) "Nah, I don't have money for that. I'll take it for free, but I won't pay for it." #57
- b) You give the pierced, red headed punk girl 3 Euros and take the pin. #11
- c) "Cool thing! Here's 5 Euros, keep the change for your cause!" you take the pin. #11
- #13: Stefan chats with you animatedly and asks if you want to come along to the tantra seminar. You agree and the two of you spend a relaxing evening together – phew, what a day! You find the mindfulness and exercises at the tantra seminar quite to your liking. It's the general preconception that it's all about sex but somehow this wasn't about sex at all. What it was about though, was togetherness. You meet a lot of nice people and feel very comfortable here. Some of them might be bisexual, too. Who knows?
- One couple was left quite excited by the seminar where they gave each other sensual massages. As you notice that they're looking for a condom, you give them one. As a thank you they give you the BiJou which they've already finished reading. And you have successfully accomplished your adventure. The ending came a bit fast but we're running out of pages! Hope you had fun!
- #14: "Being the couch potato that I am, I'm probably gonna stay home and read a book." #55
- #15: You arrive at the lesbian disco "The Mussel Club". Two burly butches are guarding the doors.
- a) "You gonna let me in?" #52
- b) "Hey, the poster says for lesbians, intersexuals, and trans*women. What about bi women?" #38
- c) You ride your bike back home. #42
- #16: Then what do you do?
- a) You put on makeup. #16
- b) You blow dry your hair. #16
- c) You leave the bathroom. #44
- #17: You're at the club's entrance area.
- a) You lay down on one of the mattresses in the flower room. #25
- b) You check out the basement. #39
- c) You go to the sauna. #48
- d) You leave the swingers club. #42
- e) You go back to the bar. #09
- #18: "Well, in that case... why didn't you say so in the first place? Come on in!" You go inside. #11
- #19: A slim woman with short hair starts dancing with you.
- a) You look deep into her eyes, take her hands and dance with her. #26
- b) You smile, but then plant yourself at a bar table by the dance floor afterwards. #56
- c) You keep dancing by yourself. #49
- #20: She asks you if you want to have a drink.

- You seek out a quiet corner and sip at your drinks while talking about the scene. Sina refers to herself as queer, but has had only experiences with women so far – she's mostly into androgynous types. She hopes to see you again and you make plans to watch an independent film soon. #11
- #21: Where to?
- a) Rainbow Alley 18. #35
- b) Peace Street 27. #54
- c) Midway 5. #02
- #22: The guy in the thong says that he often gets laughed at but at these bi evenings he can express himself the way he wants and nobody judges him. #09
- #23: While you're getting ready ...
- a) You hum "One day / Reckoning Song" by Asaf Avidan. #16
- b) You ask Luca what else he's got planned for today. #06
- c) You do some exercises. #16
- #24: You're in the bathroom and can hardly see anything because of all the steam. You notice that your roommate Luca is standing naked under the hot shower and lathering himself with soap.
- a) You blush, stammer something about not wanting to interrupt, take one last quick glance of his killer body and slip back out the door. #44
- b) You check him out top to bottom, put your hands on your hips, and with a mischievous grin say, "Well, well, someone's trying to get caught naked." #53
- c) You say hi, nonchalantly walk up to the sink and start getting ready. #23
- #25: You find a bunch of condoms to the side. Actually, they're lying around everywhere.
- a) You take a condom and leave the room. #17
- b) You leave the condoms and leave the room. #17
- c) You watch the two men on the mattresses have sex. #25
- #26: She looks straight at you with her brown eyes. Lightning courses through your body.
- It's beautiful. What day is it in your reality in which you're playing this adventure right now?
- a) Monday, Thursday or Sunday. #51
- b) Tuesday or Saturday. #20
- c) Wednesday or Friday. #62
- #27: "Yeah," Tatjana replies, "As full fledged lesbian I never would have dreamed that I'd end up in a relationship with a bi woman, but Maïke is such an amazing woman. Plus, she's monogamous. But, okay, at this point I probably wouldn't be able to keep my hands off of her even if she were poly or whatever!" Tatjana throws a pen at you, "We got this at the last Bi-Stammtisch – it even has the bi logo on it. Wanna have it?" You take the pen and put it in your pocket. #05
- #28: Luca says, "The atmosphere at the club is pretty nice and the people, too. It doesn't touch on the familiar, open atmosphere at a BiNe meeting and people really just go there for sex, but you can have some good conversation, too. Plus, there's a good chance for a bi-threesome which isn't that easy to come by. And, it's a lot nicer and cleaner than a lot of other places where you can find men..."
- a) "Okay then!" You start putting on makeup. #16
- b) "If you say so..." You start blow drying your hair. #16
- c) "Okay, I'm convinced. When are we leaving?" #58
- #29: Philine, with her long hair, green eyes, and freckles, puts her arms around you and showers you with a series of deep and intense kisses.
- a) You're taken by surprise. You take a step back and exclaim, "Whoa, easy woman!" #55
- b) You savour the kisses. #55
- c) You drag her to your room and eat her up. #50
- #30: There are a whole bunch of flyers – among some leftist leaflets you find a couple of free tickets to the lesbian disco in the city.
- a) You pocket a ticket. #55

- b) You pocket a ticket. #55
 c) You pocket a ticket, not much of a choice, is there? #55
- #31: The cat tolerates you for a bit, then stretches and leaves the nest of books, pens, and... your car keys.
 a) You pocket the keys. #59
 b) You leave the keys. #59
 c) You're the cliché bisexual and can't decide. #31
- #32: The four of you get comfortable in the cosy group room and <censored> <censored> <censored> <censored> <censored>. After this physical exertion you head back to the bar. #09
- #33: You find something – an invitation to the next open bi meeting. Damn it! You have to hurry and register, or else it'll be fully booked again!tomorrow. #59
- #34: Stefan starts to laugh, "Oh yeah, right! How could I miss that?" #13
- #35: Are you sure....? #42
- #36: You have a great conversation for like an hour. You're surprised – although Michael, with his thong and plate of salad in hand appeared rather ridiculous at first, he seems to be a pretty deep guy. How exciting! But Michael has to go. He has to get up early tomorrow. But before he goes he wants to make a quick trip to the sauna.
 a) You say goodbye to him, "Maybe I'll see you around here again some time." #09
 b) You join him at the sauna. #48
 c) You give him a kiss on the cheek and head back to the bar. #09
- #37: Without the bi pin Stefan can't figure out that you're bisexual and you won't get your hands on the BiJou. The condom plays an important role, too. Time to blast to the past and pick up the missing items. Here's a tip – make sure you visit all the different locations! #42
- #38: "Hey, thanks for pointing that out! People always look at me as a butch and think I could never be bisexual, but I actually like men, too! I've told them to include bisexuals on the poster. If enough people complain about it, I'm sure they'll get it right on the next poster." #15
- #39: This seems to be the S&M dungeon. You see a St. Andrew's cross, a sling, a piece of furniture, the purpose of which you can't quite figure out, and a couple which is in the middle of whipping each other.
 a) You watch for a while, but then go back upstairs. #17
 b) You rush back upstairs. S&M is not your cup of tea. #17
 c) You ask if you can join in. #60
- #40: You're missing something important, maybe all of it. Go home and look for a pen, then go out and find the condom and bi pin if you haven't already. Travel back to the past and revisit the places you've been to. #44
- #41: Where's the key?
 a) Have you already found and kept your car keys in this adventure? Then off you go! #07
 b) You have no idea where the keys might be. #44
 c) "Whaaat? I don't even have a car!" #44
- #42: You're outside. Where do you go?
 a) Take the car to the swingers club. #41
 b) Take the bike to the lesbian disco. #15
 c) Take the bus to the queer reading at the university. #47
 d) Back to the apartment. #44
- #43: A man in a thong is standing beside you and asks if this is your first time here.
 a) "Yeah, I'm not really used to seeing guys in thongs while getting food." #22
 b) "Definitely not, but I haven't seen you around here before." #01
 c) "No, I had my first time when I was 16. I just come here for the food," you wink and head back to the bar. #09
- #44: You're back in the hallway of your apartment. Where do you go?
 a) Your room. #61
 b) The bathroom. #24

- c) The kitchen. #55
- #45: "What do you need? I don't have your car keys and you do know that I'm not using condoms these days," and before you know it the two are making out again... #05
- #46: You're standing in the hallway, naked, as the janitor who is talking with Philine spots you and stares at you with wide eyes.
 a) You don't let it bother you, go to your room, and get dressed. #59
 b) You stumble back into the bathroom and get dressed. #16
 c) "Never seen a naked woman before?" You go back to the bathroom and get dressed. #16
- #47: You reach the queer reading just in time. After an interesting 70 minutes there's a discussion round and time to have a look at the book table. You notice a guy with dreadlocks who seems to be looking for something.
 a) Do you have a pen, a bi pin, and a condom with you? #10
 b) Are you missing the pen? #40
 c) Do you have the pen but not everything else? #37
- #48: You enjoy the sweating and are totally relaxed. After cooling off in the showers you get dressed and take another look around. #17
- #49: You keep dancing by yourself. Eventually you get tired. #11
- #50: In your loft bed with the countless pillows, which is hidden behind red oriental mosquito nets a wave of passion between two women transpires. It's amazing. Her hands are everywhere and her breasts have got you in their spell. After an eternity of intimacies, you both fall asleep. As you wake up...
 a) ...you start kissing Philine again. #50
 b) ...you cuddle Philine, get dressed, and hop under the shower. #24
 c) ...you caress Philine's hair, get up and head for the kitchen. #55
- #51: She gives you her card and says, "Call me, Wonder Woman." #11
- #52: "Sorry, lady! The place is packed!"
 a) "But you'll let me in, won't you?" you wink at the doorwomen. #03
 b) "Fine!" #15
 c) "But I have a ticket." #18
- #53: "That might be true, but aren't we pretty open about nudity around here anyway? It's the most natural thing in the world."
 a) "You're right. In that case I should get naked, too." You take off your clothes and join him in the shower, not without grazing his masculine body... #08
 b) "And what are your plans today after your natural thing is clean and dry?" #06
 c) "You have a point. Taking a piss is natural, too, but I think I'll come back for that later." #44
- #54: You've arrived at the swingers club and head for the bar. Some people are wearing lingerie, or are otherwise half naked. Your friend Luca is there, too. He's flirting with some guy and disappears with him and another woman into the hall of mirrors. #09
- #55: You're sitting in the kitchen with Philine. There's a bunch of flyers from Maike lying on the kitchen table.
 a) You check out the flyers. #30
 b) You kiss Philine. #29
 c) You ask Philine, what her plans are for the night. #14
 d) You say goodbye to Philine and leave the apartment. #42
 e) You get up and head for the hallway. #44
- #56: There are a bunch of Bi-Stammtisch flyers and bi pins on the bar table.
 a) You take a flyer. #56
 b) You take a pin. #12
 c) You get back on the dance floor. #11
 d) You go home. #42
- #57: "You're not bisexual? Well then it's not your thing. But to be honest, it's at cost price, and I don't understand how people who are interested in the subject can be so unsupportive. A little more visibility couldn't

hurt!" the redhead rants." #56

#58: "Then go get your keys! You know you're the only one with a car around here." #41

#59: You're in your room. The mirror is decorated with pictures of you and your friends, you inhale the fumes of the scented candle you'd lit earlier, your loft bed is looking very inviting right about now, and your cat is purring contently on the floor between your books.

a) You pet your furry, most likely bisexual ball of fluff. #31

b) You check behind the pictures – you're looking for something. #33

c) You follow the invitation of your bed and go for a nap. #04

d) You leave your room. #61

#60: The couple would rather be alone today, but thinks that you look great and that they'd like to hang out with you later. #17

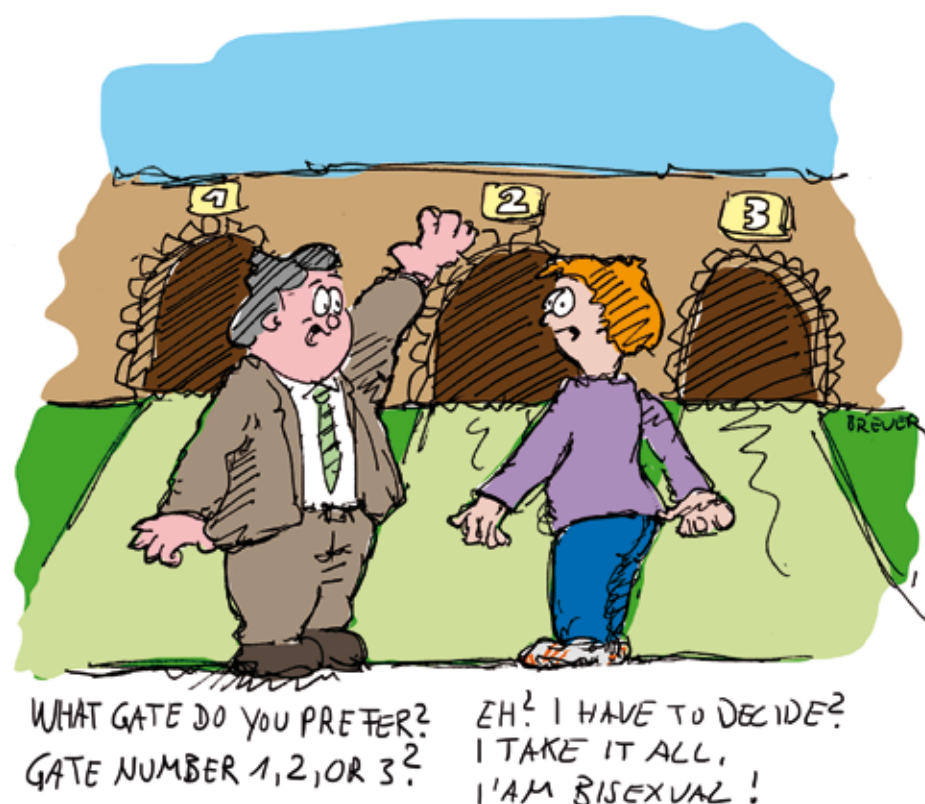
#61: You reach the end of the hallway. Your room is on the left, Maïke's is on the right.

a) You go into your room. #59

b) You go into Maïke's room. #05

c) You decide to head for the kitchen. #44

#62: She kisses you but then dances on in a different direction. You're a bit confused. #49



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Last page



The Logo of BiNe e.V.

The Bisexual Network (BiNe e.V.) has been around since 1992 and, as the name already says, aims to network bisexuals with one another (through group listings, their website www.bine.net, nation wide bi meetings, etc.). It stands for awareness and tolerance, conducts counseling, supports bi activities (e.g. at CSDs) and makes the existence of this magazine possible.

Become a member and support BiNe e.V.:

www.bine.net/mitglied

Meetings 2012/2013:

| | | | |
|------------|------|--------------------|---------------------------|
| 12.-14.10. | 2012 | Bi meeting | Munich |
| 1.-4.11. | 2012 | Open Bi meeting | Meschede |
| 31.1.-3.2. | 2013 | Bi men's meeting | Waldschlösschen Göttingen |
| 22.-24.3. | 2013 | Concept seminar | Syke |
| 9.-12.5. | 2013 | Open Bi meeting | Butzbach |
| 18.-21.7. | 2013 | Bi-Con | Edinburgh, Scotland |
| 8.-11.8. | 2013 | Bi women's meeting | Altenbücken |
| 23.9. | 2013 | Bisexuality day | worldwide |
| ??.??. | 2013 | Low budget meeting | Fredelsloh |
| October | 2013 | Bi-in-the-City | Munich |



Internationale Bi-Flag

More info at

<http://www.bine.net/treffe/?lang=de> (not available in English).

Registration for the bi women's meeting: bi-frauentreffen@web.de

Regional groups can be found at

www.bine.net/gruppen/bigruppen.php (not available in English).

You can have a look at our **book list** at

www.bine.net/literatur/bineliteratur.pdf

and the **movie list** at

www.bine.net/literatur/movie.php (page not available in English, but English series and films are listed)

There is online version of the Bisexual Journal on our website:

www.bine.net/bijou.

If you need help, call the **bi counseling hotline:**

Tel.: 0700 – B I B E R A T U N G (24 23 72 88 64)

Costs depends on mobile provider

(landline approximately 12.3ct/min!)