

Bijou 2.9

The Bisexual Journal

June 2014

www.bine.net/bijou

Interview with Domian
Bi-Female-Friendships
Girlfags
Bi-Quiz: Quiz cards
and more....



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Bisexuality doesn't equal bisexuality!

Not every bisexual is the same. There are plenty of variations! I think the differences between different 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

We've got the first word!

Does it still ring?

The telephone of legendary German talkshow host Domian has been ringing ever since 1995. Since BiNe's conceptual seminar in 2014, the bi counselling telephone, too, rings at Thomas' place in Hamburg (varying times, see BiNe Website). The Bisexual Journal is also represented via Twitter. Yet, are all of us always accessible? Or do we also indulge in moments of peace and relaxation now and then?

Too sparsely, indeed, even though this is no news at all and we are reminded of this once more by the too early deaths of Laurence and Corrie.

Frank, translated by Felix

April 2014: So far this year has been very touching for me. Many different things are occurring in my life that require my attention and power. And besides several general topics affect my life which I cannot really influence actively. Though I try to at least do something about them: to abandon or at least mitigate the emerging free trade agreement TTIP, the problem of self-employed midwives in Germany to practice their job, the planned stop of the German energy turnaround for sustainability, the preservation of biodiversity, the preservation and free exchange of seeds - just to mention a few of the topics. Due to the ongoing change in my life I cannot invest the amount of time and effort on those topics that I would like to. This has been also the case of this edition of BiJou. Therefore I am happy that at least Christoph and Frank showed their usual commitment and created an interesting new edition.

The future will show how much I can engage in the magazine after I have integrated the changes to my private life and thus created space for new activities. I already have some ideas for new articles and another 6 months to go until the next edition will be released. Life is enthralling and seizing at the same time.

Mara, translated by Ulysses

Until now, this year's highlight for me is BiNe's Men's Convention, carried out by Ralf and myself for the first time. We were amazed at the huge response and are still happy that „we, the bisexual men“ are creating a spot for ourselves on a regular basis – much as bisexual women have been doing for years. Therefore we want to say once more THANK YOU SO MUCH to Michael. It was him who many years ago brought BiNe's Men's Convention to life with a lot of enthusiasm and courage. Bisexual men among themselves: read the impressions of two participants in this issue. Being glad:

Christoph, translated by Felix

„Show your diversity!“ WDR host Jürgen Domian talks to BiJou about bisexuality, visibility and diversity of love

BiJou: Mr Domian, for many years now, you have been out as bisexual. How did this statement come about, last autumn?

Jürgen Domian: The cause was „Celebrate Bisexuality Day“. The German Press Agency questioned me about this day – although until then I didn't even know that day existed... (he laughs). I keep wondering how such things come about. Who decides about a „Celebrate ... Day?“¹

It sounded as if this issue has been on your mind for a while...?

Yes, certainly, it has been on my mind almost from birth – as long as I have grappled with this identity issue.

Still, these days you seem rather relaxed about your bisexuality. The oldest archived newspaper article about it dates from the early nineties, when you were in your early thirties. Did you have to struggle with it at all before then?

Indeed, this was because I had been living as a straight man until I was early or mid-twenties. Then I sensed these other impulses but couldn't make anything of it, which drove me wild. It did then and it still does today, even though it has become much more nuanced by now. Then, there was only heterosexuality and homosexuality, if at all. Yet I sensed that both was there inside myself in some way. Coming to understand this craved an enormous, difficult and tedious process. I mean, to look at one's own identity and answer the question: who am I, after all? For you were only offered these two varieties in literature, in films, in the theatre, at least then. There were straight people and, marginally, homosexuals. Nothing else.

Confused feelings of belonging

This identification stage, was it combined with guilt feelings?

Rather with confused feelings of belonging. The question of who I am was much more difficult to answer than had I said straightforwardly: I am gay. Mind you, it was difficult enough to say that, then. Yet, bisexuality was even more complicated. This is still true today. There is an abundance of sexual possibilities in between homosexuality and heterosexuality. Now if you identify with but one piece of those facets you are bewildered, naturally: what am I, after all, and how do I appear to other people? In the gay community, there was always the same reaction, a reaction I still experience today. Those identifying as bisexual are stigmatised as cowards. „You just don't dare to say you're gay“. Or „you're not ready yet“. This was so annoying to me that, at one point, I said I was gay, only to be left in peace.

JÜRGEN DOMIAN, 54, bisexueller Moderator, wünscht sich ein freiwilliges Outing von prominenten Bisexuellen. Sie sollten mutig in die Öffentlichkeit gehen, sagte Domian der Deutschen Presseagentur. „Es wird Zeit, dass sie den Mund aufmachen!“ Nur dann könne Bisexualität selbstverständlich werden. Bisher würden Menschen in Heterosexuelle und Homosexuelle eingeteilt, so Domian. „Die Vielfalt in der Mitte, die es real gibt, wird aber nicht wahrgenommen und nicht akzeptiert.“

Süddeutsche Zeitung, 23.9.2013

JÜRGEN DOMIAN, 54, bisexual tv host, desires voluntary outings of high-profile bisexuals. Says Domian, bisexuals should boldly step into the limelight: „It is about time they speak out!“ According to him, this is the only way for bisexuality to become normal. Until now, people are categorised as either hetero- or homosexual, Domian explains. „The very real variety in between is neither seen nor accepted.“

Süddeutsche Zeitung, 23rd Sept, 2013

¹ In 1999, in the US, three civil rights activists declared this day „Celebrate Bisexuality Day“. It is mainly celebrated in the US, Canada and Great Britain.



Image - WDR Ludolf Dahmen

It wasn't the truth, though.

No, it wasn't the truth, but it was a straightforward message.

How did you actually live – apart from your desire?

I had relationships with men and women alternately. Not at the same time. This is another strange phenomenon, that bisexuals are always assumed to be promiscuous, just because they are bisexual. Fiddlesticks!

„It is impossible to grasp“

Why do much fewer well-known men and women confess to their bisexuality than to their being gay or lesbian?

Because it is hard to pin down, it can't be grasped; and because men in particular are horrified to be labelled „gay“, even though they aren't gay, actually. This is true for both celebrities and non-celebrities. In the course of my life, I met so many macho men who are such masculine womanizers, yet at the same time they have this tendency and would never say it out loud, because their whole image would fall apart. We have such few committed gays to begin with, but

when it comes to bisexuality, in Germany, there is only Wolfgang Joop as an outspoken bisexual celebrity. This is odd, isn't it?

What makes people shrink from admitting to their bisexuality?

Young actors, e.g., are afraid not to be cast anymore. Which is absurd. There are outstanding parts where straight men enacted highly credible gays. Why shouldn't a gay man be able to enact a straight part, and convincingly so? But this is how it works – they wouldn't be cast anymore, and that's why they keep silent. Looking at homosexuality, there is obviously no high profile presenter, no high profile journalist, no high profile sports presenter who is gay. This is peculiar. When it comes to media, all is not as liberal as we would wish for. In the past 20 years, very much has been achieved, undoubtedly, but the process is still slow.

Aren't artists and media people known to be particularly liberal?

Well, this is true, too, in many areas. We owe films and TV serials for the presence of homosexual relationships. It isn't rendered problematic anymore.

Great! By the way, this is an achievement of the entertainment industry – not of the arts section.

[In true life, however, the big city differs from the country.](#)

Sure, I observe this in Cologne, where I live. When I go and see friends in Berlin, this isn't an issue anymore, either. This holds true for certain environments only, though. As soon as you leave this environment, you still find, also in big cities, that you are kept at a distance, at least. However, while there is a gay and lesbian community, there is no bi community. There is a huge deficit in visibility of bisexuals. To identify some, you really have to develop the most sensitive antennae, and even those are malfunctioning at times.

Everything is possible

[Bisexuals' brisk diversity – is it also their biggest problem?](#)

In a way, yes. After the interview with the German Press Agency I had an interview on the radio. My colleague there was completely baffled when I said there are bisexual men who don't want to kiss a man. This is exactly that sort of thing which is part of the multifarious sexuality. These men are interested in a different kind of sexuality than the intimacy of a kiss. To my dialogue partner, it was all Greek, and this is exactly the way a good many people feel about it, I believe. It is simply inconceivable to them.

[Perhaps one should get used to the idea that everything is possible between humans ...](#)

... yes, indeed. Here's a little story that astonished me: a friend of mine, very handsome, a thousand women on each arm, straight to the max, quite an open-minded guy without moral reservations, who would do anything he feels like – well, he kisses his best friend. Saying he does this because he likes him and cherishes their intimacy. Yet he isn't interested in a sexual way, not at all, or so he says. Well, I think this is strange, I never heard anything like it before ... (laughing) So much for how multifarious people can be.

[How many gays and lesbians do you estimate to live a bisexual life, including the experience you gathered from many thousands of talks in your broadcast?](#)

Oh, I really don't know. It wouldn't be fair to give a percentage here. Although I do have the impression that there are more „lesbians“ than „gays“ living a bisexual life. If a self-identified gay sometime has sex with a man and sometime with a woman, and he likes it, then I would describe him as bisexual. But

then it's all one to me. If he categorises himself as gay, then it's okay by me.

[How do you define bisexuality?](#)

To me, it's actually quite simple: when I'm attracted to both sexes – no matter in which way.

[There are heterosexually living people who temporarily have or wish to have partners of the same sex. What are they – temporarily straight, essentially gay or lesbian or still bisexual?](#)

Temporary homosexuality is perhaps just a stage of searching, when after that you decide to live as a straight person. I do believe, however, that such searching stages are more rarely to be found with men than with women, because of the still well defined self-conception and social role of men.

Confusion between the two poles

[Does an unambiguous, or rather: onesided, categorisation of being gay or lesbian make life easier?](#)

Yes, it does. It simplifies coming out and dealing with one another, because everything else is simply confusing.

[How could people be relieved from being afraid of confusion?](#)

By an increasing number of people, both famous and non-famous, showing the multifacetedness of their sexuality and their sexual attractions. This is my cause, too. Still, diversity between the two poles isn't normality. People still talk about it and render it problematic. Would be nice if someday this wouldn't be an issue anymore.

[What do you tell someone who argues his sexual orientation was his personal affair and didn't concern anybody else?](#)

Then I would be the last person to demand that you put your flag up. Certainly not. But surely, this hide-and-seek goes along with the attitude that there is something worth hiding. That's why, for years, my plea has been for celebrities to speak out. The more do this, the more normal it will be. Wasn't it a dam break when in 2001, Klaus Wowereit (Governing Mayor of Berlin) exclaimed his famous „I am gay, and that's a good thing“?

[Is there a similar dam break to be expected for bisexuals?](#)

If we had a highly popular person such as a topflight football player, yes, surely. Where he would also be confronted with this problem that he'd have to explain himself all the time, and this certainly also very

awkward. It wouldn't probably be over and done with just to say: „I love men, too.“ They'd probably allege that, as a gay man, he was a coward.

„We need movement from two ends“

[How should we answer the accusation that coming out in public fosters a „terror of intimacy“, i.e. pestering other people with things they'd rather not know?](#)

You could parry: As long as there is discrimination against someone, it is only right to make public what one is discriminated against for.

[Does your audience accuse you of accosting them with too many personal details by your broadcast?](#)

Yes, indeed, it happens sometimes. Then you could simply say „well, you need not switch on the radio/tv. This is the offhand refutation. The serious one is that via the stage of a phone-in programme, you provide a panel for many people to identify with, people who have, experience or are burdened with a similar issue. Thus you support people, encourage people, promote people.

[What do you ask of non-celebrities in regard to bisexuality?](#)

The most beautiful thing would be for both sides to start opening up to one another, celebrities as much as non-celebrities. Much like in certain scenes, there are young people, also men, who experiment with roles, who are not ashamed and keep this to themselves, but integrate it into their own normality. If both sides act equally, we will come together sometime, and then the whole thing becomes obsolete.

[Can an association such as the Bisexuelle Netzwerk help here?](#)

Absolutely. When someone gets involved there and, as a result, develops more courage to stand up for himself and his way of life, surely. Besides, we must not neglect our Muslim friends. There is much to be done yet in order for bisexuality and homosexuality to be greeted with tolerance. The intolerance we are confronted with there is very serious. And many talks in my broadcast have taught me the issue isn't just common discrimination, the issue is risk of life and limb.

[One question remains: how do you live?](#)

I'm currently single. I'm rather open-minded towards new experience in both directions, yet I would by no means describe myself as a fifty-fifty bisexual. My differentiation has developed in that way that I am very much attracted to women in a sexual way, but I couldn't fall in love with a woman no more.

[Meaning you discriminate between open-mindedness towards love and sexual desire?](#)

Exactly. Which just shows us once again what curious blends there are ... (laughing)

Interview: Thomas Östreicher, translated by Felix

Bi-Female-Friendships From a Scientific Perspective

BFF usually stands for „Best friends forever“. Close to that, yet considerably more awkward is the term „Bi-Female-Friendships“.

Below, I'll convey the main assertions and abstracts of other studies to be found in these articles:

1. Elisabeth Morgan Thompson (2006): „Girl Friend or Girlfriend?“, *Journal of Bisexuality*, 6:3, 47-67
2. Julie R. Arseneau & Ruth E. Fassinger (2006): „Challenge and Promise“, *Journal of Bisexuality*, 6:3, 69-90

The first article (by Thompson) reviews young women's friendships, which are said to be often more emotionally and physically intimate than young men's friendships and can result in greater flexibility in sexual orientation.

According to Thompson and her sources, young women's friendships often resemble (heterosexual) romantic relationships and show similar symptoms: e.g. jealousy, exclusivity, similar interests, fragility. „The [only] missing link between friendship and romance in young women's relationships is sexual desire.“ This quality, however, „is likely to surface given recent shifts in popular culture, marked by increased images of same-sex desire in the media“, she states. This, in turn, leads to more flexibility of sexual orientation and identity.

Studies by Diamond (2000/02) have shown that most women (34 lesbian, 26 bisexual, 20 without designation) have a platonic relationship which is emotionally matchable with a romantic one. Says a participant: „It's like having a girlfriend without knowing it [...] Sometimes it freaked me out how intense it was [...]“.

Furthermore, some interviewees described possessiveness and great intimacy: sleeping in the same bed, sitting on each other's laps, playing with each other's hair, holding hands etc.

Even though women sexually attracted to other women were interviewed here, similar behavioural patterns are seen amongst heterosexual young women.

Later, under the heading „bisexual chic“, Thompson argues that scenes of female bisexual behaviour have become ever more present in the media (e.g. Madonna and Britney Spears kissing at the MTV Video Music Awards, three women under the shower in the TV

series *Grey's Anatomy* or „The L Word“ and „Queer As Folk“). Even though these images seldomly portray an authentic picture of bisexuals and more often than not feed male heterosexual phantasies, the author prefers a wrong image of bisexuals over invisibility and no image at all.

Then there's the phenomenon of many young women kissing other women at highschool parties. While often doing this to turn on their male friends, the fact remains that they show sexual desire and activity – the alleged „missing link“.

Heterosexual identity is the privileged standard identity everyone is measured against, Thompson states. Therefore questioning this identity is an important step in the process of identity development of many non-heterosexual women. According to Diamond, there are three categories:

- environmental facilitation (e.g. through taking a women's studies class, media images),
- general feelings of same-sex desire,
- specific feelings of same-sex desire (falling in love with a particular woman).

„Research has shown“, Thompson reports, „that young women's first same-sex attractions are more commonly emotionally based and directed toward close friends.“

Female sexuality, according to some studies, is clearly more „fluid“ and „flexible“ than male sexuality. In hetero- and homosexual women there are more inconsistencies in behaviour, attraction and attitudes over time. A third of the participants with Kinnish et.al. changed their identities at least once. However, this flexibility is even greater in bisexual women. Bisexuals judge their own identity formation as a „constantly evolving, continuous process“. In bisexuals, in particular, sexual phantasies are very variable, which also leads to cognitive flexibility, because even as age increases a permanent questioning and reevaluation of one's own sexual identity and behaviour remains.

Studies have shown that not only did exposure to popular culture images of bisexuality lead to a greater number of reported „unlabeled“ or „something else,“ non-heterosexual sexual identities, but also to an increase in bisexual rates from 0.5% in 1992 to 2.8% in 2002 (women aged 18-44). 18 and 19-year-

old women even reached 7.4% (cf. e.g. Mosher et al. 2002/2005).

Bisexual identities, she says, have become „comfortable“ for women when rejecting monosexual views („sexual dichotomy“). Modern labels like „bi-curious“ and „heteroflexible“ allow women to keep their hetero-label.

Thompson claims that „flexibility, fluidity, and inconsistency between identity, attraction, and behavior need to be examined in greater detail.“

The second article, by Arseneau/Fassinger, reviews another aspect of female bisexual friendships: the critical importance of friendships for bisexual women and the insufficient research on this topic.

Arseneau and Fassinger say it's widely recognised that friendships of women and sexual minorities provide significant social and psychological benefits. Sexual minority individuals in particular may rely on friends rather than on familial support.

While homosexuals are significantly better equipped against heteronormative discrimination such as „assumptions of a heterosexual orientation, alienation from the family of origin, exclusion from religious communities, lack of governmental recognition of same-sex marriage, bisexually-identified individuals additionally are confronted with bi-negative attitudes“ („transitional orientation en route to a same-sex orientation“, „bisexual individuals are sexually overactive“, „bisexual people purposefully eschew self-labelling as gay or lesbian in order to reap the benefits of heterosexual privilege“) and therefore aren't fully accepted within the homosexual community.

„For women in particular, friendships have been found to be critically important“, Arseneau/Fassinger report. This topic, they say, is particularly challenging and promising. „Nevertheless, the topic [...] has garnered scant empirical or theoretical attention to date.“ The small number of studies that examined female friendships including bisexual women (with half of them all but empirical studies), have shown the following:

- „cross-orientation friendships function similarly to other friendships“, yet offer benefits to both parts: „increased flexibility in personal sexual identity“ for heterosexual participants, „increased self-acceptance“ for sexual minority participants.
- Coming out „was accompanied by changes in communication“.
- „Bisexual women and men reported significantly greater numbers of heterosexual friends than did lesbians or gay men.“

- „Bisexual participants had a greater number of friends questioning their sexual orientation identity than did other sexual minority participants.“

Arseneau/Fassinger also look at the problematic use of the terms describing the topics of „BFF“:

1. Bisexual

Researchers „seldom differentiate between individuals who self-identify as bisexual and other bisexually attracted or behaving individuals“. Many women show bisexual behaviour, yet do rather self-report as lesbian, heterosexual, pansexual, multisexual, omnisequal or queer. A reason for this could be an assumed acceptance of a binary and oppositional character of gender evoked by the term „bisexual“.

Another problem, so they claim, is the variational conceptualisation of the term in different ethnic/racial groups.

Arseneau/Fassinger point to the following (erroneous) biases in studies of this topic:

- Sexuality in women is much more fluid than in men. Women are more likely than men to endorse multiple sexualities concurrently. A cutback to only hetero, homo or bi would be presumptuous.
- The term „bisexual women“ should not be used when speaking about women who identify as bisexual.
- The term „bisexual“ could also be used by persons who are always interested in women, yet who identify as women at one point in time, and as men at another point in time. It is obvious that this difference may have significant implications for the outcome of the study.

2. Women

Arseneau/Fassinger state that many texts about women's friendships exclude many (groups of) women, first and foremost sexual minority women, but also elderly women, women of different ethnic/racial background, and last but not least women who designate themselves as transgender, transsexual, gender-queer, bigender or pangender.

In a heteronormative society women's friendships were supposed to prepare for a monogamous, heterosexual relationship and later support the primary (heterosexual) relationship, but do no more than just that. This assumption, they argue, „is simultaneously heterosexist, coupleist, monosexualist, and masculinist-heterosexist.“

They concede, however, that there is a handful of precious studies which investigate the friendship of middle-aged and older sexual minority individuals (especially gay men), midlife lesbians and ethnic minorities.

It has to be noted that „literature on women’s friendships also tends to be exclusive along racial/ethnic and social class lines.“ „Racial minority individuals“, they say, „reported more cross-race friendships than did White participants, and among racial minority participants, women re-ported more cross-race friendships than men.“

3. Friendships

The term „friend“, in the English language, particularly in the U.S., is rather vague, Arseneau/Fassinger observe, citing Rothblum (1999), who states that whoever is neither lover, enemy nor stranger, is a friend.

I believe that, in times of „add friend“ on Facebook, this isn’t perhaps quite wrong. Besides, in German, even a „lover“ (Liebhaber) may be designated a „friend“ (Freund).

Typically, friendships are defined as nonsexual relationships, particularly when it comes to same-sex friendships. This is probably presumptuous, seeing that many lesbians draw their lovers from their pool

of friends. „In addition,“ Arseneau/Fassinger write, „there is research to support the existence of ‚friends with benefits,‘ or friends with whom one is sexually involved, within heterosexual cross-sex friendship dyads [...], which may apply to same-sex dyads as well.“

When it comes to research of friendships, comparative studies of bisexual-bisexual, bisexual-heterosexual and bisexual-lesbian friendships are missing.

There is plenty of unworked ground for research of female bisexual friendships, even though (in my opinion) some of the answers were proleptic by the way the questions were put. Frameworks of friendships are constantly astir, and you cannot compare the rituals of one generation with those of the next par for par.

Frank, translated by Felix

Biologism conspiring with religion – a smear campaign against self-determination

I had really been marvelling at how the Germans kept being so nice, all this time refraining from aiming their public anger against gays and lesbians. Obviously, most people in this country are civilised. Violence is being frowned upon ever since our grandfathers and great-grandfathers inflicted war on half the world, murdering several millions of people with a stroke – amongst them, not accidentally so, gay and bisexual men (lesbians and bisexual women were left to be „reeducated“ by men).

So, even if forthright violence does not seem quite en vogue currently, wrath at the others is still alive, wrath at those who are not willing to assimilate, those who deviate from the mainstream of society. Meanwhile, a new weapon has become generally accepted in the battle against structures of power and society hard to be seen through, against the times changing, or against those who are different than the others. This weapon is called „petition“.

Petitions, in a democratic system, are a fine means to make oneself heard, yet they can easily be abused to stir up sentiments and resentments, particularly by a majority against a minority. Gabriel Stängle, a Baden-Wuerttemberg teacher, addressed the fears of many people in Germany in his petition against the

acceptance of homosexuals¹. It is an obscure fear. They worry that treating the way of life of a certain minority at school, next to that of the great majority, could lead to people being „infected“ with the sexual orientation of a minority. Children or grandchildren could become LIKE THAT.

If you read comments to this issue on the net, you can’t help noticing that the discussion is dominated by those in favour of the petition and/or those who proclaim: „This far and no further“. They deprecate liberality and freedom of love under the heading of biologism, viewing things through conservative glasses and adopting an absurd religiousness. You cannot quite be sure which reason springs from which faction – it is a mixed bag. Many reasons are based on the theory that human modes of behaviour and social interrelations can be explained by biological laws, mainly. Accordingly, social conditions → should be adapted to those. These chains of reasoning are often repeated with alternately calling upon the Tora, the Bible or the Koran. Blatant biologism is being substituted by religiosity.

¹ <http://www.zeit.de/gesellschaft/schule/2014-01/petition-homosexualitaet> (in German)

The most recent obsession (made obvious through the above named petition) is the idea of a „homo lobby“, said to be increasingly unfurling its power over society and forcing the media into line. According to gossip, the lobby’s objective is to make people (often men) change their minds, yes, even come to question their own sexual orientation.

There is a fundamental problem for conservatives: it isn’t chic to openly show one’s rejection of homosexuality. You are branded homophobic all too quickly, just because you want to vent your opinion. However, the mindset remains the same: „What those homos do just isn’t natural, it is written in the Bible. In biology at school, too, I learned the same, it’s always a male and a female. So now they even want to have children, via adoption!“ Reasoning in favour of a male-female-couple being natural doesn’t suffice as a really good reason against homosexuality on its own, so there is soon to be summoned the unspoken accusation of potential paedophilia. Mental cinema has no limits. It isn’t said officially, but the thoughts are there and they are volunteered generously round the dinner table. Those who take part in this discussion are concerned about their own sexuality and about the reputed protection of family and children. Naturally, it takes a man and a woman to procreate. This, in turn, is taken as proof that only heterosexual couples, perhaps, as a concession, single women, may raise children – because biology and the Bible or the Koran say so.

It never occurs to them that religion is (in part) nothing but the knowledge of a past era and culture and the explanations of certain phenomena accepted at that time, distilled into „textbooks“. Thus, you can also find fundamental findings of biology in the Bible. For example, Noah always took a pair of animals into his ark, so they could couple and populate the world anew when the Flood would be over. Whoever made up this story, a spiffing observer of nature he was! We now know that whatever comes of it, is incest. Serious hereditary illnesses can be the result and/or a population may become extinct.

By the way, those who voice their biologism or their religiosity so loudly are often opponents of gender theory and modern feminism, too. Women seldomly appear in the discussions about homosexuality. While lesbians are mentioned as well, the real focus is on men – or isn’t it? I’d like to believe that nobody is really opposed to two women having a baby, more than to the original problem of this constellation, which for „biologists“ rather is the following: if one of the women had something going on with a man

before, then this woman would also be destroying the (potential) family of father, mother and child. At least if she chooses to stay with her female partner, leaving the man with nothing but duties. The victim in this scenario is the man who is forced to pay alimony. Patriarchy says hello.

Many people use biology to drive women into a corner. They believe it is a woman’s „nature“ to have children and look after them. This view is supported by naturalists of times past, who cast their first observations and conclusions thereof into stories. These are now world famous as religious texts...

With very real results: if a woman doesn’t want to have children she is often being frowned at. It is said she „misses out on“ something, or even that her child could be the chosen one who would bring change to this vale of tears. The norm, even in our society, is for a woman to have children. If a woman doesn’t want this, she will be treated differently. When every woman is a potential baby producer, then lesbians are „doubly notorious“: they also reject men! After their daughters’ coming out, many parents put into words what many other people think: „What about grandchildren?“ In many parents’ imagination (and partly also in the imagination of society and the German lawmaker), being lesbian or gay also means not to reproduce.

Many lesbian women want a child and get fertilised. They are lucky when they have a (female) partner and want to raise their common child together. Since 2005, same-sex couples may adopt a stepchild. Interestingly enough, the idea of two women raising children together has less people have the creeping horrors than when two men do the same. Surely, adoptions of stepchildren by male-male couples are possible, but this is going to be the exception.

All this seems to be less crucial for bisexuals. According to their parents’ perceptions and those of the majority in society they are still able to procreate, to make the „right“ decision. Bisexuals are rarely taken into account when it comes to current debates. It looks as though the majority of our society perceives bisexuality rather as a sex practice than as a way of life: so there are people who get it on with s.o. of their own sex, now and then – with people’s perception focussing explicitly on how bisexuals play out their sexuality. Thus, when the subject arises on message boards, you come to read „next to tantra or SM there are also bisexuals“. Bisexuals can hide behind their heterosexual sides, and often do. Accordingly, their homosexual sides are less noticeable, and they are being polarised. However, as soon as it happens to become evident in a heterosexual relationship,

that one partner betrayed the other with a person of the same sex, a critical situation is reached. Quite often, the one who betrayed the other will be briskly marked down as gay or lesbian. At the same time, as bisexual persons are strictly able to have heterosexual relationships and bring children into the world, they don't pose a threat to the biologicistic worldview. Biologists perceive the situation as follows: „It may be a bit perverted, but they keep a sense of proportion and leave the snake in paradise, after all.“ Similarly, when a bisexual person lives with a partner of the same sex, it will be perceived as homosexual.

To make matters worse, patchwork families or single mothers have for a long time been reality, yet in the minds of many of those floor leaders they haven't. Those floor leaders still dream up families with mum tending the fire, raising three to six children and cooking for dad, so meal will be ready when dad comes home from work. Any other behaviour would portend a bad mother, a pitiful person or simply asociality. It seems so fifties or seventies, but is still vivid in many minds, above all male ones. Accordingly, the latter have their popular „male crisis“. At least this is what the papers and those men say, those men who are frightened, who are losing their privileges – and who rant and rave at gays and emancipated women, as does Mr Matussek², for example. Now and then, a woman will get a chance to speak, expressing an image of women which may be quite wonderful for her – but not necessarily desirable for other women. Birgit Kelle is such a woman, who made her appearance at Maischberger's³. Sadly, this woman is not the only one with such views, but a representative of many women in society who move successfully between the stove, biologism, religiosity and conservatism and shy away from changing gender roles, which will become reality for them, as well.

It is this fear of change in their own lives, too, I believe, which fuels thousands of commentators on mailing boards and makes them rattle off the same reasons over and over again. I have that inkling that the discussion is but at the beginning, and that biologism and religion complement each other perfectly.

What is to be done? Only this: education and information. Why? Because modern religious conservatives are just waiting to see their worldview supported by science and make them feel continually safe with their view of life.

By John (first published on www.bisexualitaet.org), translated by Felix

² <http://www.welt.de/debatte/kommentare/artic-le124792188/Ich-bin-wohl-homophob-Und-das-ist-auch-gut-so.html>

³ <http://www.stern.de/kultur/tv/tv-kritik-maischberger-wenn-homophobie-auf-die-realitaet-trifft-2089488.html>

BiNe.net: Our new Website

By the way:

For a short time now, the Bisexual Network (Bisexuelles Netzwerk) has had a newly designed Website! Moreover, the usual address, bine.net, has been set up anew as a so-called Content Management System (CMS). This means that even inexperienced people in web technology will be able to upload and edit texts and pics in(to) the net. (This, at least, is the theory and meaning. It is currently being checked in practice.) CMS enables BiNe to invite a larger circle of active members to take part in updating and publishing content.

Please have a look at bine.net! Any comments via our contact form are welcome.

BiNe is extremely grateful to Arnd for his longstanding and exclusive work as webdesigner and administrator!

Luca, translated by Felix



BiJou Went Twitter

... on 11th October, 2013. Frank twitters news from the Bisexuelle Netzwerk and bi news from all over the world, also LGBTI news of general interest.

Follow us (mainly in German): [@BiJouJournal](https://twitter.com/BiJouJournal) bzw. <https://twitter.com/BiJouJournal>

Best Of in a nutshell (56 tweets by now):

11th October, 2013

BiJou 28 will be online shortly – new issue with articles about „Love – Life – People“, Bisexuality in the Netherlands, ...

Retweetet

ZEIT ONLINE

Bisexuality: Secret love and desire: reader John Poltermann has been concealing his bisexuality for a long time ... <http://bit.ly/VnliBr>

11th October, 2013

[@BiCommunityNews](https://twitter.com/BiCommunityNews) The best bisexual wishes from the German „Bisexual Journal“ (BiJou) ! Still dreaming of cross-overs between BiJou & BCN!

7th November, 2013

Yesterday, the latest issue of the English Bi journal BCN was published <http://bicommunitynews.co.uk/> ... Young Bis smoking, Bis at Black Pride, Bi Day

13th November, 2013

„Robbie Williams swings both ways“ is the name of Robbie's new album, a clearly bisexual allusion. Does he come out as bi?

29th January, 2014

Spane's bi online journal „BI 2.0“ already has three issues (in English and Spanish):

<http://issuu.com/bi2.0>

Retweetet

queer.de

Coming out: Thor's brother is bisexual.

<http://queer.de/?20329>

7th February, 2014

The internet site of the Bisexuelles Netzwerk has a new design: <http://www.bine.net> . The english version is yet to be finished.

10th February, 2014

(German) poll for teachers concerning bisexual (and non heteronormative) paedagogy at school: <http://diskussion.bine-forum.de/index.php?id=6301>

11th February, 2014

Bisexual dutch ice speed skater wins gold: <http://www.pinknews.co.uk/2014/02/09/sorry-putin-bisexual-skater-won-gold-medal/>

13th February, 2014

Five-year-old girl gets murder threat from homophobes because she acts in a Disney series with lesbian parents: <http://www.n24.de/n24/Nachrichten/Panorama/d/4268518/disney-serie-ruft-homophobe-auf-den-plan.html>

15th February, 2014

German Greens call for more policy briefs against heterosexism in sports and in Sochi: http://www.bundestag.de/presse/hib/2014_02/2014_070/05.html

15th February, 2014

Bisexual organisation from Minneapolis (USA) plans bisexual visibility, including all non-monosexuals: <http://www.midwestbiactivist.org/2/post/2014/01/bisexual-organizing-project-announces-2014-board-of-directors.html>

Retweetet

Towleroad

Obama Condemns Signing of Anti-Gay Law in Uganda, Warns it Will 'Complicate' Relations
<http://bit.ly/1jtbOU3>

3rd March, 2014

New bi women's group in #Mannheim meet for the first time on Sat, 22nd March, 2014. More info: biadiesrn@gmail.com
<http://bine.net/content/gruppenliste#mannheim>

15th March, 2014

Bisexual novel by Fabian Hischmann „Am Ende schmeissen wir mit Gold“ on favourites list of German Book Fair: http://www.tageswoche.ch/de/2014_09/kultur/647223/am-ende-schmeissen-wir-mit-gold-er-anfang-30-bisexuell-sucht-mut.htm

17th March, 2014

Bi women's publication „Bi Women“ from Boston by Robyn Ochs is now called „Bi Women Quarterly“, Issue 32.2 (20 p.) Subject: Mental Health

4th April, 2014

#bisexual Open Spring Convention (29th May – 1st June) of #BiNe at the #ZEGG: Sign up now: <http://bine.net/content/845021342>

4th April, 2014

Apology of #NYTimes for the article #biphob from 2005 „Straight, Gay, Or Lying?“ with #bisexual institute #AIB: <http://www.nytimes.com/2014/03/23/magazine/the-scientific-quest-to-prove-bisexuality-exists.html?hpw&rref=magazine&r=1>

Frank, translated by Felix



<https://twitter.com/BiJouJournal>

Bi men and bi bellies

My first ever bisexual men's convention after having twice partaken in the Open Convention

Around the Waldschlösschen, yesterday's shoved up snow could still be seen next to today's sludge. Inside the Waldschlösschen, however, I discovered an agreeable gay atmosphere, created by 20 somewhat crazy bisexual three-legs¹. Here was a mixed, hard-drinking group of economists, there, later on, I recognised the representatives of gay and lesbian centres, and at the height of pleasure, the federal

¹ Thanks to Gaby Köster from the former German cult series „7Tage – 7Köpfe“ for this beautiful description based on careful observation of our species ...

association for sexual and erotic services made public demonstrations of how best to use strap-ons and other love-making paraphernalia.

With some men, you could sense the starvation for bi-male contacts right from the very start: quick kisses and splashing male encounters inaugurated the freshly installed LoBBi²... The next morning continued with several-handed and several-bodied full body massage. With everybody defining autonomously

² Lustorientierte Begegnungsstätte Bisexueller = Passion-oriented meeting place for bisexuals



Earthed belly

what exactly „full body“ means and where its boundaries are.

Others were here for the first time, and they were completely overwhelmed. They needed time to get adapted to everything. I was somehow in between. No orgy for me as yet, just some snogging and a massage without happy ending. Helps me overcome my initial shyness and feel good among those other 19 three-legs. So I was able to approach my own chosen mission at this convention. With great courage, I had announced a belly workshop, both when I signed on and during the opening circle, without then knowing how exactly I was to organize it.

The next morning unravelled the fact that more than half of the convention had signed on for the belly. Including those (according to my secret desire) who supply quite a bit of the latter. So now the band was beginning to play „belly“. But then, too, the ideas started to flow. The only things missing were materials and music.

We began, however, to focus on the very bi relevant subject „monogamy“ in much too small a group – what a shame. At the same time, most men challenged the heart opening meditation of Ulysses. „Monogamy“ had taken place in the famous opera of Sydney. It was a gripping lecture by American gay and sex guru Dan Savage on Youtube (<http://www.youtube.com/watch?v=C-laWOpXxC8>). The lecture was part of the „Festival of Dangerous Ideas“ (beautiful name!), which takes place in Sydney every year. One female spectator was thrilled by the fact that for the first time in the history of this dignified building the word „pussy“ was said aloud and in public. Promptly, the lecturer had everyone shout the word together: „Pussy“ instead of the Phantom of Monogamy in the Opera ...

In the evening, we enjoyed male relaxation in the sauna – no pussy, guaranteed. The girls serving straight erotic desires were scheduled only for next night to pour water over the heated rocks. Next morning, the band began to play „belly“. I found everything that was still missing in the kitchen, the bathroom, the forest and in my CD case: music, cereal bowls, massage oil, mother earth and ... loo paper rolls. I was sorry that my belly-wise preparations – now in its intensive end stage – cost me my taking part in playing Battleship (assault on Port Arthur and the Russian battleships by the Japanese fleet), skilfully staged by our Jeu Dramatique director and his naval warriors: „Playing with Ships“.

At 4 pm the belly workshop was started. 12 men had come, belly-wise ranging from having none at all to having very much. We tried out everything a man could do with his own belly. And we discovered how we were feeling doing that. Breathing via the belly,

moving, rotating and making the belly dance. Writing on the belly, pushing with it, putting a strain on it, walking across it, massaging and – the greatest challenge for most – „earthing“ the belly and painting a picture with it. As a conclusion, we cooled down naked (bellies in the snow) ... and took a shower afterwards.

In the evening we did karaoke with songs of all kinds: from smooth to furious, from Abba to Kaltspiel (Dutch tribute to Coldplay), from tender to heavy – exactly how men are and feel. Complete with the coming out of unimagined singing talents. Almost everyone swore black and blue (or took one’s dick, to say it bluntly ...) never to have done „anything like this“. The anthem to freedom in Moscow (hopefully also homosexual liberty, soon) made a seamless shift to a wild male party – and even without slinging glasses at the walls ...

The turntables never stood still until late after midnight, so you could see that even 20 men can have a wild party together. Dancing is as much male as female – bi-erotic, so to speak. Including my two erotic tangoes with Wolli, who let himself be led and seduced. Later that night the usual suspects were to be seen in the LoBBi, while the others were exhausted, after all, after sea battles, belly earthings, singing exercises and rave-ups, slumbering in the well-earned dreamland of bisexuals.

Next morning, the only thing that never fit into the concept of this LGBTTIQ conference centre, was modified: the first unisex loo (whatever does this misnomer „unisex“ mean? I know this word only by the hairdresser’s price chart abroad; could it mean there is only one sexually „uniform“ orientation?) was solemnly and secretly renamed the bisex loo.

But then – some time between the concluding round and tidying up – someone asked the crucial question: did anyone notice there were no women present? did anyone miss them? ... To be continued in a year’s time.

Klaus, translated by Felix



<p>BI-Quiz: Question 37</p> <p>Which of these activities did the openly polyamorous bisexual Bloomsbury Group incl. Virginia Woolf engage in?</p> <p>A – having an orgy in the town square of Brighton B – gain access to a battleship dressed up as Abyssinian princes C – occupy radio stations thrice and read from their books</p>	<p>BI-Quiz: Question 38</p> <p>The open Bi conventions of the Bisexuelles Netzwerk mostly take place in Butzbach (Hesse). At how many places did they take place altogether, from 1997?</p> <p>A – 5 places B – 6 places C – 8 places</p>	<p>BI-Quiz: Question 39</p> <p>What is the name of the bi positive organization that picked apart the article „Straight, Gay or Lying?“ of the New York Times?</p> <p>A – National Gay and Lesbian Task Force B – ILGA C – American Institute of Bisexuality</p>
<p>BI-Quiz: Question 40</p> <p>Who said: „ Sex between a man and a woman can be absolutely wonderful – provided you get between the right man and the right woman“?</p> <p>A – Woody Allen B – Lilo Wanders C – Michael Mittermeier</p>	<p>BI-Quiz: Question 41</p> <p>What did Inge Meysel, who died in 2004, not say?</p> <p>A – “I am bisexual, me, the ‚mother of the nation‘.” B – “If you're not bisexual, you miss out on the best, after all.” C – “I am a bisexual woman who has not yet had a homosexual experience.”</p>	<p>BI-Quiz: Question 42</p> <p>In which opera does the tenor give a ring to the baritone to make him invisible because he wants him to see the sopranoist naked?</p> <p>A – King Kandaules B – Lulu C – The Magic Flute</p>
<p>BI-Quiz: Question 43</p> <p>How high is the percentage of people grading the Kinsey report as „bisexual to a certain degree“?</p> <p>A – 5% to 10% B – 40% to 50% C – 90% to 95%</p>	<p>BI-Quiz: Question 44</p> <p>If a woman has been sleeping with men only, also has bisexual phantasies and yearnings, yet defines herself as lesbian, she has a homosexual ...</p> <p>A – imprinting B – identity C – orientation</p>	<p>BI-Quiz: Question 45</p> <p>Who was not a polyamorous man?</p> <p>A – Felix Mendelssohn Bartholdy B – Jean-Paul Sartre C – Bertolt Brecht</p>



BI-Quiz: Answer 39
Solution A

It's the „National Gay and Lesbian Task Force“. They crucified the study by Rieger/Chivers/Bailey and the article that stated bisexual men didn't exist.

A study by Ron Suresha shows that although the organisation has no bisexual representative it is very well informed about bisexual issues and biphobia.

BI-Quiz: Answer 38
Solution C

Between 1997 and 2013 people met altogether 34 times at 6 venues: Butzbach (19 times), Meschede (7 times), Göttingen (3 times), Dortmund (2 times), Bad Belzig (2 times), Bielefeld (1 time)

BI-Quiz: Answer 37
Solution B

The Dreadnought Hoax was a practical joke pulled by members of the Bloomsberry Group. Made up as an Abyssinian delegation they were officially received and shown around the flagship of the British navy. The delegation was given a royal reception, complete with a military band playing up. A picture was sent to the Daily Mirror, making the Navy the laughingstock of Britain .

BI-Quiz: Answer 42
Solution A

You can find an elaborate article about the bisexual love triangle in Alexander Zemlinsky's „Der König Kandaules“ (King Kandaules) in BiJou 23.

The opera „Lulu“ by Alban Berg revolves around a bisexual woman murdering men.

BI-Quiz: Answer 41
Solution C

The last sentence is not hers but a male version of it by Brett Anderson (front singer of Suede). German actress Inge Meysel had a beautiful encounter with another woman at the age of 17. Although that was it, she would adhere to being bisexual.

BI-Quiz: Answer 40
Solution A

It was Woody Allen, of course! He said: „Sex between a man and a woman can be absolutely wonderful - provided you get between the right man and the right woman.“

Another popular quotation of his is: "Bisexuality immediately doubles your chances for a date on Saturday night."

BI-Quiz: Answer 45
Solution A

The composer of the Hochzeitsmarsch (The Wedding March) probably wasn't polyamorous.

Popular German dramatist and poet Bertolt Brecht (1898-1956) and French philosopher Jean-Paul Sartre (1905-1980), however, clearly were polyamorous.

BI-Quiz: Answer 44
Solution B

Identity is how you describe yourself. Orientation is what you wish to have and what is most difficult to verify. We differentiate between gender identity [as opposed to sexual identity; translator's note], sexual orientation and sexual behaviour.

BI-Quiz: Answer 43
Solution C

The Kinsey Report, by sexologist Alfred Charles Kinsey (1948/1953), caused a sensation: it stated that 90% to 95% of all humans are bisexual, to a certain extent.



BI-Quiz: Question 46

Which athlete is not out as bisexual?

- A – Keeper Nadine Angerer
- B – Triathlete Jessica Harrison
- C – Boxer Nicola Adams

BI-Quiz: Question 47

What does the German „trans*“ not mean?

- A – transqueer
- B – transgender (German)
- C – transident

BI-Quiz: Question 48

What does the German abbreviation „LLL“ represent?

- A – Leidenschaft, Liebe, Lust
- B – Liebe, Leben, Leute
- C – Lernen, Leiden, Leben

BI-Quiz: Question 49

Which House did not feature its first bisexual encounter in 2013?

- A – House of Lies
- B – House of Cards
- C – White House

BI-Quiz: Question 50

Where have the Munich Bi people been meeting for years?

- A – at Café Stolz
- B – at Café Glück
- C – at Café Reich

BI-Quiz: Question 51

What have „Bi & Friends HH“, the Hamburg bi group, not engaged in yet?

- A – bisexual Tango lessons
- B – a bisexual play
- C – a bisexual football match

BI-Quiz: Question 52

Who is a killer in „Wild Things“, the 1998 film starring Kevin Bacon, Neve Campbell, Matt Dillon, Bill Murray, Denise Richards and Robert Wagner?

- A – the teacher
- B – the policeman
- C – the rape victim

BI-Quiz: Question 53

What is a „Lucky Pierre“?

- A – a vibrator feat. an end for both vagina and butt
- B – a man penetrating s.o. while being penetrated
- C – a piercing around the clitoris

BI-Quiz: Question 54

What kind of people are being described as „pomo-sexual“?

- A – heterosexual men with a zest for passive anal sex (e.g. with a strap-on)
- B – people who object to sexual categories
- C – asexual people embar-king on relationships



BI-Quiz: Answer 48 Solution B

In BiJou 28, the Internet Community "Liebe, Leben, Leute" (Love, Life, People; also called "Lille") was presented. Its main objective is sophisticated communication between bisexuals, rather than personal ads and sex.

BI-Quiz: Answer 47 Solution A

Trans* [note the asterisk!] is an umbrella term that refers to transgender, transsexual and the German "transident". Transgender [particularly in German; translator's note] refers to the deviation from the assigned social gender role. Transsexual refers to the discrepancy of sex and gender. The German "transident" also refers to the discrepancy of gender identity and sex.
[Translator's note: the terminology concerning sex and gender is as much in transition as are the notions concerning gender and sex. What makes things more complicated even is the phenomenon that more often than not in German English terms are used with a different meaning than they have in English...]

BI-Quiz: Answer 46 Solution B

Olympia-triathlete Jessica Harrison is out as lesbian. She is said to be in a relationship with Carole Péon. German national keeper Nadine Angerer and boxer Nicola Adams had a bisexual coming out.

BI-Quiz: Answer 51 Solution C

This bisexual dancing course lasted for almost a year. Its objective was a formation to the song „Bisexual Tango“. The play „Brave New Bi World“ was staged at the Pride Week (CSD). Football (soccer) was played only by the "Femmes" in Hamburg.

BI-Quiz: Answer 50 Solution B

The Café "Glück" at Palmstraße 4 has been the venue of the bi group „bi-muc“ since 1992. Bi-muc also provided organisers for the convention „Bi in the City“ 2012. They meet every 3rd tuesday a month from 7:30 pm.

BI-Quiz: Answer 49 Solution A

The TV series House of Lies (a drama comedy) has featured bisexual content from the start (2012), the TV series House of Cards starr. Kevin Spacey and located in Washington DC, was issued only in 2013. On Sept. 23rd, 2013, there was a reception for some bi activists in the White House.

BI-Quiz: Answer 54 Solution B

"Pomo" is short for "post-modern". "Pomosexuals" are those who reject every label of sexual orientation (in particular hetero- or homosexual). Yet, do "pomosexuals" really describe themselves as such?

BI-Quiz: Answer 53 Solution B

A "Lucky Pierre" is a threesome with a (bisexual) man sandwiched in the middle.

BI-Quiz: Answer 52 Solution B

A bit of a tricky question, just like this Alfred Hitchcock-like film: Suzie kills, yet she is not the victim of a rape. Only the teacher did not kill anybody. Two women and one man spent a passionate night together with everybody kissing everybody. The screen credits uncover the background by use of flashbacks (unreliable narrative).

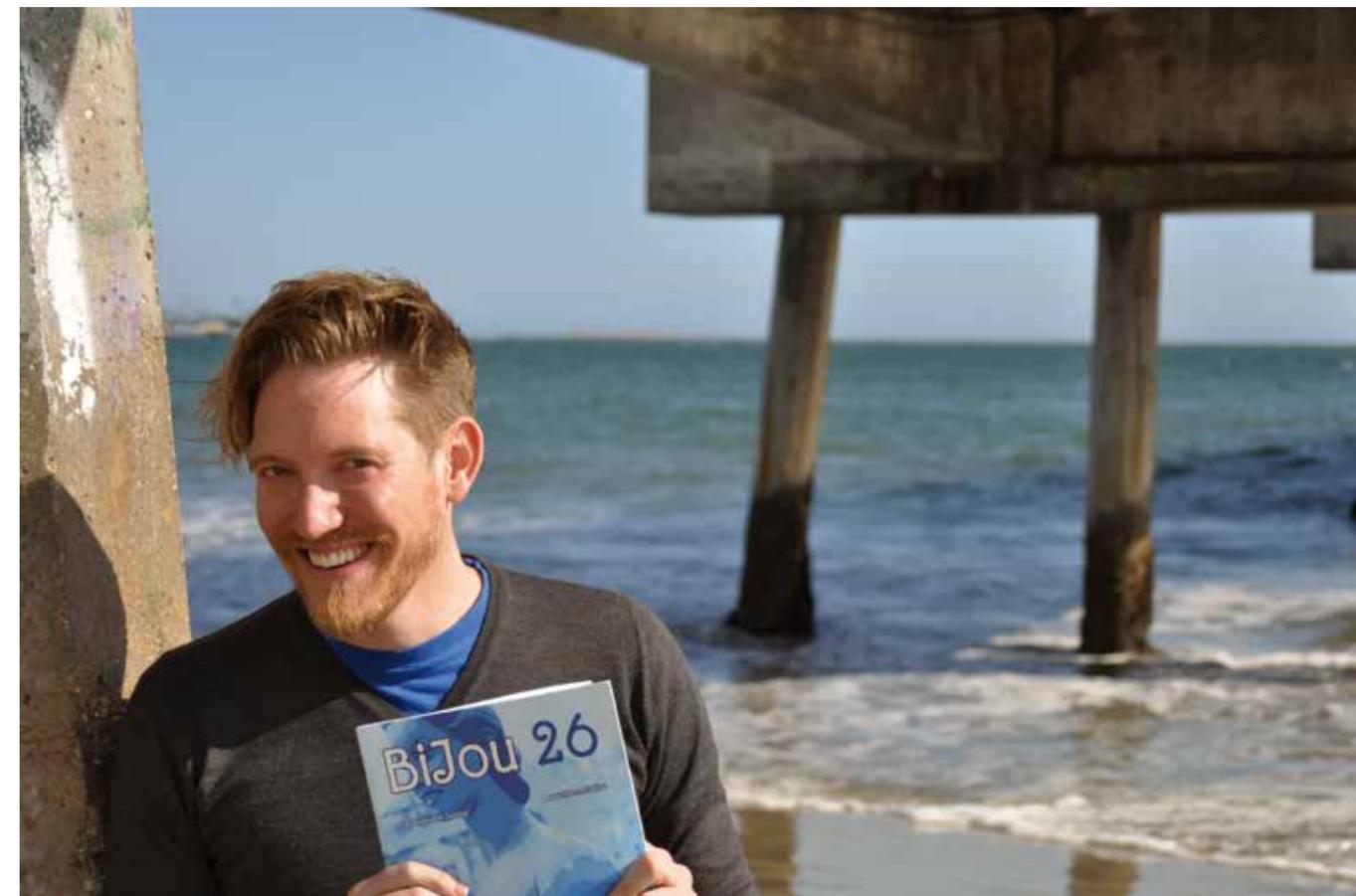
What do rubber bands have to do with bisexuality?

"Männertreffen" I heard Christoph say to somebody across the breakfast table at the Z-Bi last November. My ears immediately perked up, my eyes widened, and I literally jumped up to find out more. I was soon treated to an enthusiastic stream of stories and testimonials about BiNe's retreats. It was hard not to notice how everyone's faces lit up when they spoke. Clearly, I had stumbled upon something special; I was ready to sign up on the spot.

"Unfortunately, the event is already full," Christoph explained, "but I'll put you a wait list."

When I first became active in American bi circles back in the early 2000s, we had small bisexual conventions every year or so. Those events were milestones in my

coming out process, moments when I finally believed, finally internalized on a visceral level, that being bi was a gift and a strength. Those conventions, or more correctly my interactions with the people there, really helped me integrate my identity as a bisexual man. The thought of going to a bi men's retreat in Germany was therefore an especially exciting prospect and really stuck in my mind through through Christmas and the holidays. But as week after week passed, I slowly resigned myself to waiting a year for the 2015 men's retreat. Then, at the last minute, I received an email from Christoph letting me know that a single spot was now available. Hallelujah! Whoever it was who cancelled and opened up a spot for me, I thank you from the bottom of my heart because what ensued was a wonderful adventure.



Ian with BiJou 26 in his hands

About a week later, I arrived haggard and disheveled at the Waldschlößchen directly from L.A.. Scarcely 2 hours after that, I sat in awe as I watched the group casually and spontaneously plan a full and diverse schedule of workshops for the entire weekend. With a program that included everything from “heart-opening mediation” (which I later found out was far more literal - and brutal - than the word meditation implies) to movie night, to Freies Aufstellen (which is amazing, although I’m still not sure what it’s called in English), to a workshop about our bellies, there was something for everyone. The level of engagement, the enthusiasm, and the sense of openness and brotherly love between the men sitting with me in a big circle was a sight to behold. The bi conferences we used to have in the U.S. weren’t anything like this. There, we just showed up and a selection of presenters from a pantheon of veteran bi activists presented talks that regular attendees like me would dutifully, but rather passively, attend.

While the sense of kinship at the Männertreffen was familiar, in most other ways the weekend felt entirely different from similar offerings in the States. Labeling an event a “conference” (U.S.) versus labeling an event a “gathering” (BiNe) could explain the contrast, but really the workshops themselves offered at both venues weren’t all that fundamentally dissimilar. Sure, the relative size of the events allowed for more intimacy and spontaneity at the Männertreffen, but there was more to it than that.

On Saturday morning, I found myself lying on the floor shooting rubber bands at the “enemy” in what I can best describe as a room-sized and far more elaborate version of the game Battleship many of us likely played as kids. Awa, an obviously talented artist who is a regular at these retreats, must have spent weeks on the intricate and beautiful paper ships we were now trying to “sink.” As I looked around the room at the smiling faces, part of me wondered - what does this have to do with being bi? The answer that came to mind and that I still think is true is this: nothing, and therefore everything.

In a world that too often denies our existence and marginalizes us as bi people, the allure of standing up in protest, of making important political gestures, and screaming to the world about our victimization can be very strong. Not only do we want to affect change, we as individuals want to finally be seen, be validated and affirmed as bi people. We crave the recognition that is a normal part of human development and that we experience for most, if not all, of

the other identities that make up the unique person we each are. The effects of our marginalization are real and do tangible harm to us, but yet focusing on the hurt itself doesn’t make it go away.

Many bi activists in the U.S. are currently rather fond of repeating over and over, to whomever will listen, that bi people have the highest rates of suicide, poverty, rape, and mental illness of any sexuality. While all that is sadly true, neither the statistics themselves nor the implied call to throw money at our community will inherently or automatically fix our problems. Just as with our individual health, focusing on symptoms can at best mask what ails us; to truly make things better you have to go after the causes. I believe the causes for what ills us as a people are clearly rooted in the fact that bisexuals usually grow up and live as a socially marginalized minority. Denied the everyday recognition, respect, and validation that most people take entirely for granted, many in our community carry serious wounds. Fortunately, these wounds can be healed. It is sometimes easy to forget that our sexuality is ultimately about how we love - that our bisexuality is about love, a love that transcends boundaries of sex and gender. If the outside world doesn’t give us bisexuals the affirmation we and all humans need, it is up to us to give that recognition, love, and respect to each other.

It is precisely that kind of mutual affirmation, that witnessing, that I realized was occurring all around me as we shot rubber bands at each other in our homage to the naval battles of the Russo-Japanese war. By getting us to play like children, the game was taking us into an alternate mind space and connecting us to our younger selves. Years ago, when we were all adolescents, few of us were lucky enough to grow up in an environment that encouraged, embraced and affirmed our sexuality. This time around, during our brief trip back to childhood, our bisexuality was a given and we were free to simply be bi. I think the genius of it all is that the healing offered at the Männertreffen felt utterly effortless, even Taoist. Still, that kind of healing can be every bit as effective and powerful as the most dramatic surgery or the most powerful medication.

I think you can all be very proud of BiNe and the series of retreats you have put together. You have a lot to teach bi communities in other parts of the world and are doing important work. My hope for the future is that communities like ours can increasingly dialog, learn, and grow together in order to transform our bisexuality into a shared source of strength and cause for celebration. I thank you all for being so

welcoming to me and look forward to meeting and befriending more of you in the years ahead.

Ian is a German-American bisexual activist based in Los Angeles where he runs a bi social community called amBi and is on the board of the American Institute of Bisexuality. You can read more about both at amBiLA.org and bisexual.org



Bisexual lifeguard

Girlfag – That Unknown Creature

I can quite imagine the look on your faces when you read this headline.

„Girlfag - huh??? Whatever could this be?“ This happens to me all the time, forcing me to give longish explanations.

Somehow, the queer scene knows only the usual suspects, namely GLBT (Gay, Lesbian, Bisexual, Trans), while deviations from those are but sparsely noticed. However, not everyone can be easily categorised.

I am a gay woman – no, not lesbian – GAY. Let me try to make this easier for you: „I’m a gay man with a woman’s body“.

Moreover, I have a bisexual tendency.

Girlfags are closely related to transsexuals, yet the big difference is we don’t reject our bodies, but accept them even though we would love to have the anatomy of the opposite sex. I’ve reconciled myself to the physical facts, so to speak.

However, the borders to TS are blurred. Not only are there the so-called „classic Girlfags“, but also those who are rather boyish and those who realise, in the course of their Girlfag career, that they are actually trans and would rather live as men.

I am often being asked: „You are a woman and you fancy men. So what’s the problem?“

Well, this is not about sexual orientation, but about my identity, which may seem female from the outside, but in the inside is male or partly male.

The term „bi-gender“ seems very fitting to me, too.

I’m „allowed to“ love men, but only as a woman. In this life, however, my most fervent wish – to love a man being a man myself – will remain unfulfilled.

And yet I haven’t given up hope to find a partner who will be able to empathise with me, to accept me as I am.

Because, as they say, every Jack will find his Jill (or Jim, for that matter...)¹.

Discovering one’s real self

Even as a child, I’d have loved to be a boy. I hated skirts, frills and ribbons and threw dolls that were given to me right into the corner. I preferred slot car

1 translator’s note

racing and railway sets. At my tender age of 10 my room was plastered with posters of football stars.

Otherwise I wasn’t boyish. On the contrary, I was rather shy and reserved. My assertiveness and behaviour did in no way resemble that of a boy...

During adolescence, I evolved like a normal girl. I don’t mean physically only. I began to take an interest in boys, applied make-up and fancied musicians.

Yet, in my later relationships I kept having that inkling something wasn’t quite right. It was just a hunch. I couldn’t really get to the bottom of it at that time.

I have always had profound sympathy for the queer community, along with a strong feeling of belonging that I couldn’t quite understand.

I always thought that everybody should have the right to love anybody he/she wants to love, and this should be supported.

Thus it was that some years ago, I began to get extremely enthusiastic about gay/lesbian literature, films and series.

Whenever I saw a gay or lesbian couple with their hearts beating as one I got that warm feeling and I knew somehow somewhere here was my destiny.

As I was a woman I couldn’t possibly be gay, so I slipped into a short phase when I thought I was lesbian. It couldn’t be any other way, according to my understanding then.

I had been in love with women before, however rarely, and never to the end of having a relationship with one. So, this path soon evolved to be a dead end.

I cannot possibly call myself lesbian, but I do have bisexual tendencies.

Literature and films always seemed to lead to the gay playing ground, rather than to the lesbian one.

For some time then, I had had gay fantasies – with myself as male, that is.

Watching „Queer as folk“ lead to a breakthrough: I could sympathise so much with the characters that like many times before I felt quite whacked afterwards.

I felt like a gay man, and it seemed right. Yet, how could this be? Perturbed, I sat down in front of my PC to surf the web.

I typed in „gay“² and „woman“ and much to my surprise there were a few results, beside the title of the song by German group „Fettes Brot“: „Gay girls“ (Schwule Mädchen) (did they have anything particular in mind?³).

This is how I came across a woman’s webpage (including a message board) about „Girlfags and Guydykes“ (Guydykes are our counterparts: lesbian men).

I had never even heard of this term, but what I read brought tears to my eyes. There were others who felt the way I did, and we have a name, too. There is a good definition on Wikipedia, of all sites... I sat in front of the computer - sobbing - and read on and on and kept crying out: „Yes, that’s it – this is how I feel, too!“

I came to know myself at last, and I was not alone any longer.

It was an immeasurable relief and one of the most important days in my life.

Getting started in the community

My career within the queer community did not turn out to be easy, though.

Other than the message board, there was no real place to go for us Girlfags and Guydykes.

As a woman, you are not really accepted in gay circles, other than as a good friend. Yet, I never wanted to be a „Fag Hag“. I wanted more, I wanted to love a man being a man myself. Accordingly, trying to make gay men go straight never crossed my mind.

My attempt at contacting a transgender group didn’t prove to be very helpful.

To begin with, the first answer via e mail made me realise that the group’s main focus was on sex reassignment rather than managing one’s (love-)life with one’s biologically inborn body.

So this is how I came to join „Uferlos“⁴ (the Cologne bi group⁵), for they seemed most appropriate, and I had in fact been in love with women before.

It proved to be a lucky find: I feel very welcome there. Finally, I can talk and listen to open-minded and

2 The German „schwul“ (gay) is even more exclusively reserved for men than it is in English (translator’s note).

3 Yes, they did: the idea was to parody sexism (discrimination of gays and women) in the hip-hop scene. Interestingly enough, the German term „schwul“ (gay) was initially applied to both homosexual men and women (editor’s note).

4 „uferlos“ means both boundless and shoreless in German (translator’s note)

5 www.uferlos-online.de

interesting people. I am being accepted the way I am. I don’t need to hide out anymore.

Via this group, I also met another Girlfag who has become a good friend and confidant. It is much more fun to move around in the scene and to establish one’s own group.

Just like bisexuals we crave for better visibility and acceptance.

In the Girlfag and Guydyke board I also found new friends. We initiated our first group meeting in Cologne. It was very pleasant. We are determined to have more meetings – so if you find yourself in this article you are welcome to get in touch.

I believe there are quite a few more Girlfags out there, only they are afraid to come out or they simply don’t realise what they are.

My own coming out was, in some cases, greeted with much incomprehension and disapprobation, so I do understand if some people are reluctant to come out. It is easily possible to hide out within the heterosexual majority and live a „semi-normal life“. After all, you are a woman fancying men...

However, as long as you don’t live in keeping with who you are, there will always remain a hunch of something being wrong. An inner emptiness and a persistent feeling of „not being quite whole“ will find a way to express itself.

I have learned that sexual orientation is fluid. You can fancy men and women at the same time. So why shouldn’t it be possible for sexual identity, too, to be fluid?

To identify as both male and female, to fall between the cracks: this is my everyday life.

In myself both male and female aspects are distinct. You can look at it as a symbiosis of two souls.

They must find a way to blend and be happy in this body.

Birgit, translated by Felix

Get in touch via: info@uferlos-online.de
Girlfag and Guydyke Board (in German):
www.girlfag-guydyke.forumieren.com

Bi in Bamberg – The Journey Begins

Bamberg is situated about 60 km north of Nuremberg with little more than 70,000 inhabitants. The Franconian World Heritage cultural site is one of the most beautiful German cities, and also the most significant in building history. Tourists often feel as if in a museum where Baroque, beer and catholicism have conjugated an appealing blend. Yet, even in Bamberg, time has not stopped. What has once been a strongly conservative city has undergone change. The

times when the only sex shop in town was pudently called „Specialised shop for conjugal health articles“ have long gone. Surely, gay and lesbian life flourishes mostly in obscurity and is certainly more provincial than in Berlin or other metropolises. Yet, the small and lively scene has something to offer. Plus, since July 2013, a bi group exists in Bamberg.

Taking a piece of Berlin to Bamberg

... well, this was the intention, the idea I got in April 2013 when I was on a train home from Berlin to Bamberg. I had just spent a weekend with a workshop at the „z-bi“ (Centre for Bisexual Ways of Life - Zentrum für bisexuelle Lebensweisen - www.z-bi.de) and had felt quite at home there and then.

A weekend workshop about „bisexuality“ – this can be quite scary to begin with or even when one gets to know one another. What could we possibly talk about? How much of oneself, one’s own experience, one’s own needs, worries and questions must or may one reveal?! How will the others react? ... Who are the others, anyway? ... and most of all, isn’t all this a bit too „sexual“, after all?

And still – „Courage is good for you!“, so an adventure trip takes us away from well-known waters. It takes some risk-taking to tread yet unknown territory. And thus, my adventure of self-experience took me to Berlin. I ventured to travel in order to transform rather undiscovered territory into discovered territory.

It was worth the while. Discovery took place in a shared atmosphere of acceptance, in talks, with shared or acknowledged experience, during the „official programmes“ or during many a small or big moment and encounter in between.

It wasn’t just about smashing „new discoveries“ – epiphanies – at all. It was, before all, about acknowledging and appreciating what existed and what was



Bisexuality and Baroque - Bamberg's town-hall too is located between the banks

perhaps already discovered. To show it, to get familiar with it, and incorporate it into one’s own life, one’s own daily routine.

So I was on the train „back towards my daily routine“, yet it was to be an altered daily routine. I meant to kick-start not only „inner processes“, but also „outer processes“. The latter were to be a sort of anchor for my „inner“ processes, to constitute new havens and berths for my future travels in self-encountering. Indeed, I had become even more curious, I wanted to undertake new journeys, with pleasure, to have new encounters and to make much more room for the issue of bisexuality in daily life.

I had just experienced how great it was to share something within a group of people, so it was only natural to look for like-minded people in Bamberg, wasn’t it? A free ad in the city journal was a first step, and rather low-threshold.

Much has happened since our first meeting in July 2013. Wollli had become aware of one of my ads. Right from the start, he was absolutely enthusiastic about the establishing of a „Bi table in Bamberg“. He has contributed significantly to the organisation ever since, together with myself. The task is to arrange regular meetings and to promulgate the group. What with Bamberg having just about 70,000 inhabitants, we have begun to peer to neighbouring towns, as well, so „Bi in Bamberg“ is gradually becoming „Bi in Franconia“.

Apart from new towns, it is necessary to look out for topical overlaps. Thus, an initial contact with Nuremberg’s Poly group was established. Connecting to the gay and lesbian scene is also an obvious objective.

However, aside from all the networking and organising, we want to keep having fun! So, if you can’t (yet) find us with our own website or Facebook group on the net, write a mail to biinba@gmx.de. We love to receive mail!

Nora

Bi in Bamberg – At last!

Whoever is bi, male, living in Bamberg, and wanting more than just sex, is quite entitled to feel lonesome. When I had finally been through my bisexual coming out, ten years ago, I was looking for bisexual friends and acquaintances and couldn’t help but experiencing frustration again and again. Bi men, above all, are mostly interested in quick and anonymous sex only. They are seldomly prepared to (or able to) grapple with their orientation in other aspects than that. Most of them are not out and they are panicking all the time to be found out.

A bi group in Bamberg? Difficult to imagine that something like this could be reality some time, until

last year in July I happened to discover Nora’s ad in Bamberg’s city journal. A few weeks later I met bi people from Bamberg in a pub and was enthusiastic. We didn’t know one another before, and we are very diverse – still, our talks were promptly accompanied by an incredible trust and a feeling of being close that I hardly ever have with straight people. It just does me a world of good to talk with people who see into me because their feelings are the same.

The first meeting whet my appetite for more. Consequently, I was more than ready to commit myself to this bi group. Currently, the most important thing for me and Nora is to make people aware of our group and our meetings and to find more women and men who dare to meet in a pub with other bisexuals, at least – and we’ve succeeded fairly well in that. Our latest meeting (in February) was with three women and five men.

When I canvass for our group, the same question arises now and then as to what exactly we’re up to in our bi group... So, no, we don’t arrange swinger parties. No, Nora and I are not together and we’re not interested in a threesome, thank you very much. We simply want to meet bisexual people, share our experiences and spend some time together. There is no set routine. Everyone is welcome and welcome to contribute their requirements and ideas. In other words: we meet in a pub, for example, to spend a nice evening together.

Now, this sounds so mundane and ordinary – isn’t there any more to it? Well, the fact that we are all bi makes it a spectacular incident, at least in Bamberg, and well worth writing about.

Wollli

Contact: Bi in Bamberg

We meet every other month to share our experiences or to engage in extracurricular activities. The dates are agreed upon via Doodle.

If you are interested just send a mail to:

biinba@gmx.de

Nora and Wollli, 25th March, 2014
translated by Felix

The next Church Congress is sure to come – a review from the last year:

Workshop on occasion of the 34th German review from last year Protestant Church Congress in Hamburg

From 1st to 5th May, Hamburg hosted the 34th German Protestant Church Congress (Kirchentag) with the motto „As much as you need“. With 130,000 visitors, it was quite successful. Even the weather was co-operating. So, apart from the many attractions, visitors could also – quite mundanely – enjoy nature.

BiNe e.V. was there, too:

On Friday, Christoph carried out a workshop in the so-called „Rainbow Centre“ that had been set up at the Wichernschule of the Rauhes Haus. The following day, Corrie carried out her workshop „Sexuality/-ies and handicap(s) – an approach“ (Queerhandicap e.V.).

Shortly before the Kirchentag started, Christoph met with some others to map out a workshop on bisexuality.

Since a good friend and ally couldn't be around right at the stipulated workshop date, Christoph conducted his first workshop at a Kirchentag all on his own. This wasn't any problem, after all, what with his working experience and his unparalleled way. He conducted the workshop confidently and moderately and also made spontaneous adaptations according to the evolving situation.

Here, he could also – naturally – rely on the support of some partaking bisexuals he knew.

Christoph expertly involved us in order to get the workshop going. It lasted one-and-a-half hours in all. Firstly, we presented ourselves with our first names, positioning ourselves in the room according to where we lived, to achieve a laid-back atmosphere. There were twelve of us: four inhabitants of Cologne, one from Worms, one from Stuttgart, one from Halle an der Saale and one from Hamburg.

After we got into the playing mood, „yes/no“-questions and the related positioning in the room ensued:

„Have you ever kissed a person of the same sex on the cheek?“ or „Have you ever kissed a person of the same sex passionately?“ or „In your imagination, have you ever kissed a person of the same sex pas-

sionately?“ Similar questions were put relating to the other sex. This quickly led us to wondering who identified as straight, bi, gay, lesbian or other, and why. We compiled prejudices that, according to our opinions, existed against bisexuals. We talked about problems relating to outings and we heard very personal life patterns and stories of some participants, ranging from the „vintage“ living as a straight person and then hurling oneself into the adventure of same-sex love, via living as a gay man, then starting a family with a woman, to dreaming of women while happily living a family life. Those were incredibly touching stories. Moreover, it was very impressive how quickly a trusting atmosphere evolved within the group, so these stories could be told.

It was a completely successful workshop! Christoph was also active on other days, displaying flyers and BiJous.

This way, we (Christoph and the other bi activists) were able to contribute something to this huge event, while at the same time focussing the vision of others on „our“ issue.

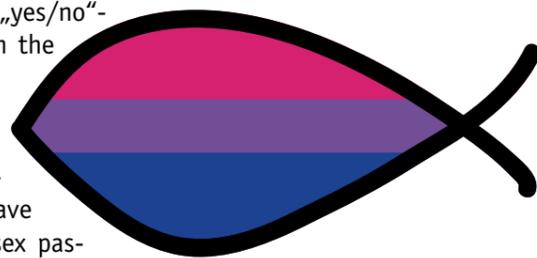
If you ask me, I really appreciated the Kirchentag, including the workshop. This was another good opportunity to have me confront myself and learn something more about myself.

Ergo: it does pay off to commit oneself!

On that note, stay active!

Best wishes from Northern Germany!

Marlies, translated by Felix



Short Story: Lisa

Lisa is strolling in the direction of the city centre, lost in thought. It is already dark, with a light rain coming down. Headlights are flashing in the street, there is a dog barking somewhere in the shadows. Lisa, however, does not notice anything, her thoughts being with Julia.

„Why“ she keeps asking herself, „why did we have to argue after such a wonderful night? Was it because of Paul, perhaps, whom we met at Echo, the bar? Or did I simply overreact when he kissed her and stroked her hair passionately? I'm not the jealous type, normally, so why did I react this way?“

Everything had been fine before we went off. My heart was beating fast when I went to see her. I had been craving for this moment for such a long time, and when I rang her doorbell, I felt a tingling all over. She opened the door with her unique smile which I love so madly. The way she stood there, in her orange negligee – I was smitten. Those tender kisses, our being so close, our fond caressing, her tantalising fragrance and her wonderful green eyes ... Time just flew by. Those wonderful, sensual hours were a very special experience unlike anything I ever shared with my husband Stefan.

And then, suddenly, her mobile rang ... – „Why on earth did they invent such rubbish?“ I thought ... and heard how she talked to Paul. „He is in town again already“ she repeated, looking at me questioningly. Those last hours over and done with, just like that. Quick as lightning I was beamed back to earth from my seventh heaven. My mind in a haze I perceived her voice. „Listen, Paul is in town again. We'll meet at the Echo in half an hour. You're welcome to come, if you like.“ „Silly Paul“, I thought, getting dressed slowly, thoughtfully. On our way to the bar, Julia tried to cheer me up, but the closer we got, the sadder I became. „Silly Paul, silly Stefan, why can't I have Julia just for myself?“

Finally, she is in front of her own door. While from afar she can already hear Stefan playing with the

kids, she quickly grabs her mobile to ring Julia. What she means to tell her is quite brief. She can hear the signal ringing, then she hears Julia's voice and she breathes very softly: „Julia, I love you, and the evening was wonderful“. „Thank you“ Julia says, „I love you, too, and I'm looking forward to seeing you again.“

Happily, I open the door, and when the children bounce towards me and Stefan kisses me, everything is fine again.

Dirk, translated by Felix

Two activists have died.

Remembering Corrie Peters

Corrie Peters

geboren am 6. Juni 1964
gestorben am 6. Februar 2014



**Ein Kämpfer für ein selbstbestimmtes und erfülltes
Leben ohne Barrieren ist von uns gegangen.
Wir denken an Corrie und erinnern uns
seines Mutes und seines Humors.**

queerhandicap e.V.
RAR - Richtig am Rand
LAG Lesben in NRW e.V.
LSVD Landesverband NRW
Schwules Netzwerk NRW e.V.
BiNe - Bisexuelles Netzwerk e.V.
ICH WEISS WAS ICH TU / Deutsche AIDS-Hilfe
Kampagnenbüro "anders und gleich - Nur Respekt Wirkt"
HuK - Ökumenische Arbeitsgruppe Homosexuelle und Kirche e.V.

Ein gemeinsames Abschiednehmen fand im März 2014 statt.

Remembering Laurence Brewer

Laurence Brewer died on November, the 9th, last year, aged 45. He was a leading British activist of the bisexual movement and one of the founders of the European bisexual movement.

Andreas S. and I met him for the first time in 2001 at the 1st European Bisexual Conference in Rotterdam, and again in 2003 at the 2nd European BiCon in Dublin. He moderated the Euro-BiNet mailing list, founded in 2001, together with Hilde Vossen from the Netherlands and Hanna Bertilsdotter from Sweden. The mailing list in those days was the communicating element of the European bisexual organisations. In 2011, the list was transformed into Facebook group EuroBiNet, a virtual meeting place for European bisexuals.

The last time I met Laurence, was at the International BiCon in London in 2010, where he happened to sit next to me in a workshop. I did not recognise him at once, for the way he had changed due to his illness and the 7 years that had passed.

In 2008, Laurence was diagnosed with the fatal motor neurone disease (MND), also called amyotrophic lateral sclerosis (ALS). Physicist Steven Hawking, too, has this disease. Its fatal progress makes all muscles lose their function, one by one, until even lungs and heart are affected by palsy and death occurs.

Two years ago, before he lost his ability to speak, Laurence had his voice recorded with a vocabulary of 1600 words, so his son Stan (who was only 3 at the time) would be able to listen to his voice even after Laurence's death.

We will never forget Laurence.

Hartmut Friedrichs, translated by Felix

Kissing Jessica – a must for all bisexuals?

The book „The Bisexual’s Guide To The Universe“¹ recommends the film „Kissing Jessica Stein“, saying: „If you’re bi, you’re expected to have seen [this film].“ So I plunged into the cinematic world of this film:

Jessica Stein is a Jewish woman living in New York City. While her mother worries about her daughter being single and tries to set her up, Grandma, in the middle of service, would squawk how her granddaughter deserved better than this or that man. Jessica’s latest relationship (with Josh Myers, who is still a colleague of hers) thoroughly went down the drain. She is very busy in her editorial team resulting in that she hardly even has enough time for a relationship – still, she is looking for emotional security. Cropping up at her dates are the strangest men: such who would circle their own nipples in a restaurant or make detailed plans for the next ten years of the relationship to be. Perhaps she should meet someone entirely different, after all?

„So the first thing you wanna do is say, ‚For friendship or more.‘ – What, Why? – Because then you have access to all the bi-curious straight girls.“

At the same time, during her own opening, artist Helen Cooper is having it off with her secret Latin lover, right on the desk. Yet Helen wants to have a different sexual experience, so she takes advice from a befriended gay couple. Thus, the two women meet via an ad. Jessica, however, is very anxious about touching and kissing... Yet, slowly but surely, the many attempts lead to success. But then Jessica wants to keep her girlfriend a secret esp. in front of her family, whereas Helen thinks nothing of this secrecy. To make things worse, Josh – in spite of his ongoing pert comments – is beginning to catch fire again for his ex girlfriend...

This film of 2001 seems to be the secret blueprint of my favourite „Goldfish Memory“ of 2003. There are so many tiny details making it obvious: the taxi driver who doesn’t fancy waiting, the recitals of Rilke, the author who doesn’t want to write anymore, relationship problems in a metropolis, the kind of musical

1 von Nicole Kristal und Mike Szymanski, ISBN-13: 978-1555836504

background, ...not to forget the goldfish!

But again, it’s an adaptation of the play „Lipschtick“, where leading actresses Jennifer Westfeldt and Heather Juergensen had the lead, too.

When it comes to bisexuality, there are many citations and allusions, whether it be „Cabaret“ (the film)², personae like Oscar Wilde or Helen’s homosexual friend’s defences. Even the word „bi-curious“ is mentioned.

„She likes this girl – Straight girl, gay girl. What’s the difference? An orgasm is an orgasm. If you were blind-folded and I blew you and then Helen blew you would you even know the difference?“

Still, I’m not convinced by the film’s open end, even though – at least – it doesn’t suggest bisexuality as a transitional phase on the way to homosexuality or offers classical death as a reassurance for a heteronormative audience.

The film is certain to entertain with its liveliness, even though it won’t make it to my Top 5.

Frank, translated by Felix

2 [http://bisexuality.wikia.com/wiki/Cabaret_\(film\)](http://bisexuality.wikia.com/wiki/Cabaret_(film))



Swinger clubs - postal code 5

Big Bamboo

Am Siechhaustal 1
56075 Koblenz
www.club-bigbamboo.de

„We are a very liberal club, so you, too, should accept bisexuality in both sexes as natural. Many people enjoy it. Bisexuality should be accepted in every regard. You may



Big Bamboo Corridor



Big Bamboo Wet area



Big Bamboo Playground and cage



Big Bamboo Room

say „no“, but then a brief touch will not make you gay or lesbian. It’s not contagious, either“ (current pricing, women: € 4,99, men: 29,99-39,99€, couples: 19,99-34,99€€).

Fun & Joy

Hüttgeswasen 1
55758 Allenbach - Hüttgeswasen
www.funandjoy.de

„At Fun & Joy, straight couples and couples who want to enjoy their bisexuality, are equally welcome“ (current pricing, couples: €110-135).

„Already in 2006, we introduced the neon wristbands (as one of the first clubs to do so), our Colours of Fun & Joy (blue is for bisexual interests)!

The wristbands are available on every opening day. We do not, however, offer special bi events, because we personally believe that this would lead to dissociation or categorisation once more. Isn’t it nicer to have all kinds of desires next to one another in harmony, thereby promoting tolerance?

Inside, we have a smokers’ lounge and a music lounge with a bar for smokers (the main bar with a dancefloor is smoke-free!).“

Privater Treff Hexenhaus

Dernbacher Str. 71
56424 Ebernahn
www.swingerclub-hexenhaus.de

There is a bi party every Tuesday (current pricing, women: 10€, men: 55€, couples: 25€): „In the Hexenhaus, ladies, couples, men, transvestites and transsexuals have parties without taboos. Men with men, couples with transvestites, bi games amongst the ladies,

mixed double ... many things are possible and desirable. By the way, all couples and singles who, for scheduling reasons, can’t make it on Tuesdays, are quite welcome at any other party night.“

Swingerworld Inside

Werner-von-Siemens-Str. 9
58730 Fröndenberg
www.swingerworld-inside.de

Bi guests are welcome at all party events (current pricing, women: 5€, men: 80€, couples: 30-40€€). Guests are free to enjoy their bi preference without any inhibitions. We adhere to the non-smoking law, but there is an outside area with a heated smoking pavilion.



Swingerworld Inside Dinette



Swingerworld Inside Room of mirrors



Swingerworld Inside Studio

Traum Palais
 Budenheimer Weg 73
 55262 Heidesheim am Rhein
www.traumpalais.com

Every 2nd Friday a month we present „Bi My Lady – Limited Edition“ (current pricing, women: 15€, men: 110€ couples: 50€: „Here, you meet women and couples (also sophisticated boys), with the lady being bi or bi-curious, open to give a try to a same-sex experience or expanding their experience. Bi is generally welcome every day of the week and also quite popular with the ladies. Bi men, TS, TV, Lingerie wearers are equally welcome.“ Please smoke in the special Smoking Lounge only (in summer, this is a tent at the outdoor pool).

Treff 83
 Salinger Feld 42a
 58454 Witten-Annen,
 Nordrhein-Westfalen
www.treff-83.de

Every Tuesday and Wednesday we present the „Bi-Party and more“ or „nudist and bi party“, where all are welcome who „love this sort of desire or who prefer a threesome – e.g. in the sauna“ (current pricing, women: 10€, men: 50-80€, couples: 25€, reservation obligatory).

Le Coq
 Ober-Saulheimer-Straße 8
 55286 Wörrstadt
www.lecoq.de

Our „Bi-Party Special“ (current pricing, women: 20€, men: 130€, couples: 55€€ takes place every third weekend a month. Current events will be posted on our website. Bi activities (at least for men) will mostly take place that day (already well established for women). On that night neon wristbands will be provided, with different colours to show your preferences. There is a smoking area and coffee

bar in the fireplace room, complete with smoke filter and fresh air supply. Anywhere else, smoking is not allowed.



Le Coq Indoor pool



Le Coq Dining area



Le Coq Outdoor area



Le Coq Playground



Le Coq BDSM-area

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The Logo of BiNe e.V.

Bisexual Network (BiNe e.V.) has been around since 1992 and, as the name already says, aims to network bisexuals with one another (via group listings, website www.bine.net, national wide bi conventions, etc.). BiNe stands for awareness and tolerance, offers counseling, supports bi activities (e.g. at CSDs) and enables the existence of this magazine.

Why don't you become a member and support BiNe e.V.?

www.bine.net/mitglied



<http://www.bine.net>

Conventions in 2014/2015/2016:

21/3-23/3 2014	Concept Seminar	Butzbach
29/5-1/6 2014	Open Bi-Con	Bad Belzig
10-13/7 2014	Bi-Frauentreffen	Altenbücken
31/7-3/8 2014	BiCon	Horsforth near Leeds, England
5-7/9 2014	Jeux-Bi-Con	Ludwigshafen
20/9-21/9 2014	Bi-Berlin-Camp	Berlin
23/9 2014	Bisexuality Day	worldwide
??/?? 2014	Low-Budget-Con	Fredelsloh
2/10-5/10 2014	Open Bi-Con	Butzbach
11/10 2014	Coming-Out-Day	worldwide
29/1-1/2 2015	Bi Men's Convention	Waldschlösschen Göttingen
14/5-17/5 2015	Open Bi-Con	Meschede
23/9 2015	Bisexuality Day	worldwide
28/7-31/7 2016	EuroBiCon	Amsterdam, Netherlands

More Information: www.bine.net/content/bi-treffen

Sign up for the bi women's convention: bi-frauentreffen@web.de



International Bi-flag

Regional Groups can be found at www.bine.net/content/lokale-gruppen (not available in English).

A book list and a film list can be found at www.bine.net/content/bücher-filme (page not available in English, but English series and films are listed).

There is an online version of the Bisexual Journal: www.bine.net/bijou

Twitter-Nachrichten: @BiJouJournal bzw. <https://twitter.com/BiJouJournal>

For Germany only:

If you need help, you can call the counselling line at: tel. +49 40 30769265 (<http://bine.net/content/beratung>).