

# AAO

PHOTO

2019 annual #2



**CHRIS, THE RED**

**ISAÍAS MATTOS**

**DIGO**

**COLIN GINKS**

**MAURICE WESTON**

**AND MUCH MORE!**



Phalloscope [Lolo],  
by Manuel Berlin

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Correa e Rígle Guimarães.

cover: *Pool boy*, photo by Chris, The Red. (performer:  
Bruno Novadvorski)

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communication ([falonart@gmail.com](mailto:falonart@gmail.com)) so that we can  
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Please note that publication is about the representation  
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## Editorial

**A**re you prepared for the second annual? Did you enjoy the first one with a lot of amazing artists? Well... this issue is breath taking. Not only because it brings all photographers featured here in 2019 but also all the articles written for the *Phallocampsis* section (new in 2019).

First let me explain what is *phallocampsis*: it is the name given to the penis' curvature when erect. This section takes this name from the idea of bringing subjects that touch male nudity in Arts. Then you will read more about Tantra, fetishes, testosterone, trans people and the scrotum. How about that!?

I had some collaboration to write those texts. So I would like to thank André Guimarães, Chris, The Red, Bruno Novadvorski and the interviewers. The trans people gave me lessons about life and gender. I am sure that you will become another person after reading the article.

About the photographers: you will find easy to enjoy and understand Chris, Isaías and Maurice works, but maybe you will ask yourself (and me) "what the hell Colin is doing here as a photographer when I can see drawings and performances among his work?". Two are the reasons: (1) as a multi-

platform artist I prefer to put him here and show some range; and (2) one photo he took made him reach me and know the magazine.

Another different article is about DIGO, a Sexual Diversity and Gender International Film Festival held in Goiânia (Goiás, Brazil). The article tells a little about the festival and what were the activities last year. As a bonus, three photographers invited the film director Anthony Hickling to different photoshoots with very interesting results that you will see here.

For the endpapers, you will see another two *phallosopes* from Manuel Berlin. If you wanna know more about him or what endpapers are, get the Faló ART 2019 for free on the website.

The *moNUments* also have an interesting story behind them. You will see one more peaceful and the other more active; one with light and shadows, the other with less contrast; one showing his face, the other masked. That shows the diversity and complexity of photography, bodies and people. That shows we have a lot to learn.

While you wait for some Art History on the third annual, please learn and have fun with this issue!

Filipe Chagas, editor

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*Sacra-Sexuallis I: Primus in deliciis vixerunt, Sacra-Sexuallis* photoshoot, 2018. During the 2nd Arts Biennial Ouvidor 63 (São Paulo, September 2018), this photo was taken from the exhibition and thrown into the trash by an unidentified visitor.

# Chris, The Red

by Filipe Chagas

**G**raphic designer, visual artist, performer, photographer, writer, singer... born in Brasília, grew up in Teresina, lived in Saint Louis (USA) and lives now in São Paulo... graduated in International Relations, studied Graphic Design and did post Graduate in Visual Arts... has been awarded by a young leadership institution and worked in the federal government... has participated in solo and group exhibitions throughout Brazil... uff! This is just a little bit of Chris, The Red.

This mini introduction already gives us an idea of the plurality of Chris in his extensive artistic production. Since his childhood he felt totally connected to Arts, but self-recognition as an artist came only in 2002 when he founded his own agency, *The Red Studio*.

*This plurality came from long before, even before going to school. My educational background began at home with my mother. She is an educator and always encouraged me to learn differently by reading, drawing, cinema and other art forms. On vacation we always went to museums and historical places. This has contributed greatly to my work.*

Obviously his list of inspirations is endless, ranging from Van Gogh to Remedios Varo and Anita Malfatti, from Alair Gomes to Robert Mapplethorpe and Nair Benedicto, from Paulo Freire to Preciado and Clarice Lispector, from Adriana Calcanhoto to Bjork and - definitely - Madonna. By assuming the Arts - especially photography - as a vehicle of expression, the male figure naturally became the object of inspiration, research and study.

Waiting for absinthe, photoshoot with Heron Sena, 2018.



FB, *Real Men* series, 2017.

*Know your art object.  
Explore your own body.  
Know yourself to know the  
other's body. The advantage  
is as a man I recognize  
and see in myself what I  
would like to portray in the  
male body of the other.*

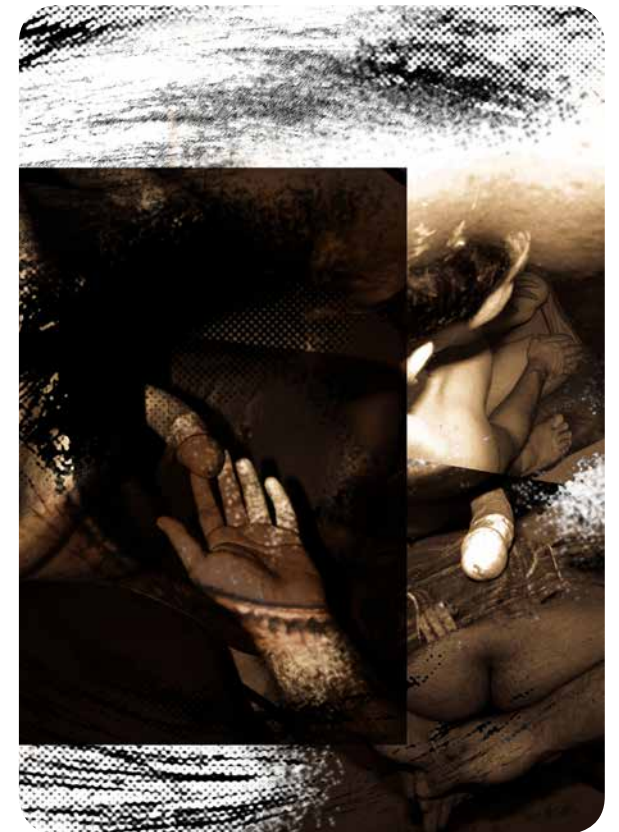
He likes to explore the many possibilities the male body can provide in the name of the narrative he intends to build. So he does not get attached to a specific part of the body. Even showing or not showing the penis is the result of the story he wants to tell or the thought he wants to provoke. His first work involving the male form was *The Five Colors of Sex*, a photographic series with graphic interventions developed in his post graduation in Visual Arts.



*Smell for The five colors of sex photoshoot, 2011.*



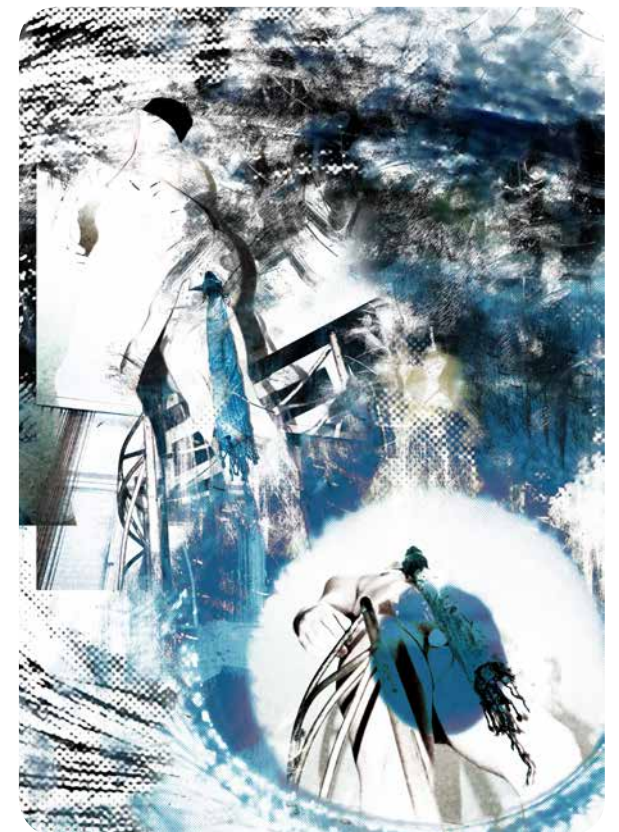
*Touch for The five colors of sex photoshoot, 2011.*



*Taste for The five colors of sex photoshoot, 2011.*



*Hearing for The five colors of sex photoshoot, 2011.*



*Sight for The five colors of sex photoshoot, 2011.*



Chris is a political artist and is always drawing attention to what is happening in the world through his work. For him, showing the male nude - whether it be the penis, the scrotum, the pubis or even the anus - is a way of breaking sexism in the Arts in general, not just as a way of working on gender identity but also to naturalize nudity, whether male or female. He considers fundamental to overcome barriers and even cause controversy for the reflection to happen and, therefore, the nude become no longer a taboo.

*As we live in a chauvinist and sexist society, male nudity as a starting point for an art object still needs to be free of much prejudice, meaning there is still a long way to go. I wonder if instead of Wagner [Schwartz] at MAM was a naked woman touched by a biologically male child. Would there be all the fuss, since patriarchal society says that it is "normal" for a boy to touch a woman's naked body? It seemed to me a trick to divert people's attention from more serious matters that took place in Brasilia.*

His activism is not restricted to his artwork alone. Chris, along with Hugo and Leandro Tupan, organizes the Corpo de Quinta and Nu Papel, events that take place in São Paulo with the aim of putting the body and nudity on the agenda as a form of debate and resistance to censorship. In 2019, he created DUOCU with his partner and also artist, Bruno Novadvorski, to develop performances, photoshoots and other artistic expressions about sexuality and post-pornography.

*Knit me, photoshoot with Bruno Wendel, 2018.*



*Why not accept our beliefs?, photoshoot Contemporary Issues – Question I: Indigenous Peoples, 2019.*



Chris, The Red in action for the *Real Men* project.

Most of the time he has to ignore the difficulties - such as the lack of commitment and responsibility that some people have - to continue searching for new ways to add to his style, whether digital or handcrafted, such as serigraphy and woodcutting. This keeps his production constant, either by transforming the project *Homens da Real* into an exhibition, by expanding the project *Questões Contemporâneas* or by developing an Artistic-Sexual Residency.

Chris often says he doesn't have a unique creative process since the variety of his clients and the photoshoots he produces no longer allow limitations ("the idea can come from a book, a movie, a phrase, a graffiti, a painting, a poetry, a scene, a walk, or other zillions of things"). However, his history and his (cre)actions make it clear that his plural essence will always continue to question and cross borders. **8=D**



(Under)Protected, photoshoot with Alan and Diego, 2018.



# Plastic surgery for you!



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Model: Paulo Biagioni, 2019.

Isaías Mattos does not see himself making art, but documenting what catches his eye. However, he credits photography with a new life he never dreamed possible. He stopped being an accounting technician to photograph from the picturesque landscapes of his hometown – Portão, Rio Grande do Sul – to enter the “commercial mode to pay his addiction”, meaning, working in corporate events, weddings, graduations, 15 years, baptisms, golden wedding, diamond wedding, photoshoots of families, pregnant, food, fashion, advertising etc etc etc.

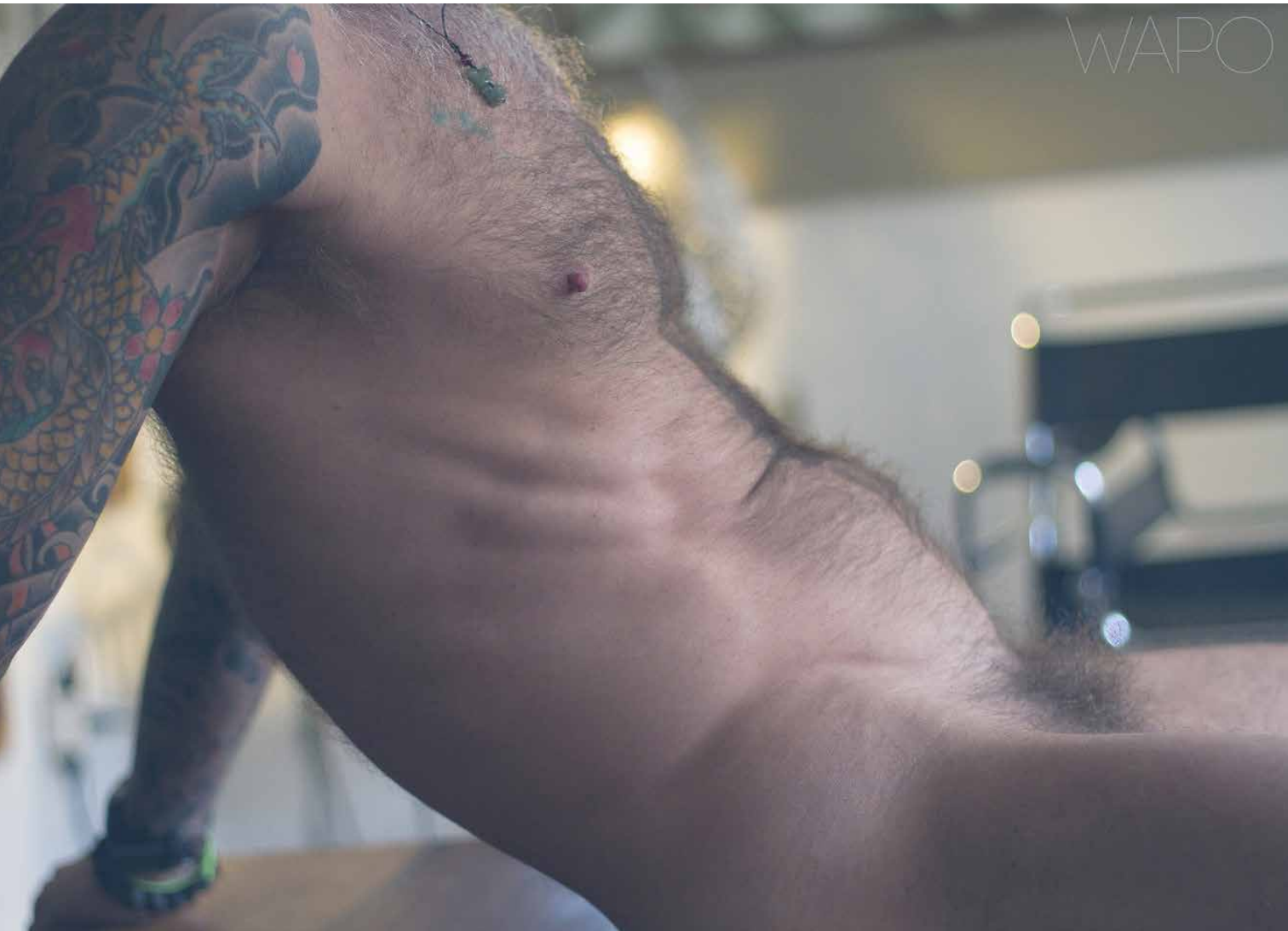
# Isaías Mattos

by Filipe Chagas

Since he was an early admirer of male body shapes, he began photographing his friends as an object of study. To show what most aroused desire in him, he realized that he needed to make things simpler:

*Men are a little more shy to photograph. I think it is not part of what we know by masculinity the act of posing, seeing yourself in front of a mirror, working sensuality. It takes a lot of chat for them to see it as natural. So when I get to people's homes, I already see what they look like, I ask what is the best light in the house, what he likes to do when he's alone... Then the work flows.*

Model: Márcio Remião, 2018.





Model: Adelino Bilhalva, 2016.

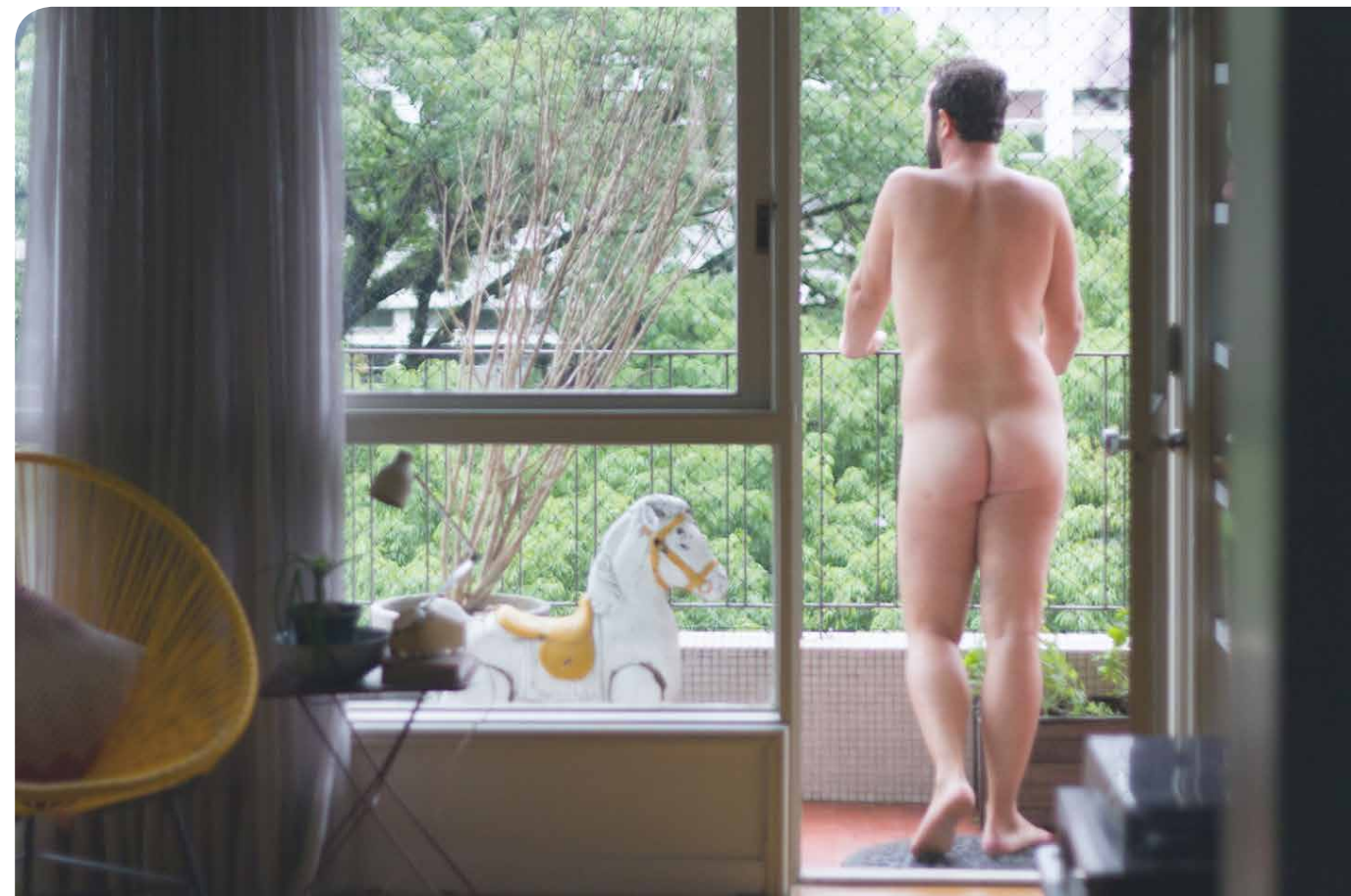


Model: Daniel Siqueira, 2016.

Model: Matheus Bonez, 2016.



Model: Ben, 2018.



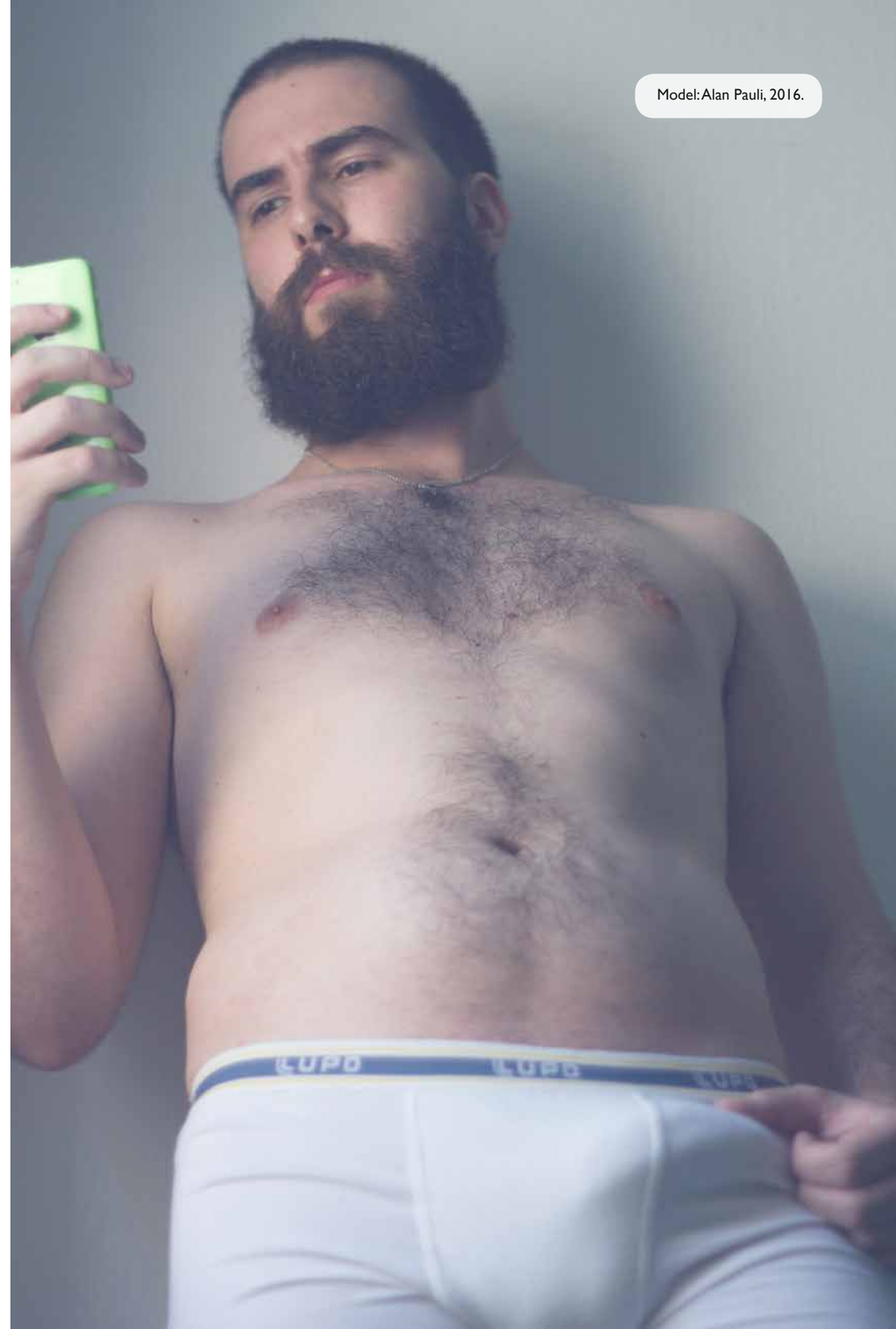
Inspired by photographs by David LaChapelle and Richard Avedon, Isaías then created the Wapo Project with the intention of capturing the male intimacy and well-being of those portrayed in pure and simple records. The front nude is not required in rehearsals. The penis always appears at the will of the photographed, when he signals that he feels like it.

*I treat it with normality. Most of the time I reach only the pubis. An erection shows that the person felt comfortable allowing himself.*

Model: Paulo Biagioni, 2019.



Model: Alan Pauli, 2016.



One of the most significant points of this project is the diversity of bodies, is to celebrate the body in all its possibilities of shapes, colors, hair and ages. Isaías sees that people have slowly changed their minds and intends to release a project book so that acceptance can gain another kind of reach.

Model: Washington Fonseca, 2018.



Model: Matheus Kray, 2018.





Model: Gilberto Valeriano, 2017.



Model: Rodrigo Vilela, 2016.



Model: Marcelo Pianessolla, 2016.



Model: Paulo Biagioni, 2019.



Self-portrait.

It's interesting that Isaías seems to follow internally the same path that photography took in the art world. When it appeared, it was considered a mere documentary record, but it profoundly altered the directions given to Art, especially to painting. It was used as an exercise and reference until they understood that photography was not only the optical result of a machine, but of a person with a different artistic sight. After seeing Isaías's photos, it is clear that even though he doesn't recognize himself as an artist, he is one. **8=D**



Model: Rafael Dambros, 2016.



Model: Paulo Biagioni, 2019.

**F**rom 2019 May 23rd to 29th, the IV DIGO - Goiás Sexual Diversity and Gender International Film Festival was held in Goiânia (Goiás, Brazil). Already incorporated into the State's festival calendar, the event had an estimated audience of 30,000 people for 47 films shown (eleven national and three international premieres), four training workshops, six theatrical shows, three exhibitions, 22 performances and eight tables with professionals and personalities that dealt with topics such as Law, Health, Public Defender and Old Age, and also release of books and fun fair. It had the support of the Municipal Culture Incentive Law and the Goiânia Human Rights Secretariat.



DIGO was born in 2016 connected with the reality of the LGBTI+ cause in Brazil aiming to stimulate and promote awareness of the general public regarding the full respect for human rights and sexual and gender diversity. "DIGO is an integrated arts festival that has become a reference in the Midwest for focusing on the issue of sexual and gender diversity and providing participants with information and training," explains managing director Cristiano Sousa. 2019's design was inspired by the 50th anniversary of the Stonewall revolt, the world's first LGBTI+ movement, which took place in June 1969 in the USA. Lorna Washington, an icon of Brazil's drags and star of gay nightclubs during the 1980s and 1990s, was honored for her track record of fighting for the LGBTI+ cause.



Cristiano Sousa, DIGO's managing director. (Photo: Cartaxo Fotografias)



Debate *New colors on the Flag - Ethinical and Racial Issues at LGBTI+ Comunnity.* (Photo: Cartaxo Fotografias)



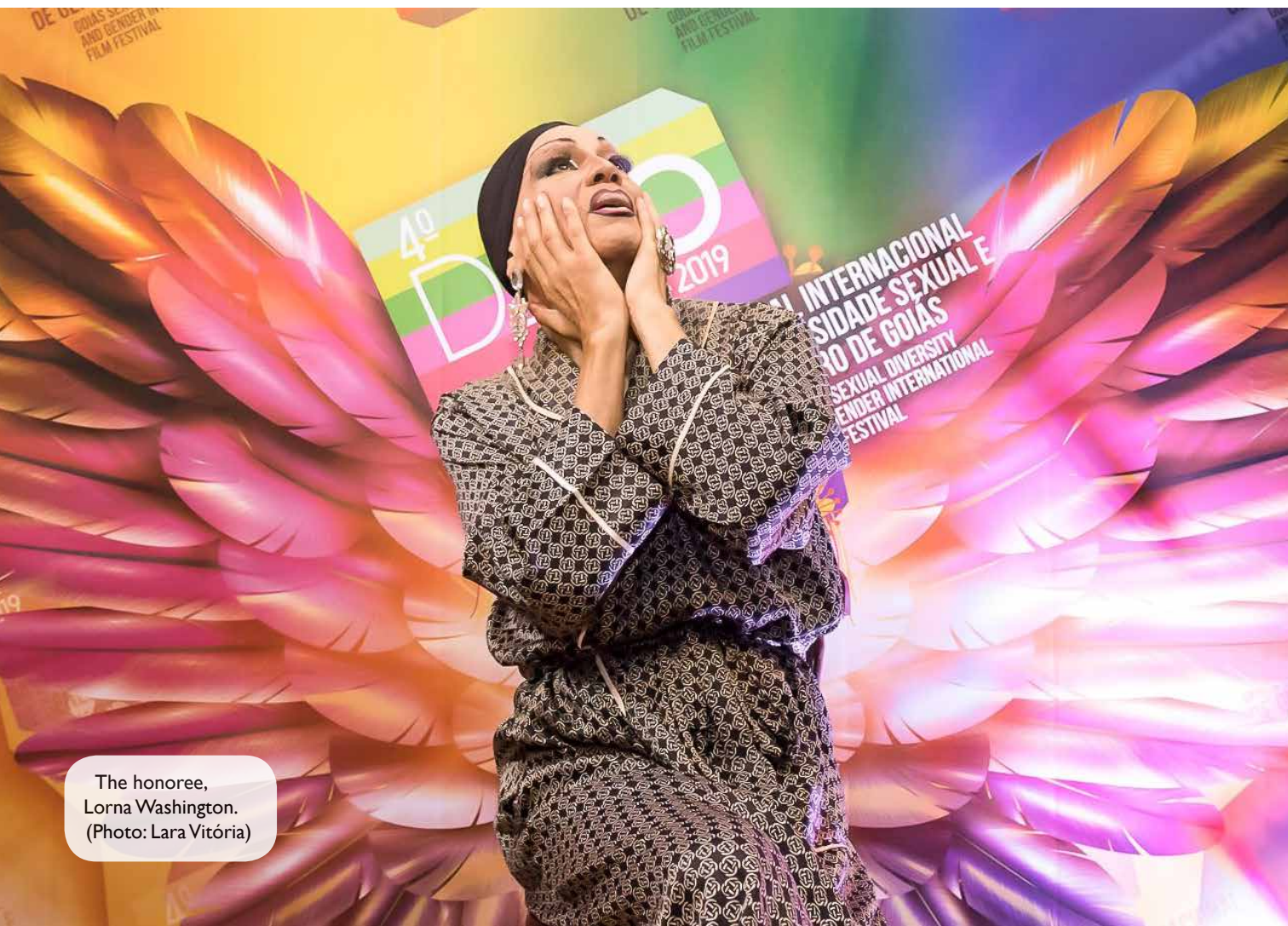
Diversity Fair (Photo: Cartaxo Fotografias)



Exhibition *Trans Visibility*, by Hector Angelo. (Photo: Cartaxo Fotografias)



Talk show *O oco virou amapô*, by Victor Baliane. (Photo: Cartaxo Fotografias)



The honoree, Lorna Washington. (Photo: Lara Vitória)



DIGO staff. (Photo: Lara Vitória)



Full house in an event session. (Photo: Lara Vitória)



Exhibition *Read the profile*, by Shaffer.  
(Photo: Cartaxo Fotografias)



Exhibition *All nudity will be scolded*, by Chris, The Red.  
(Photo: Cartaxo Fotografias)



Photographer Alejandro Zenha documented the cast of the movie *Mr. Leather* by Daniel Nolasco in a special photoshoot.



Antony Hickling, English director of independent films, presented his autobiographical trilogy, *Little Gay Boy* (2013), *Where horses go to die* (2016) and *Frig* (2018). His films mix realism and surrealism in an interweaving of theatrical genres, performance art, poetry, metaphors and explicit sexual representations. The trilogy won the Christian Petermann Award for groundbreaking work that used controversial and bold scenarios. Photographers Alejandro Zenha, Chris, The Red and Shaffer created personal photoshoots with the director. **8=D**



O diretor premiado Antony Hickling. (Foto: Lara Vitória)



Behind the scenes of Alejandro Zenha's photoshoot with *Mr. Leather's* cast. (Photos: Augusto Vale)

## The trilogy that wasn't

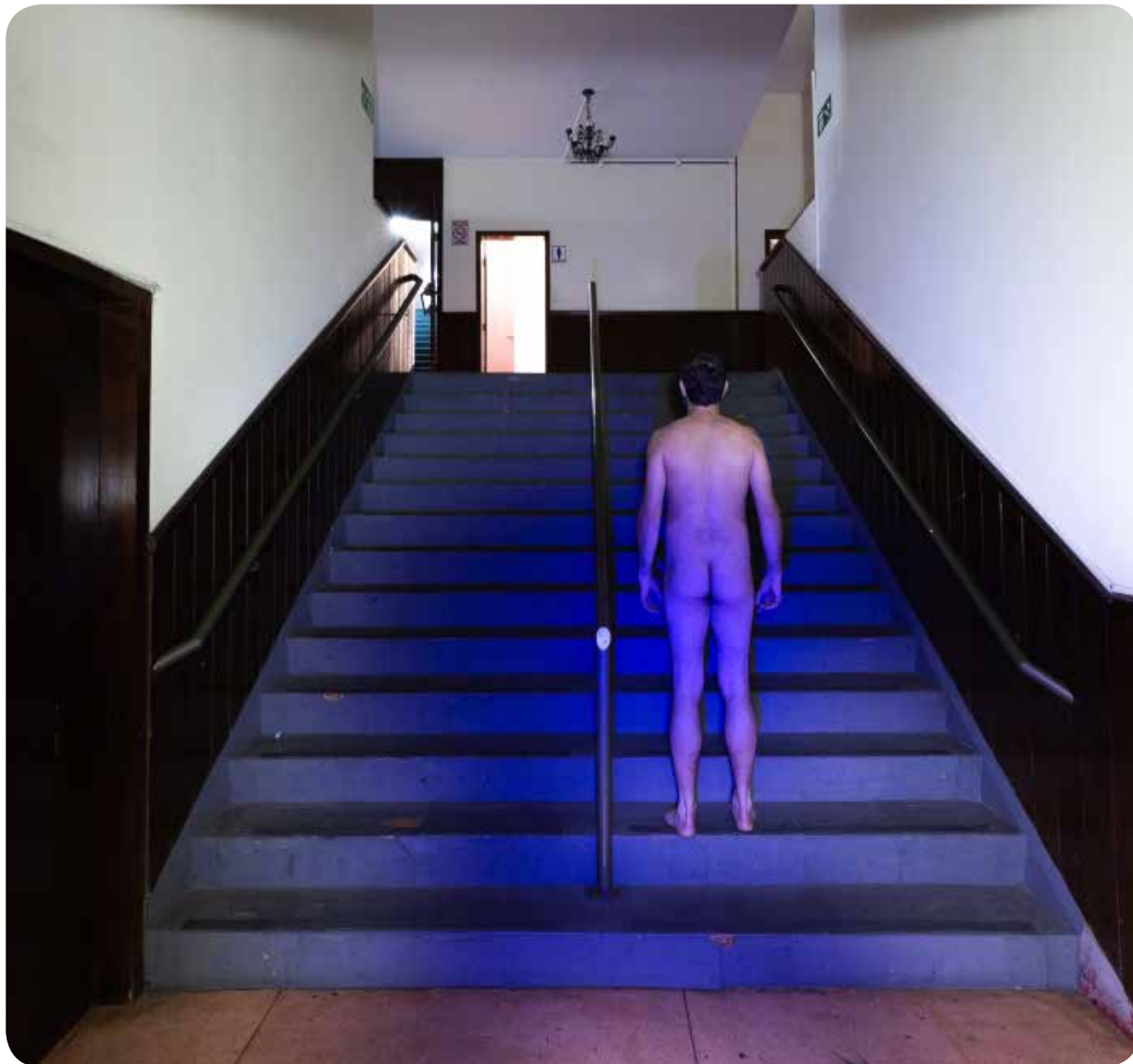
Cine Ouro, Goiás. (2019)



Photographer **Shaffer** conducted his photoshoot with the director inside one of the oldest cinemas in the city. In the photos, Antony looks at home, in his natural habitat, as an evolution of his work from the woods to more urban environments.



Making of. (Photo: Chris, The Red)





## Where ideas come from

Cine Ouro, Goiás. (2019)

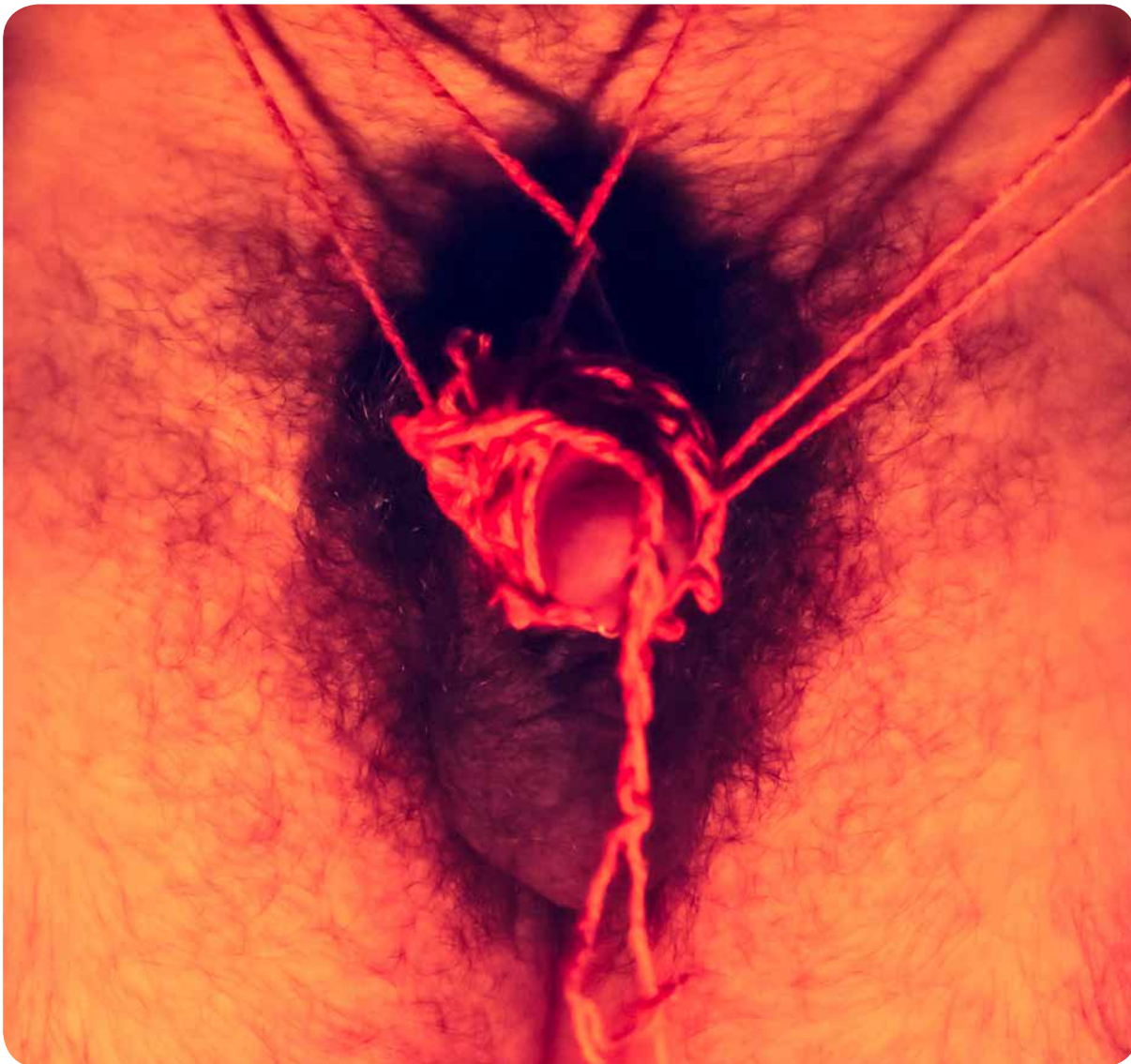
www



Photographer **Chris, The Red's** photoshoot with the director was an offshoot of the 2017 "All Nudity Will Be Scolded" project, which was conducted in response to acts of censorship of the arts that year, and was on display at the event. With the same red line that had repressively covered bodies, the photographer made the line disperse and gain new space, extending as a product of the ideas generated from the director's body. This new photoshoot refers to one of the director's trilogy films.



Making of. (Photo: Shaffer)





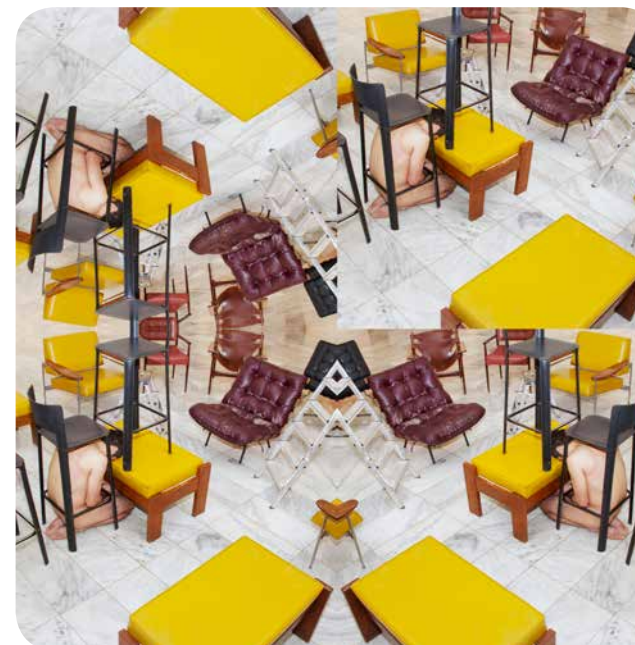
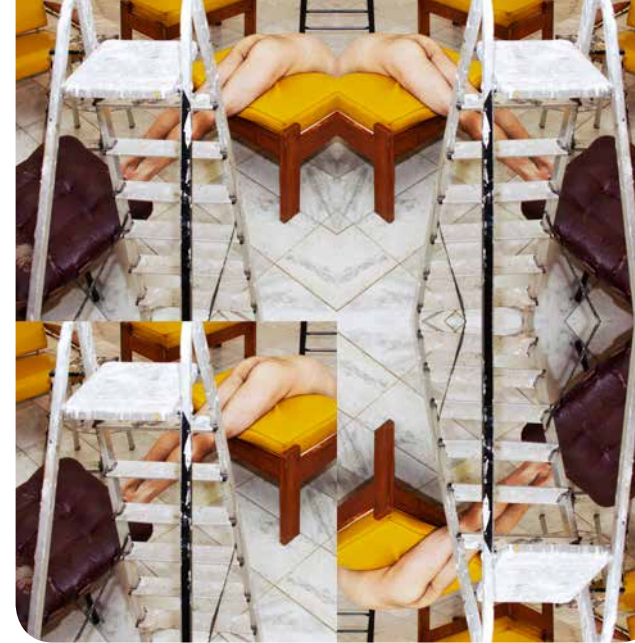
## Settlements

Patrick Art Gallery, Goiás. (2019)

www



For the photoshoot with the director, photographer **Alejandro Zenha** continued his research on the fusion of body and space through photography. He took advantage of the cluster of chairs at the location to transform the director into another “furniture” in the scene. During the editing of the photos, decided to intensify the fusion through cuts in the composition that gave a more abstract result of this relationship body/space, similar to the asymmetrical assembly of (Brazilian artist) Athos Bulcão’s tiles.





# Selfie

Performance by Adriano Barbosa



*"I stare at the mirror that bears the silhouette of my body. Recovering elements of everyday life and using my body and my image as an example, I bring in the mirror metaphorized my psychological and subjective state to discuss issues of narcissism and individualism, but from a critical, poetic and political perspective before a consumer and competitive society. The mirror brings my ghosts, my distortions, holds the expectation of what people project on me. My physical presence is contrasted by the mirror image, as in a selfie so common in times of technical reproducibility. I believe my performance is more than the gap between my body, the mirror with my silhouette and the reflected image."* (official review)



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Photo: Cartaxo Fotografias.

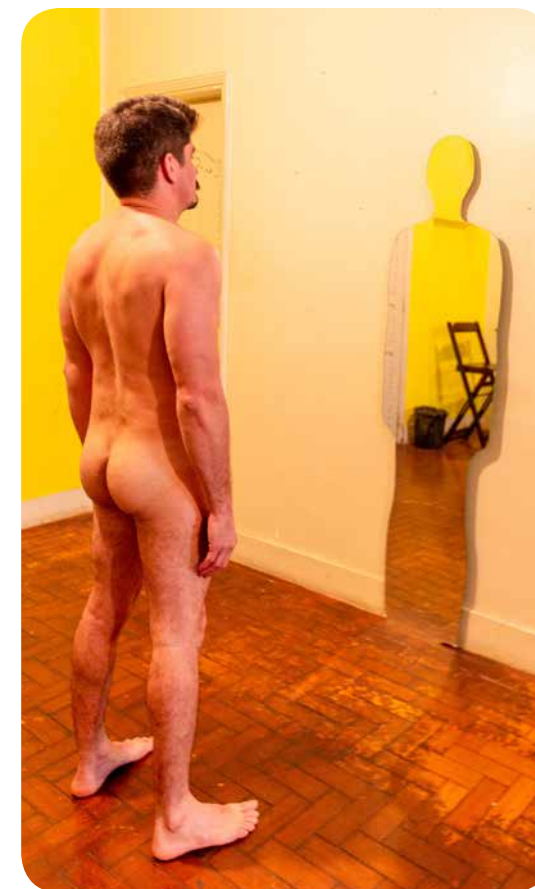


The performance mirror was permanent during the event and other people could interact.

Above: photo by Cartaxo Fotografias  
Right above: photo of Chris, The Red by Shaffer  
Beside: photo of Shaffer by Chris, The Red



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# Colin Ginks

by Filipe Chagas

**A**ll means of artistic expression, be it cinema, literature, theater... our emotions, the relationships forged between different people, and the weight of history on their evolution – especially in the gay community – all contribute to Colin Ginks' artistic path. With this in mind, his art has evolved from the figurative – drawing and painting – to include photography, performance, installation, written word, sound, video, and so on... Words fall short when we try to describe this multifaceted artist.

*Homo sweet homo (larilas doce larilas)*  
#before, self-portrait, embroidery from  
Colin's sister (2018).





Nonetheless, as Colin describes it, his 'unmooring' occurred at a moment of enormous emotional stress following the end of a long-term relationship, which also helped him to understand himself as an artist.

*Even though 'cracks' were starting to appear in my previous work, it was only when I hit rock bottom that I felt a creative intensity awaken within me that I'd never felt before, along with the desire to trash the place!*

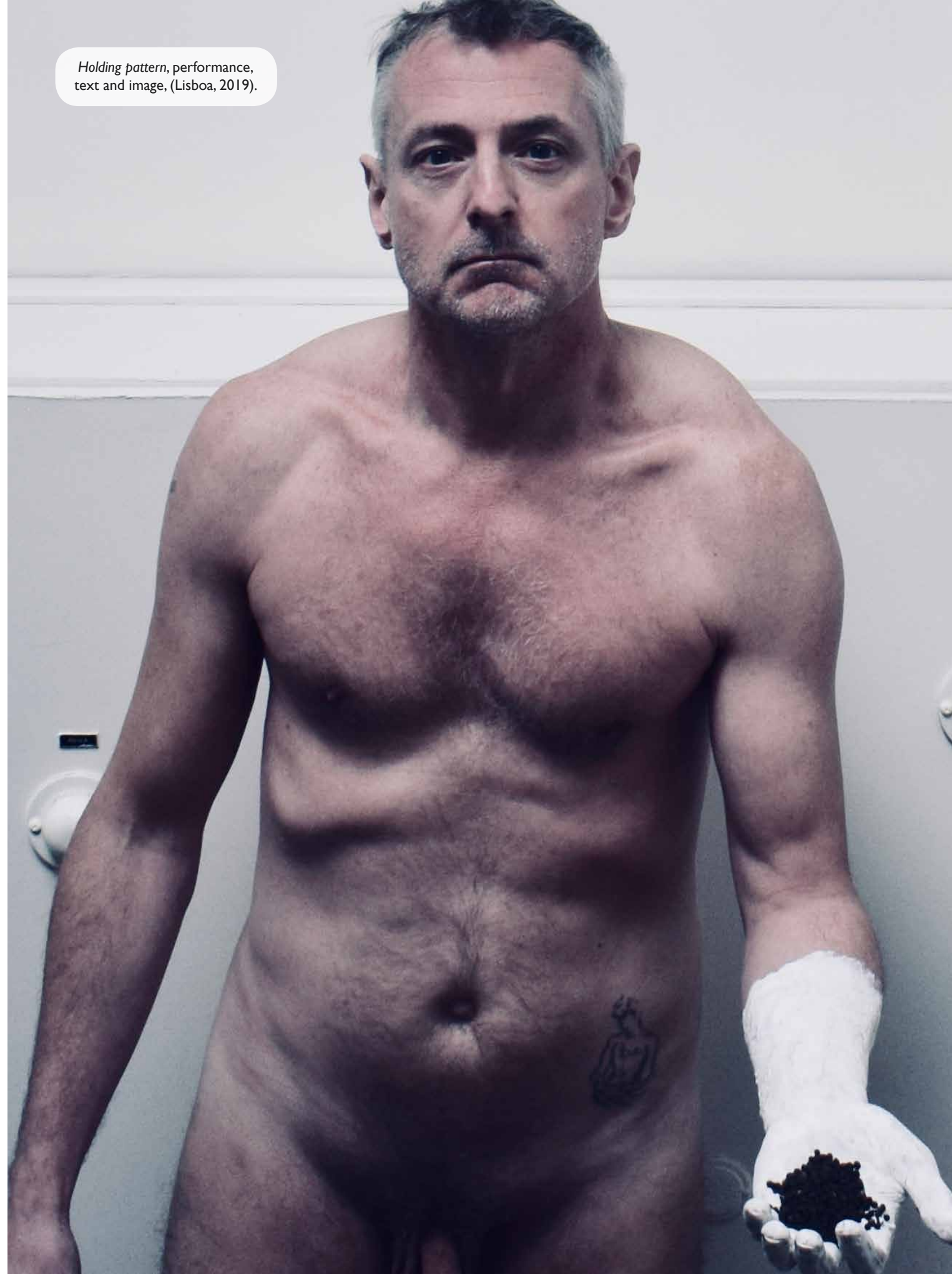
*Homo sweet homo (larilas doce larilas) #after, self-portrait, embroidery from Colin's sister (2018).*

That very same year, he had a solo show with "everything bar painting" and was chosen for an artistic residency in Germany. Born in Brighton, England, he now lives in Lisbon, Portugal. The somewhat conservative and cerebral reception to his work from the Portuguese art scene was another hurdle he had to overcome.



*The Apologies, performance, text and photography (KuBa KulturBahnhof, Alemanha, 2018).*

*Holding pattern, performance, text and image, (Lisboa, 2019).*

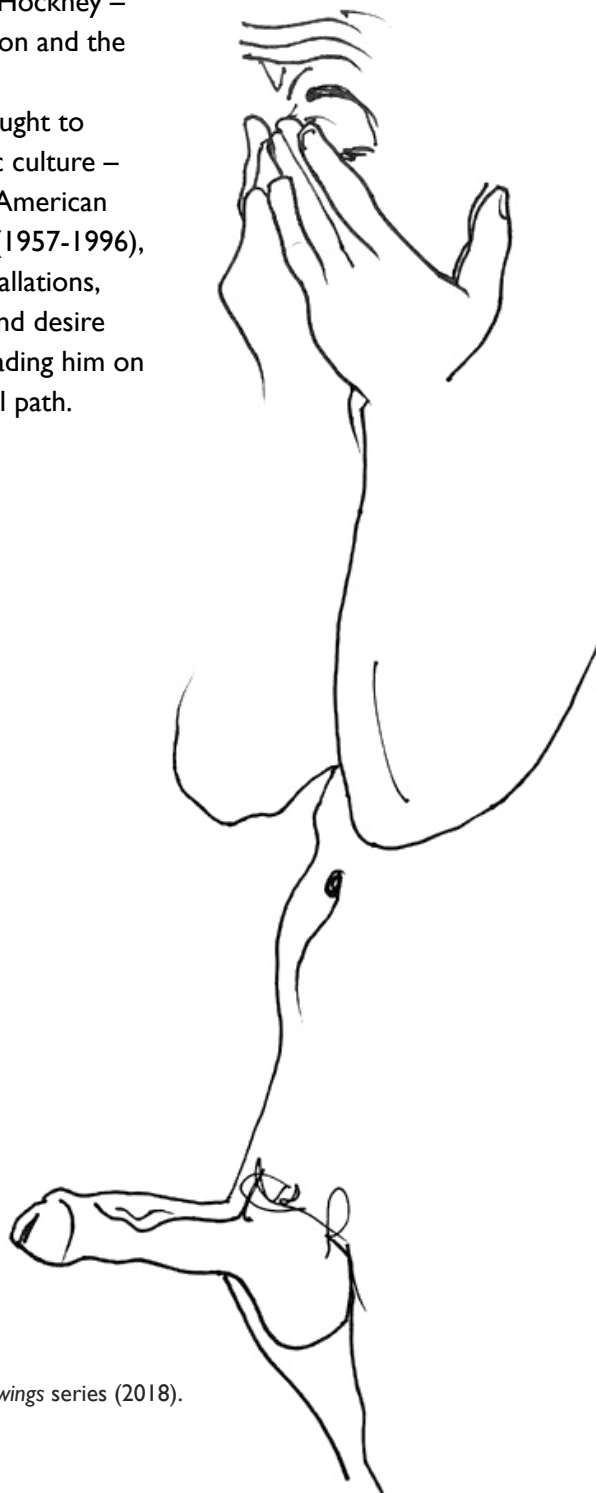




Rex still horny, ink, Dirty Little Drawings series (2018).

Being self-taught, Colin says he came to understand art through studying “the greats” – in particular David Hockney – where figurative representation and the body (male, but not only) predominated. Even so, he sought to deeper explore queer artistic culture – greatly influenced by Cuban-American artist Félix Gonzáles-Torres (1957-1996), who created objects and installations, where loss, sadness, beauty and desire found poetic expression – leading him on a more conceptual, less literal path.

*Who didn't as a kid devote valuable time to drawing the sexual act? Wishing more than anything they could draw from life and not the imagination? Individual memory (mine) or collective memory are my starting point, and the legacy we have inherited from those who came before us (while being aware I'm mostly speaking about white, male, Anglo-Saxon culture). Then the idea itself dictates the medium I use to represent it.*



Peek-a-boo (Mickey), ink, Dirty Little Drawings series (2018).

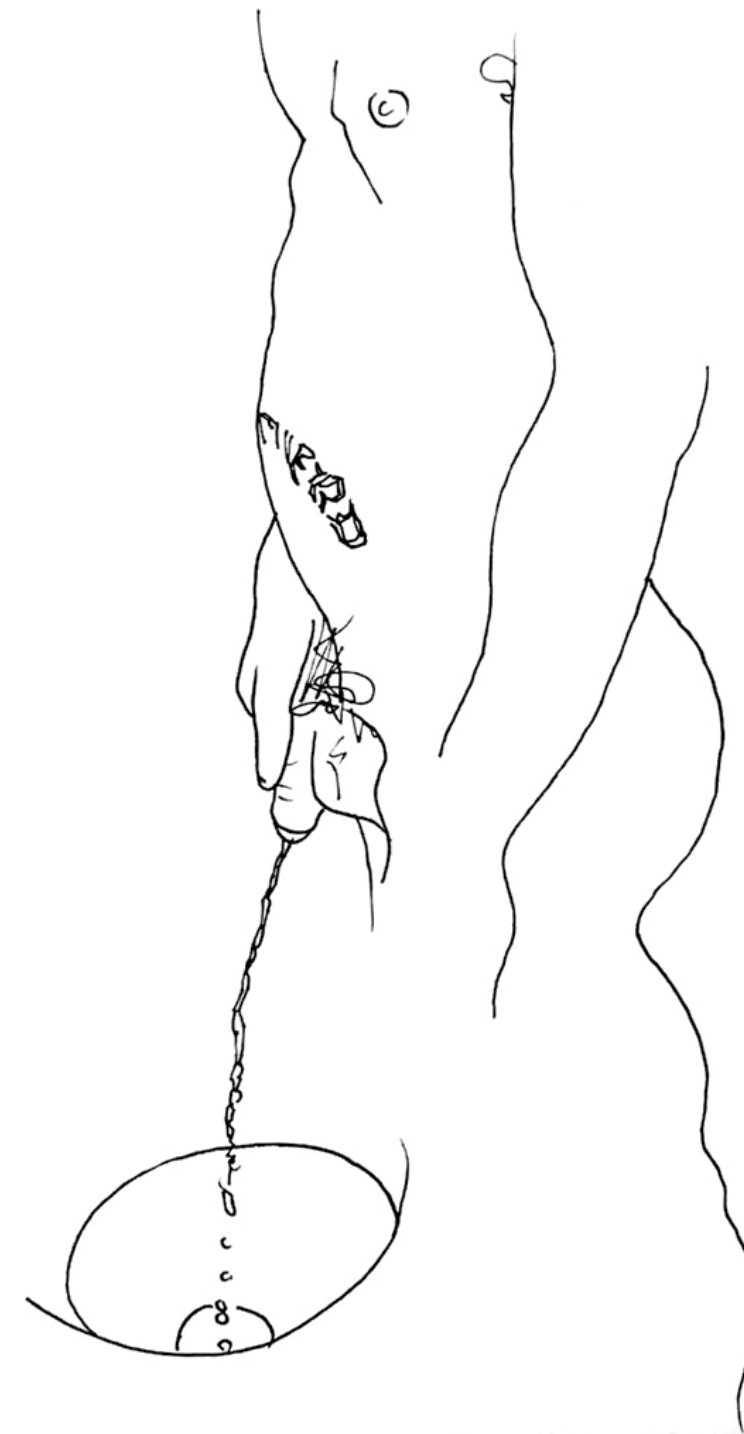
The lawyer, ink, Dirty Little Drawings series (2019).

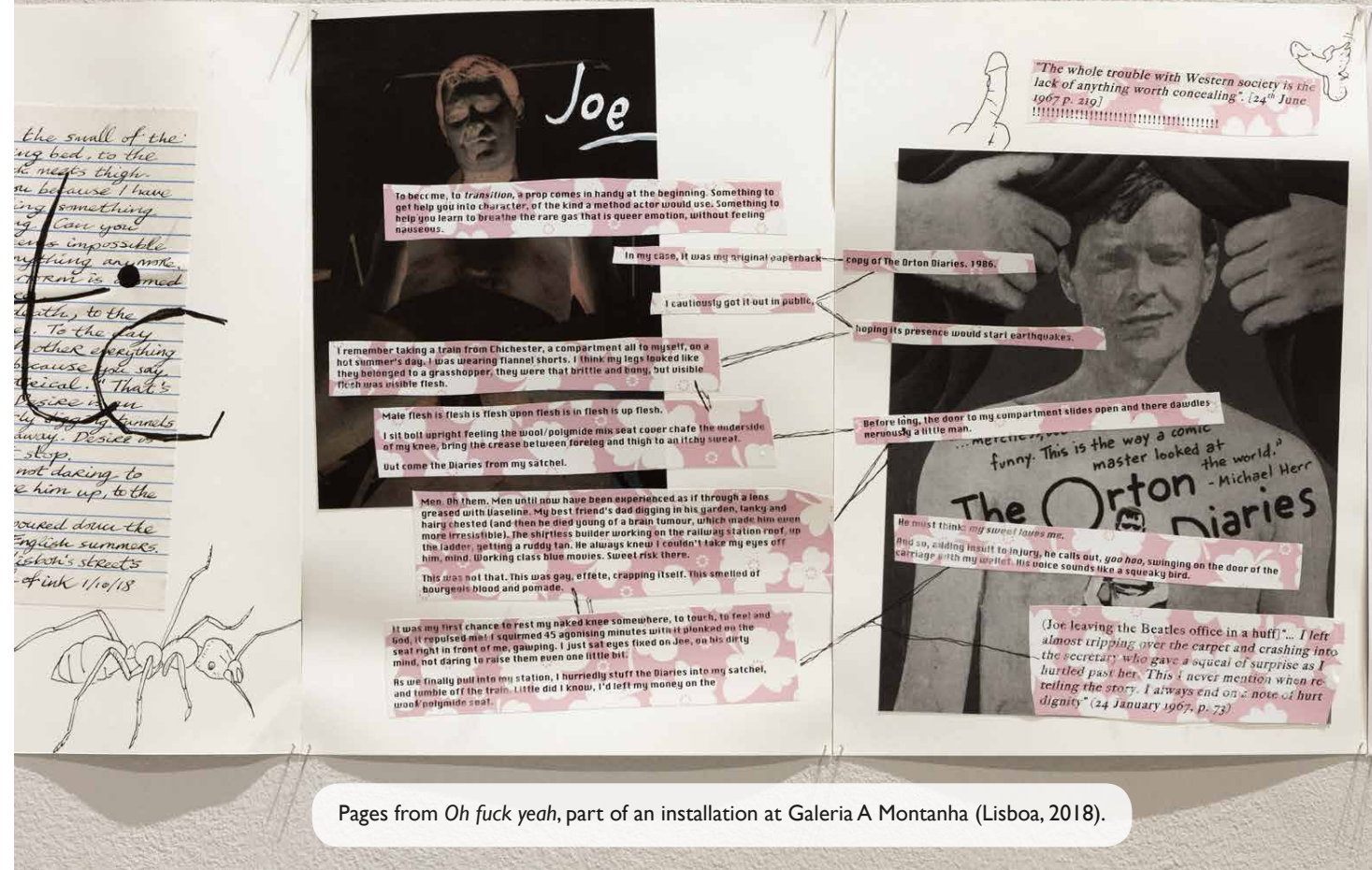


*In my opinion, I think this is what makes them more interesting, sexier if you like. Less stereotypical. I need to feel some kind of emotional empathy with my 'models'. It's very possible we have shared moments of intimacy, let's put it that way. Curiously, women have reacted rather positively to this work.*

The tattoo, ink, Dirty Little Drawings series (2018).

As we discuss his work, it occurs to Colin it may seem he is playing down the depiction of the masculine form. He in fact believes it's a matter of different perspective, of how he perceives masculinity, perhaps granting it a more potent and vital means of expression. He has discovered other ways to express his condition in its essence (“I wouldn't be an artist, if I weren't queer”) and maybe that is why there is always a touch of vulnerability in the men he likes to portray.





Pages from *Oh fuck yeah*, part of an installation at Galeria A Montanha (Lisboa, 2018).

The veneration and stereotypification of certain body types in detriment to others is something which intensely bores the artist. He doesn't choose someone based on whether they have what is considered to be 'a good body' or be 'hot'. If anything, he's very much over the saturation of certain physical types in the media, whether in advertising, porn or on Instagram.

The same applies to how the penis is shown. Colin believes artists should think hard before depicting an erection. What may have the potential to be a risky, subversive or interesting act ("the phallus as a weapon for creation and destruction") quickly becomes porno-kitsch if approached without nuance. He firmly believes we are selective in the types of body we deem acceptable, something which only reinforces pre-established notions and repressive behaviors.

Held back by what he calls his "British reserve" and insecurities exacerbated by aggressive body politics, the artist has a complicated relationship with his own nakedness. It was through work in the theater and performance that he awakened the need to transform, know and seek to identify himself. It was a 'self portrait' that inspired him to get in touch with this magazine:

*I think it is an almost abstract representation. When I did it, and typically these things happen by accident, the image's detail, the artificiality of the red paint, stopped me in my tracks and made me take a second look. It's practically a declaration of my queerness, a cry for affirmation after fifty, sometimes difficult years. I don't know if it's a flattering portrait, maybe not.*



Fireworks, self-portrait (2019).

Colin's artist instincts lead him to seek situations out of his comfort zone, beyond the commonplace, beyond borders ("simply out!"). He urges us to go in search of the new, the unexpected, the democratization of the body, unusual and different perspectives and their contrasts in an open dialogue, finding new means of expression and self-discovery. **8=D**



Close enough to, ink, Dirty Little Drawings series (2019).

©  
18/08/19



# Maurice Weston

by Filipe Chagas

Model: Kyron.

**A**s a gay black male, Maurice Weston always loved observing the nude form of men of color, so it was natural that he'd find an artistic way to celebrate it. He used to design high fashion gowns as a kid but couldn't sew, then become a makeup artist, using female portraits to study color blending and theory. When he finally learned how to sew he created his own limited edition men's swimwear line and started to dabble in photography. In 2016 he decided to stop designing for a bit and focus on photography as a serious hobby and teach himself as much as possible.

Having Robert Mapplethorpe as reference and other contemporary influences like Justin Monroe, Mark Henderson and Marvin Bienaime, his creative process involves observing how a nude body moves through space to get a sense of the areas of the body that speak to him the most. Then he is able to formulate a concept based on that specific body. He prefers to see the body in person but if that's not an option he will need some images of the subject nude form.

*Every man has their own dominant physical features that are unique to them and that's what I try to focus on almost like a bespoke photo shoot.*

Maurice believes that the male form is a synergistic balance of power, elegance, and sensuality. To explore the male physique is to explore all those things and try to showcase each attribute while translating the current story of that body and capturing in a single moment in time.



Model: Jarvis.

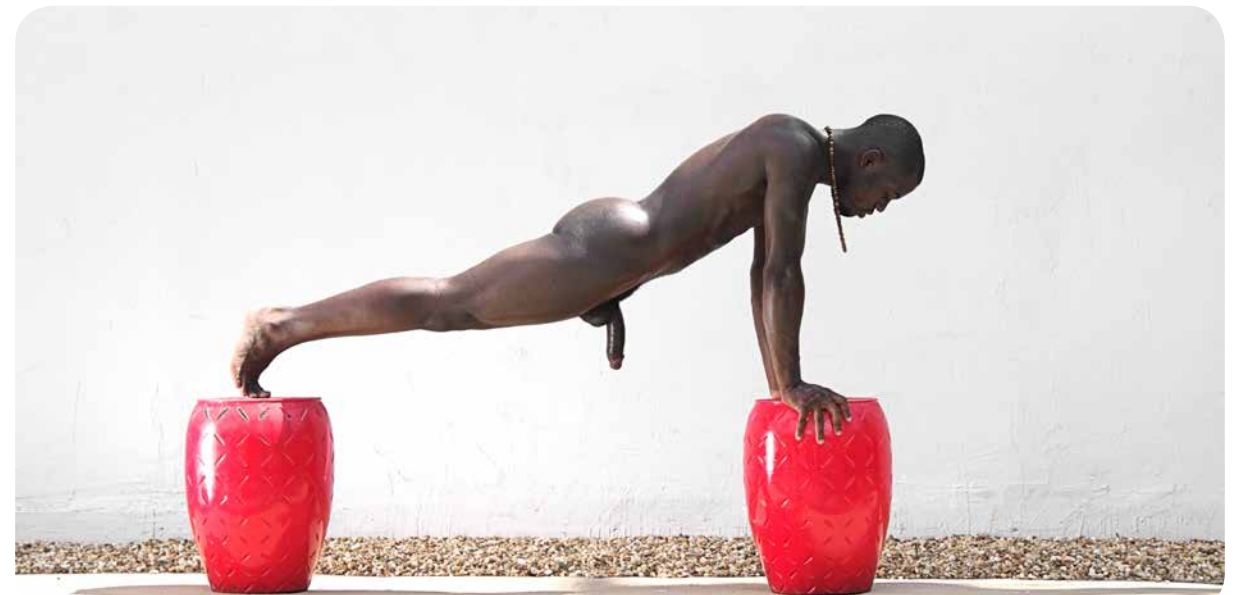


Model: Rico.



Many people ask him why do he only shoot naked men and more specifically naked men of color. He was even called racist by caucasian models when he refused to shoot them.

*I always ask them one simple question which is "Do you approach a photographer that only shoots white models and ask why there are no men of color present in their portfolio?" Of course the answer is no because that doesn't affect them so they don't even think to ask the question. Being a black gay male shooting black men and other men of color gives me a distinct perspective over how, who, and what I shoot. It's important to have an artist who appreciates and has lived through the same struggles and had to develop the strengths, insecurities, fears, and perspectives as the people they're shooting and I guess that's where I come in. I believe in celebrating and elevating not just black men, but all men of color.*



Model: Van.







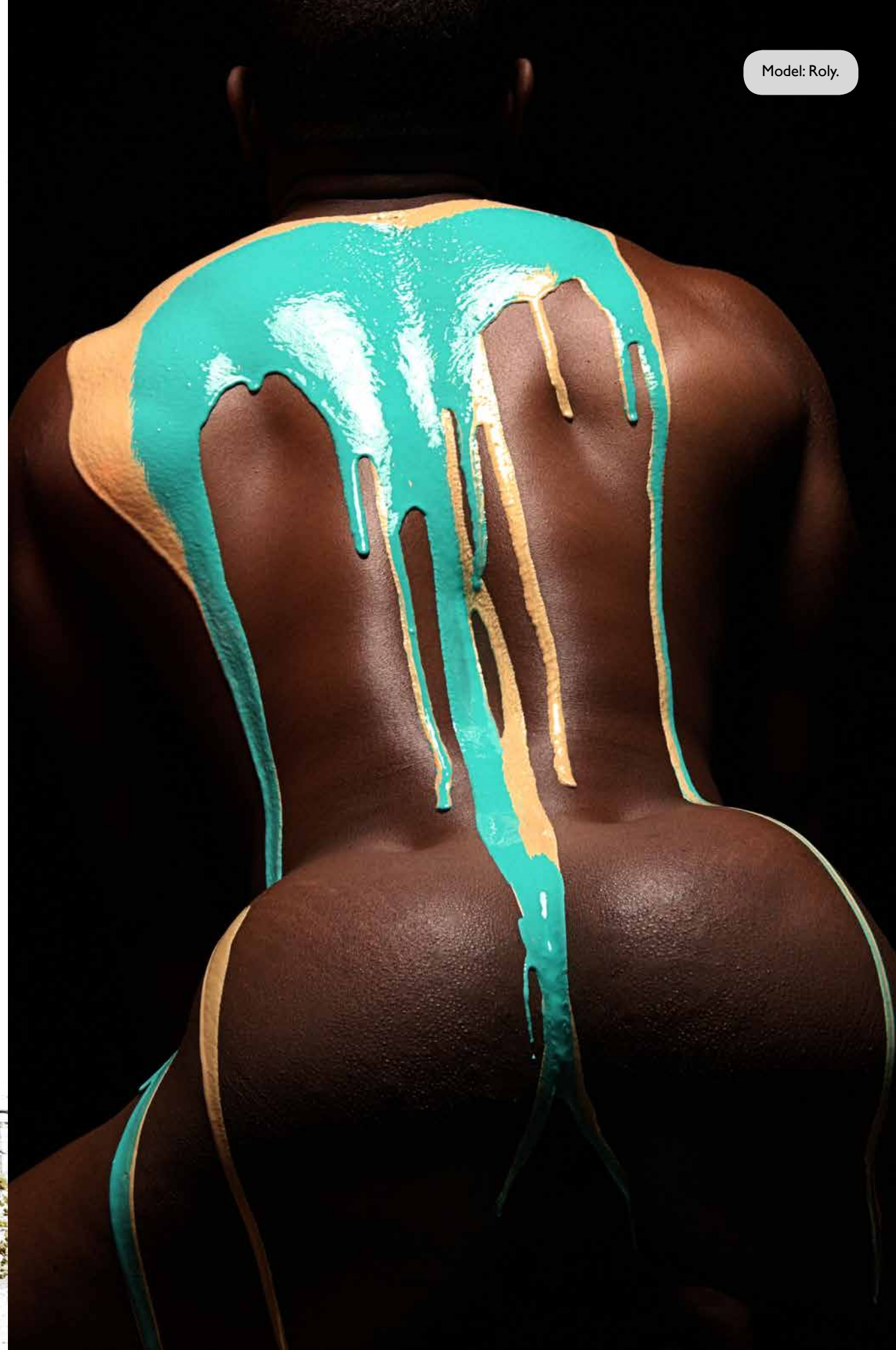
He worked with models, everyday guys, porn stars, fitness competitors etc., and realized that all men went through some psychological struggle about body perceptions.



While some guys don't want their images released or some parts of their anatomy being shown, others are completely open to the creative process.

Model: Anthony.

Model: Roly.



The guys Maurice shoots are typically well endowed so he has to choose carefully the effect and the concept he wants: sexual or sensual is a thin line. He thinks it's necessary to take away the stigma surrounding the penis cause it's been worshipped and venerated for thousands of years and then all of a sudden became a dirty ugly thing that should never be seen or even spoken about ("I'm working to show the beauty of the male member"). For those who says his work is fetishizing black bodies, Maurice states:



Model: Jarvis.

*The heart of why I chose this kind of photography is the ability to celebrate black sensuality and sexuality on our own terms.*



Model: Patrick.



Model: Adrian.



Model: Herven.

Model: Nova.



Model: Anthony.



Model: Adrian.

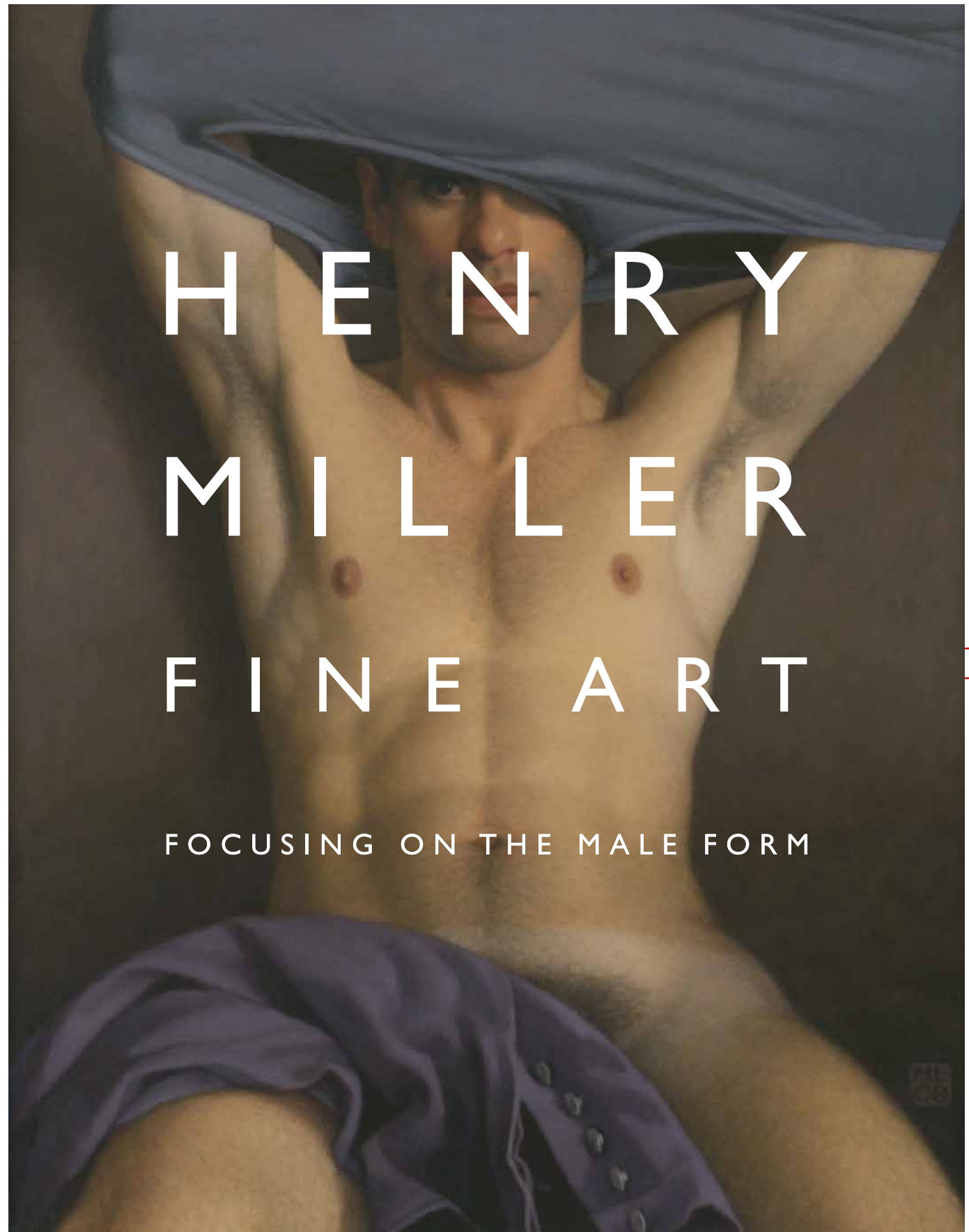


Self-portrait.

Maurice sees the huge presence of social media platforms spreading images of male form everyday and he thinks that is changing the acceptance of the male figure (“it has almost become mainstream”). Then he plans to continue to grow in his photography skills to stay true to his aesthetic even when others try to block his vision. **8=D**



Model: Patrick.



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PSYCHOEMPSYS

# Tantra

More than just a massage

by André Guimarães

**S**exual dysfunction, low hormone levels, trauma, psychological and emotional blockages... There are so many difficulties that can hang over body and mind. What a lot of people don't know is that tantra is a great option to treat them. So I decided to know in myself the whole process of clarifying and answer the main questions.

For months, I followed several profiles on social networks of men offering "tantric massage". I spoke by phone and messages, visited a few and finally had three sessions with one of the most serious professionals I met. The differences among them are stark: what you find most are people masking sexual drive, using the term tantric massage to do four-handed masturbation or paid sex without any technical knowledge, therapeutic or even massage therapy. Nothing against because I have a very open mind. I am not a moralist and everyone does what they want with their money. But as a journalist, I chose to show the truth and what tantra really means, lost and diverted from the right view by many and used to sell pleasure.



### What is tantra?

In Sanskrit, the word “tantra” means web or fabric, in the sense of explaining that everything in life is interconnected, woven, forming a unity. The word “tantra” is composed of the acoustic roots “tan” (expansion) and “tra” (liberation), meaning “what extends understanding”, or what prolongs consciousness. It can also mean doctrine or practice. Tantra is, therefore, a behavioral philosophy that proposes, among various teachings, the path of acceptance and the manifestation of unconditional love as levers for the evolution of being. One of its foundations is in the union of Shiva (the masculine force) and Shakti (the feminine force) with Vishnu to develop and awaken the kundalini\* through the manipulation of the chakras\*.

It is believed that tantra has emerged more than 2500 years BC in the Indus River Valley region, where today is northwest India and Pakistan, in the Dravid civilization, a people quite advanced for their time, as excavations and subsequent research have shown. The Dravids were dominated by the Arias, who instituted Hinduism, the caste system and the culture based on the Vedas, the sacred books. Much of the Dravid culture ended up being assimilated, such as Ayurveda and Yoga, two other strands of knowledge that are directly linked to tantra.

\* See more about these and other terms on the following pages.



The erotic sculptures of the Khajuraho Temple in India.

### Western Tantra

Tantra came to us westerners in the Middle Ages and won adherents among alchemists and initiatic schools of ritual magic. In the 1960s, the Neotantra appeared, linked to the hippie movements that popularized the tantric teachings of sexual freedom, adapting them to the western way of life. So today, when you talk about tantra, you almost immediately think about sex, sexual positions and ways to maximize pleasure. But tantra is far beyond that, starting with a basic premise: the body is not seen as an obstacle or forbidden, as some religious currents of more orthodox thinking preach that depreciate the physical over the spiritual, as if both were disconnected.

In tantra the body is seen as sacred, a perfect machine, which we live in and which we use to experience, learn and evolve. Following this thought, the body must be explored to its full potential, in all its sensations and in all its energetic facets. This includes sensoriality and sex, as long as they are sought with conscience, without the trivialization that is seen today from the facilities in finding partners that sustain a lack of love, touch and affection. The union of the genitals and the orgasmic discharge, although powerfully experienced, are considered secondary in relation to the final goal, which is to reach the transcendental state of the union of the male and female principles in their propagation to the infinite. Tantra respects the individuality and the evolutionary and conscientious degree of each person, and is therefore open to all human beings.

## CHAKRAS

The word “chakra” is literally “wheel” or “disk” in Sanskrit. In yoga and meditation, this term refers to energy centers throughout the body that make matter and consciousness meet.

There are seven main chakras that line the spine from its base to the crown of the head. Each has a unique purpose and therefore contains bundles of nerves and related major organs, as well as psychological, emotional, and spiritual states of being. It is essential that they keep working, staying open and aligned, because when there is something like a blockage, the energy does not flow (imagine a clogged drain that keeps the water still, stagnant and eventually dirty).

### The root chakra

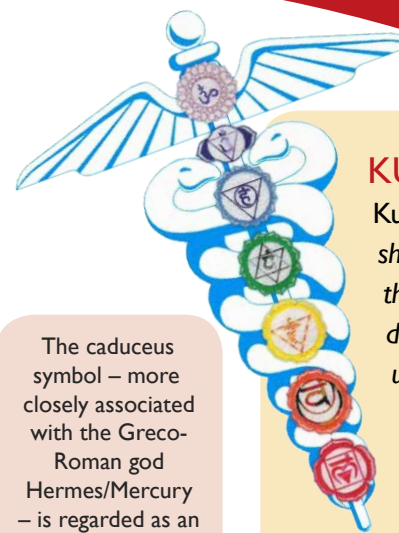
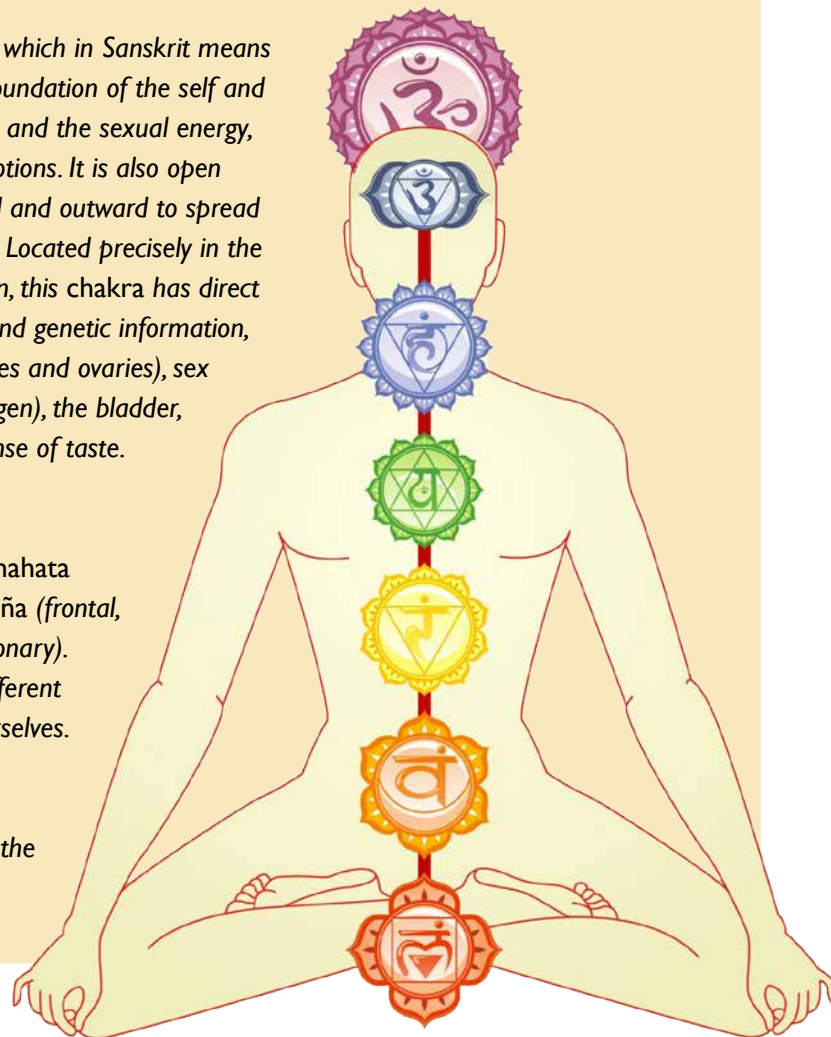
The first chakra (Muladhara, which in Sanskrit means “support”) is located at the root of the chakra system (the coccyx), where the kundalini rests. It lays the groundwork for expanding consciousness and is associated with a sense of security and grounding as it anchors our energy in the physical world. It is opened down to the ground, and is as much connected with the creative energy that springs before it takes shape as it is with primitive sexual energy. It controls the coccygeal autonomic nervous plexus and therefore has direct action on the perineum and adrenal endocrine glands, governing the bones, lower limbs, uterus and prostate, anus, lower back, intestines and sense of smell.

### The sacral chakra

The second chakra (Swadhistana, which in Sanskrit means “residence of the self”) lays the foundation of the self and is associated with the unconscious and the sexual energy, whether in pleasure, desire or emotions. It is also open downward, but it goes both inward and outward to spread the energy into the physical world. Located precisely in the sacrum, well below the belly button, this chakra has direct action on sexuality, reproduction and genetic information, thus governing the genitals (testicles and ovaries), sex hormones (testosterone and estrogen), the bladder, the spleen, the tongue and the sense of taste.

### Other chakras

They are Manipura (umbilical), Anahata (cardiac), Visuddha (laryngeal), Ajña (frontal, the third eye) and Sahasrara (coronary). Each of them connects us to a different dimension of how we perceive ourselves. As it is a very broad study, it was decided to present in a little more detail only the two that approach the theme of this magazine.



The caduceus symbol – more closely associated with the Greco-Roman god Hermes/Mercury – is regarded as an ancient symbolic representation of kundalini physiology.

## KUNDALINI

Kundalini is an ancient Sanskrit term meaning “coiled by a snake” or “one that is shaped like a snake”, referring to a bioelectric phenomenon that spreads through the spine from its base (coccyx). We all possess this powerful energy of pure desire, and our body is prepared to sustain it. However, this spiritual power is not usually being used to the fullest extent of its potentiality.

Kundalini awakening creates a movement in the energy flow of the spinal fluid that increases sensitivity at nerve endings and consequently expands brain perception. This makes us aware of our creative abilities and makes it possible for us to really enjoy life’s pleasures, as if we woke up refreshed after a long nap. To awaken you need to unlock the seven chakras.

## LINGAM

In Sanskrit, lingam means “milestone” or “sign” and, in tantric language, it is Shiva’s illuminated penis, the “rod of light,” the potential male energy that, if properly utilized, can illuminate the pathways of our consciousness.

The entire genital region is seen as sacred in tantra, and because of this it must be handled with respect, and the touch requires a lot of concentration on the part of the maker and full delivery on the part of who receives to reach the levels of perception needed for expansion. In Lingam Massage, the entire body is touched lightly and subtly so that there is greater sensory understanding before focusing on the genital region. This leads to an integration of the senses and an understanding of the body as a great center of sensations capable of awakening consciousness. The touches are different because they depend on the constitution and need of each person, and move away from the common masturbatory act.

## P-SPOT

Following the teachings of Reflexology (ancient oriental pressure technique at certain points on the body), tantra also pays attention to the so-called Male P-Spot. Through prostate stimulation combined with breathing exercises and strengthening of the perineal and pelvic muscles, it is possible to provide countless benefits to men’s sexual health, in addition to the possibility of dry and/or more intense orgasms.



Shiva lingam, a stone used in tantra for its duality of colors and found only in the Narmada River, which divides northern and southern India.





### In Loco

During my process of finding someone to apply tantra, I met many who were selling “cat in a poke,” meaning that they were using the name “tantric massage” to offer a sexual program. I talked to several and always heard the same thing: “I will make you come like you never have before”, “you can touch me, suck me and we end with sex”, “here is full service, with me it is a happy ending”. While others already said: “I only do bottom”, “here you order”, “you are paying, you can fuck me and I can fuck you too”. However, I was not looking for sex. I was looking for the tantric technique.

Then I received a suggestion from friends to look for César Corrêa (Ruano), who promptly agreed to talk to me, first by messages and then in person. Ruano suggested that I look for the information I posted on his personal blog before meeting him to make it clear how he works. However, as I have photographic memory and I

am anxious, hearing or reading something already creates scenarios in my mind. My expectations and imaginations get on edge and this could disrupt the whole experience. I preferred to refuse to read the blog and I was soon asking when he could receive me.

*To me Tantra is far beyond just arousing sexual energy through positions, or breathing, touching or moving. Working with Tantra consciously, seeking the improvement of being as a whole, bringing the idea that the body is sacred, is a tool of evolution. The more we know each other, the more we are complete in ourselves and the more we focus our energy on the great gift of living. – Ruano*



Our conversation took place during a Friday afternoon. It was quick, but enough for us to feel the synergy and he agreed to apply the tantric. I asked him not to tell me what he would do during the session, only to advise me on how to proceed with the application. Ruano simply said, “Let’s work on various aspects, such as massage, meditation, synergy exercises, awareness of energy flows and their work in us”. We scheduled for week ahead.

### Reports from my experience

It was a Thursday afternoon. I arrived at the reception area. Ruano was already waiting for me and invited me to enter the room where the session would take place. I took off my sneakers and socks, turned off my cell phone and, at his request, sat comfortably on the floor. He directed me to close my eyes, clear my mind,

and let all troubles, anxieties, doubts out of the room. We started a sequence of breathing and concentration so that I could relax and be at ease.

Following Ruano’s instructions, we started to undress until we were totally naked. I lay on my back, closed my eyes and continued to listen carefully to each orientation. He started with a touch and energy exchange session all over my body. During the session, our connection was very clear to me and I felt the exchange of energy. The reactions in my body were almost instantaneous. My mind got more and more active and the release of the neurotransmitters made my body get hotter and hotter. I felt comfort, peace, euphoria, pleasure, joy and a lot of confidence in myself and the therapist. It is an exchange of feelings that calmed me and made me more and more at ease.

CÉSAR CORREIA (RUANO) is a body and holistic therapist, a massage therapist (tantra, ayurvèda and relaxing) with various backgrounds and a wealth of knowledge.



I was touched all over my body. It was a light touch, I almost didn't feel it touching my skin with my hands. I felt the energy coming out of him and touching my penis, buttocks, arms, legs, hands, abdomen... I felt everything with a lot of intensity.

The session lasted a little over an hour, and in the end I felt light, contented, at peace, and knowing my body more. A feeling of pleasure without having performed the sexual act and I can say that it was better than many sexual experiences. Ruano even asked some questions, cleared up some doubts and said he was happy with my reaction. I came home walking and aware that my sensitivity had increased and I could control it.

It must be made clear that my experience is unique. Each person will feel in a different way. The exchange of energy brings an individual experience. It just depends on us and, of course, an excellent therapist/massage therapist.



## Indications and benefits

Tantra is indicated to treat sexual dysfunctions (absence or excess of libido, impotence, premature ejaculation, anorgasmia, sexual traumas, complex in relation to the body, etc.), low self-esteem, lack of vitality, apathy, discouragement, depression and psychological traumas prevent the free expression of pleasure and satisfaction. It is also indicated for relaxation and release of accumulated tensions, because with the manipulation and release of the energy of the chakras, clarity and better quality of life are gained.

But its benefits go far beyond sex. Tantra leads to self-knowledge, a source of personal power. It helps to create more intimacy and complicity with one's own body by discovering/rediscovers productive pleasurable sensations. And in this case, when it comes to pleasure, I do not mean (just) sexual pleasure, but pleasure in living on all existential levels. It brings a significant improvement in the ability to relate to oneself and to people, because with greater awareness, the person is safer and more confident in their choices.

*My goal is to improve your quality of life through the deep relaxation that touch provides. Allow yourself, find out more about yourself. Tantra is millennial. Tantra is magic. – Ruano*

Now imagine if you could direct your sexual energy towards your professional, loving, personal, spiritual life? Yes, this is all possible with the self-knowledge acquired with tantra. And you will be able to realize your plans and projects using a strength that already exists in you. **8=D**



Photos of the tantric session by Chris The Red. With Ruano, Celso Suarana e Tuca.

Trichophilia

Trichophilia

Trichophilia.

# Fetish

An introduction

by Filipe Chagas and André Guimarães

**I**n the dictionary the definition of fetish is “any object that is attributed supernatural or magical power and is worshiped” or “inanimate object or body part considered to have magical or erotic qualities”. This immediately resembles phalluses that are still worshiped as amulets in the East (see article in the 5th edition).

If we look at the entry fetishism, the definitions presented are “exaggerated, unrestricted, unconditional admiration for a person or thing; veneration” or “deviation from sexual interest for some parts of the partner’s body (partialism), for some physiological function or for garments, adornment, etc”. It is already easy to understand what is fetish after all.

Of course using the terms “erotic qualities” and “deviation from sexual interest” is already a reason to become taboo in our society. It was in the 19th century that the fetish was considered not only a deviation of interest, but also a deviation of behavior and of a moral character because it understood the term only with its sexual connotation. With the studies of psychoanalysis and human sexuality, fetishes were understood as paraphilias, variations – mostly harmless – in the means of achieving sexual satisfaction and, even, an integral part of the psychic formation of the human being. But let’s face it: those who dictate the rules of sex are the people involved in it, right?

When it comes to sex, everyone has their preferences, their interests, their desires, meaning that everyone has fetishes. Do not deny it! And instead of being ashamed, think that a fetish can improve your sex life and spice up a relationship. Objects, smells, clothes, happy places... are those who put their fantasies into practice, fulfilling their most secret desires.

So let’s get to know the scientific names of the most common fetishes:

### *Agalmatophilia*

Statues, dummies and inflatable dolls are classic sexual surrogates. History keeps secret about some relationships with statues, but it is known that classical statues’ nudity has been the target of erotic interests. Today technology advances and delivers not only suction-capable dolls, buyer’s choice of physical features, and emotion emulators, but also reduced versions of body parts for masturbation (*fleshlights*).



### *Capnolagnia*

Smoking or smelling smoke is also a sexual trigger for some.



### *Stigmatophilia*

Tattoos and piercings are very common as a form of aesthetic expression and vanity. They are also triggers of sexual arousal, mostly linked to the act of making or manipulating a body intervention, approaching a sadomasochistic practice.



### *Chismaphilia*

Intestinal lavage through the introduction of water into the anus (enema) may cause pleasure by stimulating the prostate, the P-point. For this purpose, a constant shower is usually used.

### *Dendrophilia*

Vegetables, ranging from fruits to trees, are a far more common practice than anyone knows. No wonder the emojis that usually represent sex are linked to this universe.



### *Coprophilia, Eschatophilia or Fecophilia*

Stool handling – which may lead to ingestion (*coprophagia*).

### Lactophilia

Seeing the squirting of breast milk or sucking the breast of a lactating woman is a trigger of sexual arousal, linked to an oral attachment to the nipples, a highly erogenous zone.

### Maschalagnia

Underarm fetish is an association between two other fetishes: *olfactophilia* and *trichophilia*. It may also be linked to *salirophilia*. (See photo at the end of this article)

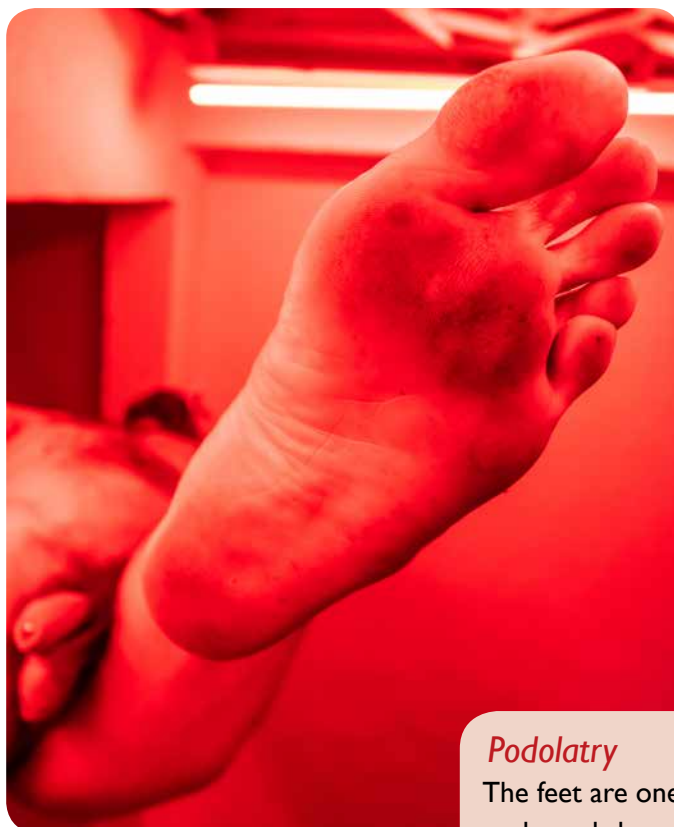
### Mecanophilia or Mechaphilia

Cars or other vehicles are still symbols of masculine power. Having sex in the car (moving or stationary) is practically a classic and a common fantasy. The most extreme cases of mechanophilia are those where the excitement is in rubbing on parts of the car or having sex with the vehicle itself (inserting the penis into car holes, or parts of the car in the vagina or anus).

### Nasophilia

Sexual attraction to the physical shape of the nose (size and color). Since it is not possible to penetrate a nose, most of the time it is licked and sucked or even used as a phallic object.

90



### Olfactophilia

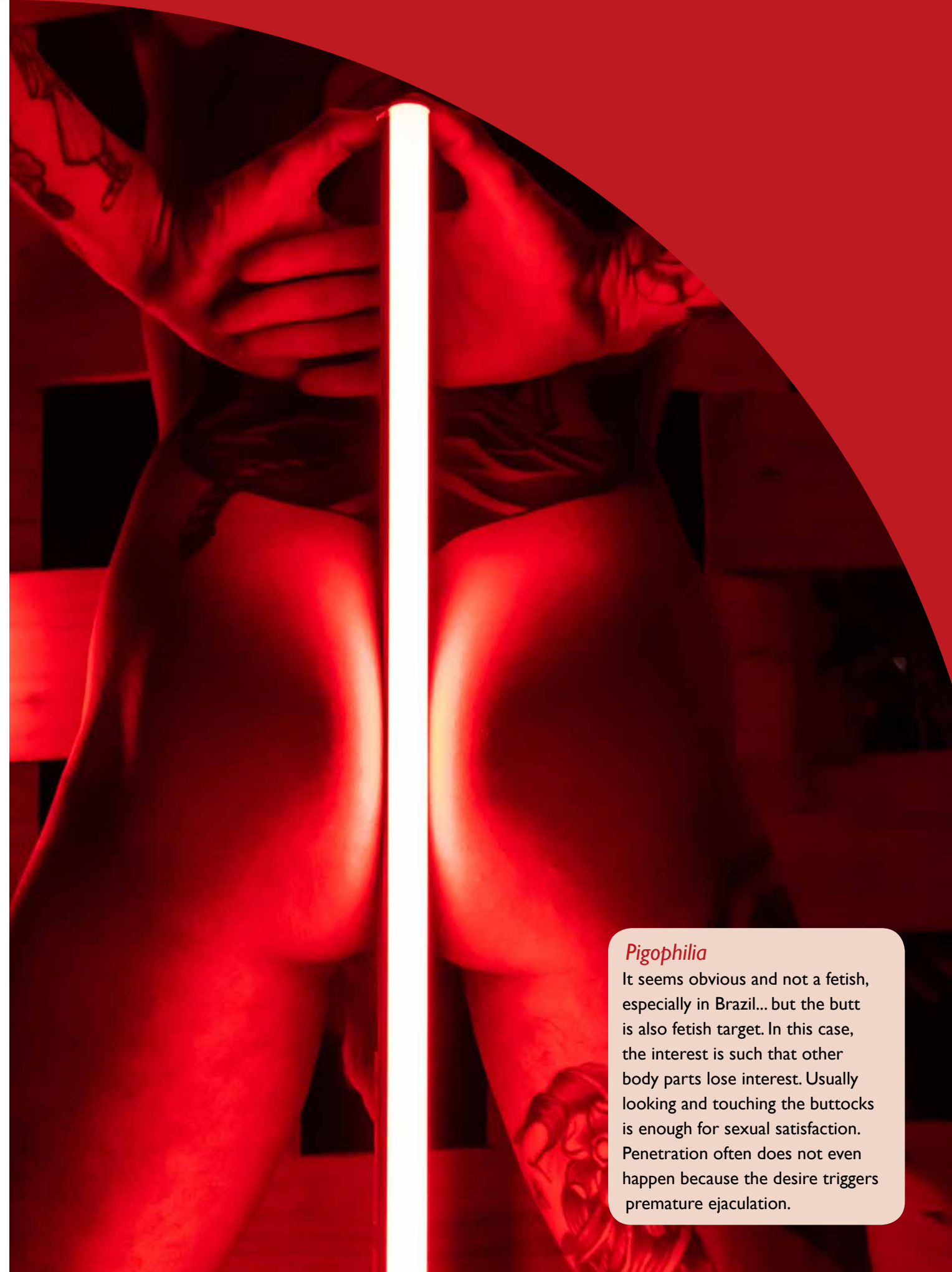
Body odors, especially in erogenous zones (such as armpits and groins), meaning, a fetish attached to pheromones. Importantly, it does not necessarily refer to the bad odor, but to the “smell of man”.

### Plushophilia

Stuffed animals become sex objects, either the toy itself for masturbation or the use of stuffed animal costumes for sex.

### Podolatriy

The feet are one of the biggest sex fetishes and extend to socks and shoes. It may be associated with *olfactophilia* and *trampling* (sadomasochistic stepping practice).



### Pigophilia

It seems obvious and not a fetish, especially in Brazil... but the butt is also fetish target. In this case, the interest is such that other body parts lose interest. Usually looking and touching the buttocks is enough for sexual satisfaction. Penetration often does not even happen because the desire triggers premature ejaculation.

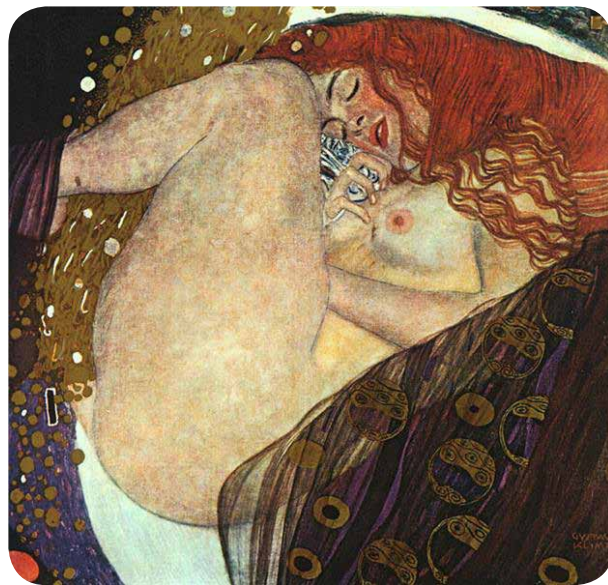
### *Salirophilia*

Salty fluids such as saliva, sweat and tears, which include mainly to lick and to be licked, but also to spit or to be spitted or even watching the fluid drip. In the case of sweat, there may be an association with *olfactophilia*.



### *Trichophilia*

Hair, whether by body, face or head. Only the brushing of hair already causes sexual arousal. Bearded men are a symbol of “rustic masculinity” and the hairy chubby have gained a whole universe: they are the “bears” and their “chasers”. (See opening photo of this article)



*Danae*, oil on canvas by Gustav Klimt (1908).

### *Urophilia, Uroloagnia, Ondinism or Golden Shower*

The famous golden shower is the excitement with the heat and odor of urine and the act of urinating or being urinated. In some cases, just seeing someone urinate or wet their clothes is already a trigger for sexual arousal (*omorashi* is arousal for the urge to urinate, ie having a full bladder or seeing someone needing to go to the bathroom) . This fetish has been immortalized by the Perseus myth, as Zeus turns into a golden shower to excite and impregnate Danae.

### *Fetish transvestism*

The pleasure of wearing clothes of the opposite sex (especially underwear) whether in the act of sex or under everyday clothes. Not to be confused with gender dysphoria (identification with the opposite gender) or transformism (*crossdressing*, a deeper human experience that goes beyond clothing and sexual experience). Homeovestism is the sexual arousal of wearing clothes of their own kind.



Then you must be asking yourself: where is the fetish for tall people or for redheads? Where's the leather and the latex? And that desire to do a threesome or a fist fucking? In this introduction, the focus was to strictly follow the term fetish and introduce some objects and parts of the body that cause desire. The desire for specific characteristics or sexual practices will be addressed at another time. While you wait, put your fantasies into practice, ok? (and send it to us!) **8=D**

Photos of fetish session by *Chris, The Red*, with Rainnery from Casa Quina.



Maschalagnia.

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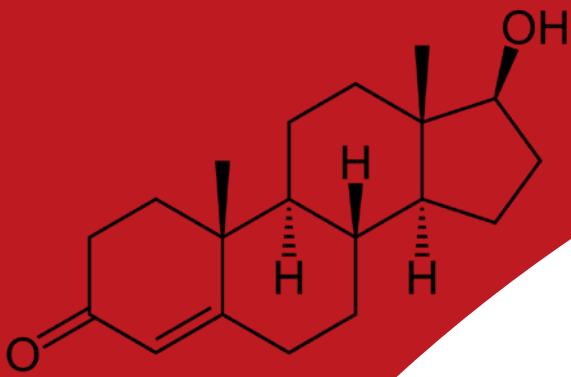


PSIKOCAMPUS

# Testosterone

by Filipe Chagas and André Guimarães

**T**estosterone is known as the male sex hormone, which is responsible for reproductive system development, as well as the promotion of secondary sexual characteristics such as body hair (androgenic effect) and the Adam's apple. But it has other functions. For example, its anabolic effect (synthesis of complex molecules from simpler molecules) makes it responsible for muscle mass growth and bone maturation. It also acts on stamina (stress resistance), the nervous system and therefore on general well-being.



In male humans (and most other male vertebrates), testosterone is mainly secreted by the testicles, being stimulated by LH (Luteinizing Hormone), which is a hormone produced by the pituitary gland, a brain gland. Every time the pituitary increases LH release, the testicles respond by increasing testosterone production.

Nephrologist Pedro Pinheiro, from the Federal University of Rio de Janeiro, says in an article for the *MD.Saúde* website that testosterone production peaks in three distinct stages of a man's life:

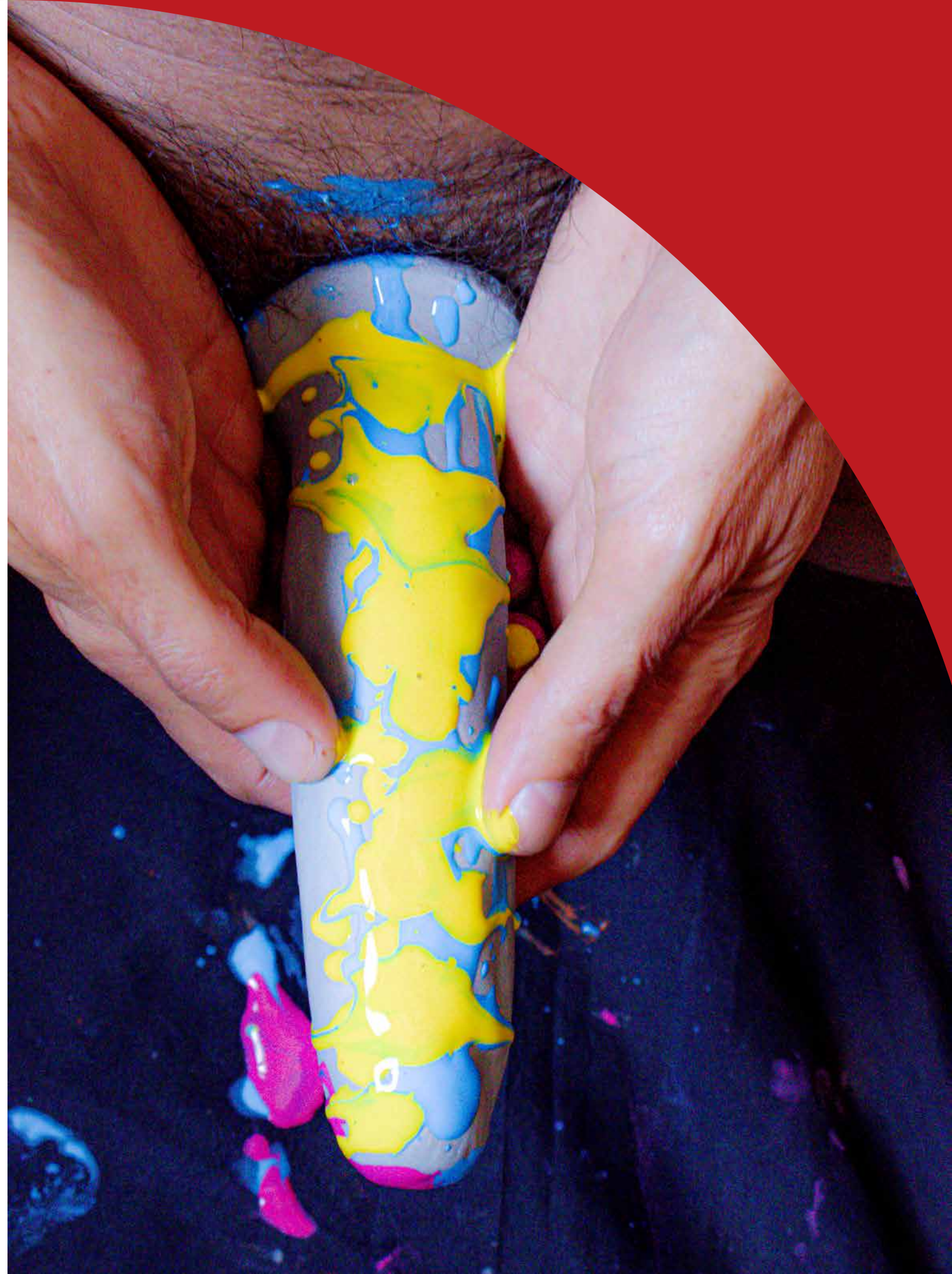
**1st:** During the fetal period, two peak moments occur: shortly after the first month of gestation, genital virilization begins, meaning the formation of the sexual organs; and in the second trimester of pregnancy affects the development of male physical characteristics and gender formation.

**2nd:** Boys' first year of life has not enough study but is known it has an elevated testosterone level; it is believed to be to "masculinize" the brain, preparing them for body development.

**3rd:** Puberty, resulting in various external changes, such as voice changes, skin thickening, increased body hair, genital maturation, sperm production, increased libido, bone growth, increased muscle mass, and reduced body fat.

The most common way to measure levels of this hormone in the body is by taking a blood test to measure Total Testosterone and Free Testosterone (the part that actually works in the body). The normal blood testosterone level in adult men (from 19 years of age) is 240-950 ng/dL. An adolescent between 14 and 18 can reach peaks of 1200 ng/dL.

In women (and most female vertebrates), testosterone is secreted by the ovaries and the adrenal gland of females. The average metabolic hormone consumption in adult men is 7-8 times higher than in women.





Some nutrients contribute to the production or elevation of this hormone, such as: zinc (oysters, meat, wheat, whole grains, Peruvian maca and pumpkin seed), magnesium (dark green leaves, banana, avocado and oilseeds) and vitamin D (egg yolk, sardines, salmon and herring). However, obesity reduces free testosterone levels.

High free testosterone rates can cause physical changes such as high cholesterol, high blood pressure, cardiac hypertrophy (increased risk of heart attack), fluid retention, increased skin oils and acne, bad body odor, baldness, reduced sperm production, gynecomastia (breast growth) and enlarged prostate (increased risk of cancer). In such cases it is necessary to perform tests to verify if any disease is stimulating the production of androgens. It is important to remember that excess of this hormone may be related to mood swings such as irritability, aggression, impatience and fearlessness.

Hypogonadism arises whenever the body does not produce adequate amounts of testosterone, either due to a problem with the testicles or the pituitary gland. It can happen in fetal life (genetic origin, causing genital malformation) or during pre-adolescence (caused by illness or medication, interfering with puberty).



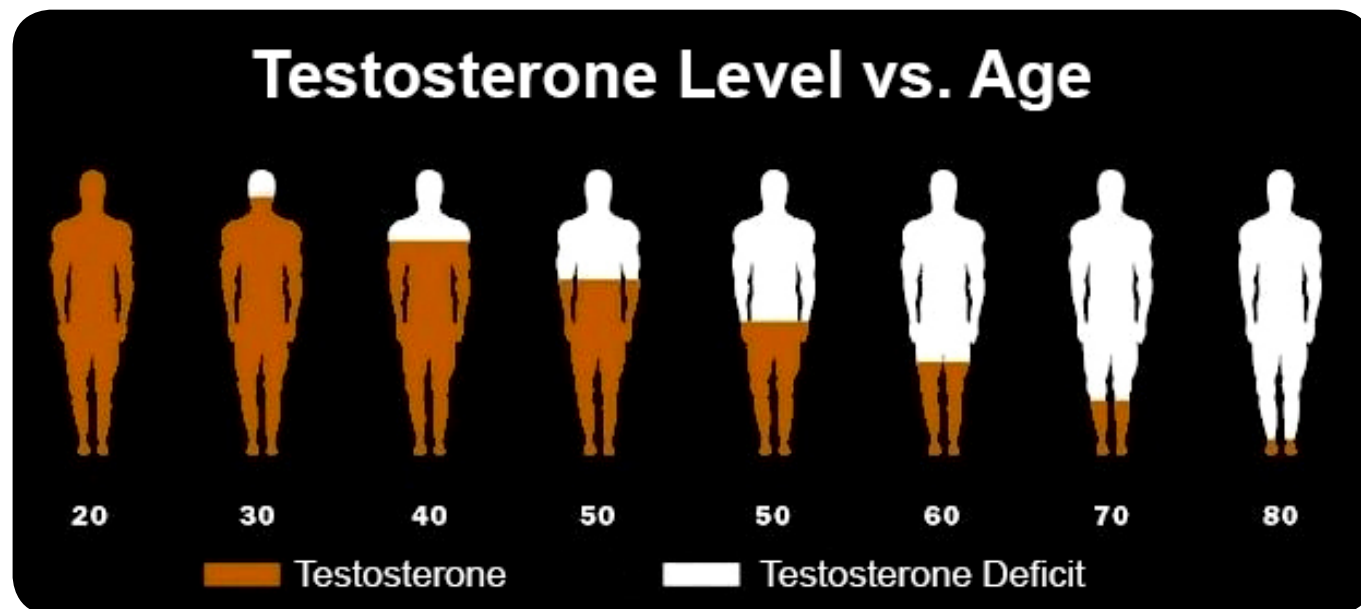
Endocrinologist Ruth Clapauch of the Brazilian Society of Endocrinology, for the *Minha Vida* website, explains that the natural production of testosterone in men's blood drops naturally with age, about 1% a year from 40: it's called Androgen Decline of Male Aging (ADMA). Insufficient testosterone levels in men can cause loss of vitality, poor concentration, reduced libido, erectile dysfunction, depression, drowsiness, memory loss, mood swings, bone fragility, reduced muscle mass, and even development of cardiovascular diseases and Type 2 Diabetes. In an article for the *Bem Estar* website, from *Globo.com*, urologist physician Archimedes Nardoza Jr., from the Federal University of São Paulo (Unifesp), points out that, in general, many patients only seek the urologist when they begin to have erection problems: "They do not associate symptoms such as decreased sexual desire, tiredness, mood swings and sleep disturbance to declining testosterone level", he says.



This picture - similar to women's menopause – is called andropause or late hypogonadism. In cases of testosterone blood levels below 200 ng/dL (having been measured at least three different times in the morning), hormone replacement through synthetic testosterone may be prescribed to counteract the deficiency.

There are several synthetic testosterone options on the market, ranging from injections to gels and skin patches. From the middle of the 20th century, it has also been used as a supplement for people who want to increase their muscle mass and seek better sports performance. However, the indiscriminate use of the substance - causing fatalities - made hormonal supplementation to be seen as doping in sports activities. **8=D**

**WARNING:** All treatment should be accompanied by a specialist physician, preferably endocrinologist and/or urologist.





**QUESTION:**  
Is it true that using synthetic testosterone reduces the testicles and causes infertility?

*Yes. Testicular atrophy happens because there is no need for the testicles to perform their functions of producing the hormone and sperm since the body is receiving external testosterone.*

Artistic photos by Chris, The Red.  
Sculpture: *Half Kilo*, by Regis Ribeiro.



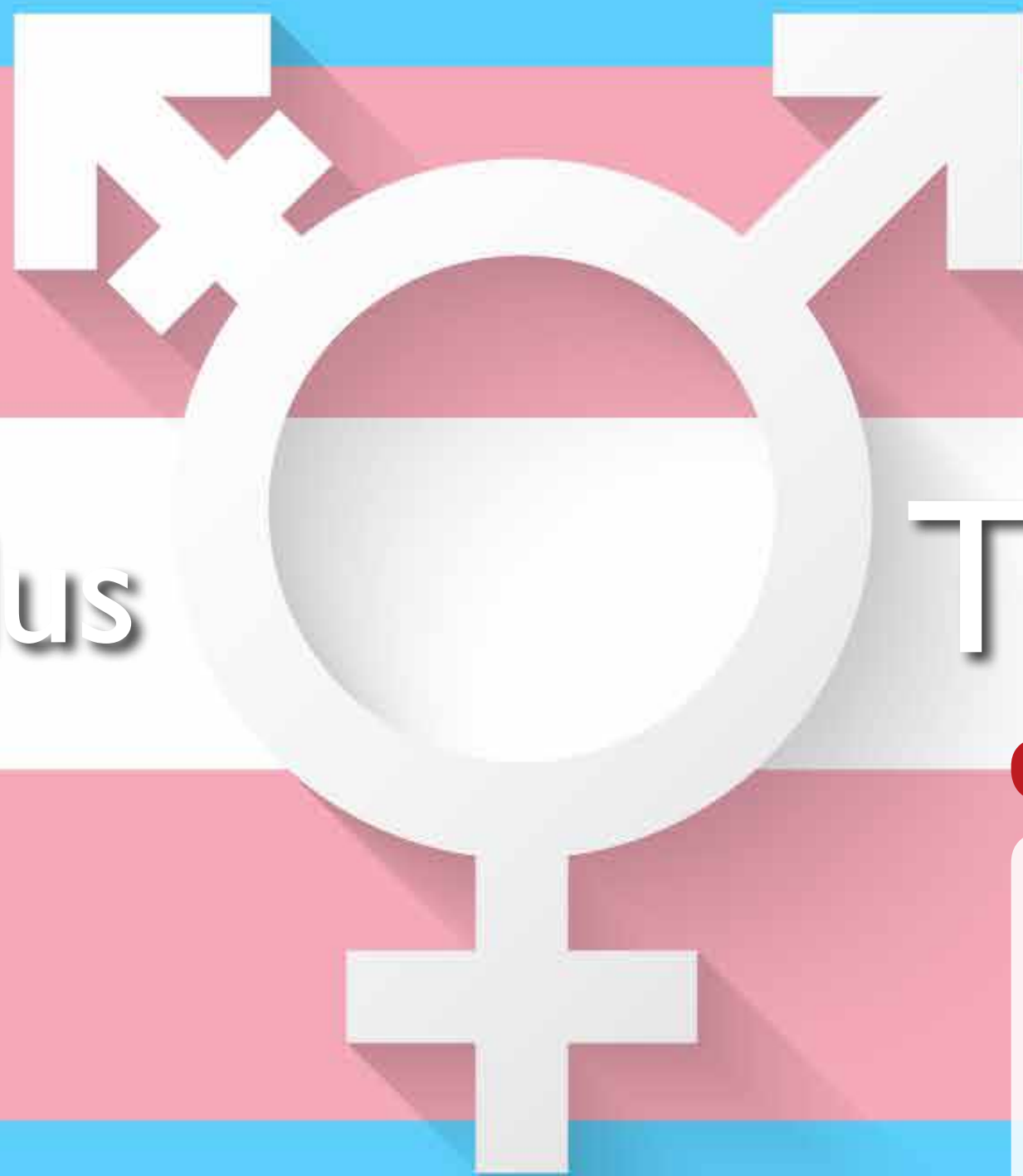
**QUESTION:**  
Por que o uso de testosterona sintética pode deixar o peito com aparência feminina (ginecomastia)?

*High doses of androgenic hormones also lead to increased estrogen levels, as some of the excess testosterone is converted to the female hormone. To prevent these side effects from occurring, some people associate anti-estrogen drugs, such as tamoxifen.*

DUOCO CAMPUS



The phallus



TRANS

by Bruno Novadvorski and Chris, The Red

**W**hen we think about phallus, the binary culture that society imposes makes us immediately associate it with the anatomical part of the male biological body. It is necessary to break this limitation and these pre-defined concepts, because when it comes to human identity, it is never 8 or 80. The phallus goes far beyond the penis.

In order to speak more about this subject, DUOCU – formed by artists and collaborators Bruno Novadvorski & Chris, The Red – interviewed trans women and men from São Paulo and Porto Alegre. With the word...



# Dalia Gil

27 years old, carioca, lives in São Paulo for 5 years. She began her transition six years ago and at age 21 began the Hormone Treatment (HT).



## Trans and Cis

Within the trans identity, it has a lot of non-standard identity. Thus, we usually use the letter T to identify any non-standard person, who escapes gender binary.

Basically, a trans woman – this person who was designated within the gender that our society determined to be masculine and this was imposed on her at birth by biological factors – at some point realized that this was not what represented her. It is not this space that she occupies and does not contemplate her as a human being. Then she goes on experimenting, understanding herself and gender identity issues in general. At a certain moment, she realizes that her role in this world and what makes her feel comfortable with herself and the place she occupies is feminine. This is a trans woman. The trans man goes through the same. And people who live comfortably about the gender they were assigned when they were born are what we call cisgender people.

## In this T world, how are trans women and transvestites?

In my view, there is no difference between trans women and transvestites. What exists is a socio-economic and cultural difference. What separates me from the girl who is on the street at 4:00 am with a thong stuck in her ass to earn 50 reais on a program is simply a set of factors that led her there and those that took me here. It became very conditioned that the trans woman is the beautiful one, who has a job, very feminine, educated; and the transvestite is big, with an ass full of industrial silicone, doing a show on the street. But we must understand that it is very cruel to separate people by these parameters. For very little and many times, I didn't end up there. And, several times, I refer to myself as a transvestite. Today, there is a very strong movement of trans people seeking to reframe the terms, just as black activists did. Take these terms and turn them into power, something that sets us apart. I am a woman,

a big girl, but I have my specifics. I have my space as a trans woman and the term transvestite helped me to further exalt these spaces and feel more powerful. It is taking things for yourself. This is mine now. I will no longer let the other use this as something to oppress or diminish me.

## And the phallus? How is this Trans Phallus?

It is a complicated and even controversial issue for a lot of people, including me, even though I handle my penis very well. At the club, I go with cis friends to the bathroom and we get naked one in front of the other. But it is a process. This relationship with my penis was gradually built up to reach this point of comfort.

I once heard a trans woman say something that affected me a lot, forever. Until very recently, there was a speech that “we were born in the wrong body and that it must be very bad to be born that way”. In reality, this speech still exists, but it is not true, because I was not born in the wrong body. I'm fine with my body. He is the right one and I am adapting him to what gives me the most comfort. You are born in the body that is meant to be and you make changes, observing the proportions necessary for your own health, the way it is expressed. There are several ways to do this. For example, whoever gets a tattoo is wanting to express something. When I do my HT, I am shaping my body to express the gender identity that I am denied as a woman.

*This is the most difficult part for people to understand. It was we who defined this is a man, this is a woman, this is a penis and this is a vagina. Arbitrary patterns were created to try to fit everyone in and everything was built on top of that. Today people behave as if these definitions had come like this, with these concepts, these names, but they didn't come: we built them. So, I understand that there are different bodies, genitalia and gender expressions. We have reached a point in the evolution of humanity and the complexity of individual expression in which this binary division has no more space. It needs to be reframed, because there are more and more other expressions of gender, many sexes and sexualities. At the end of the day, if we think deep, it doesn't make much difference: we are the ones who have conditioned themselves to give a lot of importance to something that is nonsense.*

*I think people tend to fall into a very common mistake that is to use differences to segregate and that's not the way. Valuing differences is very*

*important. Understanding that we are different and unique is fundamental. This is not enough to separate me from you. I understand you, your gender expression and your sexuality and vice versa should serve to bring us together as human beings. However, many people still do not do this, which uses differences to separate and not to aggregate. I like people to appreciate my social profile as a trans woman, because I am very proud. I work my ass off to be this woman and to build her, because I made her out of nothing. This should bring people together. This is what I fight for.*

### **Returning to the phallus**

*I never had a big problem with my penis and this relationship was established the moment I started seeing girls like me desperate, dying, putting their own health at risk, wanting to cut themselves whole, inject a lot of industrial product, to help themselves to all sorts of nonsense. I didn't want to be this person.*

*Sometimes, of course, I think that it would be nice to have a vagina, that maybe one day I will go through this process that we call transgenitalization. However, I created a good relationship with my penis. It is a difficult job, you must have a very good head, but it is not impossible. I recognize that there are very extreme cases, that there are trans women who cannot exist that way, with that configuration. It's all right. But we have also heard cases of women who have regretted the process. Or even women who have transgenitalized and failed to have an orgasm because they did not do it for themselves, to feel good about themselves, but because society says that to be a "real woman" you need to do the process and have a vagina. When I understood that I didn't need to do this to me, to act in this desperate way to feel like a woman – because my security as a woman is not going to come from this –, I started to get well with my body and my phallus. **8=D***



Photos by Chris,  
The Red, supported  
by Rainnery from  
Casa Quina.







# Fernanda Kawani

## Custódio

29 years old, trans woman, transvestite, actress, entrepreneur. Together with Guttevil, her partner, she created *Transludica*, the first collaborative store for trans people. Recently, she partnered with Camila Farani, which made it possible to expand the store into a cultural and welcoming space for transgender people. She made several theatrical performances by the Os Satyros Theater Company. Currently, she is part of MONART, a National Movement of Trans Artists, headed by actress Renata Carvalho, along with other trans artists from Brazil.



\* ICD: International Classification of Diseases, World Health Organization (WHO).

\*\* Crossdresser: Man who understands himself as a man and likes to dress as a woman (fantasy/fetish)

### Trans and Cis

The word trans first appeared in the ICD\* and was related to mental disorders. So transsexuality was a gender identity disorder. At the same time that it meant who we are, it caused a departure from people who were not trans. Then we ourselves decided to create the word cisgender, just so that the person does not say: "She is trans and I am normal". Today, the word cisgender is a medical term for people who understand themselves in their own biological gender. Consequently, resignifying the word trans.

### Transvestigeneris

First it is important to note that there is no difference between transgender women and transvestites. The word "travesti" is Latin American, born here and inspired by the French term travestite. The word trans is more hygienic, Eurocentric, created in Germany, while the transvestite is ours and that is why I resignify it. There is a big mistake when people say that the transvestite is the one who prostitutes and is marginal while the trans person is cute and needs to be accepted because she has a mental problem and she does not understand her gender. None of this is correct. It's the same word. Based on that, Congresswoman Erika Hilton (transsexual state deputy elected in São Paulo) together with Indianara Siqueira (political activist) created a new word: *Transvestigeneris* to further contemplate the whole community (trans people, transvestites and gender people).

### Fernanda

I started to see myself as a woman from an early age. I grew up in the countryside and had no reference to transvestites in my city. Only men who dressed as women (Crossdresser / CD\*\*). This was my first reference and I understood myself that way. However, from the moment I realized that the CD entered the persona of a woman and then returned to the man, this was not what I wanted, because I always wanted to be a woman. Then came my first contact with transvestites in prostitution (which is the first place we see them) and TV shows. And when I had this contact, I realized that this was what I wanted to be. I was about 14 years old. I started to parade in miss contests. I participated in Miss Gay America. I even won several contests. At the age of 21, I started to understand myself as a trans woman and decided to make the transition, to start with Hormone Therapy. In reality, I always knew, but that's when I decided to take over for society.

Today, we have already started to deconstruct what is the male and female patterns. However, when I started my process to be seen as a trans or transvestite woman, I had to have breasts, a perfect nose, I couldn't have body hair and I had to do hormone therapy. It was the rules: we left one box to enter others. We are still in the process of deconstructing all of this, that to be a woman you need to have all of this. I am a woman even with body hair, a rough voice, even, with clothes that are not designated as women's clothes. I don't need to reproduce a cisgender standard for me to be a woman.

When I was younger, I worried a lot about meeting these standards. Today, I worry about paying my bills, promoting my store and my products. I wash my hair, put on some clothes and go. In the past, it was a whole production, because I thought it was a way of affirming my femininity. Now, I assert myself the way I am.

\*AQUENDAR: hiding the penis back between the legs.

### Phallus, Dysphoria and Choices

It is a question that is still much discussed today because of gender dysphoria. Dysphoria is everything in our body that does not make us understand in that genre. And the penis has always been an organ said to be male. So we learn to repudiate our phallus. For a long time, many trans women have had and are undergoing surgery because they don't feel like women. I've already experienced a little of this dysphoria. During the HT phase, it sharpened. I was bad, because we lose the erection, the lust. That's when I decided to stop therapy. I wanted to have my life again, to feel sexually active, happy. We are a sexual body and, as Paul Preciado says, a body without sex is a monstrous body. The person becomes cold, insensitive. I had to put it on the table and make a choice. I've done so much, got my breast implants, nose. Let go of the hormone. But my phallus has always had an important participation, because when I was making a program it was what most men looked for. So, it was once a working tool. Today, it's my genital. I live in peace with it I like it. Dysphoria no longer has space as before. But of course, many trans women still have issues to be resolved with their own phalluses, mainly because of the society that imposes that the phallus is masculine, that women cannot have a phallus because it is shameful. And you have to aquendar\*. In fact, I find this term horrible and it had to disappear. Everyone knows that a trans/transvestite woman has a dick. You don't have to keep hiding. It hurts and is uncomfortable. I believe that this will still be an evolutionary process in which people will realize and accept that there are women with dick and men with pussy and so, we will be a little more free and accept ourselves as we are.

**8=D**

Photos by  
Chris, The Red,  
at Transludica.





# Fantin

In a relaxed chat at the center campus of the Federal University of Rio Grande do Sul (UFRGS) in Porto Alegre, Fantin and Bruno were exchanging ideas about daily life, experiences, relationships with other colleagues, with parents and about being trans.



## Design x AI

*I didn't stay long at the Arts Institute (AI) to find out. I must have been there only half a semester. I liked ceramics much more than the modeling class I do today, for example. However, the design is more focused on what I want. There is no observation drawing as we had in AI, but I like it. The teachers are accessible and I have a colleague who studies with me who is also trans. They respect me. My name has already been changed in the call, even though I have not yet filed the application for social registration. They made the change on their own. This is good. But we know that it is not a teaching consensus to respect the social name of trans people.*

## Social registration

*I don't know. I have postponed due to anxiety, to go to service station to find out what documents I need, with whom I have to speak and, thus, I leave it for another day. There is an LGBT collective, I have been thinking of looking for them to see all this information.*

## In the classroom

*I think having another trans classmate in the classroom has given me more confidence to be at university and in my own relationship with teachers. We know that a space like the classroom should be democratic, but the reality is different. There are cases where teachers are being reported for a number of issues such as harassment and transphobia.*

## Trans collective

*In fact, we have been thinking about the idea of creating a trans collective. I was exchanging ideas with the people of the Trans Men Group. Having a collective at the university is important in this sense to avoid prejudice. Currently, I believe there are around eight trans men at Federal University of Rio Grande do Sul.*

## Non-Binary Trans-Male

*In general, I use the term trans-masculine to identify myself, but it depends a lot on the environment. If I am in a meeting with only trans men, I usually show myself as non-binary, to have a counterpoint. There is still a lot of toxic masculinity among trans men, since these are our references. Before I even started being part of trans groups, friendships and books came from the feminist groups I participated in. For example, Marcia Tiburi's books made me like feminism again. At the time, I was a more lonely trans man and I came in contact with many extremely radical feminists, which made me angry at the movement. Tiburi reconnected me with feminism in other ways, like intersectional feminism. I also got to know Djamila Ribeiro's work.*

## Understanding yourself as a trans man

*Recognizing myself as a trans man was pretty definitive. It came about when I met trans men and realized that they existed. Until then, I did not believe in the existence of other gender possibilities. It was in the act of being aware of existence that I recognized myself as a person who was different from others in society. From the moment I understood, it was decisive in my self-knowledge.*

Photo of the *Latent Portraits* project, with LGBT people from Porto Alegre, taken by sociologist and photographer Prof. Dr. Rodrigo Otavio Moretti. (Fantin's Personal Collection)



Photos by Bruno Novadvorski.



### Being trans in the family

*It was last year that I opened up to my family, but I feel that there is a pretense, a mask of non-prejudice. In reality, it is more an appearance than an acceptance. For example, my father respects my pronoun, the name I chose, but it is more for him to say that he respects me, to be able to say that he is this super evolved person than really a non-prejudiced person.*

*My brother was ok. The rest of my family was quiet. My grandmother even said that she would call me whatever I wanted. And now she keeps calling me Joãozinho (laughs).*

### The pronoun

*The ideal would be to have a neutral pronoun. I don't think the "x" answers, not to mention the very question of phonetic difficulty. The ideal would be to change the Portuguese to adapt to the new realities. After all, a lot of the language changes according to what we speak.*

### Work, Employment & Society

*I think I spent a lot of time in my bubble, in the area of design, where many are from the LGBT community. So far, I have not felt much pressure from society regarding my transsexuality in the field of work. But I know that transphobia exists. I cannot judge the truth based on my experience alone. The pressure is real and maybe it is knowing that gives me the anxiety of not being able to enter the service station and change my documents. **8=D***

# Caio Jade

27 year old, performer with a degree in philosophy, works in an incredible book tallow in São Paulo since he was 19, a very important place where he lived many things. The first time he cut his long hair was there, thanks to the owner who encouraged and paid for his haircut. It was a milestone.



## Trans and Cis

*I refuse to introduce myself as a trans man. When I use the term trans man – something very rare nowadays – it is as a strategy. When I talk about transition, it is a strategy too, to play with the primer that is used when talking about trans people today. I feel that I did not experience a transition as if I had always been the same person. It took me a while to understand that who I am has no name. By chance we are named. At my birth, I was named one way and at my other birth, I received a new name. These designations are gifts and strategies for how we are going to play with life and the world.*

*As a philosophy student I don't expect everything to be ready, packed. I find myself more doubting than being assertive. On this "cis" and "trans" matter, we started using these words to try to talk about lives that have certain conditions. The "cis" appears as a counterpoint to "trans", as well as "straight" to "homo". Always someone naming and branding the other. When those who are hyper-branded and persecuted become stronger, they demand: you who nominated me now will also be nominated. The term "cis" appears in this sense. The people who were labeled "trans" turned around and said: you also have a name, cisgender. In Greek, "cis" is what is within certain lines, while "trans" is what crosses, which breaks the limits.*

*We have talked a lot about gender, but we stopped talking about sex. Nobody talks about cissexual, but there is a lot of talk about transsexual. So, we can think of this confluence of words: cissexual, cisgender, transsexual, transgender. Gender and Sex are words that try to surround very plural and slippery realities. Words like "chair" are easier to understand what they indicate, but gender or nostalgia, for example, is more difficult. Trying to surround certain realities with words can be a dangerous trick: we can end up losing the richness and the plurality of experiences.*

*When someone asks trans people to speak, this is what is expected of them: the labels. They expect us to have names and tell stories of names, and*

*sometimes we don't. For example, there is the famous autobiography *The Fall to the Top*, from the 1980s, by a person called Anderson Herzer, whose registration name was different. Nobody attributed masculinity to the person who wrote this book, but the book is full of masculinities. There is no transsexual name in it. In contrast, *Erro de Pessoa*, by João W. Nery, released two years later, has the name transsexual on the cover. But Herzer's gender experiences are very marked by what our eyes see as a trans experience. Still I can't call him a trans, because he didn't. It is a precaution that I need to take in order not to refer to someone in a way that she herself did not name. As people always expect us to have names, we constantly fall into mistakes and end up not listening to what people are saying, expressing or, then, silencing.*

Performance *Tug of War*, presented at the III Diversity Week of the Federal University of Ouro Preto (MG), 2017. (Photo: Press Release)



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*I can't talk about a trans/cis world and all its experiences, because I really haven't researched enough to think about this concept of the world, and I think a lot about the way I speak. World is an important concept for an Austrian philosopher named Wittgenstein, for example, who reflected in his first book on limits of speech. He proposed that it was not possible to talk about certain things, it was necessary to silence them. This has made me reflect a lot on the gender issue. What is it possible to talk about?*

*I can't talk about some gender experiences. There is no way to name it, but there is always an expectation from the other (whether outside or inside) to name these experiences. However, I deal with in another way, more poetic and less nominative and, mainly, from the respect and the desire to listen to the other. One of the dangers of hyper naming is the lack of listening. We looked at the other already in*

*an eagerness to label. Once, here in the tallow, I was approached by a man like this: "what is that?". It deeply impressed me to understand that when asked this way, I was not a subject or anything close to humanity. I was a thing. "What is it?" is the object's place. I feel a great lack of respect in naming anxiety and this happens both in the circles of life and in the militancy, a space of which I am no longer a part. I left the militancy when I realized the demands of conduct models, anxieties and obligations in the nominations of oneself and others.*

### Caio appears

*Caio appears when I meet other people with experiences similar to mine. Even without any awareness of gender or the existence of transvestite or trans people. Transvestite was a type of insult that I knew existed, because I heard it through*



Performance photoshoot *Being awakened*, Belo Horizonte (MG), 2018. Photo: Lucas Ávila.

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*the name Caio came up, in a much more magical than rational way. I was doing the dishes, talking to myself, inside my head, and in the middle of the conversation, I found myself saying: "isn't it, Caio?". But who is Caio? To try to understand, I wrote a micro tale about that name. I understood that Caio is the fall and I took it to a performance – fall, Caio, body (PS: "caio" in portuguese means "I fall"). I spent a long time experimenting with what would be the construction of a genre until I discovered that it has no construction or has all and everything is more liquid than equable.*

*Gender is a complex issue. I think that didactics and education about gender cannot be obvious. For education to exist, we do not need a teacher, but interested people. Zarathustra and Grotowski taught me that to learn it is necessary to abandon the very idea of needing a master. Let us listen to others, but let go and walk with our own legs. Our education is structured through repetition and decorating. We repeat the multiplication table of the genre: "Trans Man", "Trans Woman", "Transvestite", until the moment that all this falls. I spent a long time thinking about what gender would be and I remember something that a friend told me in college: "Gender is not anywhere".*

*schoolmates. In 2014, I met the first person who turned to me and said: "I want to remove my breasts, take some hormones". And I thought: "you're going crazy, right?". Five months later, I was getting into my "neuras". In 2015, when I was studying philosophy at University of São Paulo (USP), I met the first people who called themselves trans, and living with them I became aware that I could be trans. In the same period, the first National Meeting of Trans Men at USP took place and exchanging experiences with all those people, it was incredible, but at the same time I was very afraid to see so much change happening within my consciousness, and so fast. Getting more involved and understanding all that was opening up for me, I started to understand the nomination given to me by a colleague, "non-binary trans". During these experiences and reflections,*

Nowadays, when we talk about gender in militant media, we relate a lot to culture, leaving aside the brain, neuroscience and biological constitution. As there is a great pressure on biologizing speeches about gender, there is an aversion to biology in LGBT+ militant speeches. In contrast, I started to read about science and reflect on how gender has a lot to do with the brain, with biology, which is not just a cultural issue. I feel that gender is very much in the place of a mystery, a spiritual experience as well.

### To speak about phallus

The word phallus is widely used to name a part of the body, genital, sexual organ. However, when researching, for example, psychoanalytic literature and Lacan's texts, there is another dimension to the concept of phallus. For the little that I remember, the phallus would be something like a place of power that one wants to possess, to reach, to which we all run towards, but that nobody reaches. You want the phallus, but you don't have it. In my mind, the phallus has to do with the verb too, with speech (in portuguese). As if we were looking for a place of speech, which we don't have. Which makes me think about how, today, phallus and speech are used as ideas of power.

Reading *What is a place of speech*, by Djamila Ribeiro, we observe that the place of speech is not a concept of property, but a concept that points to silencing processes. It points to the place of the one who cannot speak, who is deprived of his enunciation. Unlike common sense that a place of speech is a place of possession, of ownership to speak. We are always falling for speeches of power, of ownership; I think it must be a brand of our society. Recently, I summarized what I think about the concept of place of speech in these two verses: "place of absence / place of failure".

My experiences are different from others. Calling me trans is a strategy in certain contexts, but that word does not fit the definition of who I am. It is temporary and contextual. So I think we have to be careful when naming. The place of speech has to do with listening. Without respect for others, even without knowing them, there is no way to listen or speak. Fighting historical silencing processes, living with the diversity of people in a respectful way, requires us to be willing to listen. We listen with our hearts too. Perhaps, as Jota Mombasa points out in dialogue with Spivak's article, the subaltern really speaks, but his voice is not heard. The processes of power and authoritarianism seem to be linked to the lack of listening. I realized this gap in militancy as well. The militant way of dealing with people, with the phallus and the speech, seems to me very square, hard, authoritarian. I think it would be important to rethink speech and speak. **8=D**





# Lucca Alves

20 years, non-binary, I'm neither trans nor cis, I'm one thing in the middle and at the same time without being in the middle of nowhere. People always ask me what it's to be non-binary and I say that literally it's the middle and the nothing. It's you being and not being. Some days I wake up and I feel totally feminine. In others, I see myself and hate my breasts. I want to have something different. I don't feel well in this body. And there are those days when I wake up and say "ok, I'm here, I'm living".

## The T in LGBTQIA+

Non-binary people are in the middle of the Trans. The letter T of the community encompasses both trans and non-binary people, meaning that all people who are not cis. In the trans flag that brings pink, blue and white, the white is the lack of gender, the non-binary flag.

## Hormonal Treatment (HT)

HT for non-binary is a little more complicated than for a trans person. In reality, a russian roulette, because there are days when I want to have breasts, put on a bra and go out. While in others, I look and say: "I want to get this out". You can't compromise. Of course there are non-binary people who intend more to one side. I have some friends who can't get through a day without their binder and who are already preparing for HT or surgery. It is something very much in the vision of each one. You can't generalize. It is very difficult to find non-binary people who have the same vision. It is an incredible thing in the LGBT world, because each of us has a part that unites us: if each one tells their story, there will be a 1% of it that you will recognize. We all have different stories.

In particular, I do not intend to do HT, due to a series of questions, but mainly because of what I said before, observing my dysphoria, my non-binarity, it is complicated to choose a treatment that may further compromise my other choices. So I adapt myself to the binder, working on the intonation of my voice, keeping my hair short.

In the past treatment was sought as the thought that is what is needed, for example, that to be a trans woman, it's needed to remove the penis. But this is all changing. Today, a trans person no longer feels bound by certain rules. She chooses whether or not she wants to have a vagina or a penis. This is not what defines her. If, in the future, I choose to take off my breast or put a penis, for example, it will be a choice totally focused on me and not on what society determines. The withdrawal by WHO of the ICD's transsexuality as a disease contributed to breaking these conceptions. You don't have to do a whole treatment to consider what you want to be.

## The phallus that is not there

When I look in the mirror and I have a lot of dysphoria, I see my face and I see it very masculine, even when others tell me that I have a cute and/or feminine face. It's terrible. In fact, the body, which is underneath, is the most uncomfortable. What I see in my mind is not what I see live. Several times, I can't seem to be so masculine and who I want to be because I don't have it.



### Phallus deconstruction

Deconstructing this idea that the phallus is directly related to an organ of male anatomy is not easy, but I still feel that there is already a change. Even the relationship of the naked body as a sexual object. *Falo Magazine* itself is contributing to this change in mentality, to remove the phallus from this space of the penis. People are beginning to understand that the body is only part of who we are. What masculinities and femininities are more related to our internal than the body we have or a genital organ.

### The first discoveries

Looking at my past, for sure, my relationship with my own identity started long before I realized anything. I remember when my breasts started to grow and people told me to walk more upright so they would stand out more and show that I was already becoming a girl and I did the exact opposite. I bent over to hide them, because I didn't feel comfortable with that. But until then, it was not a direct identification with gender issues. This came later when I started cosplaying and representing *Harry Potter* characters among others and when I was doing beard makeup, a more masculine face and I looked in the mirror and didn't want to take off that makeup. I felt that if I did, I would be excluding a part of myself. It was also in the cosplay world

that I met several other people who did not identify with binary and started to discover what it was to be non-binary and to identify myself more. So much for that the first thing I identified with was as *DemiGirl*, because it was what I felt most comfortable at the time until I broke the barrier and said: "I am neither female nor male" or as my mother always plays: "I'm a potato" (laughs).

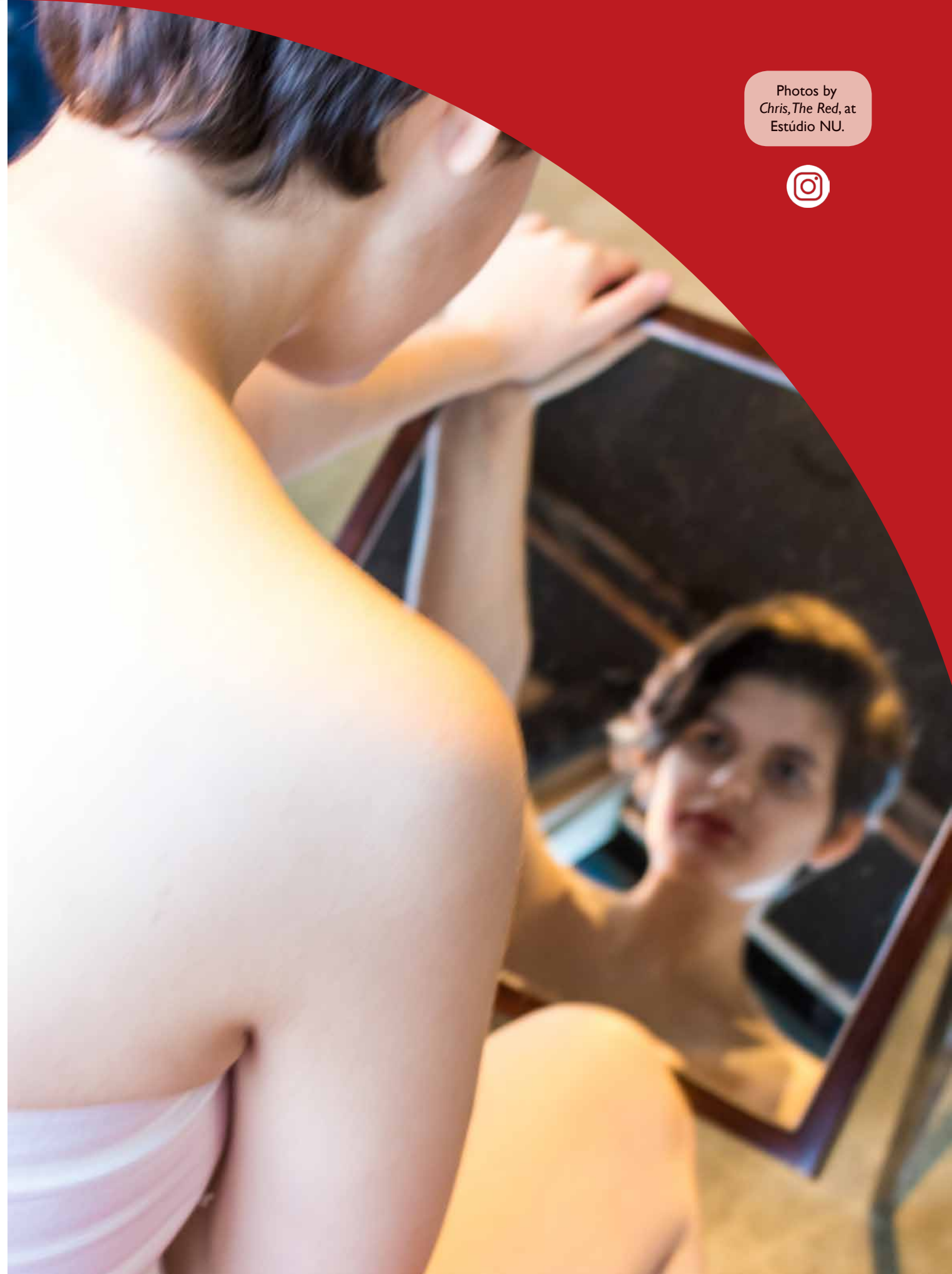
### Having family support

(in the interview with Lucca, his mother Juliana was present and we took the opportunity to talk about the difference of having the support of the family)

It is very good to have support. I have several friends who were expelled from home. So support is essential. Often, even I don't understand what I'm going through, with a lot of dysphoria, and she says: "breathe". She starts calling me only with masculine pronouns, instead of mixing, she asks me to put on the binder. She says it's better not to go to school, let's go to the barbershop, get a haircut. It helps me a lot in that. There are moments that she says something that doesn't fit, but she is learning. Which is normal as we are in a constant state of learning and having a person supporting you is always wonderful and paramount.

I remember when I came out to her as non-binary and she replied: "ok, then, take your he-butt and go make me a coffee"..

Photos by  
Chris, The Red, at  
Estúdio NU.



## Lucca / Malu

Since I was little, I have always had these two nicknames, Lucca and Malu. Nowadays, I adopt the name Lucca more. Malu presents itself more on the internet, when I talk to people from outside, it is not a name associated immediately with the feminine or the masculine. Unlike in Brazil, which is already associated as a female name. So here I prefer to use the name Lucca. And it's funny, because when I introduce myself as Lucca, many people say: "So, aren't you a girl?"

## The bathroom

The bathroom is always a mess. In many places, it is a space that only contemplates social binarity. How many times has it happened that I ask someone where the bathroom is and the person sends me to the female and when I enter the male, the person says that there is not the "right" bathroom. Society has a great stigma where men have to be and where women have to be. At school there is a lot of this, of teachers and principals believing that letting a trans person go to the toilet that identifies themselves is a danger for cis people. When in reality, it is the other way around. For example, a trans girl who is forced to use the men's room is in much greater danger. She can suffer bullying, transphobia. The correct thing would be for schools to understand that the bathroom is just a space for human beings to fulfill their needs and that this binary imposition needs to end, but until then one thing I have done is to use the bathroom for a wheelchair user.

## Do you want to be ...

One thing that we see a lot in movies, series, books, articles and that immediately delivers that was done by a cis person who didn't bother to read or talk to a trans person before is when he comes across things like "João wanted be a woman", "She wanted to be a man" and so. It is a mistake to put it this way, as if gender is something that one dreams of being, when in reality, gender already is. There is no such thing as becoming trans, non-binary, etc.

It is born and is learned later. **8=D**



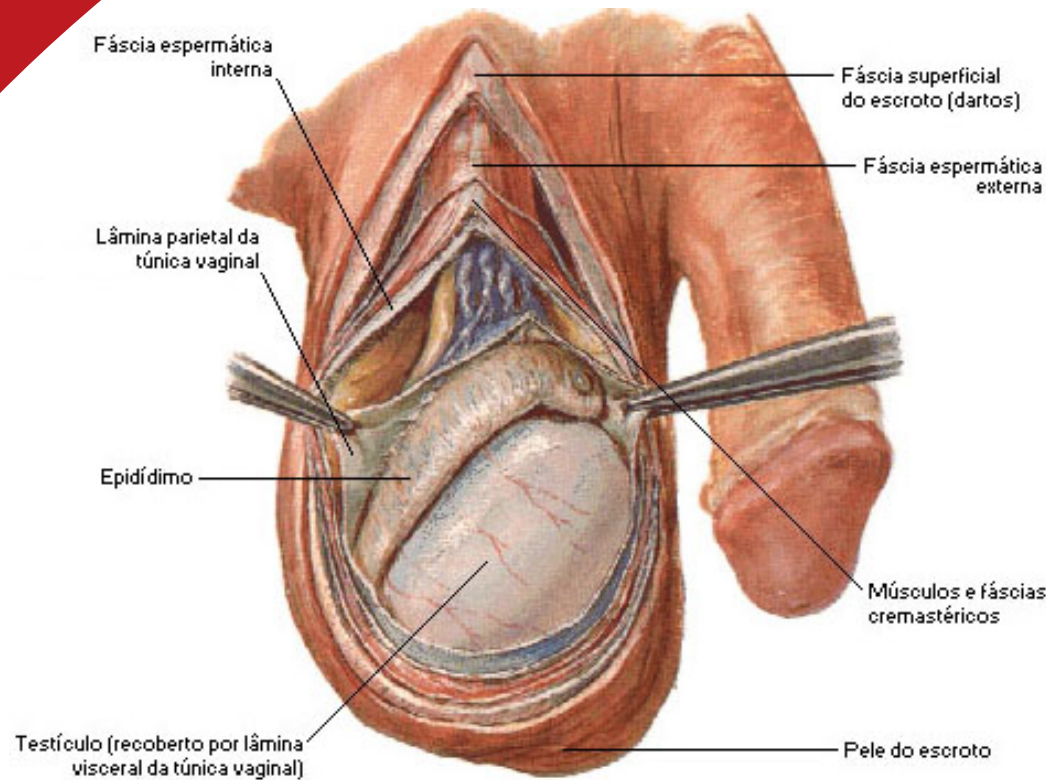
**EDITOR'S NOTE**  
The answers were revised to maintain consistency of respondents' thoughts in an editorial language.

PSYKHOEMPSYS

# Balls to the wall!

by Filipe Chagas and  
André Guimarães

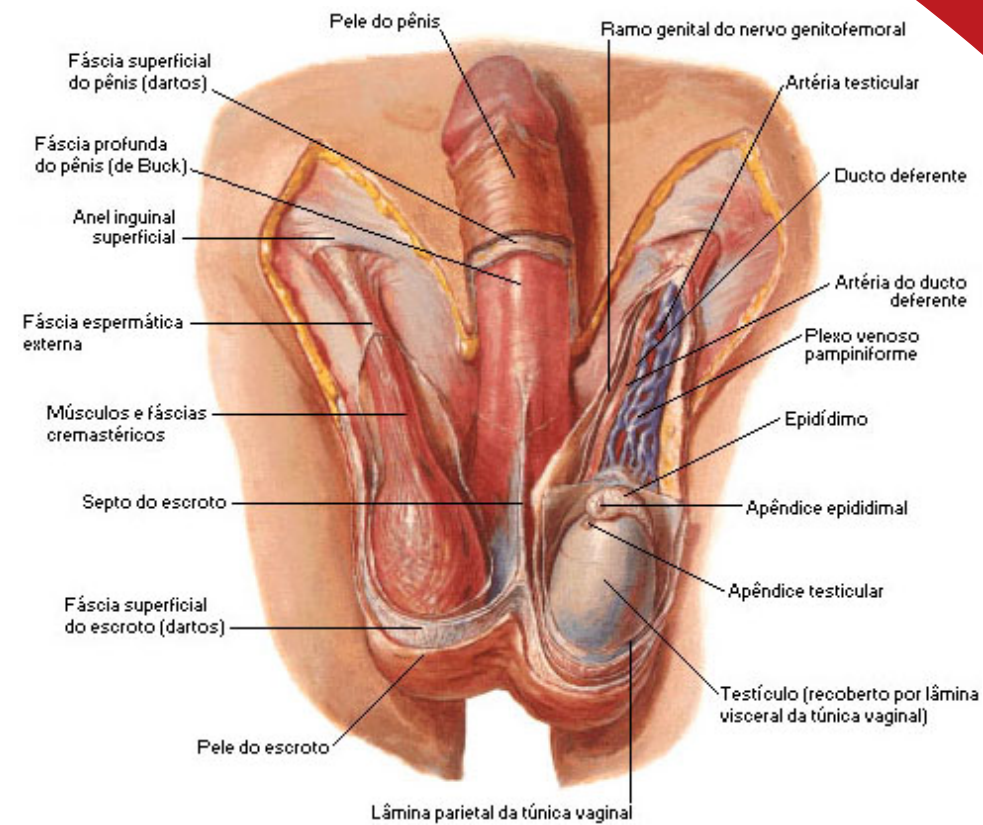
**N**o phallus is alone. In addition to the person who supports it, every phallus has a partner: the ball sack, the scrotum!



The sack itself is a muscle-cutaneous sack that carries the testicles and epididymis (conduits for sperm). It is considered an extension of abdominal skin (in five layers) located between the legs, between the penis and the anus, with a very important function: keep the temperature of the testicles lower than the rest of the body (about 1°C less) so that sperm are unchanged or destroyed by heat. That's why it stays "out" of the body with little impact protection, twitching and stretching as needed to control the temperature\*.

\*This is called the cremaster reflex, when the cremaster muscle contracts around the body's testicles and increases its temperature, or it relaxes and distends the skin away from the body heat. This reflex also happens with the proximity of an orgasm.

It is worth mentioning that animals with low body temperature (such as elephants, rhinos and alligators), marine mammals (dolphins and whales) and birds have internal testicles and therefore have no sack.



It is impossible to talk about the sack without talking about the testicles, the famous balls, or the eggs. They are the gonads of man, meaning, the organs responsible for the production of sperm and male hormones. They are ovoid in shape (large axis almost vertical and slightly flattened lateromedially).

They are formed in pairs (right and left) early during the gestational period, being initially located inside the abdominal cavity. Around the sixth month of gestation, they migrate to completely separate compartments in the scrotum in response to the hormonal stimulation of boys. There they find the ideal position for

development and functioning, starting to produce hormones of male sexual attributes (such as testosterone\*).

During puberty, they grow to initiate spermatogenesis, the sperm production. The growth goes up to 21 years old and can be up to 500% of its prepubertal size. The size varies from 3.5 to 5 cm in length in an approximate volume of 30 ml (15cm<sup>3</sup> to 25cm<sup>3</sup>) and this measure can double during sex. Normally they are symmetrical or slightly asymmetrical (maximum 20% difference between them). Some research associates the size of the testicles with the amount of sperm produced.

The scrotum has common external physical characteristics:

**8=D** Due to the hormonal activity of the region, they usually have hyperpigmented skin, meaning, with more melanin and therefore darker than the rest of the body (and this is true for the entire penis).

**8=D** This thin skin is wrinkled to facilitate its contraction and distension.

**8=D** A very clear cutaneous raphe (median rough line) shows the separation of the testicular compartments.

**8=D** Usually one of the testicles is lower than the other due to differences in vascular anatomical structure on the left and right sides. (Note: Many people say that “the left ball hurts more because it is lower”, but it is well known that the percentage of men with the lowest right is roughly equal.)

**8=D** The amount of hair in the sack is usually lower than in the pubic area as they increase the temperature.

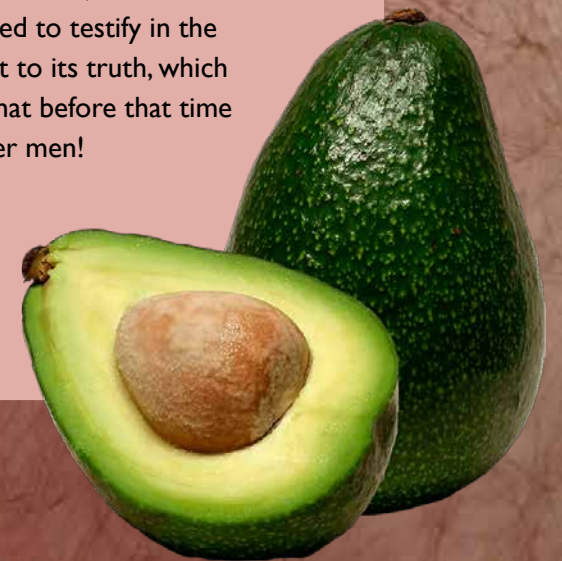
Now you understand why the scrotum hurts, itches, leaves the place by itself and makes men straighten their underwear every ten minutes.



### CURIOSITIES

Did you know that the word “testicle” comes from the Latin *testis*, which means “witness”? In ancient Rome, men were the only ones allowed to testify in the courts, so they placed their right hand on the sack to attest to its truth, which women and eunuchs could not do. Historical records say that before that time the oath was made by laying a hand on the testicles of other men!

The word “avocado” is derived from *ahuácatl*, by which the Aztecs called the testicles. The influence would be on the shape of the fruit and its seed, as well as its aphrodisiac properties.





## PATHOLOGIES

In addition to the known (and suffered) ease of impact, attention must be paid to the balls. It is important to avoid tight, very hot and stuffy clothes. Self-examination, especially among young people, is important. Just feel the testicles during the shower without much force to assess if there is any irregularity. Any variation can be a symptom of something more serious, so it is essential to look for a urologist (and make regular visits to it).

### CRYPTORCHY

When there is no proper descent of the testicles from the abdominal cavity (where it develops in intrauterine life) to the scrotum. It can be unilateral or bilateral. Commonly diagnosed in premature babies and resolved with hormonal injections or correction surgery (orchidopexy).

### TWIST

When a testicle rotates around its spermatic cord, blocking blood flow. It causes severe pain and, if not treated as a surgical emergency, the death of the testicles. It is more common in newborns and after puberty.

### ORCHITE

Inflammation in the testicles caused by bacteria (secondary to a urinary tract infection) or virus (from a sexually transmitted infection - STI). Presents pain and increased testicular volume, may give fever.

### EPIDIDIMITE

Inflammation in the epididymis. It is very common for this organ to ignite in the same situation as the orchitis because they are attached to the testicles. The same situations of orchitis contamination fit for epididymitis. In this case, the fever is certain.

### HYDROCELE

Excessive accumulation of fluid in the membrane surrounding the testicle as a result of inflammation (orchitis) or cancer. It gives a feeling of heaviness, discomfort, which makes walking and even the use of underwear difficult because of the enlarged scrotum. For treatment it is necessary to make a puncture, meaning aspiration of the liquid with a needle.

### VARICOCELE

Dilatation of the veins (varicose veins) within the scrotum. Depending on the degree of varicocele, the man may notice that the testicle gets a little lower, besides feeling as if there were "bugs" in it. Sometimes they cause pain and can cause infertility, so treatment is usually surgical.

### CANCER

None of the aforementioned conditions are considered to be carcinogenic triggers, but their symptoms are very similar. That is the self-examination and regular visit to the urologist is so important. What draws the most attention is the touch feel a testicular lump that is not always painful, but gives a feeling of heaviness and discomfort. It may accompany breast growth and pain due to hormonal changes (in children this can cause precocious puberty).

But not all pain is a medical complication. Epididymis hypertension - also called blue balls\* - is a temporary condition of blood congestion in the testicular region, caused by a prolonged period of sexual arousal or too much stimulation in the penis without ejaculation. Some men get a headache and a stomach ache, but rest assured that the treatment is simple: just cum!

\* Of course neither the sack nor the balls turn blue. Blue also means sadness and of course the lack of orgasm makes anyone sad.

**PHALLOCAMPSIS** is the name given to the penis' curvature when erect. This section takes its name from the idea of bringing subjects that touch male nudist in Arts.

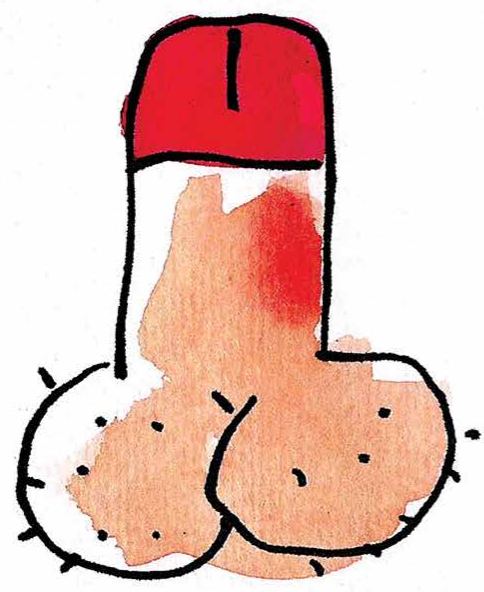


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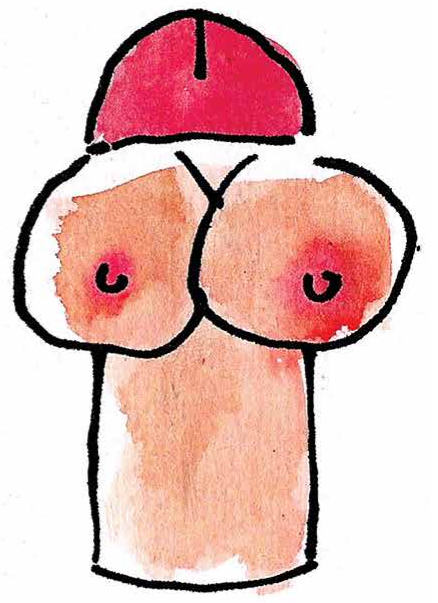


# SEX CHANGE SURGERY

BEFORE



AFTER

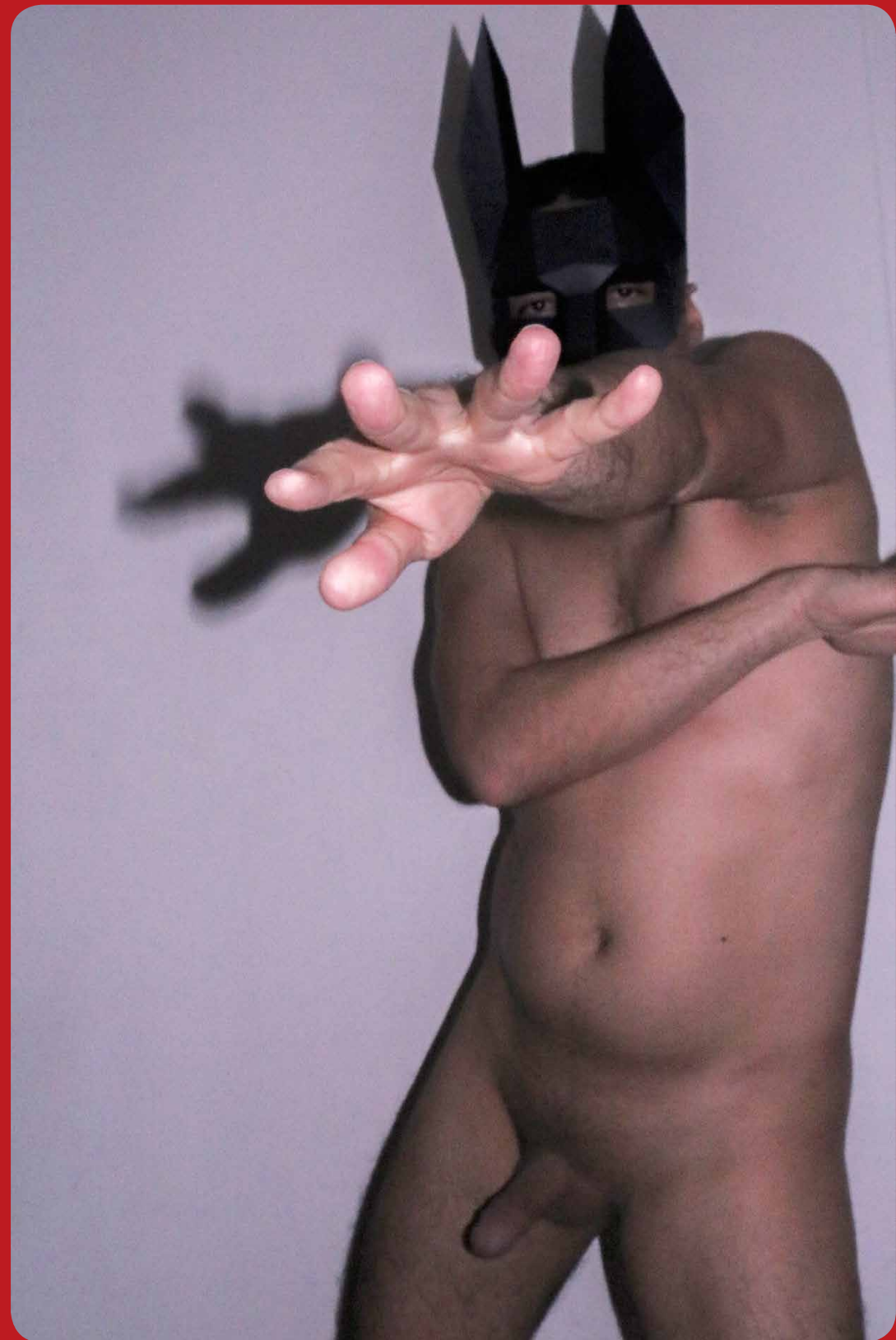


ADÃO





Model: Marcelo. Photo: Janssem Cardoso.



Model: Unknown. Photo: Agência Rouk.





Phalloscope [Miguel],  
by Manuel Berlín





# FALD

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