

AAO

PHOTO

2022 annual #2



GIANNI RAUSO

RAFAEL NOGUEIRA

IGOR YERMAKOV

MANO MARTÍNEZ

FERRAN SANCHEZ CASTILLO

AND MUCH MORE!

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cover: photo by Gianni Rauso, 2022 (model: Richard).

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Editorial

Whenever I write an
editorial for one of
these annuals, I reread
the editorial for the
previous year's issue to
remind myself of the entire process that takes
a year to develop into an issue like the one
you are reading now. In the last photo annual,
I wrote about the similarities and stereotypes
that artistic male nude photography has been
fueling. When I see this edition, I realize how
much that moved me and made me look for
greater diversity within this secular language.

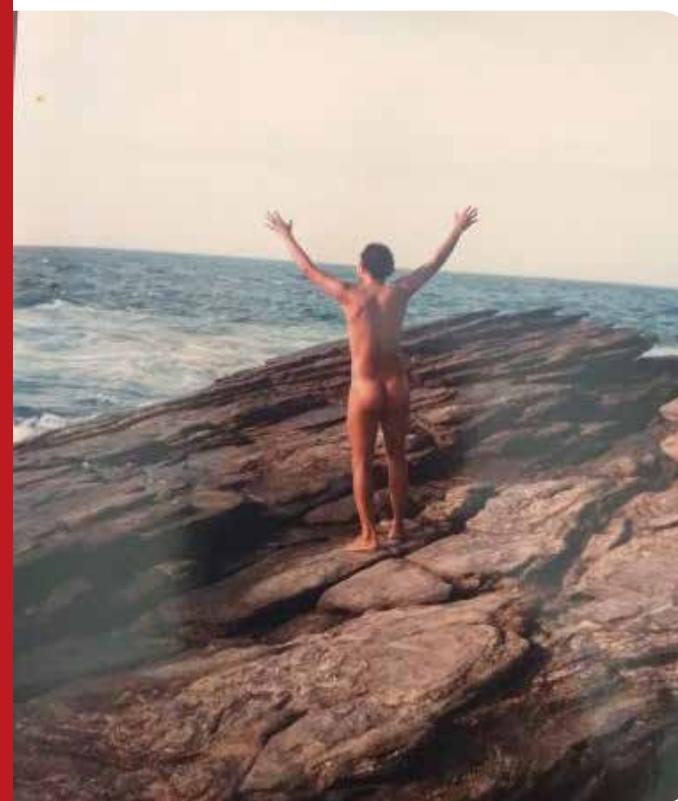
For the 2022 curation of photographers, I really
aimed for visible diversity that went beyond
discourse. I wrote articles that talked about
freedom of the body (whether in being naked
or in performing piercing interventions) and
I interviewed people with the potential to
transform the *status quo*. It is great to see the
evolution of this project.

Still on the impact of terrorist events in the
capital of Brazil, I am sure that the presence of
diverse bodies in Art is urgent. By the way, not
only in Art, but everywhere. "We exist", as Silvio
Almeida proclaimed in his inauguration speech
as Minister of Human Rights of the new Brazilian
government. We are free to BE whoever we want,
to LOVE whoever we want.

Let's decrease the space between the letters
of the LGBTQIA+ alphabet. Let's bring allies
instead of using the "place of speech" as a tool of
distancing, isolation and cancellation. Only united
we will overcome hatred, prejudice and fear.

Let's go!

Filipe Chagas, editor



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Gianni Rauso

by Filipe Chagas

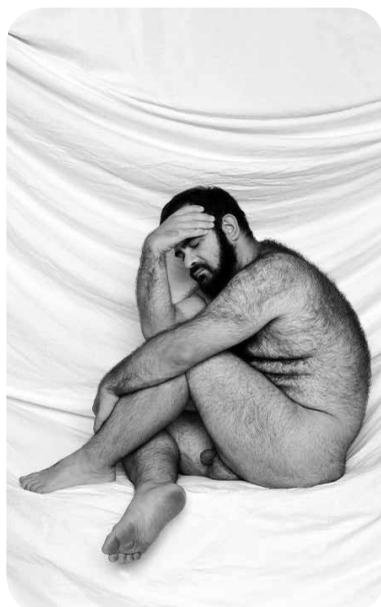
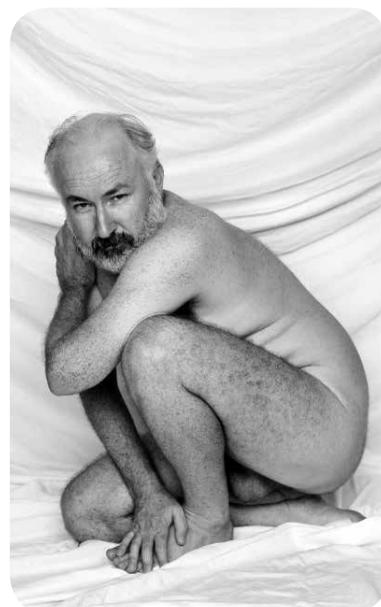
A photograph of two nude men sitting on a beach at sunset. They are facing each other and kissing. The man on the left is lying on his side, and the man on the right is sitting up. The background shows the ocean waves and a hazy sky with mountains in the distance.

Gianni Rauso started taking photos of male nudes from the very beginning of 1985, when he was able to buy a second hand professional camera with his first proper salary. But it wasn't easy: his first models were the four rivers from the fountain in Piazza Navona which patiently allowed him to study light and shadow. It took months to find a friend ("a big bear named Michele") who would accept to pose. Nervousness affected the result, but not the desire to proceed.

Obsessed with Robert Mapplethorpe, Herb Ritts, Bruce Weber and Peter Hujar, the artist recalls that his choice to portray the male figure comes from a book on Michelangelo's works that he received as a child.

The male figure is, for me, the most beautiful object/subject in art and is the absolute protagonist of my photography.

Sculpture is the art that moves him the most. His artistic output seeks the three-dimensional dramatic sensation he sees every day when walking through the streets of Rome and coming across works by Bernini and Canova.



Models: Stefano, Fabrizio, Terenzio, Don, Pierre, Vincenzo, Lipfy, Pietro, Danilo, Alessandro, David, Tudor, Bruno and Johannes.

David.



Alephonico.



He likes to claim that he was on the “body positivity” wave long before it became a trendy hashtag (“The body is political, today more than ever.”). However, his challenge in portraying big curvy bodies who destabilize the dogma of mainstream beauty lies in the very models who have particular issues with their self-image. Dealing with different attitudes influenced by media objectification that offers images of hypersexualized and unattainable bodies can make the set more complicated.

It's my mission to show them the beauty I see, the beauty they think is hidden.

Frank.



Jean.

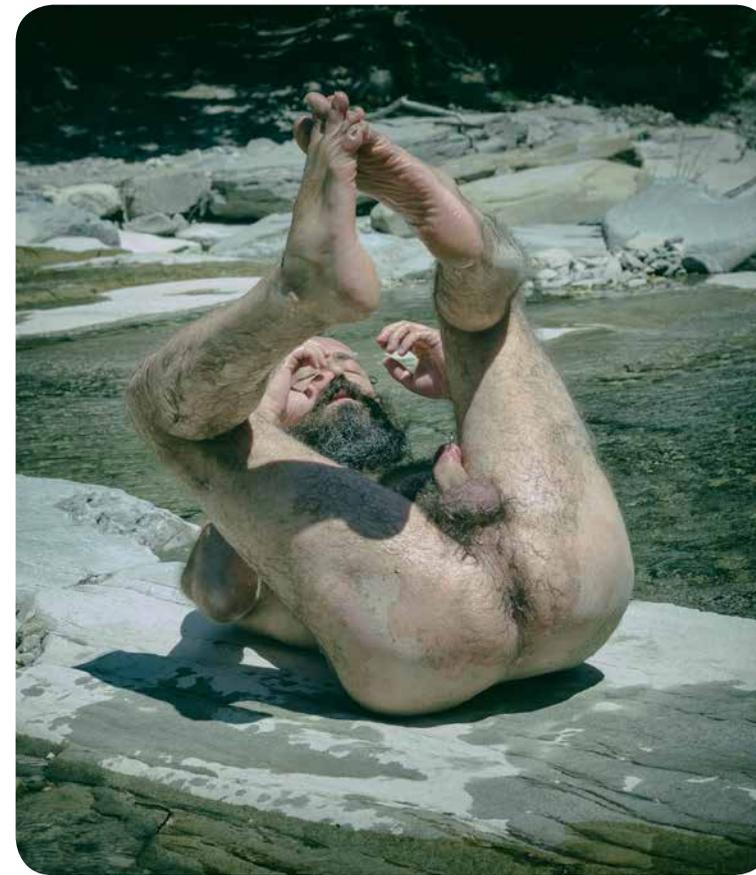




Of course this never stopped him from continuing and from being able to reveal intimacy, dignity and personality. Usually, Gianni presents his portfolio to the models he wants to portray and already discusses the poses for the photoshoot. He prefers to work alone not only to maintain his creative vision, but also to avoid intimidation by those who do not have a good relationship with their bodies.

Faces, hands and butts (“I have a lifetime passion for big, round butts!”) catch the eye of the photographer, who is also not intimidated by the frontal nude or an erection:

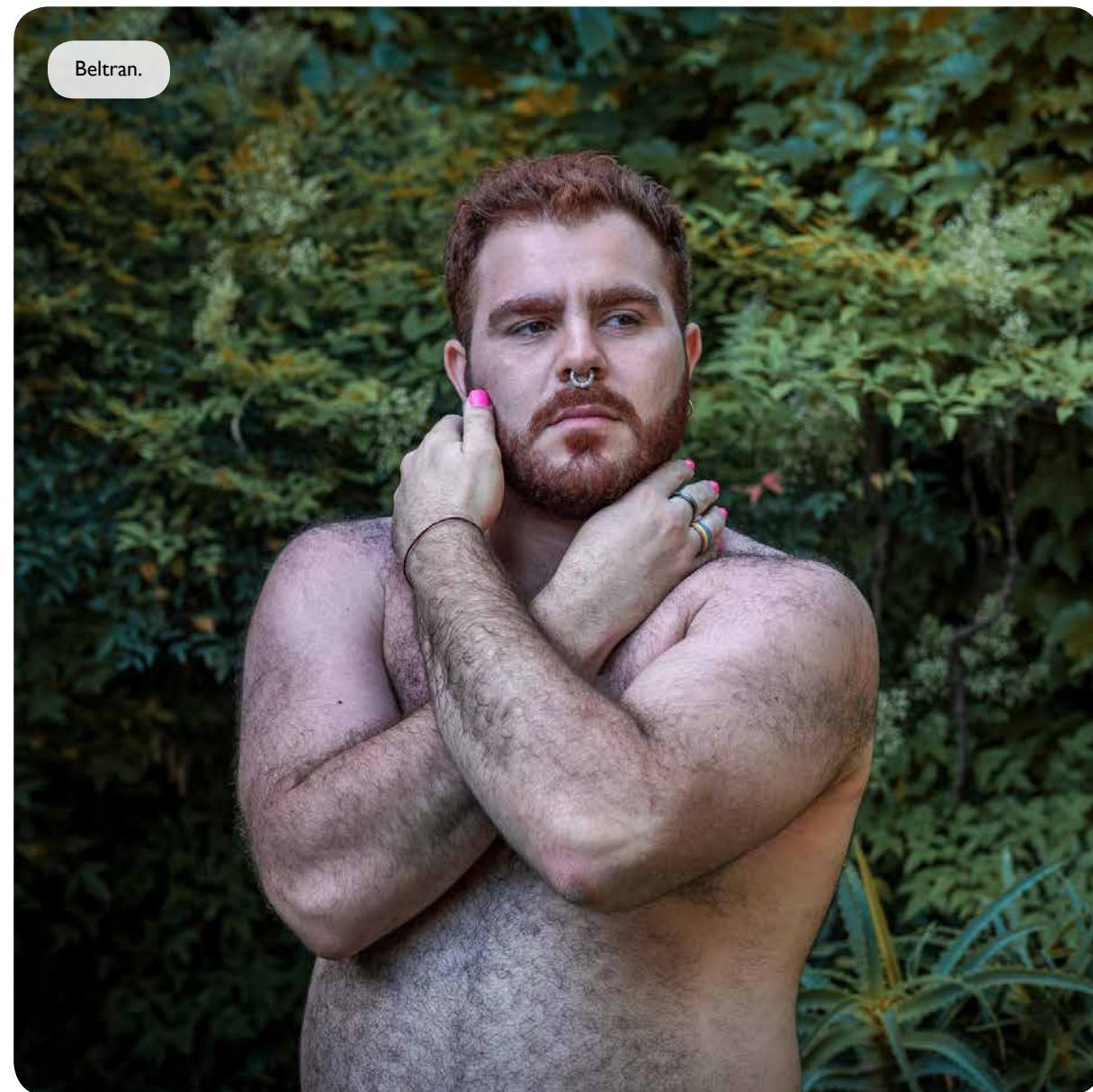
It depends on how comfortable the model feels. When it happens, it's exciting, vital, energetic.



AZT.



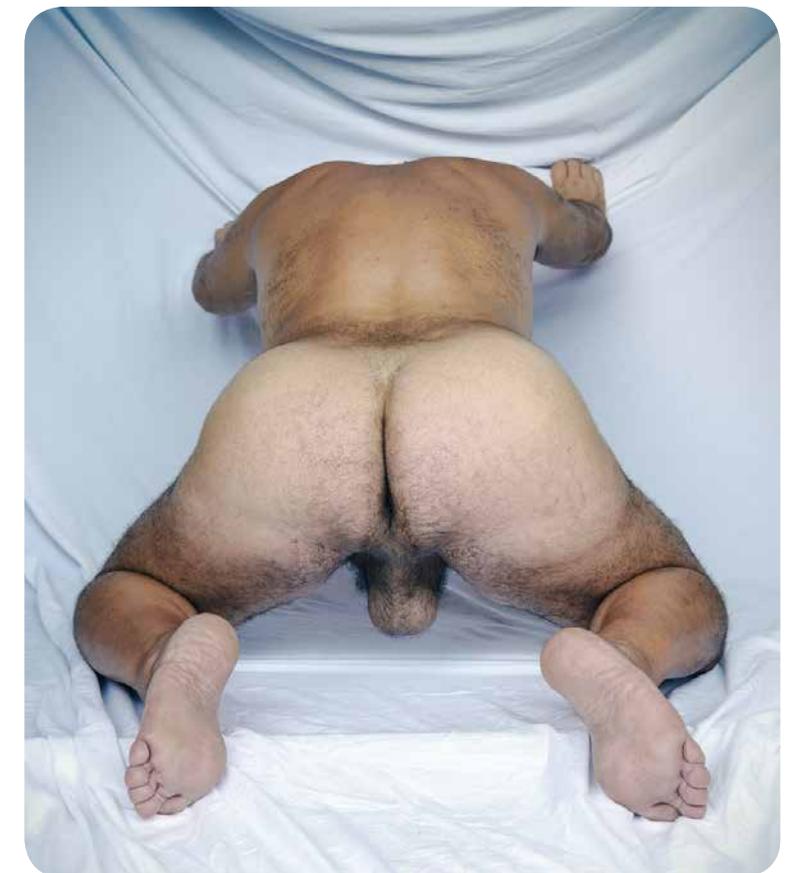
David.



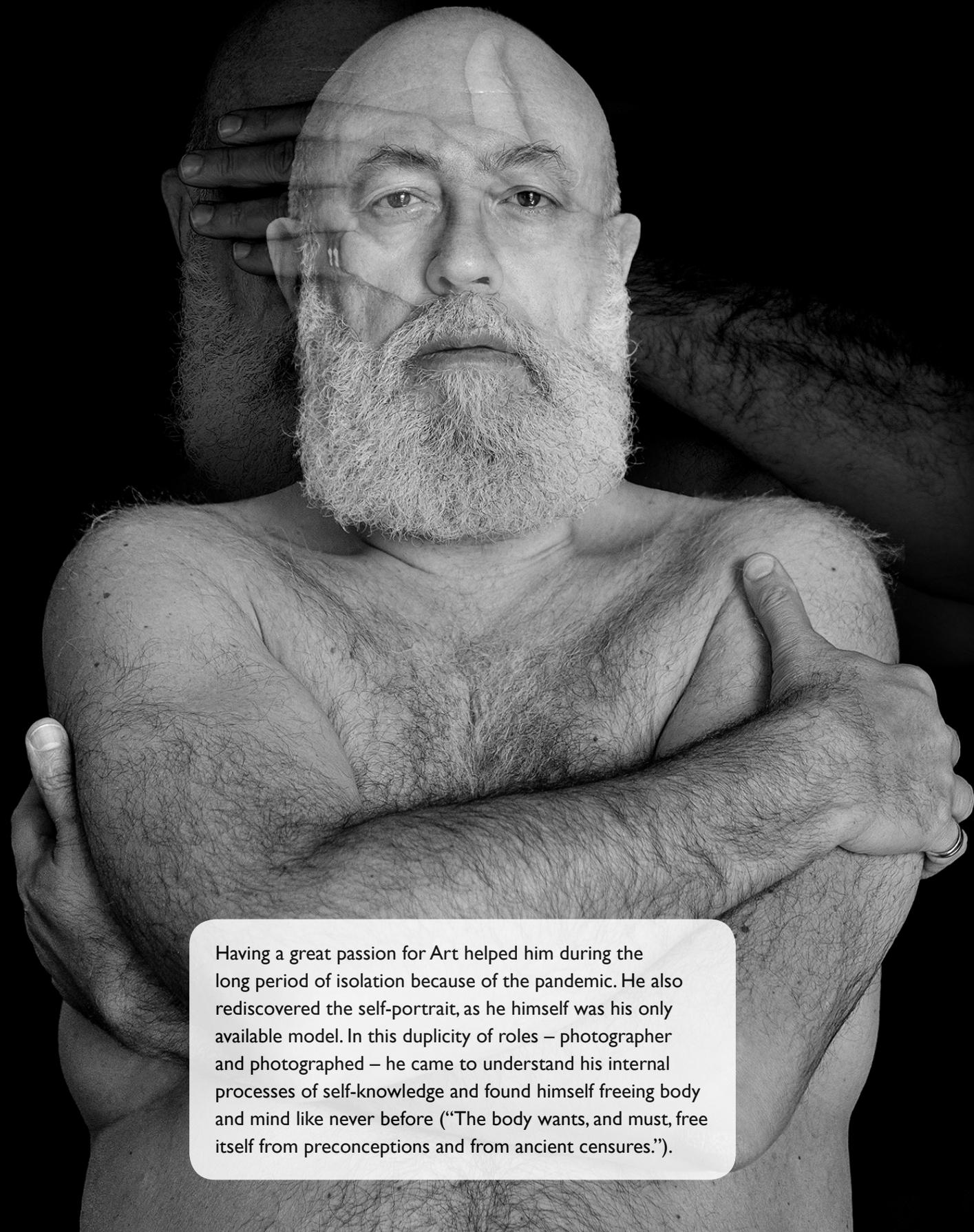
Beltran.



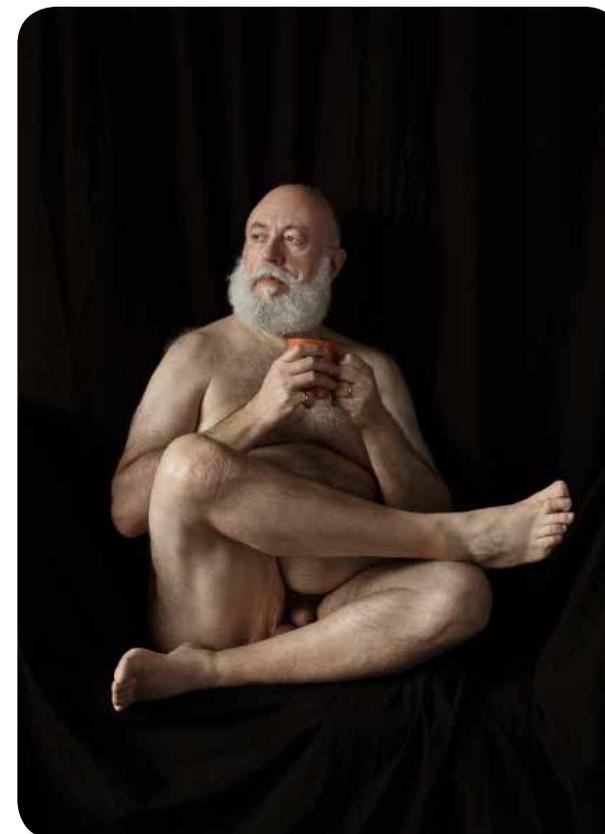
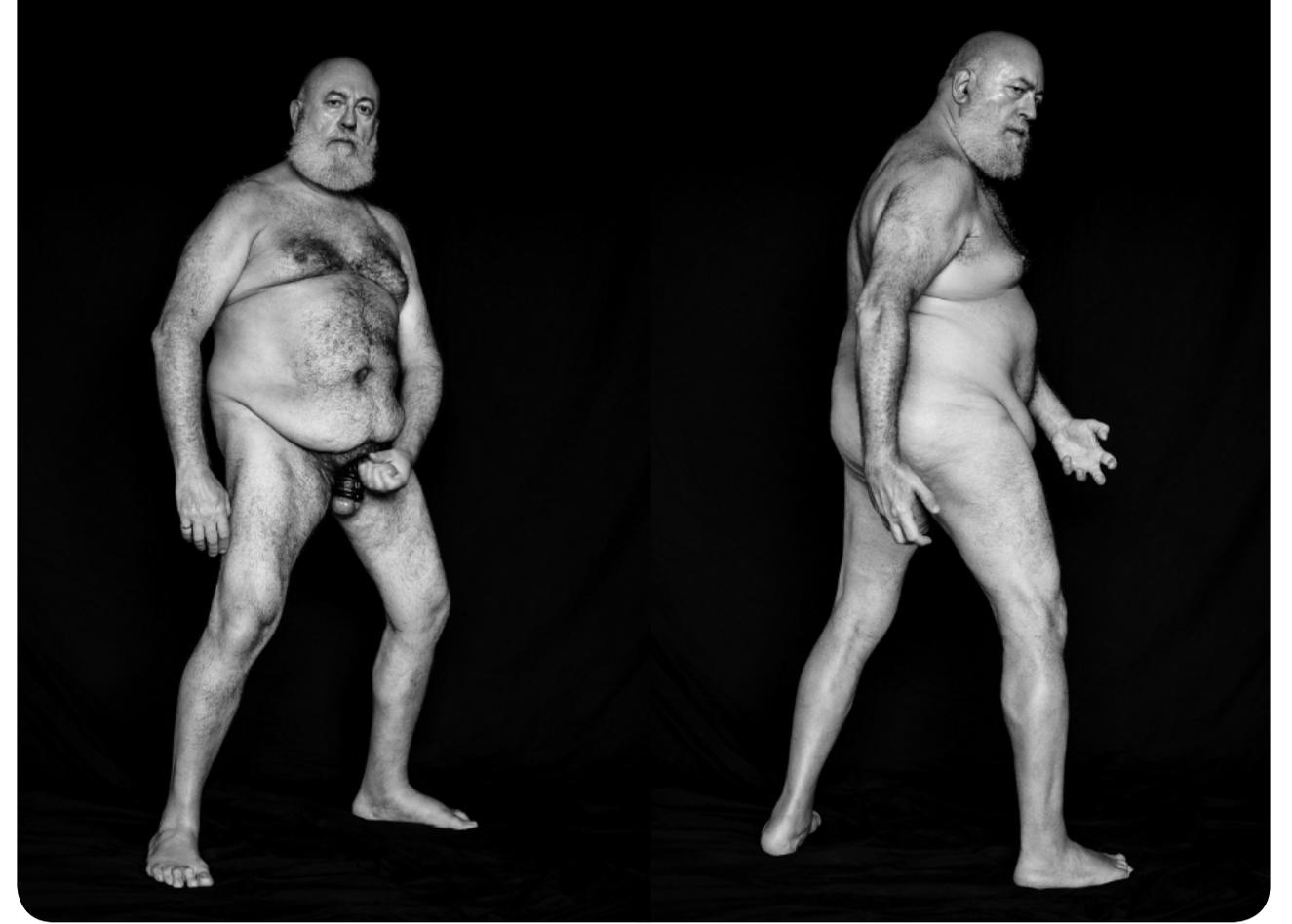
Piero.



Benny.



Having a great passion for Art helped him during the long period of isolation because of the pandemic. He also rediscovered the self-portrait, as he himself was his only available model. In this duplicity of roles – photographer and photographed – he came to understand his internal processes of self-knowledge and found himself freeing body and mind like never before (“The body wants, and must, free itself from preconceptions and from ancient censures.”).



Giopota and Akosauro.



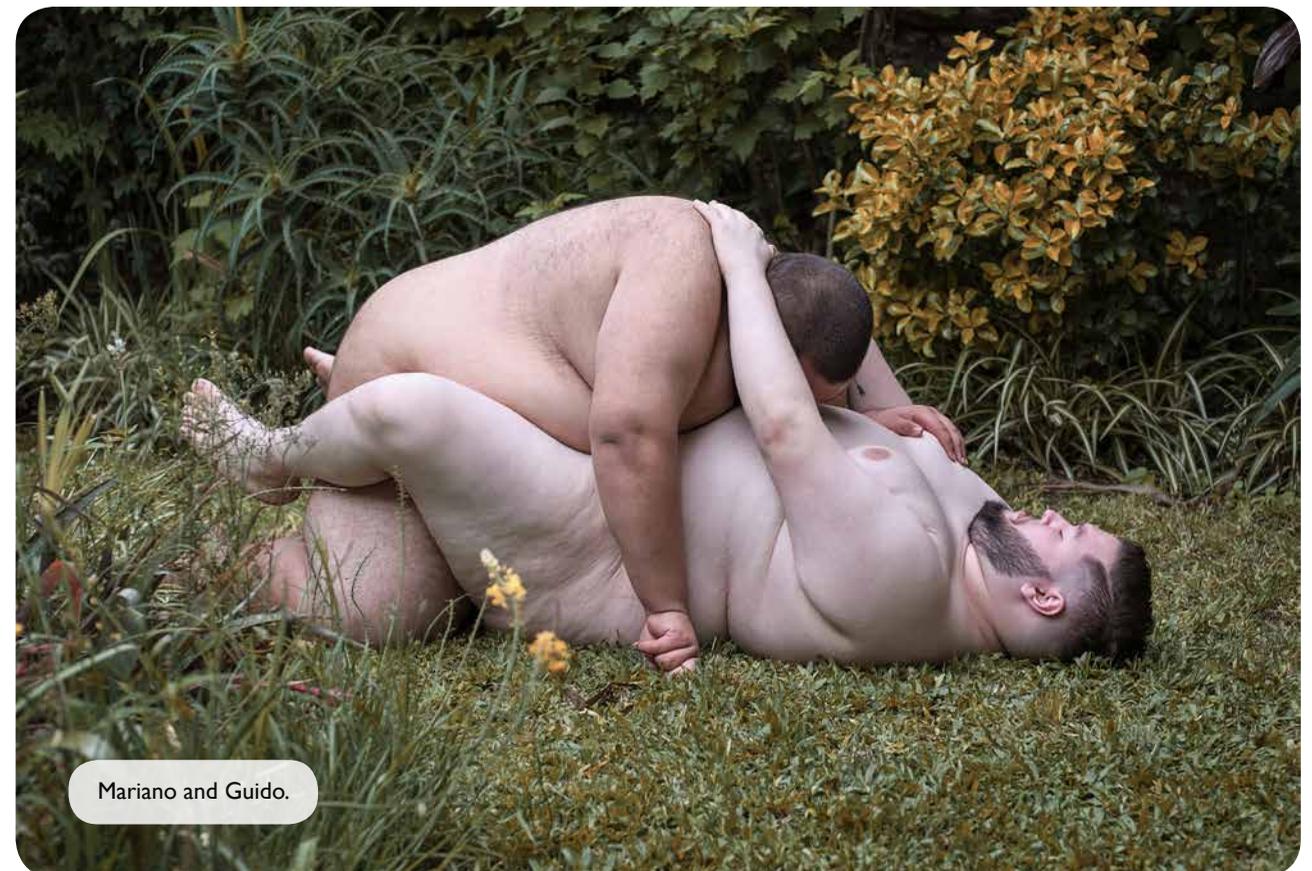
Valeri and Germano.

Now retired as an accountant, Gianni thinks that there are already many people calling themselves an “artist”. Some call him “maestro” against his will, as he considers himself only passionate about photography and men.

He realizes that things have changed a lot in recent years, especially with technology, whether it’s the approach through apps, the use (and abuse) of social media and strong censorship without criteria. He also notes that he has gained wider reach in several countries and, consequently, greater professional credibility.

My constant struggle to portray diverse bodies and beauties is reaching a wider and wiser audience. Finally!

Bravo, Maestro! **8=D**



Mariano and Guido.



Rafael Nogueira

by Filipe Chagas

In 2019, **Rafael Nogueira** participated in the *Other Colors Project*, by Janssem Cardoso and saw a gap to be filled in the world of photography: the representativeness of non-standard bodies. In a world that celebrates muscular bodies since Classical Antiquity, often those said to be outside the norm do not feel comfortable or even capable of being photographed as a beautiful and sensual person. Rafael understood, then, that it was time to recover his interest in the photographic language that had been dormant since 2012, when he needed to focus on his profession to support himself in São Paulo.



Encouraged by other photographers and already fond of artistic nudes, he decided to create his own project. For the sake of identification, Rafael chose to focus on the male body in order to show a beauty rejected by the mainstream media and which is still taboo:

I observe that men have much more difficulty with the nude than women. Perhaps because of the macho heritage in which women have always been naked in art. If male nudity is still taboo, imagine when the body is out of standard. We need to show that there are many types of male bodies and they are all beautiful and unique.

The first photo shoot was with a friend who made himself available. Despite being nervous, everything flowed well and the result was in accordance with the wishes of both. The feedback was so positive that *Project Nudity* was born.



Dan A., his first model.



Before any shoot, Rafael likes to leave questions about the body, sexuality, self-esteem and behavior well resolved so that both the photographer and the model have the same objective. For this reason, he usually talks a lot with the person who will be photographed, as he has already been on the other side of the lens and knows that many photographers do not know how to deal with the insecurities of someone who has always been rejected, not even with a body with different shapes.

Not every photographer is prepared to work with a fat body. Many look only at a large body, without seeing the person inside that body. The human side counts for much more than a photographer who is there to do just one more job. I never take pictures just for the sake of doing it: I need the desire to show that that body is beautiful. I put my vision, but I also try to translate people's personalities so that they see themselves as they are.



Above, Gabriel and Nathan.

Above and the next page, Rani and Lucas.
ARTIST'S NOTE: They are not a couple; one is straight and the other is gay.



Alef B.



The upper body is Rafael's focus as he understands that there are different forms that bring the innumerable unique characteristics of the portrayed. Encouraged by the breaking of taboos, he confirms the need to show the penis without being in a homoerotic scenario. With this intention, he urges to transform the discomfort that the image of a male genital causes into beauty and normality, whether erect ("shows virility and empowerment of the body") or flaccid ("brings feelings of comfort and peace").

However, exposure on social networks causes some problems, either because of the exposure of nudity itself, or because of the presence of the so-called non-standard body. Diversity and inclusion may be in speeches, but they are not found in artistic and/or media reality:



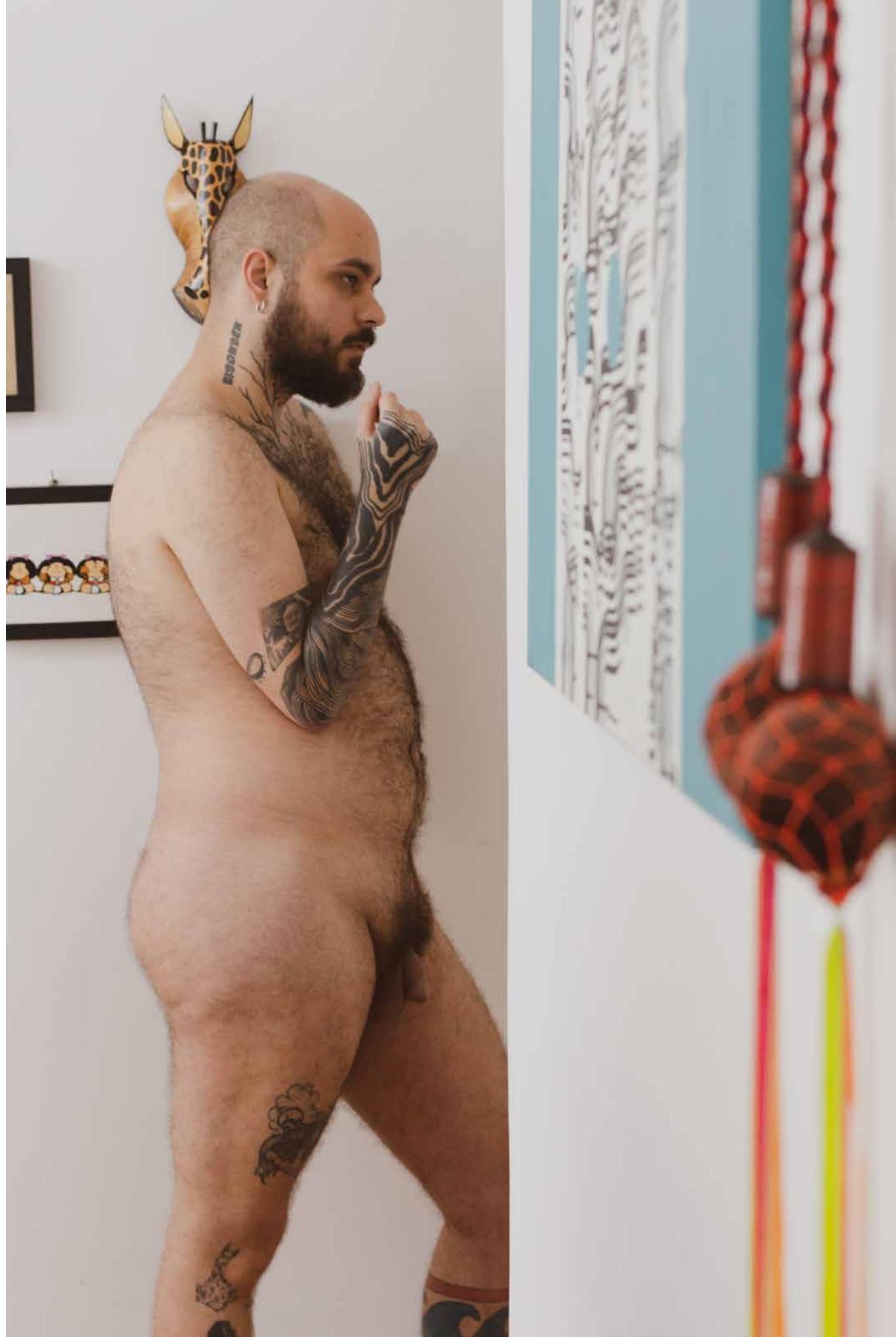
Artists MUST vary more to normalize the non-standard body. Showing all kinds of people is important, as the algorithm is fatphobic. If a photographer just wants to take pictures of muscular patterns, that's fine, but he admits that's all he wants because it gives engagement. What I know best are artists who say they are open to all types of bodies, but, in reality, they are not.

Fernando O.





Rafael S.



Eduardo C.

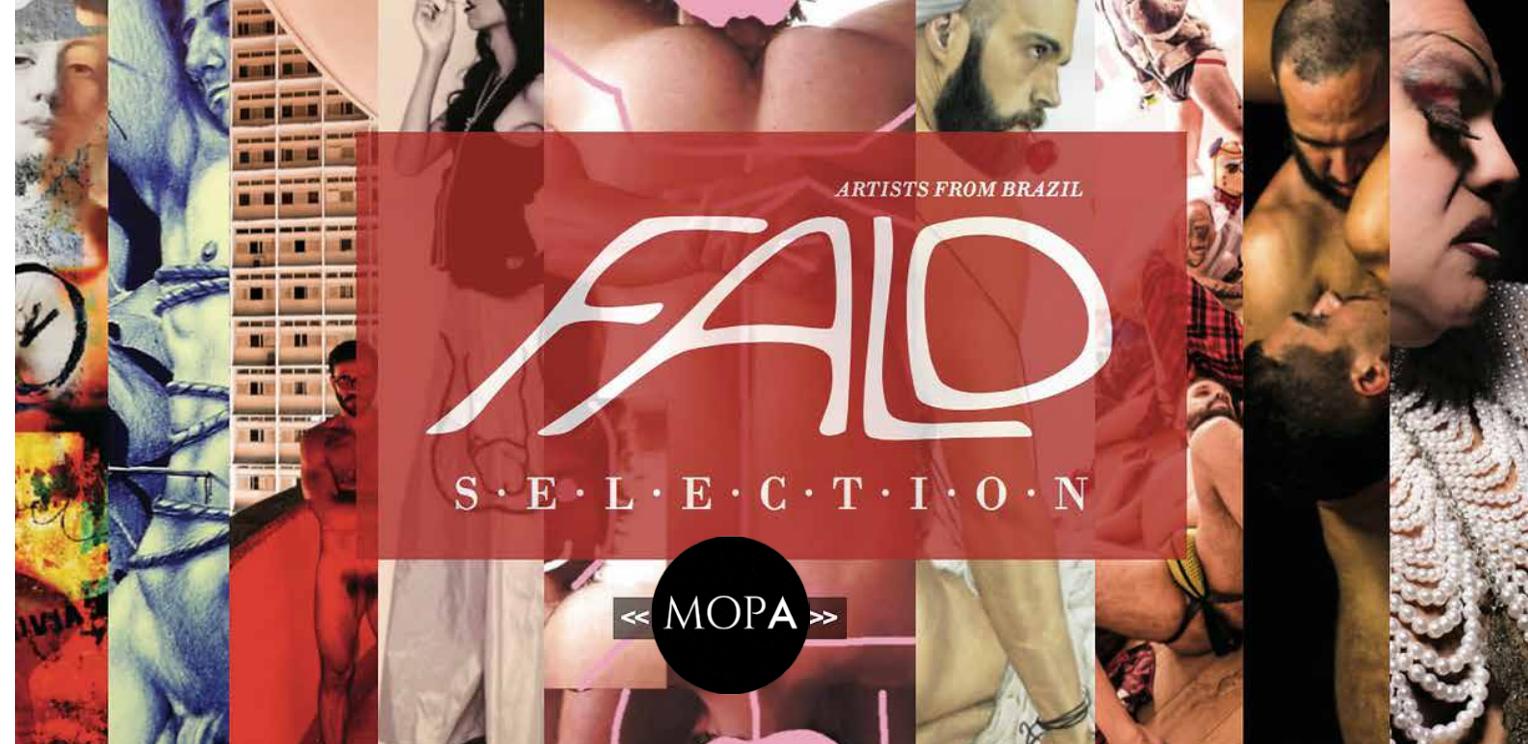
Since he had his first interest in photography in 2004, during a stay in London where he lived with a Polish photographer, until he started studying with his first camera in 2007, Rafael has already worked in several areas: today, in addition to teaching in English (he graduated in Literature), works with theater and created a podcast about musical theater and another about sexual stories.



In conversation with photographer Chico Castro about his professional insecurity, he heard "you are an artist, you are one of us" and recognized in himself the potential not only to create images, but also to change the world. **8=D**



André S.



9 Brazilian artists | 100 pages | 21 x 14.8 cm | Soft Cover



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Igor Yermakov

by Filipe Chagas

The world's eyes are in Ukraine now. The invasion of a sovereign state which resulted in millions of civilians suffering has shocked most people of the Western countries. One of the strategies of peoples destruction is to demolish their culture so that is why numbers of theaters, libraries, museums and schools were attacked. Bringing **Igor Yermakov's** photography to Faló is more than giving visibility to the artist - it is also supporting his native country's artistic production to be alive.

Igor was born in Cherkasy, in the middle of Ukraine, but has lived in Kyiv since studying Civil Engineering. He was leading construction projects for many years and is fond of two main hobbies in his life: paper scale models of castles (“I already have more than 40”) and photography.

One day I realized that I had taken good pictures of Prague. After that, in 2007, I tried to take pictures of the guys. And the most important thing became a photo session with a great person – Ukrainian model and photographer Sergey Sheptun.

From that meeting with the model Sergey Sheptun, Igor produced a book called *One hour with the model* with 85 photos. He then produced three art books made by artists around the world from these photos. All editions are for sale on the photographer's website.



For that reason, Igor often keeps dialog with models (“I very rarely shoot professional models”) before the shooting to find common base and establish interpersonal trust. As the Ukrainian men are quite conservative, most of them are closed off and do not know how to pose:

I literally “sculpt” the pose with my hands. This process can be complicated and time consuming. And I never ask the model to be fully naked. The person should decide it for himself and almost everything occurs spontaneously for mutual satisfaction.



The choice for the male figure was due to his sexual orientation (“I always compare a female figure with a dolphin and a male one with a stallion – a game of muscles and forms, combination of soft and sharp forms”). He started to present his works only in 2017, mostly in social networks, believing that the world is - or has become - more progressive in human rights agendas. He focuses on the emotions the body produces and transfers to the external world. Sometimes he prefers to partially cover the nudity to emphasize the mood but not the nudity itself.

He believes the complete absence of models’ emotions is the principal problem in a photoshoot. Showing the model’s mood is what even takes into account when the genitals are shown (“they are simply natural”), since an excited penis can be concluded into romantic images within more dynamic postures:



The genitals adorn the male figure. They can be beautifully and interestingly shown, and given the variety of sizes and shapes, it gives a lot of space for creativity and fantasy.





Igor tries to keep his creativity alive even during the war. He recently joined the voluntary military territorial defense troops and dreams to photoshoot men and even in-war men further (“if I survive to win our victory”). Good luck to him. **8=D**

Mano Martínez

by Filipe Chagas

Stubborn, passionate and a perfectionist. This is how photographer **Mano Martínez** defines himself, and adds:

I have a very open mind, but I am selective by nature and don't keep quiet about what I think.

He makes it clear that his differential lies in the absence of production and post-production in his authorial photographs, which use natural light, domestic spaces and models “that do not live in their image”, that is, he reaffirms that his work is “honest and non-pretentious”. His references do not come only from the photographic world: the street, music, cinema, television, porn, fashion, everything influences him to build his artist’s own perspective.

My photos are all improvised. I go to the guys’ house and the light, the space and the man inspire me at that moment. One or, with luck, two great photos can come out of a photo shoot, which are the ones I’m going to exhibit. The rest goes to the trash.



Roger, 2021.



Carlos, 2021.



Ramon, 2020.



In 2003, he enrolled in a photography course at the Escola de Arte e Design Superior Serra i Abella in Barcelona – where he was born and lives – but his first male nude photo shoot was in 2011 with a guy he met on a dating app. After going to the guy's city, at his house and photographing him in his own environment, in his comfort zone, he understood that he was also taking on a voyeur role – which turned into a blog called *Yes It's a Sin*, now inactive. And when he stopped working at jobs that had nothing to do with artistic photography (he worked years with fashion and advertising) to dedicate himself to what he truly loves, he finally saw himself as an artist.



Luaiso, 2019.



Jelu, 2021.



Alex, 2021.



Edu III, 2022.

Nico, 2016.



Nil, 2018.

Andy Warhol, Pierre et Gilles, Robert Mapplethorpe, Bruce Weber, Herb Ritts were, for him, the first to celebrate the human body in photography and, therefore, the pioneers in true freedom of expression and normalization of the male nude in Art.

The man's body has inspired me since before I was a photographer. It's like a welcoming landscape for me, I dialogue freely with it and it responds to me. And I dedicate myself only to it because I like to feel specialized.

Back, butt and the groin curve are the parts that Mano finds most interesting. In contrast, the face and the penis only appear if they add something to the plastic composition and enhance the whole without becoming the only focus of the image. Erection, then, he doesn't even think about it, because he wants to transform the models into objects only, not sexual objects:

I do not intend my work to be erotic or sexual, even if some people feel it that way. I don't even seek the beauty of the model. Nudity should not always be associated with sex. We have to break with this. This is how Instagram thinks and censors artists who use the naked body as a means of expression.

Above: Juan, 2019.
On the side: Harold, 2022.



In fact, the photographer notes that American pudency is interfering with the art world's acceptance of male nudity and new masculinities. Therefore, he intends to continue his photographic production, with the opportunity to travel the world and show that an authorial work is capable of offering pleasure and recognition. **8=D**

Ferran Sanchez Castillo

by Filipe Chagas



Ferran Sanchez Castillo says that he must have lived 1000 lives of so much that he had to do to fully focus on photography. He was a DJ, a VJ, worked in fashion, theater, installation and performance, whether in Barcelona or Geneva.

Ferran began photography at the age of 14 at a night shift art course in Cornellà de Llobregat, his hometown, near Barcelona. After regular school, he graduated from the Institute of Photographic Studies of Catalonia. Even doing numerous different activities, he always kept photography as his main direction. After some time in Switzerland, he felt the need to dedicate himself to the art that had always been his passion. He then moved to Brussels where he now faces other challenges. For example:

Recently, a gay friend, owner of an art space, asked me if I knew someone to exhibit in his place. I said "Me!", of course, and he said "your work is too gay". Heteronormativity and machismo are not just part of the politics of social media. There is a problem with the acceptance of the male figure as Art, even in queer spaces, as if it were mere pornography.

For that reason, Ferran seeks a distinct point of view to convey the message in his photos, as "a hero serving for a cause, but keeping the essence of the human portrait", as he likes to say.

A multitasking creator, he draws inspiration from Mapplethorpe to von Gloeden, from Neoclassicism to Surrealism, from Art Deco to the Space Age, from New Wave to Post-Punk, from Kubrick to Tim Burton. He is responsible for controlling the entire photographic process, from creation to the final result, therefore, it is in charge of the setting, styling, makeup, lighting, digital retouching or even the development, if it is an analog photograph.

It all starts with a question. "Where do I come from?", "How do I feel after pandemics?" or "What is the difference between being and looking like?"... personal questions that become universal. Once the question is clear, I try to find the answer or different answers in the form of symbols. I use photography as an artistic language of communication. And so if I want a clear message, I demand the model to be naked in order to take away the "disturbing information", such as social status, culture, age, that may come with the clothes.

Photos from the *One meter of depth* series, where the clothes are cut one meter off the ground and nudity appears as another layer of information between the public and the private, between the social image and the intimate image (2004).





Photos from the *Root* series, inspired by old studio photographs from the early 20th century and in photographic experiments of great artists (2021).

The artist chooses his models among his closest friends or complete strangers in a bar, knowing that the relationship of complicity between him and the model is fundamental to the success of the result ("I become them and vice versa"). One of his selection criteria is to be part of the LGBTIA+ community, as he understands that it is necessary to share a queer experience so that they are part of the photographer's particular iconography.



Photos from the *Plush* series, where there is a reflection on our humanity based on playing, memories, affections and attachments, with anonymous models (2011).



Photo from the *Diana's dream* series, where symbols related to the goddess (the doe and virginity) are used in similarity to queer tensions, with an anonymous model (2011).



In some cases, he borrows his own image to answer a very particular question. In fact, one of his first works was a series of nude self-portraits that narrated a teenager's difficulties with his body and his reserved sexuality. He says he was a geek kid ("my family thought I was some sort of antisocial alien") who, through photography, was able to find himself and get close to the men he drew when he was alone in his bedroom.

My Art is a projection of myself, but also the image of my desires. The male figure does both jobs: it represents me and what I want. I'm a man, I love men, I argue with men, I have sex with men... so, for me, the masculine form translates in itself all the emotions I want to talk about. The male form is a vessel and a metaphor for myself.

I was 18 when I photographed another naked man. A friend [Oscar] came with me to the beach to take some pictures. We had fun, the two of us and a bottle of whiskey. Maybe I was secretly hoping for something more... but we made a great series of photos, and that was it. (photos from the shoot in 1992)

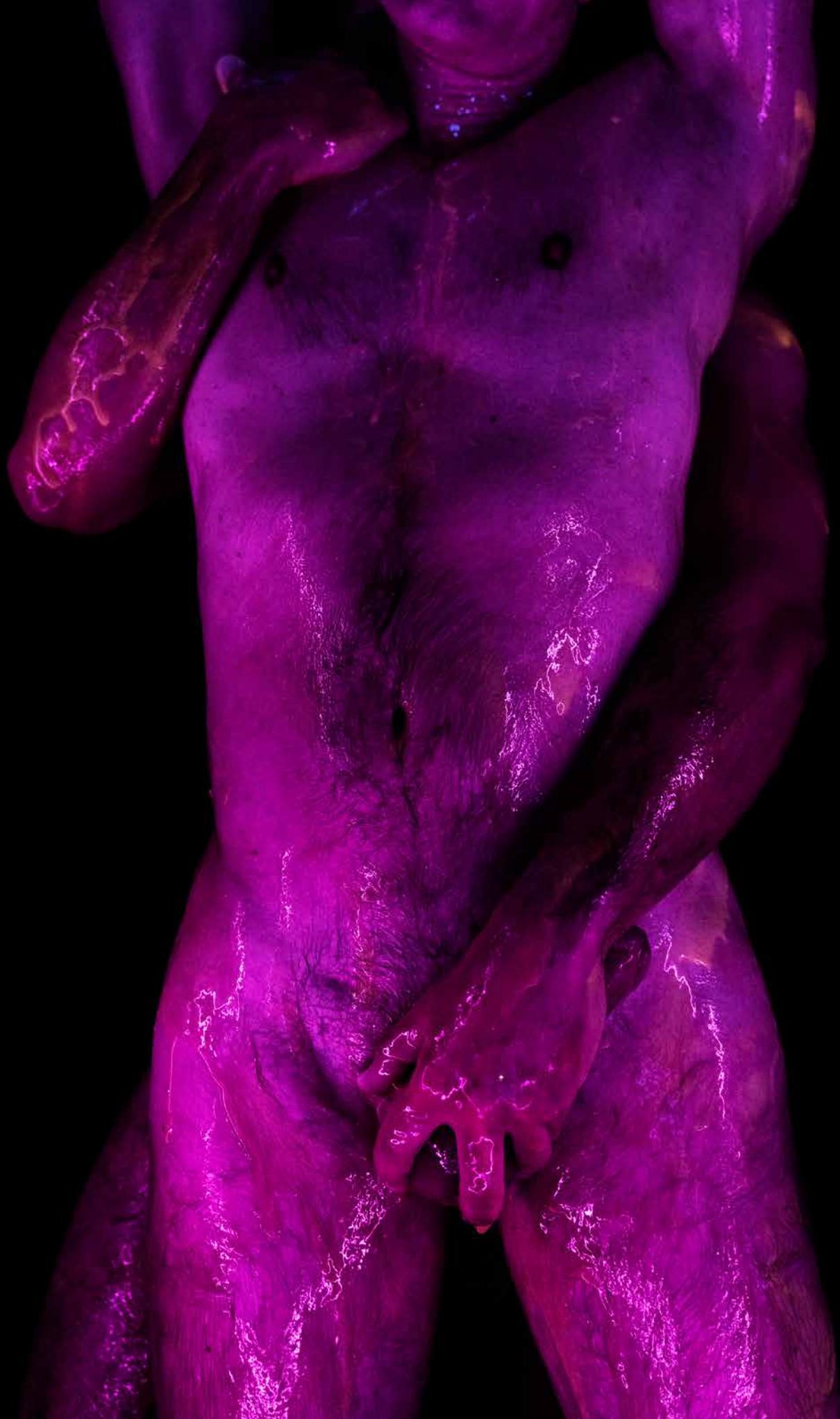


Photo from the *Monologue* series of self-portraits (2010-).

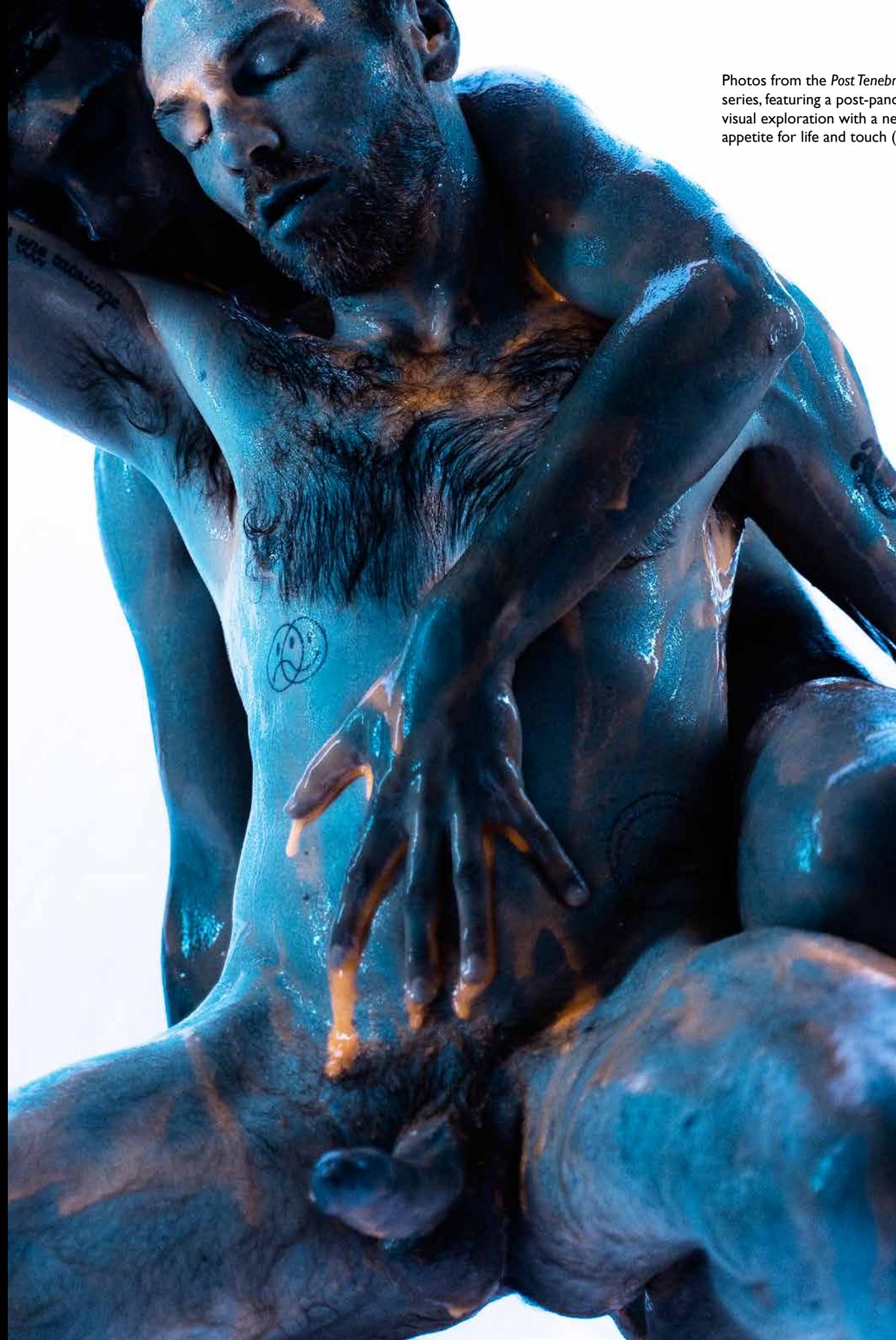


Photo from the *Monologue* series of self-portraits (2010-).





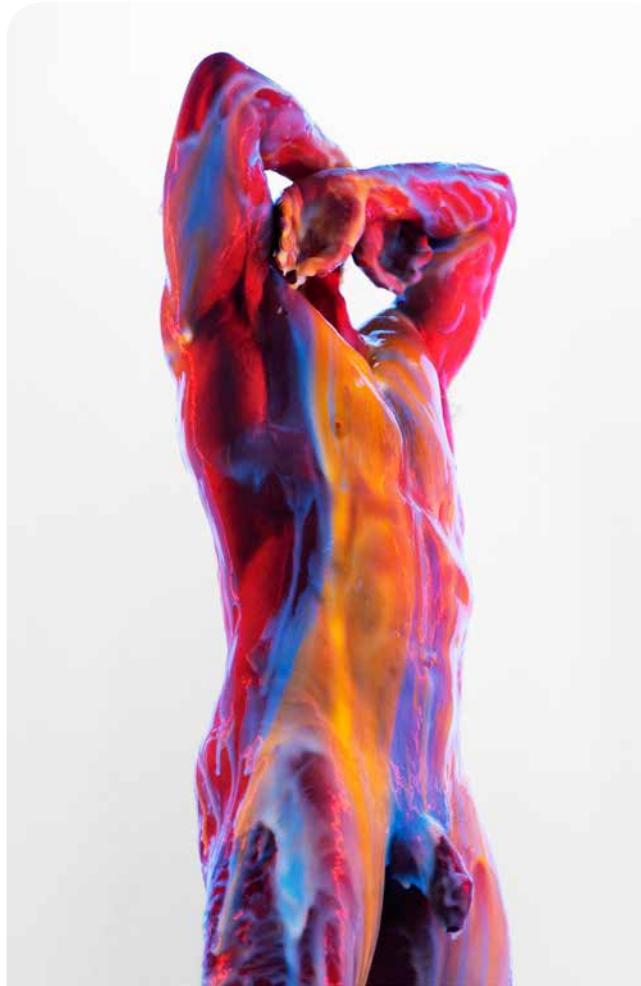
Photos from the *Post Tenebras Lux* series, featuring a post-pandemic visual exploration with a new appetite for life and touch (2022-).





In this way, the whole body is important to Ferran. He declares that frontal nudity speaks of self-acceptance and, by not hiding it, treats it with due naturalness. The penis is then portrayed without prominence. It is remembered as yet another part of the body that brings sensations, feelings, and moods into a photographic experience that can be better absorbed by new generations who are more receptive to exploring and redefining their sexuality and gender through art.

In 2004, a successful exhibition in Geneva, praised by the specialized critics, made Ferran understand the power of his work to move and generate reflections. Today he sees Art in general as a need for communication between the world and the world ("art makes a bridge between the creator and the spectator"). Therefore, kindness, respect and trust are keywords for male nudity to be really accepted in the art world. **8=D**



Rafael Aguiar

by Guilherme Correa

An artist's photographic work receives instantaneous influences that can be found during distant times and even in contemporary times, in new generations. Art is alive within us and the producing agents are always open, willing to teach and learn for the simple fact of praising the work and raising the bar of the class. When I started photographing, I soon discovered **Rafael Aguiar's** craft.

The career of this 39-year-old photographer, born in Cataguases, Minas Gerais, is illustrated by film awards and talented photographs. He was always fascinated by image composition to the point that, very young, he already thought about framing without even knowing what it meant. During communication college in 2009, he bought his first camera and started his artistic production.







Rafael believes that in order to feel comfortable on set and produce material with identity, it's necessary a real exchange with the model. "It's uncomfortable when people keep asking what they need to do", he says of his search for reciprocity and authenticity, not only as a technical element but also as a product that works, a touching result. The best example of this is his award-winning short film "Casulo", with breathtaking photography, where Rafael addresses sexuality and family.

 Watch *Casulo* here.

He tries to be direct with the actors and models and, therefore, he faced few situations of harassment. When they appear, he takes it professionally:

For the work to flow the way it has to, right then and there we have a goal and we need to achieve it.

Robert Mapplethorpe is his main influence when it comes to recording the male body. Rafael says that he was absurdly fascinated when he saw the artist's work, which provoked a desire, a euphoria that is difficult to explain, according to him, due to the similarity of his approaches to bodies, shadows, monochrome, etc. We can clearly observe this in his *Body Project*, which are fragments of naked bodies in black and white.

This work front is evident in some of the authorial photographer's projects. Among them are *Immaculate Project* – in which the models wear wedding dresses, violently deconstructing the images of masculinity both of the man who faces this challenge, and the image of the dress



it represents, chastity, purity, in short... – and *Pink Obsession* – with a pink light highlighting male bodies.

To be seen outside the limitations of social networks, Rafael mentions that it is very important to occupy spaces in galleries and in the media, but also alternative spaces such as bars, pubs, offices, etc. that allow the work to gain recognition as an independent artist in Brazil. However, the photographer also warns about being careful where to link his photos and works:

If it's for them to go somewhere nice, be available for appreciation or sale I think it's very important, on the contrary not.





As a last message to everyone who consumes and produces art, the photographer emphasizes the importance of believing in his ideas and always improving, as the process is never-ending. His light and blunt look always leads us to revisit his works, to reflect on the ways of seeing our fellow people, what we represent and our different faces.

8=DO=8



A trip with Trip

EDITOR'S NOTE: This text was written from the official Trip Richards website and from some interviews given by him over the last few years. Some questions were asked directly to him and also composed this text. It is worth mentioning that the translations made by Google are sexist and transphobic: the term "sex worker" is always translated into the feminine even with the actor's name in the sentence.

PERSONAL TRANSITION

My name is Trip Richards and I am a transgender man. This means I was assigned female at birth, and spent the first part of my life appearing female. But this didn't match my own masculine gender identity. With the benefit of hindsight, I realize that I always felt "different," but I didn't have the knowledge or language to describe what I was feeling until I reached my early 20s. At that point I first started learning about transgender people, and encountered a transgender man for the first time, and everything about my own personhood "clicked" at that point.

Sex is usually used to refer to biologic sex. At birth, we are assigned a gender based on visual inspection of our external genitalia, but in fact there are multiple components of "true" biological gender (chromosomes, hormonal levels, hormonal sensitivity, internal organs etc) that do not always align in a binary way and can exist along a spectrum of characteristics. Therefore, biologic sex is quite a bit more nuanced than "penis versus vagina" and we should refer to a person as "a cisgender man" rather than "biologically male".

I am a 5'8" country boy, 170-ish lbs, and I've been using testosterone since February 2015, when I started my transition. It was scary because I didn't know how people would react, and I also didn't know if I would achieve the physical results I wanted. However, as soon as I began testosterone, I felt so much better. I am hairy and have a beard because my family genetics allows me, but that is different for each person. If you have questions about that, I recommend reaching out to an endocrinologist.





It felt great to finally recognize myself in the mirror as the man I was on the inside. Nowadays I consider myself post-transition, and will not be getting any further surgery. I live an authentic and congruent life. I am legally male, identify as male, and accept male pronouns (he/him/his, etc). Transition is a personal journey and this is mine.

In July of the same year, I had breast removal surgery through the nipples*, so there are no visible scars. For clarity, I have not had any genital surgery ever, meaning, no, I didn't "chop my cock off" or "built one". By the way, asking intrusive questions about other people's genitalia is frowned upon anyway, however, my cock (aka clitoris) is large due to being on testosterone. Yes, I prefer that you refer to it as a cock. If you don't know, clitoris and cocks are anatomically analogous body parts.

I am bisexual, or more precisely pansexual, meaning, I have sex with cisgender men, cisgender women, other trans people, and nonbinary people. My male partners identify as gay or bisexual men. I have never had sex with a straight guy. I enjoy penetration in both my front hole (yes, that's the way I call my pussy) and my ass. And I generally do not squirt when I cum. I am not fertile, do not menstruate, cannot get pregnant, nor have any desire to do so. I strongly dislike questions about my fertility, so, do not ask.

* Periareolar subcutaneous mastectomy should be performed by competent healthcare professionals, preferably by plastic surgeons.

PROFESSION: SEX

I am a professional adult-content creator (yes, that's a fancy way of saying I do porn) and a multi-award winning performer (2020 Transgender Erotica Awards Pornhub Performer of the Year, 2021 GayVN's Favorite FTM Star, and 2021 Raven's Eden Hottest Transman). I have collaborated with some of the biggest stars in the industry including Boomer Banks, Rocco Steele, Lance Charger, and dozens more. In my work I make a point to showcase people of diverse sizes, shapes, colors, adult ages, and more. I believe that sensuality transcends traditional boundaries of what studios think will sell. That's why my videos are real, authentic and almost unscripted encounters. To be able to share my adventures is just amazing!

I got started in adult work as a webcam performer in 2013. At first, I was unsure if anyone would want to watch me. I struggled with a sense of "imposter syndrome" as I didn't have very many role models or examples within porn. Now I know that I offer something uniquely erotic.

Most of my viewers had never seen a trans man before, or at least not a naked one. And they were naturally curious. I can't even count how many times a viewer has told me something to the effect of, "I didn't know I was into trans dudes until I saw you." My work makes them expand their perceptions and rethink what they are attracted to: is it only dick – which I don't have – or masculinity more broadly? This really highlights the importance of visibility and of striving to bring trans performers into the mainstream.

There is an assumption that people who do sex work are all exploited (not true) or that we are all dumb and have no other options (also definitely not true). Most of the mainstream stories about sex workers include pejorative language, which feeds stigma, or focus on instances of exploitation, which erases the preponderance of stories of consensual sex work. Trans performers have the additional burden of being frequently misunderstood, devalued, seen as a fetish item rather than a full person, or viewed with distrust. This is part of why there is disproportionate violence toward trans sex workers.

By the way, fetishization is, in my opinion, a natural part of eroticism. It only becomes problematic when it occurs to such an extent that it obscures basic humanity. Since porn is my full-time job, I don't have a problem with fans seeing my body as a sexual object provided that they are paying for content and treating me nicely. The bigger issue is the way that trans men are shoehorned into certain types of sexual roles, being seen as only bottoms or submissives. I fight against these assumptions and have made an effort to produce films where I am in dominant and topping positions. For example, I use a strap-on on partners who like to be penetrated. While obviously it doesn't provide me with physical sensation, it ends up being mentally pleasurable to satisfy my partner. Good sex is as much about brain as the genitals!





BEYOND HATE

I still get asked a lot of ignorant questions. It is frustrating how many people still seem unaware that transmen exist, and who don't understand the most basic elements of gender transition. I don't expect everyone to be scientists or anthropologists, but trans people have existed in human society for a very long time, and medical transition is nothing new either. I encourage people to do some basic research on their own.

Many people's perceptions are still seated in ignorance, fear, or dogma, rather than knowledge or rationality. I am still evolving in how I handle criticism and harassment. If someone lobbs a garden-variety insult at me, I usually try to ignore it. But when I see flagrant instances of bigotry toward groups of people, whether transphobia or racism, I often call it out publicly on my own social media platforms. I think that it's only by addressing instances of hate or bigotry directly that we can change those patterns of behavior.

But I confess: it is discouraging to know that a lot of transphobia and exclusionary attitudes come from those who should be our allies or members of the LGBTQIA+ "community". I honestly don't feel connected to any particular community, I just feel fortunate to be able to live my life authentically.

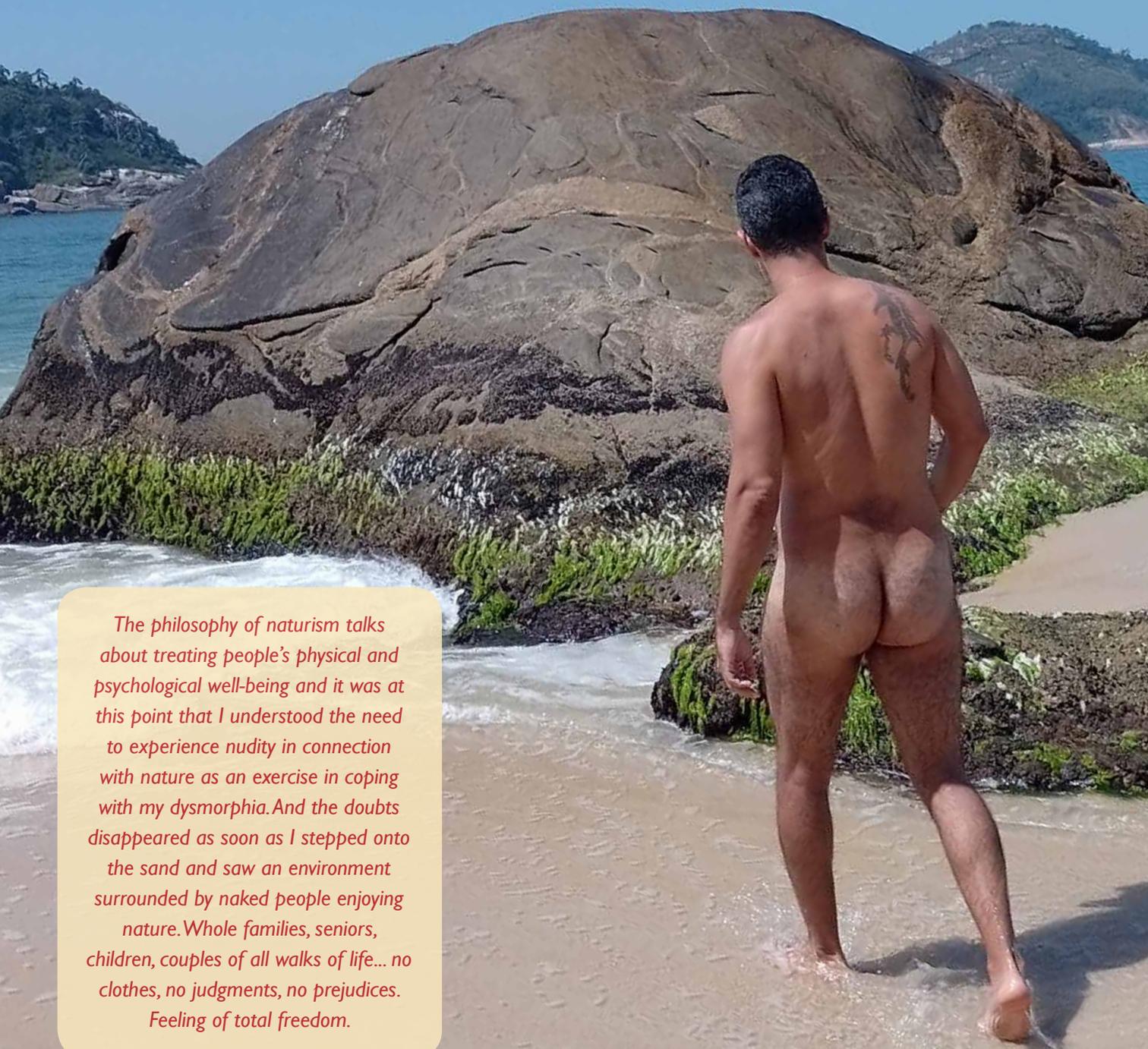
I believe that adult performers in general – and transgender performers in particular – continue to have a unique role as educators. Of course, pornography is about sexual gratification, but it can also reshape cultural norms and help us rethink our assumptions. Just as the early adult-video stars broke through taboos and gave viewers their first on-screen glimpses of real human sexuality, modern trans performers can normalize our bodies. I strive to showcase my trans body as being no different at its core than anyone else's body. In other words, my transness is not the main storyline, but rather simply a fact within the story.

We have the ability to educate one-on-one simply by existing openly and without shame. When I am not in front of the camera, or busy with managing my fan sites and other platforms, I can usually be found in the gym, hiking in the woods, cuddling my rescued cats or weaving scarves. Sex work let me explore my sexuality, made me grow as a person and it helped me to understand my gender and my sexual orientation (besides the money, of course). My confidence in myself, as a person and as a man, has definitely increased.

I work extensively to further understanding of issues involving transgender advocacy, adult work, body positivity, and general sexual health education. I know that this way I can leave a mark on the world by doing something I feel passionate about. I hope to show everyone that authentic passion is about so much more than just body parts. **8=D**

Naturism: the free body

by Filipe Chagas



The philosophy of naturism talks about treating people's physical and psychological well-being and it was at this point that I understood the need to experience nudity in connection with nature as an exercise in coping with my dysmorphia. And the doubts disappeared as soon as I stepped onto the sand and saw an environment surrounded by naked people enjoying nature. Whole families, seniors, children, couples of all walks of life... no clothes, no judgments, no prejudices. Feeling of total freedom.

Let's start by solving the difference between Naturism and Nudism... I mean... for the International Naturist Federation (INF), it doesn't exist. However, at the congress held in Agde, France, in 1974, it was defined that:

Naturism is a way of life in harmony with nature, characterized by the practice of social nudity, with the intention of encouraging self-respect, respect for others and the environment.

The so-called "social nudity" differs from simple nudism in its ideology. While nudism can be any act of being naked frequently, social nudity seeks to "restore the balance between the physical and psychic dimensions, freeing people from the internal tensions caused by the taboos and provocations of our contemporary society", as the Brazilian Federation of Naturism says. (FBrN).

Of course, in a naturist environment, with the body completely exposed, it will be judged by particular individual concepts, because this is intrinsic to humanity. However, there are no defined aesthetic standards in these places, especially those that interfere with physical and psychological well-being. The nakedness of the body becomes irrelevant when everyone is in the same situation, with the same philosophy. Being totally free becomes the most important thing and, for many, a game changer:

Without clothes, people tend to rely on their personalities to make a statement and accept others for who they are rather than what they might be wearing. Some say that when they

take their clothes off, they also take the stress out of their busy lives. – International Naturism Federation

This relates directly to sexuality. Social nudity understands the naturalness of the human body as the true identity of each one. For naturists, sexual associations with the body were built over time and result in absurd concepts of modesty, complexes or obsessions, which in no way contribute to a healthy psychosocial development:

The castration of our body parts was arbitrary. For example, our lips have always been associated with "sex-appeal", without, however, walking around with them covered, as happens with our genitals, not to mention our breasts. On the contrary, if we look closely, the use of certain clothes and other accessories is what constitutes, as we all know, a factor that aims to accentuate a posture destined to arouse sexual interest. – Brazilian Federation of Naturism

This does not mean that naturism preaches celibacy or asexuality. Naturists understand that sexuality, whatever it may be, is not present in the collective experience, making it clear that sex in public goes against their precepts. An erection is understood as a natural reaction of the body, however, the person needs to cover up the excitement*. However, sex in each one's intimate life is celebrated and becomes genuine: since the mystery of revealing the clothed body does not exist, visual excitement is replaced by true sexual desire.

* For women or trans men menstruating, the suggestion is to use a tampon. If the person does not feel comfortable, shorts or the bottom of a bikini with a traditional sanitary pad are allowed.

It can be insinuated that, for a simple nudist, sex is treated more freely since it can happen explicitly and, thus, the connection with nature is even greater. Voyeurism / Exhibitionism is allowed, even if it is without the consent of the other. For this reason, naturists believe that the simple practice of nudism ends up focusing only on the genitals and public sex, with a purely hedonistic ideology with risks of indecent exposure by Brazilian law. Therefore, the recommendation of the Brazilian Federation of Naturism is to seek a place recognized as official to avoid embarrassment. By the way, it is worth mentioning that some beaches do not allow the entry of unaccompanied men or even groups of men. Only heterosexual couples or families are accepted. Others have specific areas for unaccompanied men. The requirement of nudity also varies from place to place.

Another instruction from the federation with regard to nudity is that it should not be used as a form of protest or imposition (to try to force acceptance). Respect for those who cannot accept social nudity is fundamental. However, he emphasizes that, if you grow up seeing other types of naked bodies and people calm about it, it becomes natural to face the body* and sexuality naturally and, thus, increases the chance of reducing external aesthetic pressures.

*EDITOR'S NOTE: I didn't find anything that specifically addressed the trans body in nudist settings. Believing in philosophy, the trans body should be fully accepted, but I understand the difficulty for trans people to expose their bodies in public because they already suffer from malicious curiosity, prejudices and dysphoria.

It is worth remembering that the practice of social nudity is not defined only for public environments and collective situations. Being naked in private everyday life is common. Even in cases where not all residents of the same residence are naturists, it is possible to be naked in a room or for a few hours a day. Dialoguing with other residents is important for the practice to be understood and spaces to be established. Even because the nudist philosophy did not abolish clothing, but does not use it to "mask" or "hide" the body. As the federation likes to remind:

The lifestyle is within you! It's not an outside to inside thing. It's connected to your intimate!

There are even other ways to be a nudist other than through social nudity. Some members who are more faithful to the principles of health linked to Naturism, preach vegetarianism or veganism. Regardless of the activity, they all have the same objective: the psychic growth of the human being and a greater proximity to nature.

8=D

[www](http://www.bfnaturism.org) Brazilian Federation of Naturism

[www](http://www.internationalnaturism.org) International Nudist Federation

THE GERMAN CULTURE OF THE FREE BODY

Germany calls naturism *freikörperkultur* (FKK), the secular Free Body Culture. Created in 1839 by Henrich Pudor from a feeling that it was healthy for the body to be exposed to the sun and fresh air at a time when countries were experiencing intense industrial development.

In 1895, the youth movement *wandervögel* ("migratory bird") was founded in Berlin, in which young people gathered to take long walks in forests, with nights in the open air and naked baths, in rivers and lakes. Three years later, when *lebensreform* ("life reform"), which defended organic food, sexual liberation, alternative medicine and a simpler life closer to nature, was in the air, the FKK became a collective culture. It is possible to notice influence even in the arts, since numerous German painters from the European avant-garde explored the theme of public nudity in collective baths.

Banned during the Nazi regime*, the FKK made a strong comeback after the end of World War II, particularly in East Germany, where travel, personal freedoms and sales of consumer goods were restricted, and community nude functioned in part as a "valve escape"**. In 1963, the German Association for Free Body Culture (DFK) became a member of the German Confederation of Olympic Sport, which gave the movement an even greater connection to sport. In 1980, around 80% of East Germans claimed to swim naked.

With the collapse of communism in Eastern Europe and the fall of the Berlin Wall in 1989, there was a puritanism on the part of some West Germans regarding their "neighbours' fascination with nudism. Since the reunification of Germany in 1990, there has been a decline in the FKK culture, but it still exists today in places marked for the practice of *nackktivitäten* (nudist activities), such as horseback riding, canoeing, swimming and volleyball, among others.



* During the rise of Nazism, some Germans still saw the practice as a way to create the perfect Aryan body, a symbol of a strong, young and racially pure Germany. Leni Riefenstahl, Hitler's favorite filmmaker, used strong, athletic naked bodies frequently in her black-and-white documentaries of the 1930s, especially Olympia.

** The German Communist Party was not very fond of collective nudity and set up patrols to prohibit the practice, but it did not work out very well: bathers and even tourists mocked the police. There are reports of people only wearing ties or socks on the beach to say that they were not completely naked. Others said that nudity had everything to do with the socialist tradition.



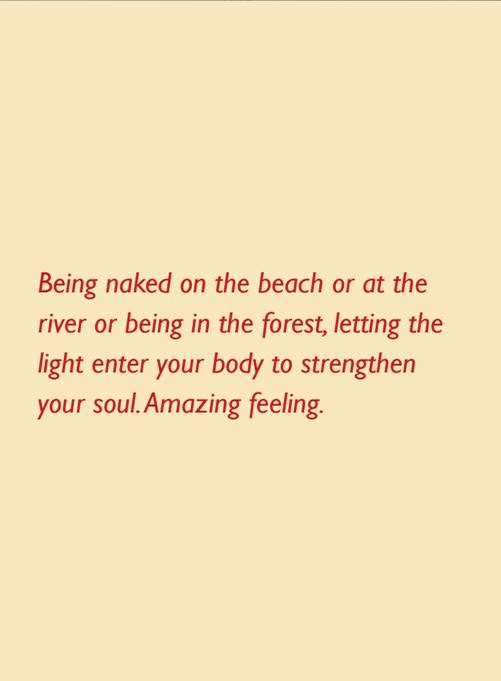
Being naked on the beach is beautiful with ocean air and the freedom to swim and the waves moving your penis up and down free and then the air blowing all parts of your body – pure freedom.



Until I found the courage to go to a nudist beach, it took me a while. He had several taboos in his head. Maybe I wasn't happy with my body, but curiosity was great too. When I finally went, the shame came, but I saw that it was a place where you and your freedom prevail. There is no standard of beauty: everyone is complete there. I got rid of everything, I completely connected with my nudity, with nature there, and I forgot that I was insecure with my body. The result was the bliss of freedom and full connection.



The naked body connected to nature exudes an extremely sense of mastery and autonomy. It's as if we could be whatever we want, free from any ties, from any judgment... It's pure power!



Being naked on the beach or at the river or being in the forest, letting the light enter your body to strengthen your soul. Amazing feeling.



The sensation is not one of freedom, because freedom is in being able or not to do. The feeling is one of harmony with the whole, with life, with the place. But it's also a mix of feelings: insecurity, security, peace, tension, horny. After a while, everything passes and only the fullness of being and being a part of it remains.



We get rid of everything, clothes, status, conventions. It is the moment when I feel most part of the great nature and the most sacred.



Being a nudist for me is something so natural. I take the opportunity to be like that whenever I can. The feeling of the breeze on my skin, the sun shining on every part of my body... it's such an amazing feeling. It feels right. I also have an exhibitionist side, so I love it when people see me naked, but it's not necessarily a sexual thing. To be able to be naked around other people naked, to be accepted for who you are, is such a beautiful thing to share.



Clothes are a language that communicates profession, social class, gender, age, religion... In social life, amidst so many communication noises and misunderstandings, to be naked is to stop for a moment and contemplate the silence.



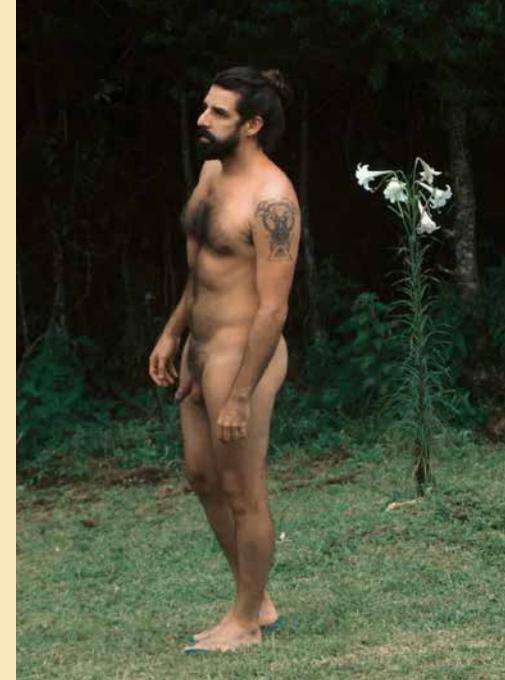
From a prank on a beach vacation trip, came the exploration of the feeling of freedom. From the curiosity then piqued, new experiments and the discovery of other people who shared the same desires. From all this, friendships, encounters and photos emerged around the world, facilitating my understanding of being one in connection with nature, and not one apart from it. A new universe opened up.



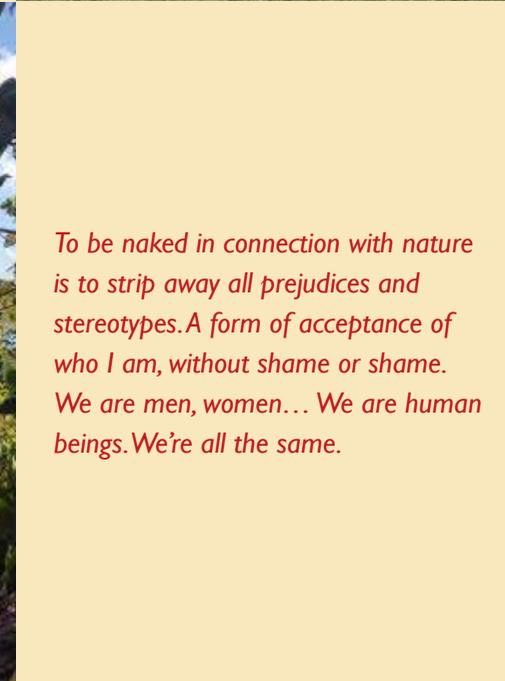
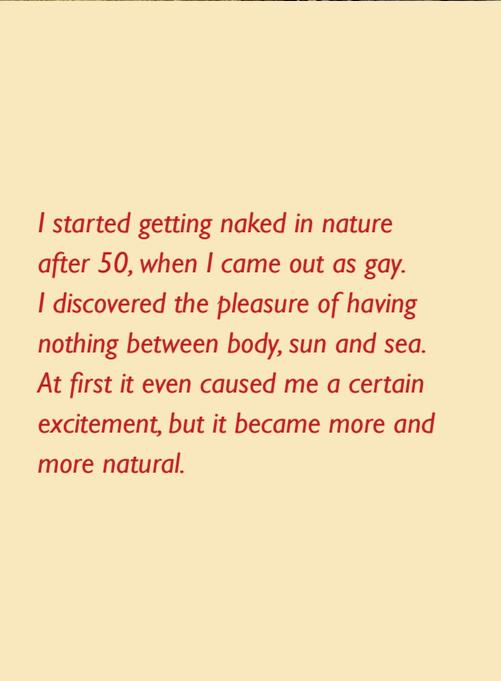
As a chubby child, and now an obese adult, the beach has always been an issue. In 2020, I decided to go to a naturist beach in Paraíba. The clash between mind and body... as my legs trembled and my heart raced, my mind took everything for granted. On the long way to where we stayed, my body understood that the brain was right: the fears were unfounded. Everything is very liberating. The shape of bodies does not matter. Whole families enjoying nature, naked, without prejudice. I couldn't help but feel included, welcome.



For years I believed that I would never be able to undress my fears and guilt. I tried to figure out, without success, how to overcome the chains. One day, it happened. No planning, no suffering. As if he had been doing this his whole life.



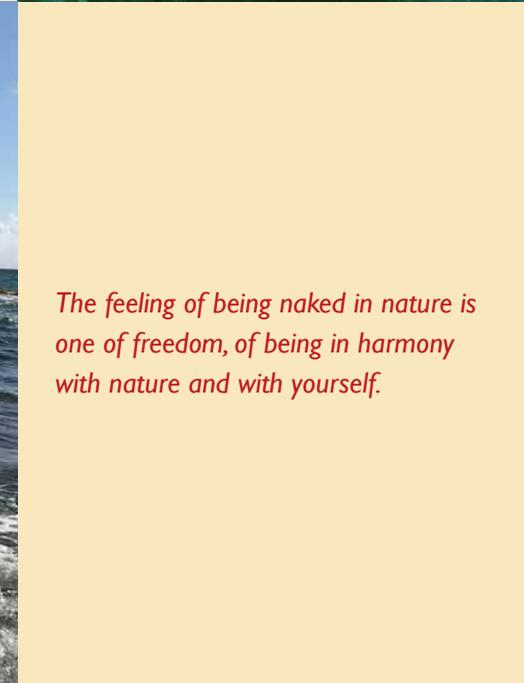
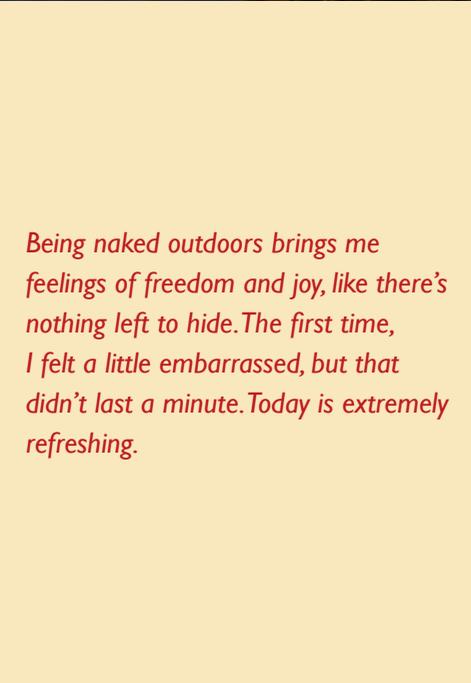
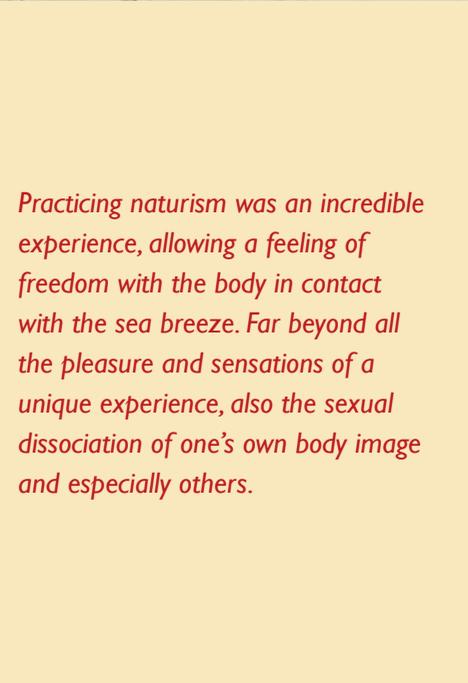
I discovered this breaking of chains 6 years ago, when I traveled by car through the south of Germany, Austria and Italy. Parks, saunas, forests inspire living this existential freedom of the body. No judgments, no comparisons. Just be. I like how kindness, tolerance and protection of nature are foregrounded in nudity. It's that feeling of freedom and momentary distance from the afflictions of society trapped by standards.



I started getting naked in nature after 50, when I came out as gay. I discovered the pleasure of having nothing between body, sun and sea. At first it even caused me a certain excitement, but it became more and more natural.

Freedom is the feeling that reflects my soul the moment I get naked in nature. I think we are conditioned not to experience this, we were taught that this was bad, bad, sinful, but when we allow ourselves to access this state, we understand that it makes us free of standards.

To be naked in connection with nature is to strip away all prejudices and stereotypes. A form of acceptance of who I am, without shame or shame. We are men, women... We are human beings. We're all the same.



Practicing naturism was an incredible experience, allowing a feeling of freedom with the body in contact with the sea breeze. Far beyond all the pleasure and sensations of a unique experience, also the sexual dissociation of one's own body image and especially others.

Being naked outdoors brings me feelings of freedom and joy, like there's nothing left to hide. The first time, I felt a little embarrassed, but that didn't last a minute. Today is extremely refreshing.

The feeling of being naked in nature is one of freedom, of being in harmony with nature and with yourself.



Nudism is not only about experiencing freedom, but it's also a constant way to accept myself and my body as this one changes with the passing of time. Being nude in front of others is my way to tell the world that I am in an active process of getting rid of all the misconceptions and negative paradigms we have all faced in our lives.



I grew up in the countryside and I always found it exciting to be naked in the middle of the woods. Bathing naked in the river has always been an incredible feeling of freedom and connection with myself.



Being naked in a natural environment brings so much peace, joy and a unique sense of freedom not just for the body but for the mind as well.



I had already experienced artistic nudity in theatrical productions, however, being naked in nature is only understandable when experiencing it. On my first time, I was taken by the lightness of the wind that made me mentally fly over the ocean. On the second, I was crossed by the force of the waters of a waterfall that made me feel alive. With these opposite sensations, the desire was born to continue experiencing this connection with nature with an open and bare chest.

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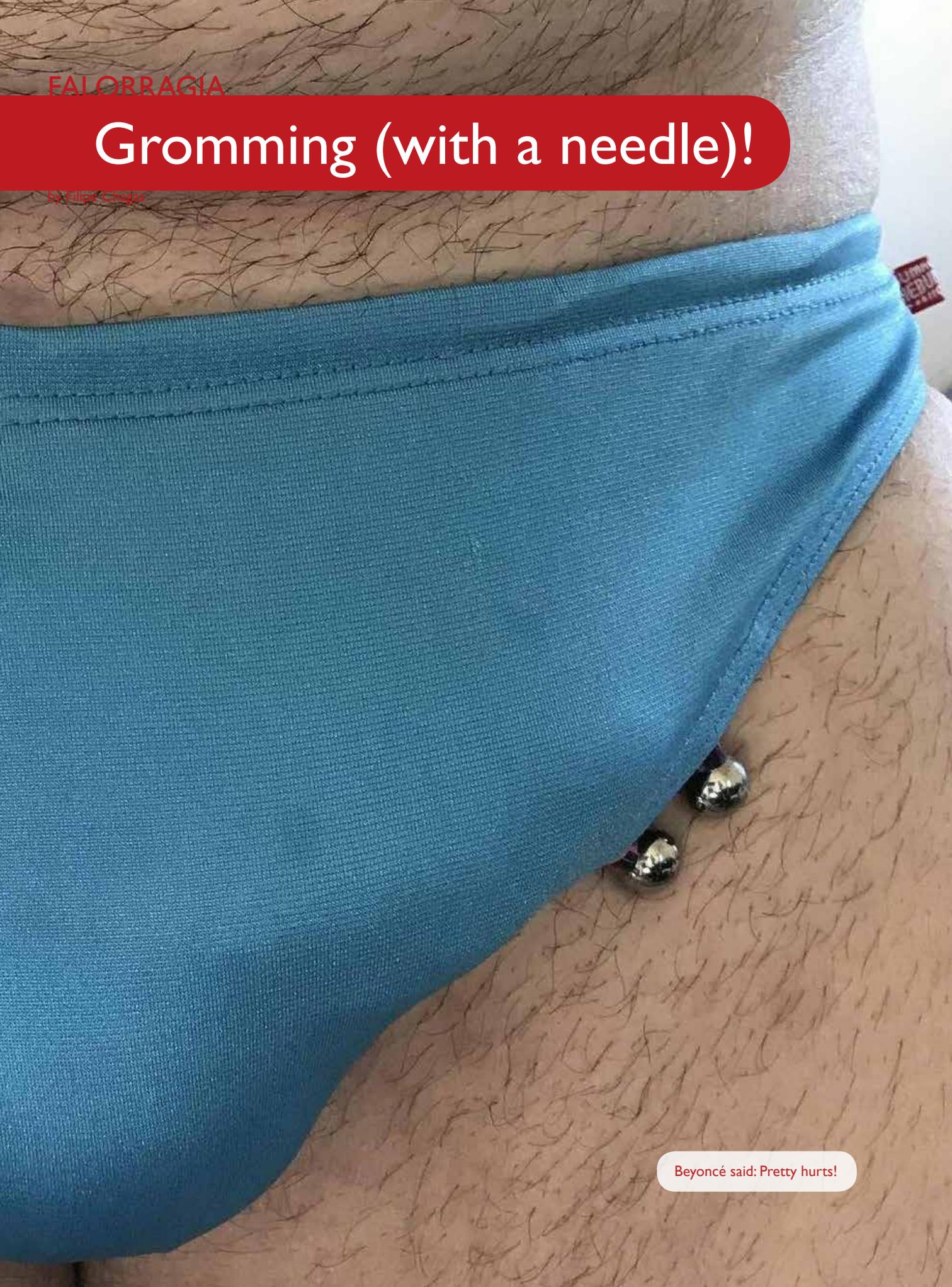
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**KEEP BODY POSITIVE
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Gromming (with a needle)!

by Felipe C. Rojas



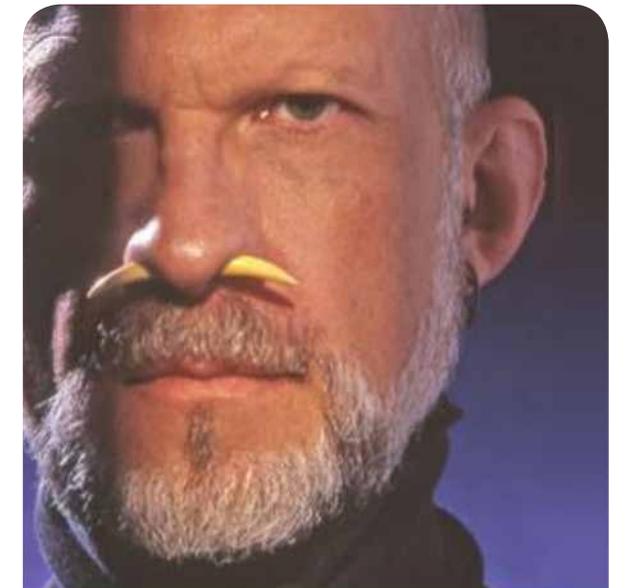
Beyoncé said: Pretty hurts!

Piercing implants are considered a form of body modification, i.e. the practice of altering the appearance of the human body through piercing, cutting and subdermal insertion of objects.

Although the history of body piercing is clouded by popular misinformation and lack of academic references, there is ample evidence to document that it has been practiced in various forms by various genders since ancient times across the world. For example, ear piercing has been particularly widespread and is well represented in historical records and among funerary goods, with earrings on mummies attesting to the practice's existence for over 5,000 years. Nose piercing has been documented since 1500 BC, while nipple piercing dates back to at least ancient Rome. Lip and tongue piercings have historically been found in cultures across Africa, the Americas and the Middle East, while genital piercing is both described in ancient India from around 320 to 550 AD. how often seen in Southeast Asian tribes. The stories of navel, eyebrow and chin piercings are less clear.

Piercing grew in popularity after World War II, especially among the gay subculture and punks in the 1970s, spreading to the mainstream in the 1990s. Malloy - pseudonym of Richard Simonton (1915-1979) –, a Hollywood businessman and body modification enthusiast who created a series of legends about the history of piercing that still interfere with the historical understanding of the practice. In his pamphlet *Body & Genital Piercing in Brief* he stated that Prince Albert invented the piercing that shares his name to lessen the appearance of his large penis in tight trousers, and that Roman centurions attached their capes to the nipple piercing.

The reasons for piercing are varied: religion, spirituality, rites of passage, self-expression, aesthetics, sexual pleasure and performance, cultural adequacy or rebelliousness. However, the display or placement of piercings has been restricted by schools, employers and religious groups. Some forms of piercing remain controversial, particularly when applied to youth. An analysis published in 2011 on piercing and identity construction revealed that public piercings served as a mechanism for accelerated camaraderie and political communication, while private piercings served to enhance sexuality and challenge heteronormativity.



June 28th is not only International LGBTQIA+ Pride Day but also **Piercing Day**. On this date, in 1941, Jim Ward was born, considered a pioneer of modern body piercing.

Contemporary piercing practices emphasize the use of safe materials, often using specialized tools developed for this purpose. Because it is an invasive procedure, it may have some risks, including an allergic reaction, infection, STIs, scarring keloids, and unforeseen physical injury, and thus requires aftercare. The healing time required for a body piercing can vary greatly depending on the location and application, ranging from just a month to a few years, and more complicated cases can lead to rejection.



Length is critical, especially for the recovery process; it is even suggested that a larger piercing be purchased than necessary as the area will likely be swollen. The thickness follows the AWG scale (*American Wire Gauge*), the same used to standardize electrical wires, in which larger numbers are equivalent to smaller diameters. They usually vary from size 16 to 12 (with exceptions), with 14 being equivalent to about 1.6 mm.

Thus, piercings are currently made with metals compatible with the human body, such as surgical metals – titanium, niobium, steel and platinum – or non-toxic bioplastics recognized by the world medical community. The models must be anatomical for each location (usually dumbbell/barbell or ring), considering length and thickness*.

BUT, SERIOUSLY... ON THE DICK?

Piercings that somehow stimulate the urethra, whether during masturbation or intercourse, can increase sexual sensitivity. In addition to the records in the Kama Sutra, the use is believed to be much older among a number of tribes in Indonesia, who used sharp bones in the region.

Fernão de Magalhães, famous for his trip around the world in a ship, documented in his diaries about Philippine tribes:

Both young and old males pierce their penises with a gold or pewter rod the size of a goose feather. [...] Many times I asked to see their penises, because I couldn't believe it! [...] They say that women want it that way, and if they did, they wouldn't have communication with them.

Genital piercings were first introduced in western countries by ethnographic accounts made by explorers in the 19th century. In 1897, the Dutch explorer Anton Willem Nieuwenhuis documented in his journey through Borneo that young men gained their full masculinity through a piercing in the glans made by a procedure using bamboos.

Similar to religious circumcision, the application of a genital piercing can be considered a “purification of the flesh” and a bodily sign common to members of the same faith. However, today the reasons revolve around aesthetics, being linked to individual expression, self-esteem and sexual performance. There's also that rebellious side: when someone wants to get a piercing, but it's not accepted by the family or the surrounding society, then they choose a hidden place like the genitals to do it.

Possible piercing sites in the male genitalia include the glans, the skin of the shaft of the penis, the scrotum, the perineum, the pubis and even the anus. Understand the differences between each:

AMPALLANG AND APADRAYYA

In Indonesian tribes, *ampallang*, the transurethral perforation of the glans, with ritualistic origins in the strength of the rhinoceros horn, was discovered. Anthropologists have recorded that the function of the *ampallang* is to add sexual pleasure to women and, in the Dayak tribe of Borneo, women have the right to insist on piercing and, if the man does not want it, they can seek separation. If it is transurethral, it is called European *ampallang*; if it stays only in the glans, it's American *ampallang*... damn colonialism!

The Kama Sutra talks about *apadrayya*, a generic term for prosthetic penis enlargement during sexual intercourse. The piercing of the lingam (the penis) with a *palang* (“crossbar”, in the language of the Borneo tribes) is mentioned as a peculiarity of the “southern countries”, but did not state its direction. Doug Malloy is believed to have labeled *apadrayya* vertically and *ampallang* horizontally.

Its healing can take from 4 months to 1 year. Both are known for bleeding that can last 4 days and for the possible diversion of urination, that is, urine coming out through the piercing holes. “Magic cross” is the name of the combination of both. Versions that cross the body of the penis instead of the glans are very rare.

The size of the dumbbell must be decided with the penis erect and, consequently, with the glans in its maximum expansion.

PRINCE ALBERT

Legend (by Doug Malloy) tells that the Prince-Consort Albert (1819-1861) – yes, Queen Victoria's husband – had a penis piercing to reduce the volume of his penis in his trousers, since tight trousers were the style in the 19th century. With the help of the piercing, he was able to fasten his penis in a garter belt and even retract the foreskin to keep it clean. Today, the legend says that, in fact, the prince wanted to leave his glans marking as an ostentation. It turned out that the famous PA became the most requested male genital piercing, even if some studies believe that its origin is linked to the reduction of sexual activity.



The perforation is made to the right or left of the frenulum (in those who have the foreskin), with the aid of a urethral protector that will guide the exit of the needle without injury. Therefore, the hoop (or curved) piercing passes through the ventral hole created and exits through the urethra. Healing takes 4 weeks to 5 months, and urination may be diverted.

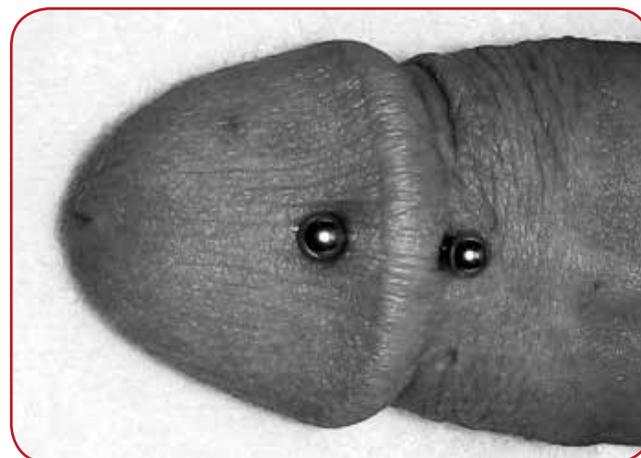


There is a variant, the Reverse PA, where the perforation is done on top (dorsal), that is, on the glans, and not on the side of the frenulum.

The legend of the name and the idea of a real staff between the legs led to the creation of specific jewels to replace the sphere that closes the piercing. In this case, the PA can be called the *Princely Scepter*.

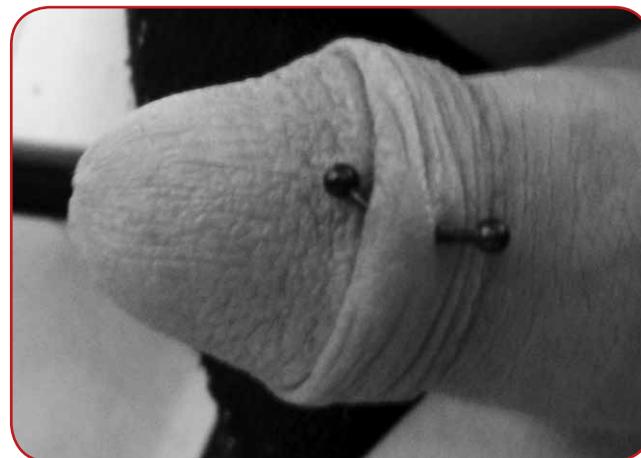
DYDOE

Application made between the edge and the crown of the penile glans and, therefore, can only be performed on circumcised men. It is speculated that it increases sexual sensation lost in circumcision. Its healing takes at least 6 months, because it does not pass through the urethra and, therefore, does not have contact with sterile urine, which reduces infection rates. *King's Crown* is the name of the application of several dydoes around the glans, and *Zephyr* is the name of a deep application of the dydoe that, without crossing the urethra, pierces from the edge to the middle of the glans.



FORESKIN

Foreskin piercings are not very common because the skin varies greatly in its elasticity and can cause a lot of discomfort, and is even used as a form of chastity. However, they can also be made using a dumbbell or a ring and are relatively simple to apply and heal. The foreskin piercing that simulates a PA is called *Kuno*, that is, it crosses the end of the foreskin centrally.



FRENUM

Applied to the frenulum of the glans, whether in a ring or a halter, it was mentioned for the first time in 1884 in Germany: "Among the East Timorese of Indonesia, the bridle under the glans penis is perforated with brass rings... the function of the ring is increase stimulation during sex." Some circumcised men lose their frenulum during surgery and opt for this type of application to gain a new stimulus. A series of piercings applied from the frenulum to the base of the shaft of the penis is called *Jacob's Ladder*, and can be joined in a lorum, hafada, and even guiche sequence. Healing in the frenulum can take up to 5 weeks



HAFADA AND LORUM

Hafada is applied to any area of skin in the sac – but usually on the scrotal raphe (that line that appears to separate the testicles). In order to avoid discomfort after application – since the sac has cremasteric reflexes –, it is suggested to be pierced a finger below the base of the penis, taking the name *lorum* (short for *low frenum*). Healing can take 2 months.



GUICHE

It is a horizontal or vertical perforation located in the skin of the perineum (possible origin in Tahiti). Its healing is very complicated if the user spends most of the time sitting. Due to the proximity to the anus, good hygiene is important both during the initial healing period, which can take up to 9 months.



ANAL

It is an unusual application in the anal folds that requires dozens of hygiene precautions.



BEARING

The practice of permanently inserting small beads under the skin of the body of the penis appears to have originated in Asia, where it is known as the Burmese Bell or Philippine Bolitas - used by sailors to please prostitutes. In addition to aesthetics, it is generally intended to increase the sexual pleasure of the receptive partner(s) during vaginal or anal intercourse by creating a subdermal relief that gives texture to the penis. It usually heals quickly and has a very low rejection rate, however, it can cause discomfort when returning to sexual activity.



INFIBULATION

Infibulation is the name of the procedure that consists of closing the genital orifices by a suture or piercing in order to prevent sexual intercourse or avoid erections and, therefore, it came to be used as a practice of chastity. In ancient Greece, two forms of infibulation became known: the fibula – a gold, silver or bronze ring with a metal pin in the foreskin – and the *kynodesme* – a leather ribbon that tied the foreskin to prevent the glans from being exposed in public. The problem is that a simple nocturnal erection can cause a tear. There are records (mainly in BDSM relationships) of the combined use of a PA chained to a guiche to anchor the erection.



Two *kynodesme* bindings: around the foreskin and connected to a belt, or around the foreskin and connected to the base of the penis along with the scrotum.



The Boxer at Rest (also known as *The Defeated Boxer* or *Quirinal Boxer*) is a Hellenistic bronze sculpture from around 330–50 BC, found in Rome in 1885, considered one of the finest examples of bronze sculptures that have survived from the ancient world. The realism impresses, mainly due to the cauliflower ear and the infibulation in *kynodesme*.



Did you choose what you like the most? Ready to do? So, listen...

8=D Forget the rustic and “butchery” forms of the rites of passage. Yes, they still exist in some cultures, but nowadays adorning the genitals is a Body Art that involves extreme care and technical knowledge. Avoid attempts at home application or, in addition to illness, you can even cause permanent impotence. Therefore, look for places that are suitable for Sanitary Surveillance with certified technicians. It is important to take a companion not only for emergency health reasons, but also for ethical and moral safety reasons in relation to the activity. By the way, check your country’s laws regarding piercing. In most places, only individuals over 18 can have it. Some establishments allow the presence of an older guardian to perform the application on minors, but even this is not usually accepted when it is for the genitals.

8=D Check on site if the material will be all acquired by them, or if there is a need to buy the surgical steel needle for the perforation. Many piercing and tattoo shops do not carry surgical needles due to possible legal complications, but it is possible to obtain them over the internet without major problems (as long as you use a reputable website and that the product packaging is sealed and inviolate). If you really have to buy, find out about the thickness of the needle, as it must be compatible with the piercing.

8=D A minimum of 24 hours without any sexual activity is suggested, as well as shaving to facilitate antiseptis and marking the perforation area. Before application, it is necessary to pay attention to all safety protocols (use of gloves, presentation of sealed and sterilized material, etc.). At the end of the application, everything that can be discarded must be done under the supervision of the customer. A bandage must be placed in place so that there is no direct contact with underwear.

World record holder in 2011, German Rolf Buchholz had 453 piercings spread across his body, with 278 piercings in the genital region.



8=D During the first week, all underwear needs to be changed at least twice a day and water intake must be intense (especially if the piercing transfixes the urethra) so that the urine salts help with healing.

8=D As it is a favorable region for the accumulation of microorganisms that can cause adverse reactions, local cleaning should be done 2 to 3 times a day, with antibacterial liquid soap. However, no bathtubs, swimming pools or diving in the sea until complete recovery! And don't go thinking that cleaning ends when it's healed: hygiene has to be frequent!

8=D Avoiding local friction during the healing period is important for the regeneration of the pierced area, so... A month without any penile sexual activity! That means no masturbation, oral sex or penetration using the cock... but fingers, tongues, nipples and many other erogenous zones are there to be explored. For the next two months, it's good to have a medical follow-up and always use condoms (no ultra-thin or ultra-sensitive ones that can tear easily)!

8=D Considering that in sexual intercourse WITHOUT piercings, microlesions can sometimes occur both on the walls of the penetration hole and on the penile body, imagine WITH a piercing! And I'm not just talking about vaginal or anal penetration: nobody wants to cut out their tongue, right? More intense sexual acts can even rip off the piercing.

Remember: this is the only penis you have. Treat it with affection. **8=D**

EDITOR'S NOTE: All images illustrating types of genital piercing were taken from Wikipedia. The option for monochrome was to reduce the visual impact of the perforations.

Felipe

Telling about how I discovered Prince Albert starts with my relationship with my phallus. Growing up on pornography, I always disliked the size of my dick; those insecurities created by the imaginary and socio-cultural aesthetic pressures...

My first genital intervention was at the age of 27, when I had the foreskin surgically removed due to a certain amount of pressure from my partner at the time, who “preferred a penis without a foreskin, as it looks prettier”. I had never minded that nor had any problems with smells, as I learned early on to clean up with toilet paper after piss.

From then on, I lost a lot of sensitivity in the glans, causing difficulties to enjoy. Two years later, the relationship ended and insecurity hit hard. It was then that I decided to adorn it to ease the way I felt about my dick. I placed four small dumbbells on the brake line towards the base of the penis and felt slightly more confident: after all, who has piercings that generate texture during sex?

After three years of discovering my bisexuality, it was rare for me to allow myself to have sex without a condom and on those occasions I realized that women felt more pleasure. As they were superficial punctures, in the skin, healing was very fast; but, because they are very thin dumbbells, they used to be uncomfortable in a more hardcore sex.

However, I didn't feel resolved with what I felt about the size of my penis. It was at that moment that the desire to put on a PA became stronger; I hadn't gone with that idea initially, because I was afraid of piercing the urethra, fear of pain, etc.

In a matter of a few days I scored, because if I were to think too much, fear would speak



louder. I thought it was a lot of metal for a dick the size of mine, so I took the dumbbells out and the holes didn't last long: they closed and it's not even possible to identify where they were.

The procedure was not simple, but it worked. For the next three days, I walked around with a pad, but soon after, in the first few hours, I felt the pad weigh down, and when I cleaned it, I almost died seeing that blood on my dick! Today I laugh!

I spent a lot of time with the appliqué piercing, which was thinner, but bothered me a little the first few times I had sex. Later I discovered that the thicker the better for healing and less discomfort. I exchanged the piece for the one I use until today (sanitizing with a high frequency).

Today I see the piercing as an extension of my dick, an adornment that gives me a certain comfort when looking at the total size of the penis. He changed the shape of the glans and I think it's aesthetically beautiful! But over that time, I've understood more about penis size pressures and become more accepting of my body the way it is. It's a slow process and I admit that piercing helped me to accept it a little more.

Reader's photos: in the first one, it is possible to see that he shaved himself to make the application.

Marcos

My piercings, tattoos, my hair, my body... they are a form of expression, forming a combo of who I am and how I want to be seen, not only aesthetically, but also of my personality.

I think piercing is a subversive art. I like this ability to challenge standards, rules and taboos. This subversion turns me on so much. Whenever I put a new one in, my mother would say: "Oh, why don't you put one down there?". I decided to put it, but this one she didn't see, of course! Haha. Although it's a joke, I think there's a bit of that. I think people are curious and horny for rebellion.

Before the application, I was a little anxious, because I don't consider it just a cosmetic piercing: I treat everything as a ritual. I researched a lot about care, origin, possible problems to give me security, but it also gave me butterflies in my stomach. As I had already made other applications, I looked for "my" trusted body piercer.

I chose the *lorum*. As the ball sac relaxes and contracts, several markings were required. The professional looked to see if it was lining up with the dick, if it was straight, if it was going to look nice. Put your dick up, put it down, stand up, lie down... it was like that for 15 minutes. I don't care much about showing my dick (I've been dealing with it better for a while now), but I struggled with my embarrassment, because, due to the situation, my dick became very small, like when we go into icy water. After that, I lay on the stretcher and he performed the puncture. I tolerate pain very well, so it was very peaceful.

After the piercing, local pain, burning, swelling began... normal piercing stuff. The problem is that the genital piercing is almost always in contact with something... underwear, ball sac, dick, pants, swim trunks, hand, asshole (hehe) that's why it bothers more. It's kind of boring.

In sexual relations, you have to be careful. Sometimes it hits something or the condom sticks right on top. I've had to stop halfway through because I got hurt, or stopped having sex because, out of nowhere, it swelled up and hurt. However, the excitement I feel when people like or say "how beautiful!" it's something surreal: it's worth every inconvenience! Sometimes it also marks on clothes (mainly swimming trunks) and I think it's a turn-on! I'm thinking of putting others, perhaps in the perineum, which are said to increase sensitivity, either lower or higher than that.



Leroy

Genital piercing has always been something that aroused my interest and curiosity (since I don't even know when). I even started working as a body piercer, which brought back my curiosity for genital piercings and opened my mind to the possibility of doing it.

We end up depriving ourselves of what we want out of sheer prejudice and lack of knowledge. In this process of recognizing this desire to adorn myself, as with many piercings, it ended up changing my relationship with myself in terms of sexuality. I could feel more confident and sexually free. It ends up being a form of self-acceptance, of liberation.

I already had a nipple piercing, so in 2018 I got my first genital: a *lorum*. Then I ended up doing a guiche that helped me to liberate myself even more, since (legend tells) it alters sexual sensations in men due to its external proximity to the prostate.

Do it and find out!



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