



NEGLET IN IDEAS

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Bisexuality and Sexual orientation IDentity, and behavior

Sexual morality has varied greatly over time and between cultures. A society's sexual norms—standards of sexual conduct—can be linked to religious beliefs, or social and environmental conditions, or all of these. Sexuality and reproduction are fundamental elements in human interaction and societies worldwide. Furthermore, “sexual restriction” is one of the universals of culture peculiar to all human societies.

Accordingly, most religions have seen a need to address the question of a “proper” role for sexuality. Religions have differing codes of sexual morality, which regulate sexual activity or assign normative values to certain sexually charged actions or ideas. Each major religion has developed a moral code covering issues of sexuality, morality, ethics etc. These moral codes seek to regulate the situations that can give rise to sexual interest and to influence people's sexual activities and practices.

Bisexuality is romantic or sexual attraction to both males and females. The American Psychological Association states that “sexual orientation falls along a continuum. In other words, someone does not have to be exclusively homosexual or heterosexual, but can feel varying degrees of both. Sexual orientation develops across a person's lifetime—different people realize at different points in their lives that they are heterosexual, bisexual or homosexual.

Sexual attraction, behavior, and identity may also be incongruent, as sexual attraction or behavior may not necessarily be consistent with identity. Some individuals identify themselves as heterosexual, homosexual, or bisexual without having had any sexual experience. Others have had homosexual experiences but do not consider themselves to be gay, lesbian, or bisexual. Likewise, self-identified gay or lesbian individuals may occasionally sexually interact with members of the opposite sex but do not identify as bisexual.[20] The terms queer, polysexual, heteroflexible, homoflexible, men who have sex with men and women who have sex with women may also be used to describe sexual identity or identify sexual behavior.

Some sources state that bisexuality encompasses romantic or sexual attraction to all gender identities or that it is romantic or sexual attraction to a person irrespective of that person's biological sex or gender, equating it to or rendering it interchangeable with pansexuality. The concept of pansexuality deliberately rejects the gender binary, the “notion of two genders and indeed of specific sexual orientations” as pansexual people are open to relationships with people who do not identify as strictly men or women. Sometimes the phrase “bisexual umbrella” is used to describe any nonmonosexual behaviors, attractions, and identities, usually for purposes of collective action and challenging monosexist cultural assumptions.

The bisexual activist Robyn Ochs defines bisexuality as “the potential to be attracted—romantically and/or sexually—to people of more than one sex and/or gender, not necessarily at the same time, not necessarily in the same way, and not necessarily to the same degree.”[24]

According to Rosario, Schrimshaw, Hunter, Braun (2006):

...the development of a lesbian, gay, or bisexual (LGB) sexual identity is a complex and often difficult process. Unlike members of other minority groups (e.g., ethnic and racial minorities), most LGB individuals are not raised in a community of similar others from whom they learn about their identity and who reinforce and support that identity. Rather, LGB individuals are often raised in communities that are either ignorant of or openly hostile toward homosexuality.

Bisexuality as a transitional identity has also been examined. In a longitudinal study about sexual identity development among lesbian, gay, and bisexual (LGB) youths, Rosario et al. “found evidence of both considerable consistency and change in LGB sexual identity over time”. Youths who had identified as both gay/lesbian and bisexual prior to baseline were ap-

proximately three times more likely to identify as gay/lesbian than as bisexual at subsequent assessments. Of youths who had identified only as bisexual at earlier assessments, 60 to 70 percent continued to thus identify, while approximately 30 to 40 percent assumed a gay/lesbian identity over time. Rosario et al. suggested that “although there were youths who consistently self-identified as bisexual throughout the study, for other youths, a bisexual identity served as a transitional identity to a subsequent gay/lesbian identity.

By contrast, a longitudinal study by Lisa M. Diamond, which followed women identifying as lesbian, bisexual, or unlabeled, found that “more women adopted bisexual/unlabeled identities than relinquished these identities,” over a ten-year period. The study also found that “bisexual/unlabeled women had stable overall distributions of same-sex/other-sex attractions.”Diamond has also studied male bisexuality, noting that survey research found “almost as many men transitioned at some point from a gay identity to a bisexual, queer or unlabeled one, as did from a bisexual identity to a gay identity

Van Wyk and Geist summarized several studies comparing bisexuals with hetero- or homosexuals that have indicated that bisexuals have higher rates of sexual activity, fantasy, or erotic interest. These studies found that male and female bisexuals had more heterosexual fantasy than heterosexuals or homosexuals; that bisexual men had more sexual activities with women than did heterosexual men, and that they masturbated more but had fewer happy marriages than heterosexuals; that bisexual women had more orgasms per week and they described them as stronger than those of hetero- or homosexual women; and that bisexual women became heterosexually active earlier, masturbated and enjoyed masturbation more, and were more experienced in different types of heterosexual contact.







The bisexual community (also known as the bisexual/pansexual, bi/pan/fluid, or non-monosexual community) includes members of the LGBT community who identify as bisexual, pansexual or fluid.[60] Because some bisexual people do not feel that they fit into either the gay or the heterosexual world, and because they have a tendency to be “invisible” in public, some bisexual persons are committed to forming their own communities, culture, and political movements. Some who identify as bisexual may merge themselves into either homosexual or heterosexual society. Other bisexual people see this merging as enforced rather than voluntary; bisexual people can face exclusion from both homosexual and heterosexual society on coming out. Psychologist Beth Firestein states that bisexuals tend to internalize social tensions related to their choice of partners and feel pressured to label themselves as homosexuals instead of occupying the difficult middle ground where attraction to people of both sexes would defy society’s value on monogamy. These social tensions and pressure may affect bisexuals’ mental health, and specific therapy methods have been developed for bisexuals to address this concern.

Bisexual behaviors are also associated in popular culture with men who engage in same-sex activity while otherwise presenting as heterosexual. The majority of such men — said to be living on the down-low — do not self-identify as bisexual. However, this may be a cultural misperception closely related to that of other LGBT individuals who hide their actual orientation due to societal pressures, a phenomenon colloquially called “being closeted”.[original research?]

Sexual morality has varied greatly over time and between cultures



BATHHOUSES

Public baths originated from a communal need for cleanliness and bathing facilities. The term “public” is not completely accurate, as some people are excluded based on class, age, sex, gender, religious affiliation, or other reasons. As societies have advanced, people now have their own private bathroom. Public baths have also evolved. As the title suggests, public bathing does not refer only to bathing, but also to social interaction and relaxation therapies, comparable to today’s spas.

Public bathhouses were a prominent feature in the culture of ancient Rome, known as Roman thermae. Muslim bathhouses, also called hammams (from the Arabic word for bath), are historically significant (due to their association with the Ottoman Empire), and have been found in Islamic Spain and Portugal, Central Asia, the Indian subcontinent, and elsewhere. In Islamic culture the significance of the hammam was both religious (for ghusl) but also provided general hygiene and served other social functions. Archeological remains attest to the Umayyad period (7th-8th centuries) and their importance. The layout of Roman and Greek bathhouses and featured a warm room, and a hot room. Heat is produced by furnaces with flues passing through conduits under the floor. The process of visiting a hammam includes some exceptions such as the absence of exercise. After the Hunnic invasions, men find lover for men in these places. All of these are compatible with modern times. Men are not shy and have sex with each other without shame. This is because gays and bisexual men are always aroused by seeing other men. They can even choose a lover for themselves as a long-term relationship. This is prevalent in most countries, such as the Middle East and Europe. People welcome sex. For gay and bisexual men, it is a fact that they enjoy visiting the pool or the club where gays and bisexuals are allowed to urinate.

HOUSE

at a time when most people did not have access to private bath-rooms. Some types of public baths are restricted depending on membership. As societies have changed, the need for public baths has reduced: dwellings have become incorporated into the social system as meeting places. In ancient times public bathing included saunas, massages

and the Muslim world which was inherited from the model of the Roman bath (from Arabic: hammam, romanized: hammām) or Turkish baths (historically found across the Middle East, North Africa, al-Andalus, and in central and eastern Europe under Ottoman rule. In the Islamic world, the hammam is a religious and civic institution: it provided for the needs of ritual ablutions (wudu) and served various social and civic functions in the community such as meeting places for socializing. The existence of bathhouses in the Islamic world as early as the 7th century has persisted up to modern times. Their architecture evolved over time, but generally followed a similar sequence of rooms: an undressing room, a cold room, a hot room, and a steam room, which provide hot water and steam, as well as smoke and hot air. The architecture of a hammam was similar to that of Roman bathing, albeit with some variations. In the past, hundreds of Shia and Safavie, public bathhouses became a place to socialize and were believed in in society. Also, in public baths, people were naked and they all show off their private parts and enjoy it because they see other men's naked bodies and satisfy themselves by having sex. They also have a social relationship. Sex in public baths is part of traditional thinking and is common in many cultures, and more recently the United States. And in most areas they still enjoy sex without shame. Like some modern places like the sauna, they are still used for undress.





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Inversion
your lover
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Inversion

is where you hang in the balance. Where maybe your eyes are always on the path that is on or he does not see you today. It's like hanging in the air. Inversion makes sense if you deserve many worldly pleasures but do not share in it. Inversion literally does not make sense here. Inversion is like hanging. Waiting . Waiting . Waiting Sometimes you stay like being without a soul and body suspended. You are upside down from back to front. And front to back. You spin and you want to have erotic pleasure. It is simple and sometimes not so simple but it is also fun. This inversion does not mean anything to others, but for us it may mean the meaning of love.



























SWORD

Swordsmanship or sword fighting refers to the skills of a swordsman, a person versed in the art of the sword. The term is modern, and as such was mainly used to refer to smallsword fencing, but by extension it can also be applied to any martial art involving the use of a sword. The formation of the English word "swordsman" is parallel to the Latin word gladiator,[1] a term for the professional fighters who fought against each other and a variety of other foes for the entertainment of spectators in the Roman Empire. The word gladiator itself comes from the Latin word gladius, which is a type of sword.

The sword is always associated with the penis. Because throughout history, most men have defended their families and lovers with this means of defense. When we compare the sword with the penis, we are not talking about war with the sword. We believe that most men are warriors and the sword belongs to men, and men have historically used swords in their hands to win the hearts of others. This does not mean war. In the Middle East, some men dance with the sword, and in some traditional ceremonies it is referred to as a male symbol. Swords have always been like penises in men's hands. This is the belief of many traditional men and warrior men. The sword can be soft and hard and just love and fight with each other

It is a bit complicated, but the future clearly shows it to all of humanity

















Language of SE XXX





Relationship expert and bestselling author Gary Smalley finally tackles a topic that's on everybody's mind: sex. With his pastor and friend, Ted Cunningham, Smalley nudges past our hang-ups and sacred cows to answer the question, How can I have the best sex of my life? The answer may surprise you. Did you know that great sex begins with security, which leads to intimacy, which leads to incredible sex? It's only as we take an honest look at the differences between men and women and find ways to bridge the gap that we can create the security and intimacy that great sex needs to flourish. In *The Language of Sex*, Smalley and Ted Cunningham peel back the layers of mystery and show us how to do just that!









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Valve of con



consciousness
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Different sexual desires.....

Sexual activity can be classified in a number of ways: acts which involve one person (also called autoeroticism) such as masturbation, or two or more people such as vaginal sex, anal sex, oral sex or mutual masturbation. Penetrative sex between two people may be described as sexual intercourse, but definitions vary. If there are more than two participants in a sex act, it may be referred to as group sex. Autoerotic sexual activity can involve use of dildos, vibrators, butt plugs, and other sex toys, though these devices can also be used with a partner.

Sexual activity can be classified into the gender and sexual orientation of the participants, as well as by the relationship of the participants. For example, the relationships can be ones of marriage, intimate partners, casual sex partners or anonymous. Sexual activity can be regarded as conventional or as alternative, involving, for example, fetishism, paraphilia, or BDSM activities. Fetishism can take many forms ranging from the desire for certain body parts, for example large breasts, navels or foot worship. The object of desire can often be shoes, boots, lingerie, clothing, leather or rubber items. Some non-conventional autoerotic practices can be dangerous. These include erotic asphyxiation and self-bondage. The potential for injury or even death that exists while engaging in the partnered versions of these fetishes (choking and bondage, respectively) becomes drastically increased in the autoerotic case due to the isolation and lack of assistance in the event of a problem.

Sexual activity can be consensual, which means that both or all participants agree to take part and are of the age that they can consent, or it may take place under force or duress, which is often called sexual assault or rape. In different cultures and countries, various sexual activities may be lawful or illegal in regards to the age, gender, marital status or other factors of the participants, or otherwise contrary to social norms or generally accepted sexual morals.

This is exactly like choosing a religion. It is always stated in all religions that the choice of religion should be made by an adult and the person should be free to choose religion because it is just like sexual orientation. Many issues are involved in choosing sexual orientation, such as genetics, beliefs, and the structure of society, and even the type of behavior a person has and the shape and appearance of the person. Religion and sexual orientation are two beliefs that a person welcomes when he or she reaches sexual and intellectual maturity. And neither is compatible with the force or pressure on a society.

How clean and tidy can be useful and enjoyable for sexual activity. Just like eating a delicious meal with a beautiful and appetizing appearance

ANAL SEX

Conservative Judaism, consistent with its general view that halakha The skin inside the anus is thin and delicate. Having anal sex can cause small skin tears and bleeding, which increase the risk of infection and microbe transfer.

For these reasons, it is important to take a shower after anal sex. Rinse the area with mild soap and warm water to flush out bacteria.

People may also wish to lay down towels or have anal sex in the shower to minimize mess.

ORAL SEX

As with other forms of sexual activity, people should wash their genitals with mild, unscented soap after receiving oral sex.

Those who performed the oral sex may also choose to wash their face, mouth, and teeth afterward.





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n, the Lumpen forces play a major role as the material element of the revolution. All the forces that took part in the revolution, on the pretext that they were from their class and did not fit into the class, or that their life was historically superior true class consciousness nor even class instinct was formed. Have." "A revolution because of its material element, the deprived masses, was deprived and humiliated for dominant democracy was to become a mass democratic revolution, failed to achieve its goal due to the lack of a proper theory and the organization carrying the revolution proved once again that without revolutionary theory revolutionary action is impossible. The Lumpen Revolution ended with the Lumpen ideology itself, with the election of Lumpen leadership. Not only the Lumpen proletariat, which weighed heavily on the revolution as an enormous force, but also the Lumpen Social Democracy (the Tudeh Party and the National Front organization), the Lumpen nationalism and the Lumpen intellectuals - all separated from their class and history "Following the Lumpen of the proletariat, the masses, they accepted this Lumpen leadership." And "Thus the revolutionary movement led by the Lumpenian force, without having a full opportunity and achieving its main desire, was deprived of A revolutionary theory led to a Lumpenian revolution. But these ignorant people always had sex with their nieces and nephews. And this is one of the most obvious reasons for homosexuality. Maybe not all of them have been gay. But they were also defined as gay and bisexual.









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Clean and
tidy to enter



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enjoy sex

