



**Stories from bisexuals
around the globe**

LGB INTERNATIONAL

Dear reader,

This book began in Finland, in a house with a garden beside the blue-green Baltic Sea. It is the home of Sanna, a bisexual mother of three young children, and her male partner. The idea took shape during an online meeting of LGB International's campaign group, on how to put bisexuality on the public agenda.

Or actually, it began in Taiwan. In a house in a big city in the southwest of the besieged island, Vivian sat at her desk. She could safely speak in the meeting because her biphobic mother wouldn't understand the English conversation.

Vivian proposed that the group write articles for the forthcoming Bisexuality Day. Sanna answered from 8,000 kilometres away and five hours behind: 'Let's collect these international stories and make a book!'

Here it is: the first gender-critical BI book. In this book you will not stumble over terms such as bi+, pansexual or cisgender. We know sex to be binary, and bisexuality to mean attraction to both women and men.

Ten contributors have written their accounts. For some, the process took weeks. They needed time to gather their thoughts and consider their feelings, because they had never before examined so closely the place of bisexuality in their lives.

The result is a distinctive collection, notable for the range of continents, cultures, ages and backgrounds it brings together. It is also unusual in that this book may be downloaded free of charge at our website.

It has been a privilege to work with such an international group of bisexuals and to bring their life stories into the open. If you want to help make the project even more international with your personal story, or if you know a good or hot film or book about bisexual people that we can add to our fun-list (page 50) please write to admin@lgbinternational.org.

On behalf of the LGB International production team, we wish you happy reading,

Sybilla Claus, editor

‘My message to bisexuals hiding in lesbian and gay communities is simple: get a spine and come out. Tell the truth about who you are, then allow others to decide whether they have room for you.’

— **Jo Bartosch**, journalist and co-author of *Pornacracy* (2026)

‘Bisexuality proves that sex is binary. A bisexual is attracted to either of the two sexes, the prefix bi, as our slogan famously sings out: Bi means two!’

— **Frederick Schminke**,
Chair of LGB International

‘When my first girlfriend showed up in my life, I knew I could never pretend to be indifferent or turn away from her. I would rather choose to fall in love for myself than to live my life for others, as our Chinese culture expects of daughters.’

– **Vivian Kuo**, coordinator of the BI book project. Contributor to *Rebel Girls* (2026)

‘Working with openly bisexual people is liberating.’

— **Sybilla Claus**, journalist and author of *Rebel Girls, Uplifting Stories about Courageous Girls* (2026, German edition: 2026, Dutch version: 2024)

‘I’ve never told my family I’m bi. Doing so would only imply there’s a chance I might ‘conform’ to their expectations and bring home a woman. And it is, let’s be honest, extremely unlikely that I would ever lead a traditional life amidst my family.’

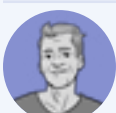
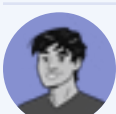
— **Aurély**, French man and author of *An Outlet for a Grieving Heart* (2026)

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Bisexuals are coming out, out and proud

Bev Jackson and Kate Harris founded LGB Alliance in the UK in 2019. Bev is proud of the success of LGB Alliance, its global expansion in 2025 and LGB International's newest product — this unique e-book with stories by bisexuals from all over the world. Bev Jackson clarifies.

Why did you — as two lesbians — decide to include the B in LGB Alliance?

'It felt completely logical to include the B because LGB Alliance is about sexual orientation. And sexual orientation means whether you are attracted to people of the same sex or the opposite sex or both. This clear explanation has been blurred and confused by the 'LGBTQ+' conglomerate that now defines everything in terms of gender identity. The 'genderati', as I call them, don't even know that 'bi' means two. Bisexual means you are attracted to people of both sexes — which presupposes that you understand there are only two. Some people are female, some are male. And bisexuals can be attracted to people of either sex.

So it became necessary to remind everyone that same-sex sexual orientation exists. Those TQ+ identity issues are a different subject altogether.'

LGB Alliance has almost 100,000 followers on X. In 2025 you helped to launch LGB International, which has over 20,000 followers. How do you view the success of the movement you started?

'Obviously we feel very proud of having founded the first LGB organisation in the world to revive the gay rights movement. The minute we started, we received

messages from all over the world from people who evidently thought we were already a big organisation — while we were just two women! Messages like: "When are you starting in Canada?" and "Oh please come and start in Australia!"

When people asked us what our aim was, Kate always replied: "Global revolution!" We are very proud to see that over twenty countries now have their own LGB organisations that are affiliated to the federation LGB International.

Starting this movement has changed my life completely. Certainly for the first two years, Kate and I — together with Malcolm Clark — did over 80% of the work for LGB Alliance. We basically worked 24/7. There were no weekends, no holidays. There was barely time to sleep and I neglected my friendships. I neglected everything. I took a huge cut in income. I had been earning quite well as a translator but I no longer had time to do that. So, I now live mostly on my small pension.'

Lesbians and gays have different goals and interests, and bisexuals are only just starting to organise from within LGB International. How do you see us all unite and work together under one umbrella?

'Well, we have some wonderful gay

men within LGB Alliance and within LGB International. But it is true that many gay men have opposed our movement. In particular, we experienced hostility from some gay male celebrities. But many fantastic gay men soon joined us and we all work well together.

Gay men and lesbians often have different lifestyles and different priorities. But we think it's incredibly important to unite. I think it's absolutely magical that we have achieved that within LGB Alliance: women and men working alongside each other, gay men respecting the needs and interests of lesbians and lesbians respecting the needs and interests of gay men — and all of us respecting the needs and interests of bisexuals.'

Bisexuals have often been subjected to slurs and nasty insinuations, not just from straight people, but also from lesbians and gay men. During the process of making this ebook, lesbians and gay men have been wonderfully supportive, which is a very liberating and loving feeling.

'I have noticed there are sometimes negative attitudes to bisexuals. But we prefer to get away from such negativity and celebrate what we share.

We have reminded everyone what sexual orientation is — and that's what LGB rights are about. We all belong together and we are above any such hostilities. We work together and that's what we stand for.'



Bev Jackson



Kate Harris



♀ Arin Azad, 25, single  India

**‘I am legally
changing my name
to Azad, which
means: free’**

I was born in 2000 in Latur, a small city situated in Maharashtra state in India. We were a family of six: my parents, myself and three younger sisters. My father, a local politician, wanted a son. Instead he got four daughters – and a two-child rule of the Maharashtra state government banned him from contesting local elections ever again after having a third child. As the eldest daughter, the burden of being my parents' son fell entirely on my shoulders.

My parents kept my hair cut short and dressed me in boy and girl clothes, letting me play with toys meant for both.

I enjoyed playing with building blocks and riding my tricycle more than playing house or with dolls. I always struggled to pose for photographs when wearing girl's dresses. The reality of sex-role expectations

hit me at age seven. I was in second grade. During a school annual function, I witnessed girls holding in their pee and skipping lunch just to get ready in time. Girls endured eye-itching makeup, wigs tied with headache-inducing hairpins, traditional Indian clothing that required an adult's help to put on and take off, all while the boys were taking it easy.

Girls groom themselves to get noticed

Boys could focus on their talent, but girls had to groom themselves first just to get noticed. I quietly vowed to myself to never tie myself to femininity. However, at the onset of puberty, when I started developing breasts, my parents had to face an unavoidable truth – that I was not a son. Thus began

their relentless pursuit of forcing femininity on me to be eligible as someone's wife, while continuing to expect

'I began self-harming and wanted to transition'

me to compensate for the son they never had by taking on the family's financial responsibilities.

Around the age of fifteen, I asked my father for his opinion on the possibility of my being attracted to women. He blamed the internet and called it problematic thinking.

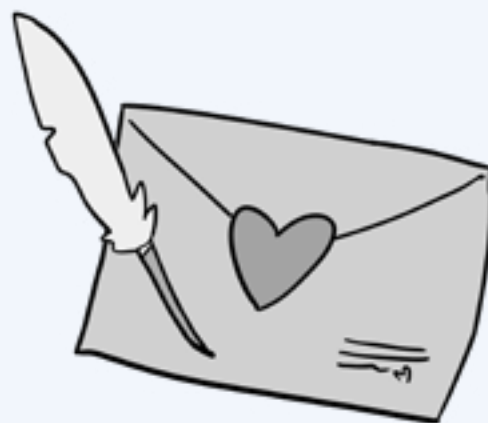
I was enrolled in an all-girls school. Ideally that should have been a paradise for same-sex love. However, the reality was very different.

The school administration harshly punished those girls who were caught exchanging love letters, for example, to set an example for the rest of us. Many closeted bi and lesbian girls were engaging romantically, but had to behave ever so secretly.

I often caught myself staring and admiring the beauty of one classmate. I was fifteen when, during a lunch break in 10th grade, I said to her "I would have fallen in love with you – had I been a boy." Years later, I realised that was simply how a same-sex crush manifests in a hetero-default world.

Misogyny becomes too much

Until homosexuality was decriminalised in 2018, I could not muster up the courage to explore my sexuality and felt defeated by constant criticism of my 'boyish' personality by classmates, family members, and strangers.



By the age of sixteen, I had begun self-harming due to overwhelming struggles. I grew my hair long, and started wearing dresses and heels as well. Around that time, I became aware of the transgender movement and medical procedures like chest-

binders and 'top surgery'. I bought into its language and politics and saw a way out of my misery.

I quietly decided to use my first paycheck to medically transition. However once, during family dinner, I opened up to my parents about my decision. My father downplayed the mental toll caused by misogynistic bullying and mocked me. Such dismissals and mockery were a common thing in my family. His reaction made me want to do the surgery even more.

Looking back, I doubted if my sex was female because I thought only boys could have a crush on girls and I wanted a way out of my female body due to misogyny. Sometimes I thought of yelling 'I am a boy. That's why I'm like this. Now, shut up.' But I never once really believed that I was indeed a boy. I simply didn't want to be at the receiving end of misogynistic bullying.

I was seventeen and in the first semester of college when the news broke on 6th September 2018: 'Gay sex is not a crime', as the Supreme Court scrapped Section 377.

There was a subtle change in the air as if a heavy fog had finally cleared. I wasn't part of any pride celebrations. I had an online boyfriend at that time, but he lied about his identity, was controlling and emotionally draining. He isolated me from my friends and blamed his suicide attempt on me. Yet, after he broke up with me, I thought I didn't deserve love.

revolutionary act possible. I began to understand how the patriarchal status quo benefits from enforcing femininity and compulsory heterosexuality, always trying to silence the dissent by reshaping or mutilating non-conforming women.

It was a liberating realisation: I need not 'trans' the gay away any more than I need to pray the gay away. I need not wax my legs nor mutilate my breasts. I felt deeply betrayed by the so-called progressive society that enabled the mutilation of people with healthy bodies. I was done.

'He was inspired by a Bollywood movie about 'one sided lovers'

But I did create a dating app profile with the intention of exploring dating women. Unfortunately, this exploration was short-lived. During my vulnerable after-breakup phase, a male friend from college tried his luck, and I fell for him. He sexually abused me during the course of the relationship. He was inspired by a Bollywood movie where the 'one sided lover' never gives up, even if his pursuit causes problems for her.

I desisted and I broke up with my college boyfriend. It became clear that years of porn addiction and a desperate need to fit in had shaped my existence to benefit men. Around that time, I developed feelings for a close female friend. I cherished her existence and the feeling felt very natural – even if it had taken me a long time to understand it. I did not confess my feelings to her – as she was into men and we had drifted apart by that time – but accepting my feelings brought me peace.

Feminism comes to the rescue

My life took an impressive turn in 2020, during the Covid pandemic, as I discovered radical feminism. It was the first time I realised that accepting my female body and my attraction to women was the most

By the age of 22, I completed my bachelors in computer engineering and had come out to my family, my then close friends, and on social media. My youngest sister was the most accepting. My parents gave me the silent treatment. Months later, I found out they had been quietly setting aside money for a religious ritual



to 'pacify' me – blaming me for my father's physically and emotionally violent behaviour and overall family conflicts.

Labeling myself queer for safety

It is worth noting that I told my parents that I intended to have a female companion, without explicitly mentioning my sexual orientation. There is a scene in the American comedy series Brooklyn Nine-Nine where Detective Diaz comes out to her parents as bisexual and they respond with, 'Well, no matter what you call yourself you still like men. So you can get married and have a child.'

Back in the online closet

At my first job after graduation, a male colleague stalked me on social media and discovered my sexual orientation from a profile caption. Soon, sexually explicit remarks and casual prejudice began circulating around the office, making everyday socialising feel like a fruitless endeavour. I reported the behaviour to HR. I was praised for my bravery, yet no action was taken against the harasser. Months later, I was the one forced to resign. This experience taught me that visibility comes at a cost, forcing me to police myself in

few LGBTQ organizations that provide shelters in India. However, to use their 'gender-neutral' facility, one needs to suppress their female survival instinct and be in denial about male violence against women. In addition, such facilities are unreliable for gender-critical women, especially considering the role of LGBTQ organizations in trying to shut down female-only rape and DV shelters. Due to this, on most days, I feel politically homeless as well.

Despite feeling more natural attraction towards women than men, I have only dated men so

'Trapped between right-wing saffron misogyny and left-wing rainbow misogyny'

That sums up why I refrain from mentioning any attraction towards men to traditionalists. This need for privacy also shapes the language I have to use. I find myself using the term 'queer' despite considering it offensive and problematic. Since 'gay', 'lesbian', 'homosexual', 'bisexual' are well known terms, using 'queer' offers a quiet shield from traditionalists who are often unaware of the term – while still allowing a discreet connection with allies – mostly open-minded GenZ women who are accepting of bisexuality. This survival strategy took a toll on my sense of liberty and belonging.

the very digital spaces where I had once been vocal and radical. It is only recently that I gathered the courage to talk freely about it again on social media.

Surviving in hostels

As an unemployed, homeless young woman who is now cut off from family, survival means living in women's hostels. Everyday small talk becomes another acting session to practice a fake script. Coming out to one wrong person can lead to isolation at best, and immediate eviction at worst. It is a brutal reality where concealment is the price of a bed and every conversation is an audition. There are a

far. Last year, I finally asked a bisexual woman out on a date, only to learn that she had gone back to her ex-boyfriend. For years, dating women has been an impossible pursuit: trapped between right-wing saffron misogyny and left-wing rainbow misogyny, both of which ultimately enforce compulsory heterosexuality. Saffron misogyny is a Hindu Nationalist version of misogyny where women and India are ruled by patriarchal religious dogmas of Manusmriti — a Hindu scripture — rather than governed by the Indian Constitution. This recurring frustration led me to document these dynamics formally in my Women's Declaration International presentation in

2022 titled [Indian lesbians - Stuck between conservative lesbophobia and misogyny of the LGBT cult](#). These problems affect lesbian and bisexual women who seek to exclusively date women, leaving our choices severely restricted.

In progressive India silence awaits gender critical women

In Indian progressive circles, women who reject gender ideology face immediate silencing and exclusion. For those who prefer finding partners through social networks, compliance with endless new labels and alphabets becomes the cost of entry. I have been removed from many LGBT meetings for hurting their 'religious' sentiments and causing severe emotional trauma to the devotees by asking questions about science and women's rights.

The alternative-dating apps offer little relief. When testing various dating apps for my presentation, I found that even with a preference filter set exclusively for women, the feeds were routinely bombarded by entitled male profiles with 'she/her' pronouns. Since approaching a stranger in public is rarely a safe option in India, digital spaces remain the primary way – yet they offer little reliability. Even when a connection is made, casual encounters outnumber long-term commitments. For women like me, who seek a committed, child-free relationship with a woman, the dating pool is almost non-existent.

But there is another reason why dating women is difficult for me and I rarely talk about it – I was sexually abused by a middle aged woman when I was 16. My mother discouraged talking about it again and I also never thought about reporting it as I was afraid that she would be unfairly persecuted for her sexual orientation rather than for her wrongdoings. My only other sexual encounter with a woman, in 2022, was also forced. I met her in an online radical feminist group. Her

a community where young bisexual and lesbian women find a true sense of safety and belonging, uncompromising and entirely their own. As a symbol of my liberation from patriarchy and compulsory heterosexuality, I am legally changing my name to Arin Azad – where Azad means free.

My name is Arin Azad. I am a bisexual woman, and I am proud of it.

‘Onto a future where your first kiss is with another woman’

justification of 'friends with benefits', after I confronted her about how she could throw away our friendship for sex, left me speechless. Her vindictive behaviour after I blocked her broke my bubble and made me realise not all women respect women's autonomy.

Yet, I have not given up hope. I'm only twenty-five. I have witnessed a radical shift in the world and myself since I was born and I know that together, we will bring meaningful change. I long for a future where a bisexual woman's first kiss is with another woman and everyone unconditionally accepts it. I yearn for a future where bisexual women aren't expected to default to men just to adhere to the status quo. Most of all, I wish to build



♀ Jo Bartosch, 44, partner: woman  UK

**‘Bisexuals: get
a spine and
come out!’**

The stereotype is that we're flakey, confused and unable to 'pick a side.' But to be bisexual is to know one's own mind. The world may classify us as straight, lesbian or gay according to whoever happens to be sharing our bed, but its error changes nothing.

We learn to treat other people's assumptions like a bout of rain: tiresome and unavoidable, but ultimately irrelevant. We know what we are because we know what we desire. As the inimitable and proudly sexually omnivorous Julie Burchill observed, complaining about bisexuality is like complaining about being a dog with two dicks.

To reclaim a vomit-inducing phrase, an 'authentic self' means knowing ourselves and owning our desires. And ultimately, this ought not to be anyone else's business.

But now, in the age of transgenderism, identity has become political again. 'Authenticity' has come to mean constructing a counterfeit self, discovered on a screen and made flesh through costumes, drugs and the surgeon's knife. An immense infrastructure has been erected to sustain the fiction, with language mangled, laws rewritten and private thoughts patrolled.

Those hit the hardest are of course those of us who are same-sex attracted. Figures from the disgraced and now-defunct Gender Identity Development Service are grim. Among girls over 12 years of age, 68 per cent were attracted to females and 21 per cent were bisexual. Among the boys, 42 per cent were attracted to males and 39 per cent were bisexual. In other

words, 89 per cent of the girls and 81 per cent of the boys were same-sex attracted.

Australian lesbians cannot meet without men

Having helped mutilate a generation of same-sex attracted people into ersatz heterosexuals, transgenderism is now colonising what remains of homosexual life. In Australia, the Lesbian Action Group has spent three years fighting for permission merely to advertise public events for exclusively same-sex attracted women. The Australian Human Rights Commission refused, and a

should we care? The answer is because our bisexuality has been conscripted into a global assault on sexual boundaries. So now we need to stand alongside our gay brothers and lesbian sisters because they have been let down.

Bisexuality a moral necessity?

Organisations founded to defend lesbians and gay men now seem almost embarrassed by homosexuality. Exclusive attraction to one sex is re-cast as a dreary limitation, even a moral failing. The logic goes like this: transwomen are women; some women therefore have penises; some of these 'women' are lesbians; therefore lesbians can have penises. This does not merely empty the words gay and lesbian of meaning. It presents bisexuality as a moral necessity for anyone wishing to escape the charge of transphobia.

Former Stonewall boss, Nancy Kelley, even referred to lesbians refusing sex with men as analogous to 'sexual racism.'

The propaganda has been relentless. In February 2026, the US LGBT magazine *Them* offered this dating advice: "Everyone should be bisexual. Grow up. Don't worry; you can do bi stuff and still call yourself 'Gay'." The previous year, the BBC cast Lars Fellows, a woman who identifies as a

'At the biggest British gender clinic LGB kids were hit the hardest'

tribunal ruled that excluding trans-identifying males would be unlawful discrimination. Although the Federal Court has since ordered the case to be heard again, Australian lesbians still await the state's permission to meet without men.

Bisexuals might be tempted simply to skip around these disputes. We do not let our partners' sexual organs define our orientation, so why

gay man, in I Kissed a Boy, its dating show for gay men. Meanwhile, DIVA - Britain's biggest lesbian magazine - celebrates Lesbian Visibility Week now not with/as lesbians but 'LGBTQIA+ women and non-binary people'. Aside from those organised by the LGB Alliance, in the UK there simply are no events exclusively for same-sex attracted people.

Bisexuality is no enlightenment

This campaign to shame people who have sexual boundaries has been successful. Homosexuality and heterosexuality have been redefined as 'monosexuality', or even 'genital fetishism', while bisexuality is presented as fashionable and morally enlightened. Between 2019 and



2024, the number of British adults identifying as bisexual rose by more than 40 per cent, from around 600,000 to 855,000, driven largely by young women. Whether this reflects declining stigma, ideological pressure or a social contagion is impossible to know.

Of course, it is flattering to imagine that we bisexuals are uniquely enlightened, able to float above the grubby, fleshy reality of bodies. But it is a lie and it is hurting us all.

Given the campaign to shame

gays and lesbians for their sexuality it is hardly surprising that hostility towards bisexuals is growing. We were the last letter added before the T and, however unfairly, some now blame us for opening the door through which transgender ideology marched into their communities.

Suspicion of bisexuals predates transgenderism. To some lesbians, we have always been 'dick breathed' disease-spreading tourists who cannot be trusted. Some gay men dismiss bisexual men as part-timers too frightened to come out properly. But bisexuality ought to have taught us how little such judgements matter. We know our own desires even when everybody else gets them wrong.

Tell the truth about who you are

So my message to bisexuals hiding in lesbian and gay communities is simple: get a spine and come out. Tell the truth about who you are, then allow others to decide whether they have room for you. Gay men and lesbians are already fighting to defend the meaning of their sexuality.

Bisexuality is neither confusion nor enlightenment. It does not make us cheaters, secretly straight or heralds of a brave new post-sexual world. It means we are attracted to both sexes. We need nobody's permission to recognise that reality, and nobody else should be required to surrender their boundaries for our comfort. That is the authentic self: knowing our own minds, naming the truth and standing beside lesbians and gay men when it matters.



♂ Tony Lappalainen, 40, partner: woman  Finland

**‘Pride is poison
for the rights
of sexual
minorities’**

I'm a family man. I've been happily married to my wife for fifteen years and we have two children together. Before I met my wife, I had relationships with both girls and boys my age. I've known I am bisexual for as long as I've had any sexual interests.

When I was a young man I didn't particularly hide my bisexuality, and I had many positive experiences with both sexes. By then, being gay or bisexual was already widely accepted thanks to the important work done by previous generations. In my circle of friends there were other openly bisexual and homosexual people. No one minded. And if someone did,

That is dangerous, because the generally positive and accepting Finnish attitude toward homosexuality and bisexuality is a relatively recent phenomenon. It changed this way in just two generations. My fear is that it will take only two more generations for queer activists to completely turn public opinion against homosexuality.

Yet these radicals are truly destroying it.

'Media shows bisexuals as cheaters and swingers'

'The accepting Finnish attitude is a recent phenomenon'

The media pushes narratives and stereotypes that are not grounded in reality. News articles amplify the message that bisexuals are serial cheaters, are polyamorous, into swinging, and have a lot of casual sex.

we simply didn't pay them any attention.

When the Equal Marriage Act passed in Finland in 2017, the biggest fight for the rights of sexual minorities was won, in my opinion. Finally, as a society, we accepted homosexuality and bisexuality as a natural part of life. It's taken years of hard word and advocacy, but I'm delighted people can now live openly in homosexual relationships.

This did not suit people who make their living from grievances, real or imagined. Ordinary people hung up their boxing gloves and called it a day, which left the LGB movements in the hands of TQ activists.

Woke sees oppression everywhere

Most ordinary homosexuals and bisexuals want to live in peace and enjoy the rights that have been won. However, as long as our public perception continues to be dominated by extreme leftists, this will remain difficult. Unfortunately these leftist woke radicals - who see oppression everywhere - have also taken over the media, Seta (the largest and longest-standing organisation for sexual minorities), and the Pride summer events. Never has the situation been better for sexual minorities in Finland.

After all, the media prefers to interview people who stand out, not those who are content with just one partner. I enjoy the company of my wife and our bedroom is our private and intimate business. Of course it's easier for journalists to find attention seeking bisexuals who live a wild, bohemian 'Kallio' lifestyle (Kallio is a neighbourhood in Helsinki). In reality, they do not represent the large majority of bisexuals. When the media repeatedly pushes only these harmful stereotypes, they become the gospel truth in people's minds.

I repeat: There are no problems in Finland. But in the media, issues of homosexuality and bisexuality are still presented as this huge ongoing battle, in which evil conservatives

trample on the rights of sexual minorities every day. That is not what I see at all, living in my peaceful bubble.

Acting out their fetish in public

At this summer's Pride in Helsinki, gay men were acting out their SM fetish in public - almost naked, wearing dog masks. Teenage girls got offered a workshop to create packers (fake penises to stuff their trousers). People paraded in full fetish gear, often covering their genitals in the most minimal way possible. At the same time, the Pride parade is being advocated as a family friendly event. Steamer: Family event: making packers and wearing dog masks I think this kind of obscene behaviour publicly exhibited by the current Pride movement is an excellent way to increase homophobia with the general public. Such a public display of paraphilias only gives ammunition to the people who think homosexuality and bisexuality are unnatural perversions and signs of a decaying society. I wouldn't want to associate with these people either.

Public opinion can turn against us in just a few years. Sexual minorities are vulnerable to shifting attitudes, and our lives could be seriously affected by changes in the opinions of the majority. Obscenities around children will definitely anger every mother and father.

Most bisexuals want to live a regular life

To the average person, a bisexual person is assumed to be straight or gay until proven

otherwise. They often forget that someone can simply be bisexual. This is mostly harmless.

In reality, many bisexuals end up in heterosexual relationships and live comfortable straight lives. I did

activism would be directed at the places where we are not accepted.

In Finland there is still significant homophobia among Muslims, Jehovah's Witnesses, and various other religious groups. We need

'Living in Finland is very pleasant for bisexuals'

too, because I always wanted children. The number of potential partners for straight relationships is substantially larger than for gay ones. In general, it is easier to pretend to be a boring straight person without facing disapproval from curmudgeon conservatives or constant questions from parents about grandchildren.

Let's focus on religious groups

In Finland the biggest type of discrimination seems to be when the receptionist asks a gay couple checking in, whether they really meant to book a double bed. Or when a colleague at a coffee break says that being gay is gross.

Living in Finland as a bisexual is generally very pleasant. And if it isn't - or if you face inappropriate treatment from friends or colleagues - then change your workplace or change your friends. The majority of Finns accept us just fine, which is why I wish our

to protect and support those LGB individuals trying to leave these communities.

Looking globally, there is a great deal of extreme hostility directed at homosexuals and bisexuals. In several mostly Muslim countries, homosexuality carries the death penalty or imprisonment. In Eastern Europe, being openly homosexual might mean you get assaulted physically.

In my view, there is a new opportunity for LHB-Liitto (Finland's LGB organisation). We have to focus on religious minorities in Finland and fight global oppression.



♀ Vivian Kuo, 34, single 🇹🇼 Taiwan

By your side

I am a 34-year-old bisexual Taiwanese woman. When someone asks me to tell my story, I don't know where to begin. Even for me, a beginning is difficult to find, obscured by Taiwan's deeply heteronormative society, in which LGB people are routinely assumed to be straight. Some of us are pushed so firmly into 'straight-jackets', and get so good at pretending they fit, that it becomes hard to know who we are without those constraints.

Ten years ago, my first girlfriend released me from mine. Through her, I came face to face with myself. Since then, my life has been split into two completely separate spheres. In a recent interview about female-only communities, I was asked why I have never come out to my family members or friends. I have pondered this question ever since.

For the first twenty years of my life, I lived a 'straight' life. I tried so hard to conceal my attraction to women and put so much pressure on myself to be normal.

If I were to say: 'I have always been a bisexual woman', that would feel like a lie. But if I were to say that I indeed lived like a straight woman, it would mean a loss of my full identity. I don't know how to convince others that I was never really the stereotypical straight woman I so fiercely pretended to be. It is my gay friends who have helped me dismantle the chronic shame about my body and desires. In recent years, I have begun to worry that future generations of bisexual people, due to homophobia and gender ideology, may not have a supportive community in which to thrive. Gender ideology has risen as the new form of homophobia without most people recognising it as such. It rests on the same ideas as the old form of homophobia - those who are not straight must either convert or conform.

That's why I feel the urgent need to speak up and celebrate Bisexual Visibility Day. By writing down my story, I want to convey the important message that I, as a bisexual woman, will always stand by your side.

East Asia loves stereotypes

I suppose I should start with my childhood. Growing up as a girl in East Asia can be pretty

depressing. In our Confucian brand of family, sons are favoured over daughters. Strict boundaries exist between females and males, physically and socially. At kindergarten in the mid-nineties, I was forbidden to play with boys or with boys' toys. To me, toys were toys - they might have different colours or be played with in different ways, but surely they could be played with by anyone. Not so. To the adults around me, toys belonged in fixed categories. Girls and boys had to follow rules that no one could explain to me, or risk growing up as outcasts.

'Clothes were governed by rules I didn't understand'

Clothes, too, were governed by rules I couldn't really understand. Some were simple: skirts are for girls, trousers are for boys. It was clear to me that anyone could don either of those garments, and that it was the attitude of the adults

that really drew the boundaries around girls and boys. Once I was scolded by the teacher for trying to cheer up a girl who was crying about having to wear pants in a stage drama we were about to rehearse. I remember watching adults comfort children who were upset after colliding with some artificial boundary, and more than once I wondered: why don't they just change these silly rules? Depending on the situation, even adults sometimes ignore them! Why do they insist that children must obey?

Beyond boxes and categories, there seemed to be other, more complicated rules that were harder still to grasp. Once, I asked my teacher whether two girls could wear wedding dresses together, or two boys wedding suits, to have their photos taken in the school playhouse. She laughed so loudly that I thought I must have asked a moronic question. She then stressed that 'there is no such thing as two people of



the same sex getting married and living together'. At the time, I asked that question out of childlike curiosity - and also because I wished I could take a photo with my favourite girl classmate. Instead of receiving an appropriate explanation, I was vaguely given to understand that there was something strange, even prohibited, about my question. I was afraid the teacher might report this incident to my parents. Fortunately, she didn't. But I never asked an adult a question like that again.

strong impression that being gay must be a terrible, horrible, and miserable choice was reinforced. Still, a tiny part of my heart kept asking: Why? If loving a person of the same

believed it was a 'phase' for me to explore different things. He liked that we could enjoy these hobbies together. My mom often said I was weird for not having girlish hobbies

'Positive stories about lesbians and gays were hard to find'

Heteronormativity

Later, as a teenager, I gradually realized that all those rules were about preventing the slightest challenge to a social order that demands heterosexuality, rigidly prescribes gender roles, and considers men superior to women.

Almost two decades ago, same-sex attraction was a taboo in both private and public spheres. I grew up in the south of Taiwan, which is even more conservative and misogynistic than the rest of the country.

Almost every day, newspapers and television carried stories that stigmatised LGB people. Gay men were arrested for using drugs or holding home parties involving chemsex. Lesbians were found after committing suicide in their flats.

Positive stories about secret weddings and long-term cohabitation were published only in the columns of small magazines. Constantly, my

sex was doomed to end in tragedy, why did so many people in these stories still choose that kind of love?

I was, at least, exposed to the concept of homosexuality back then, albeit in a very negative light. But my search for information about someone feeling attraction to both sexes came up pretty much empty. The few mentions I found in books or on the internet were either very vague or failed to explain how bisexuality was different from homosexuality and heterosexuality. Some claimed that bisexual people

were really either gay or straight, and simply 'took the side that best suited their interests'. This left me deeply confused about myself. If adults

don't even understand bisexuality, what does that make me? Am I too strange to be defined by words? Is bisexuality even real?

When puberty hits, the shackles tighten even more. As a teenage girl, I was a big fan of 'masculine' things like Chinese chess, war movies, and chivalric novels. My dad

and for failing to care about my appearance as my younger sister did, but even she allowed me a little wiggle room in childhood.

'You are a monster!'

The biggest clash with conformity I recall from that period was when I cut my hair very short when I was around ten years old. Countless adults felt the need to comment on me looking like a boy. I was around fourteen when I heard my male classmates call me 'monstrous' for liking things 'belonging to men'. I feigned losing interest in these hobbies, started reading romance novels and watching male idol group variety shows. While my female classmates accepted me as I originally was, I didn't want them to get called names too, just for hanging out with me. Conforming seemed like the only choice.

Looking back, I feel I abandoned what I might have been (a gender-nonconforming tomboy) in many ways - my interests, my appearance, my way of speaking even. I strictly and deliberately coded myself



'feminine' to avoid the trouble that being labelled different or disobedient would have brought to my daily life.

I started to have erotic dreams about women as well as men around the time I entered puberty. When a girl from another class asked if I was a lesbian and wanted to date me, I was completely freaked out. I firmly said no, I am not a lesbian,

'I'm attracted to many women and to feminine guys'

please don't ever speak to me again! Sunday school at church intensified my panic. I picked up from a Christian news channel that some bisexuals had successfully turned themselves into heterosexuals. I was terrified that I might not be able to transform myself into a 'trad wife' as they had. I am not as deeply attracted to men as I am to women, and have never been able to relate to the way some straight women admire men's bodies, or scan for hot guys in the street.

While I am attracted to a variety of women, I only like certain types of men who are perhaps more in touch with their 'feminine' side, more sensitive and considerate than is normal for a typical Taiwanese man. On the rare occasion that I meet a man like this, he usually turns out to be gay or bi. So, then as now, chances seem slim that I might find a man I'd want to be with. Plus - I could not imagine ever accepting the submissive role a woman is expected to take in a heterosexual relationship in East Asia.

I thought that if being gay was bad, then being attracted to both sexes must be even worse - maybe even inhuman. For years, I deliberately 'turned off' my attraction to female peers. Of course, I still felt desire for them. I just twisted that itchy feeling into friendship. I kept my distance from all girls and showed romantic interest only in boys. Naturally, this self-destructive conversion therapy never truly worked. Even now, I regret never asking my high school bestie if she was bisexual like me.

Floating away to the stars

When my first girlfriend showed up in my life, I knew I could never pretend to be indifferent or turn away from her. Just like those gay people in the awful news stories, I would rather choose to fall in love for myself than to live my life for others, as our Chinese culture expects of children - and especially of daughters.

We were university classmates.

I remember how quickly we became close friends while living in the same dorm room.

We talked endlessly and enjoyed doing everything together; we could share our deepest thoughts and emotions without feeling awkward or defensive. Before I knew it, she had become an inseparable part

of my life. I have never felt the same sense of

'Female bodies are so soft and smooth'

safety and belonging with any man. She felt like home to me. After knowing each other for nearly a decade, we had a brief 'situationship'.

For the first time, I felt a sense of freedom so complete it was almost like becoming weightless, no longer bound even by gravity. It is an exhilarating, liberating experience to be wanted by a woman and to want as a woman. Female bodies are so soft and smooth. Female senses are so acute. We don't have to follow any sexual script - we just follow the flow. It feels amazing that someone knows your body before you know it yourself.

When I take off the social mask of the straight woman, I become someone else - less submissive and obedient than a Taiwanese woman is expected to be. As my full, bisexual self, I can do amazing things, instead of worrying about being judged as unnatural, abnormal, or 'not feminine enough'.

Not just a fairy tale

I will never sugarcoat bisexuality as 'born this way' perfect, à la Lady Gaga's

'Then she asked me to marry her'

'LGBTQ+' pop anthem. Being bisexual in Taiwan is not easy at all. But yes, loving a woman as a woman led me to discover the other side of myself. My love affair was not a fairy tale. My girlfriend felt insecure about being a couple with me in public. We both looked feminine, with long hair and makeup, and many people assumed we were just besties. That gave us some protection from homophobia, yet men thought we were approachable, regardless of our wishes. On one of our dates, a male stranger came over and tried to convince us to hang out with his buddies. He could not understand when we said we were dating each other, since we both wore dresses. He probably thought we were insane, and he ran away as if we had escaped from a psychiatric ward.

I loved this woman so much. My intense feelings must have been mutual, because she asked me to marry her. But her phrasing was disturbing: she stressed that we would marry as 'friends who live together but don't have sex'. I thought she would probably run away with a man eventually, even if we were officially married.

So I said no. I suggested she move out of her parents' house to escape their control and come live with me. She did not.

Instead, she started attending dating events and went out with several men. She said her parents pushed her to find a husband to take care of her, and she broke up with me after three more months. I would have taken on the whole world for her, for us, but her decision to leave was out of my hands. She simply could not handle the pressure of woman-woman relationships in this heteronormative society. I didn't blame her, because I understood that she would not have to risk anything if she chose to marry a man and 'be normal'.

Let me be a man for you...

This heartbreak had a devastating effect on me. It might even be the reason I have never had a relationship afterwards. Her rejection left me so hurt and desperate that I found myself thinking: what if I were a man? The hardest thing to accept was that what stood between us was something I could not change: I was a woman in a society that expected her to be with a man.

Rationally, I know I can never 'pass', because my face and body are very feminine. But I seriously thought about becoming a man for her, which

also aligned with my parents' wish for a son and with the male socialization my dad gave me.

After my ex started dating her boyfriend, I also tried dating men to 'be normal'. It was horrible - much worse than approaching my boy crush in junior high school. Back then, boys complained that I was not attractive because I didn't display most feminine characteristics, like being collaborative or nurturing. This time, adult men just looked at me as though I were some kind of aberration if I accidentally revealed what I knew. Once, I passionately explained how I would go about overpowering a knife-

'I understand how homosexual transsexuals think'

wielding attacker and rescue the female hostage if I were a security guard. In that period, I felt as though I had been born in the wrong body.

As a man, things would have been so much easier for me in so many ways. That's why I can understand how homosexual transsexuals in our society think. Sometimes vulnerabilities make people do stupid things. As for me, my female social circle gradually helped me give up this silly idea. After all, if most women can learn to accept themselves despite all the pressures and pitfalls, then so can I. I realised that longing to become

something I am not and never will be was just me looking for an escape from my own existence and problems.

Now, still living in homophobic Taiwan, and as a 'TERF' taking a stand against gender ideology, I fear above all that I will never find another love as deep as my first.

The deep bond with parents I suppose I began to accept that I am bisexual in 2020, at the beginning of the pandemic. My dad died at that time, and it was a relief that I no longer had to care what the most important person in my life would think about my bisexuality. I no longer have to play the role of the daughter he was excited to hand over to a man at her wedding. Chinese children maintain a deep bond with their parents even as adults. My dad had been the focus of my life until he died; he was the only one in my family who truly listened to me. I didn't want to be alienated or hated by him.

Yes, I am a woman who is slowly learning to be proud of my unchangeable and authentic parts.

Still, I am wary. I remember how some straight men made fun of bisexuality in front of me - they talked about it as a bonus because having a bisexual girlfriend gave them the option of 'a threesome with two women'.

Still, I hold back. Most of the time, I don't want to come out to others. It is too stressful and feels dangerous. I would never talk about how beautiful I find a female stranger when I am with people I'm not very close to.

My plan for the future

Taiwan passed the same-sex marriage bill in 2019. In a 2026 phone survey conducted by the government, the percentage of people who

'I want to move out of my parents' house and have a dog'

support same-sex marriage dropped from 69.9% to 63.6%.

In my city, huge ads for mastectomies can be seen everywhere. Breast binders sold by lesbians are available on the internet, without any regulations. In women's communities, gender labels like non-binary, genderfluid, queer, and 'transbian' are trending more than ever - identity-based labels blurring the lines between personalities, feelings, costumes and reality, and pushing out both the words and the tolerance for innate, sex-based sexualities and their boundaries.

For now, I live with my mother to save money for the future. I want to move out, have a dog, and start dating again. I would like to find a job where I can work from home. My family is very homophobic and will never understand the concept of bisexuality. To them, if I can be attracted to men, I should never choose a woman. Once, I tried to test the waters and asked what my mom thought about me being with a woman. She said that she

would feel guilty for giving me 'a sick body'. I was stunned.

And what if I wanted to be a post-op trans man, or date one? She replied: 'That would be less sick'. Taiwanese society welcomes the new gender identities because Confucian culture can only tolerate LGB people who distort their own minds and bodies to conform to heteronormative standards.

But I am old enough to tell a different story. A story that says bisexuality is real and bisexual people know who they are. The leader of Taiwan's biggest bisexual organisation (Bi the Way-拜坊) is a man who says that he is attracted to women while having only platonic attraction to men - which he calls his 'pansexual side'. I beg to disagree. Both with the group falsely claiming to advocate for bisexual people, and with the group leader who co-opts a fact-based identity as some kind of coat.

I am a bisexual woman because I am romantically and sexually attracted to both females and males. I acknowledge and appreciate all the differences between the two sexes.

On Bisexuality Visibility Day, September 23, we will not allow anyone to silence us bisexual people any longer - LGB International knows Bi means two, and LGB International will always stand by your side.



♂ Aurély, 25, single

 France

1 What does bisexuality mean to you?

Bisexuality refers to the ability to feel attracted to people both of the same sex and the opposite sex. Under no circumstances does it include the dimension of gender identity. People are not attracted to a vague and indefinable concept, to specific pronouns, a certain way of dressing, or indeed a particular way of referring to oneself. Replacing sex with gender prevents us from understanding where attraction lies, from understanding what allows us to recognize ourselves, and what distinguishes us from other sexual orientations. Bisexuality is based, and must be based on the sexed body, and only on the sexed body.

2 How did you discover that you are bisexual?

I've always been attracted to both sexes, ever since I was very young. Having said that, there was a long period I was only interested in boys, starting from when I was 12 or 13. I did notice, however, that I could have feelings for very masculine women. I didn't do anything about it at the time and remained in my 'gay' identity. Nowadays I officially identify as bisexual following a sexual experience with a woman who'd transitioned to look like a man. I was 24 at the time. I wanted to try being with a woman before marrying a man, just to make sure I wouldn't have any regrets. So I signed up to a bisexual dating app and specified that I was looking for masculine bi women. That's how we got in touch, and she offered to share this experience. I really enjoyed that connection,

that intimacy, and I realised that it was by no means homosexual, even though, on the surface, it might have seemed as if we were the same sex.

3 How did you come out to your family and friends?

My parents know I'm gay. My father bullied me throughout my entire time in high school. He used methods that I wouldn't hesitate to describe as conversion therapy. It deeply destroyed me psychologically and took a heavy toll on my school grades.

Living with them was hell. Being a non-heterosexual person in a devoutly Christian family is like being a sheep surrounded by a pack of wolves: anything can happen, you are never safe, and you live in constant terror. Not only was I completely unable to exist as a gay man, but I was also forbidden from dressing the way I wanted, as my style was seen as 'too feminine'. Fortunately, that chapter of my life is behind me now, and I'm living on my own.

I've never told my family I'm bi. Doing so would only imply there's a chance I might 'conform' to their expectations and bring home a woman. And it is, let's be honest, extremely unlikely that I would ever lead a traditional life amidst my family.

While I am attracted to both sexes, if I had to break it down, I'd say I'm 95% attracted to men and 5% to butch women as well as women who physically resemble men. This means I clearly see myself building a serious relationship with

another man. For me, intimacy with the opposite sex was mainly about exploration. Most of my friends know about my bisexual orientation, but again, it's not particularly relevant information in my daily life since my primary romantic and sexual attraction remains focused on men.

Tell us your first love story

4 My first love was a girl, back in nursery school. I have very fond memories of it. When you're young, love seems very simple and uncomplicated. If I had to pick one anecdote, it would be the time the two of us were sitting in a little cart, pulled along by another child on his bike. We were looking at our surroundings, but we were also looking at each other. It was pure, innocent, and touching.

Unfortunately, I don't have a better love story to tell. I've only had two real relationships, and they didn't last very long. The people I was with weren't really right for me, and the way those relationships ended left a lot to be desired. The rest were just crushes, many of which weren't mutual, which was painful to say the least. The worst of these experiences happened last year: I was in a 'situationship' with a clown performer who often blew hot and cold towards me. He'd give me hope, only to ultimately cheat on me and abandon me completely. It traumatized me so much that I ended up suffering from severe depression, and right now I'm getting psychological support to help me recover as best as I can. I'm working on a comic book that tells this story and, at the same time, takes stock of all my romantic and family relationships, as well as friendships. I'm reflecting on everything and making new resolutions as I grow into adulthood. It's called *An Outlet for a Grieving Heart* and the project will be released in French on December 17.

Would you like to have children?

5 I'd like to have children, but I'd prefer to adopt. I think it's important to help kids who have no parental figures in their lives, to provide them with a home, food, love, and guidance. However, if my views on this were to change, I might consider having a child with a lesbian or bisexual best friend who is in a relationship with a woman. I think this is a wonderful idea and I see it as a testament to the solidarity and unity between lesbians, gay men, and bisexuals.

'I'd like to have children, but I'd prefer to adopt'

How have you experienced biphobia?

Personally, I haven't been a victim of biphobia. That is mainly because I don't tell straight people that I'm bisexual, because my attraction to women is quite specific. They probably will not fully understand it. They might speak to me as if I were just like them, which is not the case. Within the gay community, I'm open about my attraction to masculine females, but I've never received any biphobic comments. So, I don't have much to say on the subject, and that's just as well.

It saddens me, however, to see that other bisexual people face discrimination because of their sexual orientation. We don't choose who we love or who we're sexually attracted to. It's part of our nature, and others need to understand that and educate themselves so they don't say silly things.

How has gender ideology influenced you?

When I was sixteen, I was heavily influenced by gender ideology through a group of gay friends in Paris. More and more guys were identifying as 'non-binary', and I followed the trend. A few years later, I stopped identifying as non-binary after listening to several episodes of the podcast *Rebelles du genre*, where radical, materialist feminist women critique gender ideology and explain its dangers and excesses. I realized that just because I don't conform to sex stereotypes doesn't mean I'm not a man or that I'm something else entirely. I remain a man with feminine tastes - that is simply part of the natural diversity of human personalities.

Around the age of eighteen I briefly considered a medical transition. The conversion therapy

methods my family subjected me to had deeply traumatized me, and I thought that passing as a heterosexual woman might make my life easier. Fortunately, that idea didn't stay in my head for long. I am what is called a 'desister': I only transitioned socially, as non-binary, before I returned to accepting myself simply as a man. As for the word queer, I find it highly problematic. Calling ourselves queer validates the homophobes' perception of us instead of changing it. Today, we know for a fact that homosexuality and bisexuality are entirely natural and exist in other animal species as well. This slur has no place in describing us, and adopting it actively hinders our ability to achieve our rights and political goals. It is not progressive; it is a very conservative approach that shows how deeply captive these people remain to heterosexual tropes. They seem incapable of thinking or building anything on their own, and frankly, I feel sorry for them. Paradoxically, those who call themselves queer claim they want to normalize our existence - though that is hardly the first contradiction one finds within this movement.

To return to the question of sexuality, the sexual encounters I had with this woman who presented as a man were clearly heterosexual; there was nothing homosexual about them.

I cannot lie to myself or deny reality just to validate another person's belief about themselves. In fact, this is one of the major issues that gender ideology raises: it imposes a new way of thinking that involves denying physical reality and mislabeling sexual orientation.

If I were queer, I would have continued to say that what I did with her was a homosexual experience, because, supposedly, 'trans men are men'. However, I do not agree with this statement. As I am committed to the truth, I fully stand by what I saw, felt, and experienced with this person. Categorizing this encounter as 'gay' would simply be inaccurate.

'She' is, in fact, aware of my position and did not take it amiss. This shows that not all trans people react excessively to this sort of disagreement. Unfortunately, many live under a kind of delusion and want to impose their beliefs on others by force.

I hope this will change in the future and that people will be able to open their eyes and

call things by their proper names. In my view, gender ideology is not only homophobic, but also biphobic, because it prevents us from accurately naming our heterosexual and homosexual experiences.

8 **How does: pansexuality, omnisexuality, demisexuality, compare to bisexuality?**

All these new labels serve absolutely no purpose and only add to the confusion that exists both within our community and beyond. I believe these people have failed to understand the definition of bisexuality. Being bisexual does not mean being attracted 50/50 to both sexes. There are people who have a very strong preference for a specific sex without necessarily being homosexual or heterosexual. There is still, after all, a desire and an attraction towards a specific sex, and this should not be denied.

On the other hand, when it comes to demisexuality, I've noticed that there is a misunderstanding of this concept. Demisexuality falls within the spectrum of asexuality, not bisexuality. It refers to people who only feel sexual attraction once they have formed a strong bond with someone or with others. They are generally not the sort to embark on a fling on a whim, as there first needs to be interaction, a meeting, and a period during which people get to know one another and see each other several times before deciding how to proceed with the relationship.

Demisexuality can apply to anyone, regardless of their sexual orientation.

9 **How do you look for a partner?**

Mainly through dating apps. When you're gay or bisexual, I find it easier, because you can be sure that the people on these platforms share at least some characteristics with you and are potentially looking for the same things. In real life, it's more complicated, but I'm not telling you anything new, am I?

10 What can LGB International and Alliance LGB France do for bisexual people?

As a content creator on Instagram and manager of Tricosomos, an offshoot of Alliance LGB France, I've been able to speak with many bisexual people, particularly women. They've told me they'd like us to create a community, a space just for them. They sometimes feel neglected and judged by lesbians. Creating such a space could help them feel safe, and could also help them feel understood by other women who are themselves bisexual. It would simply be an

'Let's create safe online communities for every group'

option they can choose if they ever encounter difficulties or feel unwelcome in lesbian spaces.

Naturally, we should do the same for men and create a space for bisexual men as well. Why not create a third space where bisexual men and women could come together?

This could also be beneficial for trans and androgynous people. As an androgynous person, or someone who doesn't conform to sex stereotypes, I find it difficult to meet men who are interested in me within the gay community. What I've noticed is that I very often attract bisexual men. Creating these spaces would give people like me a better chance of meeting others who might be interested in them.

Resolving conflicts through clear categorization rather than forced intrusion is the only way to ensure long-term peace and respect for everyone's rights.



♀ Gracia, 27, single  Switzerland

**‘The animosity
between bisexual
and lesbian
women breaks
my heart’**

I spent many years of my life questioning my sexuality. Not because I was unsure about the meaning of the terms to define it, but because I didn't know which term applied to me. I wondered if I liked boys, girls, or both. I would imagine dating girls and wonder if I would be interested in that in real life. I would look at the boys around me and wonder

'I find women more physically appealing'

if my lack of interest in them is because the ones I knew were awful people. Because I had the tendency to ignore or repress my feelings since my childhood, I struggled to understand feelings of attraction towards someone for many years.

A woman's dynamics with other women and men are different: with men, there is an expectation that if you get along at all, it will lead to a relationship. Some people don't even believe in friendship between men and women. And while I've always had closer emotional bonds with female friends, hobbies like gaming often lead me to interact with more men than women. However, I find women more physically appealing, partly because of their natural features, and because women are socialised to take better care of their appearance.

Coming out

I came out to my parents when I had my first and second girlfriends respectively. I told them I liked women, but did not call myself bisexual or lesbian. They said they were able to tell I was attracted to girls, but I don't know if that's the truth. They didn't care much aside from that. I told my mother first as a teenager, and my father when I was in my 20s. I no longer talk to them for different reasons.

I do not hide my attraction to women, and I don't express interest in men.

So, when I would discuss topics related to relationships with people, they naturally assumed that means I am a lesbian. A few months before I realised I can be attracted to men, I had accepted and even used that term myself. I now regret it, even if I had no ill intentions in using it. My

was still too early to reach a conclusion.

In online radical feminist and gender critical spaces, it causes disappointment



and anger when a woman who previously didn't show interest in men suddenly gets a boyfriend. Even more so when she previously claimed that she was not sexually attracted to them. Ironically, I can understand the feeling. In the past, I had lost female friends to their new boyfriends. Those men were suddenly the centre of their lives. It's so common for women to dull their light for a man who brings them

'In certain circles it causes anger when a bisexual woman suddenly gets a boyfriend'

logic was that, if at my age, I had never felt close to a man, I had no reason to expect it to happen in the future, ergo I would be homosexual. I also felt frustration over questioning myself for so many years, that I still did not know myself after all this time. In the end that

down. How ridiculous are those women who loudly proclaim to hate all men, except for their boyfriends? Whenever someone would mention yet another news article about male violence, or an anecdote about her father or brother being a sexist idiot, I too would

talk about how all men suck, no excuse, no exception.

My coming out meant coming to terms with my hypocrisy. I do not intend to lower my standards, but I also do not intend to completely exclude the possibility of being in a relationship with a man. I have become one of the women I would previously criticise.

I don't particularly look for relationships. Dating apps have always been unappealing to me. I've only once approached someone with the specific intention of dating: it was a long distance relationship with a woman. We were together for about a year and I do not regret the experience at all. But in the end, it turned out we were not compatible long term. While I've had moments of longing for a relationship, I generally like meetings to happen naturally, with whomever life puts in my way.

I do not like children

Whether I spend my twilight years with a man or a woman, one thing about which I am sure is that I do not like children and have no intention of having them. I find their screams and the way they act irritating, and I don't think I would do a good job raising a child. Being child-free seems to be the best option not only for me, but for any

bad experiences of bisexual women cheating on them for men, or leaving them because they think a sexual relationship with another woman is not enough. On the other hand, there are bisexual women who feel that lesbians treat them as if they are 'tainted' by their sexual orientation. They do not like being stereotyped as women who treat female homosexuality as an experiment, and who toy with women's hearts.

As for straight people, even well-intentioned ones may enforce the kind of homophobia perpetuated by the queer movement. To cite some examples, they may defend the idea of innate gender identity (gendered 'brains' or 'souls'), or believe sexual orientation is fluid and gay people can 'change their minds'. Some equate homosexuality with polygamy or BDSM practices, refer to gay and bisexual people with the slur 'queer', and blindly follow the fallacy that gay rights are owed to trans women. Most of the gay and bi people I've met outside of gender critical spheres also perpetuate these regressive ideas. This is especially disappointing because they themselves are negatively affected by this.

Pansexual is a useless term

Even as a young teenager and when I wasn't as politically aware, I would argue with classmates about the term pansexual being redundant and

'There is no real gay scene where I live, and what little remains has been overtaken by the current regressive 'queer' movement.'

potential child of whom I would be taking care.

The only spaces for same-sex attracted women I know are online. There is no real gay scene where I live, and what little remains has been overtaken by the current regressive 'queer' movement. I mostly interact with other same-sex attracted women in gender critical spheres, and I've seen a lot of animosity between bisexual and lesbian women, which breaks my heart. There are lesbians that dislike how bisexual women could spend their entire lives dating only men, and never acting on the attraction to women they claim to have. Some have had

useless. I remember the origin of the term. First, it was a way to include trans people, as some claimed that the word bisexual excluded non-binary identities. Then, people who called themselves bisexual claimed that the 'bi' doesn't mean two: it actually means 'attracted to the same gender, as well as other genders'.

Some define pansexual as 'attraction regardless of gender' which is just how many bisexual people experience attraction. Some even use the term 'attracted to people's hearts, not parts'. I have never liked that expression. People who do not call themselves pansexual aren't

ravenous beasts who only care about sex and genitals with no regard for romance and emotional connection, which this sentence seems to imply. Worse than that, it also seems to mirror a common homophobic sentiment I've seen: 'Gay people should like someone of the opposite sex for their soul, they don't have to be so worried about their genitals.' Straight homophobes already think homosexuality is a genital fetish, bisexual people should not also enforce that idea.

I also find that demisexuality, or 'only feeling sexual

and that that feeling must be respected, which it often is not. Somehow, it's become trendy to be anything but a 'boring cisgender heterosexual', and it drives people, mostly younger people, to look for and imagine labels to describe themselves so they would not be boring.

Sexual orientation should be uninteresting

I want sexual orientation to be, all in all, something kind of uninteresting about someone. The current queer movement places a lot of focus on not

'Sexual orientation isn't a way to rock the boat'

attraction to someone to whom one is close' is simply normal sexual attraction and does not need its own term. It seems to me to have originated in the wake of the sex positivity movement, as a way to define oneself against the pressure for casual, no-strings-attached sex.

Sexual orientation terms do not need to reflect every intricacy of how you feel attracted to someone or not. The point of defining oneself as heterosexual, homosexual or bisexual is simply to describe who you could be with, not in what way or under which conditions. It is especially important for homosexual people to define that they do not feel opposite-sex attraction

being heterosexual, because heterosexuality is the norm, so it's boring and passé.

But sexual orientation is not a political statement, it is not a way to rock the boat, it is not a way to be counterculture. It is an inherent trait about someone, and I wish it was perceived as something no more special than describing someone's height or eye colour or any other trait over which they have no control. This should be the goal for which we strive: to free same-sex attracted people from discrimination and the pressure to be heterosexual, without making same-sex attraction to be something exotic.

♀ Elisa, 26, single

 France



1 What does bisexuality mean to you?

Bisexuality means feeling sexual and romantic attraction towards both sexes. It's not just about having a crush on someone of the same sex, but entails the possibility of falling in love with both women and men. It also means gaining a better understanding of sexist gender stereotypes, which allows people to break free from them more easily.

Many people think that simply kissing someone of the same sex is enough to make them bisexual, but that just makes them more tolerant than average.

2 How did you discover that you were bisexual?

I discovered my bisexuality during my teenage years when I finally realised that I had romantic feelings for some of the girls I knew, feelings I'd initially thought were just friendship. I didn't grow up in a homophobic environment, but homosexuality and bisexuality were never topics of discussion. So, for a long time, I was convinced that what I felt towards girls was nothing other than friendship.

3 How did you come out to your family and friends?

I only came out to my parents and two friends, one of whom also told me she was bisexual. That was when I started a relationship with a woman. It happened quite naturally and my

parents accepted it straight away without asking any questions. In fact, they were really happy for me!

As for the other people in my circle (distant family, friends, colleagues, etc.), I've never felt like opening up to them because I get the impression there's a great deal of ignorance and there are lots of preconceived notions about homosexuality and bisexuality, which make it difficult for people to accept these identities without judgement.

What's more, artistic circles - even though these professions may appear to be open-minded and tolerant - are in reality quite misogynistic and homophobic. So, as a woman, I was afraid that if I spoke openly about my bisexuality, I risked being excluded from the art scene and ostracised.

4 Tell us about your first love stories?

They were very heterosexual stories and therefore not very romantic.

5 Do you want to have children?

I do not want to have children and never have. It's already a struggle to be a woman in this world, even more so when you're Black. So, I prefer to channel the energy I have into myself and the causes I hold dear.

I'm also strongly opposed to the nuclear family, which deeply isolates individuals. I prefer to

'Women's place and bodies are constantly under attack'

distance myself from this life path that's imposed on people - though some impose it on themselves - and to imagine other possible forms of connection outside the nuclear family, like friendships.

6 How have you experienced biphobia?

In some lesbian circles, certain women can be hostile and exclude bisexual women. I've experienced this first-hand. For some, it is very important to separate their lives from men, and by extension, to distance themselves from women who hold space for them in their day-to-day. That's something I can understand, especially as the journey towards decentralising men in a woman's life is a long one and requires a great deal of self-reflection. But showing hostility towards bisexual women from the outset strikes me as akin to sectarian mechanisms and an ideology based on hatred.

From the straight men's side, there is a sort of fetishisation of bisexual women. And even if, at first glance, this behaviour doesn't seem violent, it is nonetheless based on objectification and a pornified image of women. For me, both these mechanisms are just as biphobic.

7 In what way has gender ideology influenced you?

I have a real problem with the term 'gender identity' and the fact that this ideology is spreading throughout political administrations, activist groups, artistic organisations, and so on. The word 'sex' has now been completely replaced by the word 'gender', which effectively forces people to subscribe to the belief in gender from the outset.

Gender ideology is, above all, a step backwards for the rights of women and LGB people, as the terms used to define us are based on the concept of sex. Replacing the word 'sex' with

'gender' prevents us from having our rights guaranteed and from being protected.

With regard to the acronym LGBTQIA+, I think we need to separate LGB from the rest. This is because the other components of the acronym do a great deal of harm to the LGB cause, particularly to the lesbian community: lesbian bars are becoming increasingly scarce, and the few remaining lesbian social venues are forced to admit men. Otherwise transactivists will subject them to the same fate as 'La part des anges'; a lesbian bar in Rennes that was vandalised by transactivists because the owner was critical of gender ideology. Striking that this never happens to men's bars!

We live in a society where women's bodies and the place they occupy are constantly under attack and called into question. But above all, we have a medical profession that knows little or nothing about how female biology works. Even today, there is so much about the female body that the medical field is only just beginning to discover. There are conditions specific to women that medicine cannot treat or explain because it does not understand how our biology works; yet society is led to believe that a man (a human male) knows what it means to be a woman...

As for queer ideology, I'm not at all comfortable with this world view. In fact, as a little anecdote, I once trolled a Facebook group by posting a meme with the phrase 'I'm lesbian, not queer'. My post sparked an interesting debate



and allowed for a comparison of different viewpoints. Some women did not identify with the term 'queer' at all. As it was originally intended as an insult towards people who do not conform to gender norms, they did not want to be further stigmatised and, above all, did not want to be associated with transgender ideology, which has nothing to do with sexual orientation. Unfortunately, some trans people who had infiltrated the group managed to frame this as transphobia...

For me, the word 'queer' has been stripped of all its meaning. Just like the word 'trans', anyone who feels marginalised for any reason, can self-identify as queer.

8 **How does: pansexuality, omnisexuality, demisexuality, compare to bisexuality?**

I'd say that people who identify as pan and refuse to identify as bi are people who are desperate not to upset the trans community. Stating you're attracted to both sexes is called exclusionary towards trans and queer people - since, apparently, some human beings in that community do not have a defined sex, just like snails and sea slugs.

As for me, I see pan people as desperate individuals who hope to get lucky by casting their net very wide and accepting any kind of gender identity.

I've only just discovered these other new identities. I didn't know any of this existed. Sarcastically speaking: as a fan of the Pokémon series, I'm pleased to see that new Pokémon are being added to the Pokédex, the digital encyclopedia of all animals in the Pokémon world.

9 **How do you look for a partner?**

For various personal and other reasons, I've chosen to no longer form relationships with men. So I'm exclusively looking for relationships with women. However, having never grown up with the norms of lesbianism, I find it very difficult to find my place within that community. That said, I have met some extraordinary bisexual women. This is just my personal view,

but I get the impression that there are quite strict standards within the lesbian and gay communities, which aren't necessarily found amongst bisexual people.

'I'm exclusively looking for relationships with women now'

10 **What do you hope for the future? What can LGB International do for bisexual people?**

I hope that, in the future, Alliance LGB France and LGB International will succeed in uniting LGB people who feel excluded and do not wish to be associated with gender ideology. And that they will become a sufficiently powerful force for protest, working to protect LGB people, women and minors, without being affiliated with right-wing or far-right political groups.



♂ Simon White, 50, partner: woman 🇬🇧 UK

‘It only got better when I accepted who I am’

As a teenager in the late 1980s and early 1990s, I was constantly questioning my own sexuality. No one knew about it, and to be honest, even I was doubting it!

I mean, why did I find it easier to be around girls than boys? Why did I sometimes catch myself thinking that certain boys at school were attractive? But that was okay to think, wasn't it?

This went on for many years. In the era I grew up in, there was no social media for young people like me to find like-minded people, to talk about our thoughts and feelings with others, or to turn to something like the LGB Helpline in the UK for worries and thoughts.

There is a stigma to being a bisexual man. Gay men often think you are 'sitting on the fence' or 'one day you will be fully gay'. And women think that you will cheat on them with a man.

From my 20s into my late 30s, my sexuality was hidden - or I was asked not to make it public out of fear of shame or for other reasons by the people I was with. This was true of both men and women, and at the time I just went along with it. But in the long term, that is never a good idea.

Being bisexual is wonderful. I can sing along to any song about a boy or girl and feel the words. I can see beauty in both sexes and appreciate what makes them both unique and similar. And the world is better when we celebrate everyone who is bisexual - whether publicly or privately!

'I can see beauty in both sexes and appreciate what makes them both unique and similar'

This may sound odd, but it wasn't until my father's death when I was 21 years old that a real change happened for me. I moved to the unofficial gay capital of England, Brighton. I went there to further my education, and boy, I did it! Having that freedom allowed me to express my thoughts and desires without any pressure from family or friends.

I am now a happy bisexual man. However, it took me a long time and two failed marriages before I found someone who straight away accepted me for who I am.

In those years, I faced many challenges, such as name-calling from heterosexual and gay men, being told to choose a side, et cetera, and so on. I still remember the hurt and pain those experiences caused, along with the many nights I spent silently crying myself to sleep, hoping that things would be better next time. It was only when I accepted who I am and stopped hiding myself because of what others thought or said that things finally started to get better.



♂ Nick, 38, partner: woman

 Taiwan

1 How do you define bisexuality?

As an East Asian bi-man, I feel a little shy about disclosing personal information. Asian women already find it hard to open up, but it is even harder for Asian men. Do you know the saying: Men don't talk about emotions? Well, that's ten times worse in Asia

Bisexuality to me is 'being attracted to both men and women.'

Having said that, it doesn't mean you're in love with both at exactly the same time, but rather having romantic or sexual attraction to both sexes. Bisexuality to me is not 'attraction to his or her gender identity' nor has it anything to do with being trans.

'My first love remains an unforgettable part of my youth'

2 How did you discover you are bisexual?

I remember my high-school years very clearly. When I was around fifteen I developed feelings for a same-sex classmate. But I was still shy and

did not really understand the whole concept of sexual orientation. I never really acted on those feelings. Well, maybe I tried to spend more time with him, without expecting anything in return. Looking back, it was nice that I didn't act on it, yet it remains a quite unforgettable - and positive - part of my teenage years.

3 How did you come out to your family and friends?

I don't think I ever really came out directly. Instead, I gradually let family and friends around me understand that I like both sexes. Their most obvious responses were not exactly against it, nor the overly dramatic 'I have no son', but rather the classic, 'we're not against homosexuality, we just wish our son wasn't gay.'

4 Tell us your best love story

My best love story, that's right now! I'm in a relationship with a bisexual woman, we've been together for a full ten years. We met through a mutual friend - or rather a friend of a friend, if I recall correctly. We both had troubling relationships that were either ending, or entering a cooling-off phase, so neither of us was ready for something new. So we didn't hit it off right away; it took months just to make sure we were both truly ready for a new relationship.

As the saying goes, falling in love is not the hard part; staying in love is.

Just getting along took a good two years, with almost weekly fights.

'I am grateful that both of us try to meet in the middle'

She talks less and enjoys riding her bike alone, while I am talkative and enjoy making new friends.

Communication goes a long way, especially with an age difference of almost ten years and previous relationships that had almost nothing in common.

Through misunderstandings and learning each other's rhythms, we slowly but steadily made it through. I'll have to be frank: she does a lot of the heavy lifting and is patient in our relationship.

I think the greatest thing about our relationship is that neither of us is trying to pull the other one over to our own side; instead, both of us try to meet in the middle. That's what has made the whole thing work.

Every time something happens, the river between us widens, but we try to mend it and build the bridge back up so we can meet again - sometimes closer to her side, sometimes closer to mine.

For this I am grateful, and it is wonderful to have such a relationship.

5 Do you want to have kids?

I do! I'd like to have kids one day, but only if my partner shared that wish, of course. If my lifetime partner and I are of the same sex, I would consider adoption.

Raising kids in the current East-Asian Confucian society is a heavy burden, for both same-sex and opposite-sex parents. Same-sex parents will face more discrimination, such as 'the kids

will also be gay', or that 'kids will not be able to form proper ideas about sex and gender'.

6 Have you encountered prejudice from straight people or gay/lesbian people?

Yes. Especially where I grew up, people would say that we can jump back and forth between different dating pools. If we can't find someone of the same sex we like, we can simply 'hop' to the opposite sex dating pool. Obviously that's not how bisexuality works.

Some conservative straight Asian people may find it indecent that we can 'freely choose', 'date whomever is available', or go 'promiscuous'. That's an attitude that's close to slut-shaming.

Lesbians and gays have criticised bisexuals for some time. To some of them, we are not 'pure-blooded enough' to understand their pain and the problems in their upbringing.

Some view us as 'traitors', referring to the dating-pool idea mentioned above. We are 'disloyal to same sex attracted people', or we supposedly 'enjoy' a much larger dating pool. Likewise, you'll hear the classic 'if you date opposite-sex all the time, you're not bi - you're just heterosexual!'

A very nice gay man I met years ago almost screamed when he found out I was bisexual. It was as if he'd seen an alien: 'Oh, you could sleep with a woman? You sure? It's impossible for me! I'd rather die!'

So it's difficult to find common ground or groups to get together with, even after coming out, and even inside the LGB-friendly circles.

'You mean you could sleep with a woman? I'd rather die!'

7 How has gender ideology influenced you?

It feels that, as gender ideology has emerged, we bisexuals have been more excluded and neglected. In gay and lesbian groups, bisexuals were already not welcome. We have been considered not loyal, as if we can just have sex with anyone.

The public might not fully support lesbians and gays, but at least the concept of gay and lesbian is well known. Bisexuality is not fully understood by society. Bringing in gender ideology has complicated this further. Every other weekend a new phrase or gender-related fad shows up; bisexuality, already far from the spotlight, gets pushed further out.

I'm very uncomfortable with the word queer. This is now an umbrella term that mixes sexual orientation with gender identity - and much more. There is no official definition, no clear priority, nothing.

Not only does this term do nothing to help bisexuals, but it also makes it harder for us bisexuals to be seen and identified as such. The general population is already confused between the idea of gender, biological sex, and sexual orientation. New nouns like queer, and "gender ideology, just confuse them even more and eventually deprive us of the resources for bisexual and any sex-based sexual orientation groups.

8 What do you think about all these new identities: pansexual, omnisexual, demisexual versus bisexuality?

I used to respect and try to learn new phrases or definitions, but now I think 'biological sex' is still the most important part of a relationship. I do have friends who call themselves pansexual. To them, biological sex doesn't seem like a barrier, as they can also date 'transgenders' and 'gender fluid people'. But for me, I still think the people I'm attracted to are men and women.

9 How do you look for a partner?

I have met bi friends on dating apps, and I go to bars when I have some free time or feel like having a drink - that's how I met my ex-partner. As for my current partner, we actually met through a mutual friend, having the same hobbies: shooting portraits with our camera and taking cosplay anime photos on weekends.

10 What do you hope for the future?

In East-Asian Confucian society, bisexuals are still facing shaming, mocking and misunderstanding from both heterosexual society and lesbian and gay groups. Our only bisexual-focused group in Taiwan also leans towards gender ideology. Bisexuals who are opposed to gender ideology can face extra attacks for not embracing it.

I hope that in the future, LGB International, and LGB Alliance Taiwan can really be a beacon for bisexuals in Taiwan - so we can choose our partners by biological sex and not have to worry about being shamed by both heterosexual, homosexual, and any gender-ideology-supporting groups.

'I hope LGB Alliance Taiwan can be a beacon for bisexuals in Taiwan'



♀ Tessa, 70, partner: man  Netherlands

Looking back on a happy bisexual life

Bisexuality is the capacity for romantic and sexual relationships with people of either sex. To me, it represents freedom - of mind, body and spirit. I love women and I love men; both are beautiful. We walk our path in life alone, but how wonderful it is to make meaningful connections along the way.

Connecting with women all over the world feels magical to me. I love giving them compliments, enjoying their presence, touching them, being close and feeling safe. Women's bodies are beautiful at every age, in every skin colour and every hairstyle. In my women's gym there are so many different body types, and I love watching each and every one of them. I admire the beauty of young women. I equally love the bodies and wisdom of older women, especially those who take care of their bodies and minds in gyms and museums, who never stop playing with their style or raving about their latest book...

I love my female and my male friends, they are my chosen family. If a friend falls seriously ill, I stay with them until the end. And I hope some women and some men will do the same for me when my time comes.

Advice for young women

I just turned seventy and am entering the last phase of my life. Looking back on a happy life, I have some advice for young women: finish your education, negotiate hard for a good salary, invest, buy an apartment and become financially independent. Do not marry and do not get pregnant. Work hard, and in between, travel the world. Make plans

and realise them. Look for a partner (or partners) who will enjoy your happiness and support your growth. Get to know your body well - and use it. Trust your instincts. Enjoy life! Enjoy different partners! Enjoy different kinds of sex!

'A vibrator is one of the best inventions ever'

Exploring free sexuality is not easy for young women. It took me years to discover the kind of positive sexuality that suited me. At sixteen, seventeen and eighteen I simply behaved sexually the way I thought girls were supposed to behave. I experimented with a few boys during high school, but I had never really heard the words lesbian or bisexual. I let some guy penetrate me, felt nothing, had no idea how to have an orgasm.

At eighteen, once I had gleefully left home and was discovering the world for myself, I read about vibrators in the famous Hite Report (1976) on female sexuality. I dashed out to buy one and - finally - had my first orgasm.

Ever since, vibrators have been my trusted companions. Over the last fifty years they must have given me some 15,000 orgasms. Each one is so different, but they all make me feel so good. Girl, spoil yourself and enjoy a good sleep afterwards. A vibrator is one of the best inventions ever, and all you need is some privacy. Never become one of those women who say, 'I don't need sexual pleasure.' Keep your yoni alive and flowing.

When I fell for a cute, fun boy who lived in my student flat, I experienced my first great love. We had an intense connection and he taught me a lot about love and intimacy. He helped me find my self-confidence and made my body come alive.

During that period feminism was at its height. Once I discovered that lesbians existed — hurray! — my attraction to women and the energy of the women's movement became irresistible and I dove in head first. I liked other girls, but when I fell in love and we were in bed together I had no idea what to do — until I met my second great love: a butch several years older than me. She taught me how women have sex. That relationship was very intense, but it turned out not to be a healthy one. She was an alcoholic who could not control her aggression.

From then on, for some fifteen years, I lived with lesbians, loved lesbians and identified as a lesbian.

Butch women are my soft spot

It became clear that I had a strong sexual attraction to butch women who looked like trouble - for example, a tomboy who had grown up in care with a beautiful large tattoo of a panther on her arm, and a former drug addict from New York. With them I experienced some of the best sex of my life: the natural high of unrestrained pleasure, exploring everything possible. Around that time there was even a lesbian SM club, and sexuality was very visible, including in group settings. I loved this wild, liberating life. Just once I was with an obvious femme. Going dancing as two lipstick lesbians felt a bit confusing at the time - haha, sexist me. For a long



time I saw myself as a 100% lesbian.

At the time I entered the full-time workforce around the age of thirty, I had my first healthy long-term relationship with a woman. She was exactly the kind of woman who had never attracted me before: very sweet, with no heavy 'baggage'. Apparently, after many years of therapy, I

had been cured of my self-destructive habit of choosing 'bad', tough-looking women. This lesbian was very tomboyish, beautiful and tall, just like the ones before her. I loved wrapping my arms around her neck. She was

highly knowledgeable and could fix anything. She used to pick me up on her BMW motorbike and always asked so sweetly, 'Do you want to ride?' Just imagine a man asking that!

After four years with this wonderful girlfriend, I became sexually bored and told her that I wanted to have sex with a man in an SM setting - something I had never tried before. The wild side was pulling at me once again. In my eyes the proposal was not a threat to our relationship. But she could not handle the idea. The next year she fell in love with another woman and in the end we broke up.

It still strikes me as strange that falling in love outside of a relationship is often accepted as something out of our control that can 'just happen'. Emotions are allowed to 'rule', but making a clear, practical agreement about having sex with other people seems to be impossible for many women. I admire long-term gay male couples who manage to stay deeply attached while still

enjoying sex with casual or even long-term other partners.

Fulfil your fantasy

Being single after such a long relationship gave me the freedom to realise my fantasies

'Women often drown in shame — about their bodies, their actions. We carry so many inhibitions.'

— this time in SM settings with straight men whom I met through newspaper ads. I remember, after the first of those nights, speeding home on the highway in the early morning hours with the windows down and loud music playing. I felt exhilarated. To me, this meant ultimate freedom. The session itself had not been particularly wonderful, but it was me who'd had sex in that SM club. I had been brave enough to go for it and live out my fantasy. It was the beginning of another wild period in which I explored the rabbit hole of my desires in many an SM club or hotelroom. Eventually I settled into sexual relationships with friendly, fun, boyish men who were several years younger. These lasted nine months, a year, fifteen months. I ended up in tears quite a few times, but I never regretted these friends-with-benefits - the sex and the laughter made it all worthwhile.

Women often drown in shame - about their bodies, their desires, their actions. We have so many inhibitions. We are taught that everyone is

watching us, and in many ways that is true. We are so often the ones who get sexually assaulted, body-shamed and insulted. In general, men grow up with more individual freedom and remain largely unharmed by these pressures to conform. They feel okay just as they are, worry less about their looks, shamelessly enjoy their sexuality and have fewer boundaries.

Men in general are open to sexual adventures, willing and easy to get into bed with. I am still impressed by their lack of inner limitations and, as a result, their great ability to enjoy sex. That is something women can learn from men.

Be the director in your bedroom

Bisexual men always made me a little nervous because with them I was afraid about catching infections, because the bisexual and gay men I know are more prone to engage in risky sex. The best straight sex for me was with men who were confident enough to follow my lead.

Girls: Women have to be the director in the bedroom, as famous female sex scientist Ellen Laan once said. We are not made for the quickies you see on TV. That is all fake - forget it. Take the lead, because only you can feel how and when you become truly aroused.

Have you read about the orgasm gap in straight relationships? Around 60% of women say they regularly reach orgasm, compared with 95% of men. There is no

orgasm gap in my life. Never once did I fake an orgasm. Why on earth would I? Take all the time you need and make sure you come first, because

‘Open bisexuals make me stronger. Thank you’

it is wonderful to continue sex afterwards. If a man pressures you, kick him out.

Go for those men who enjoy seeing your arousal, so you can both rise to your sexual plateau and float in that feeling the whole weekend, returning to work fully energised. When you manage to reach this completely different level of consciousness - when you feel as if you are out of this world - you experience the real force of life. To reach this, you do need a partner with a decent-sized penis who can maintain his erection.

Later in life, when a relationship was serious but did not give me deep sexual satisfaction, I made sure I sought adventure on the side, with the help of the internet or dating apps. I took my chances on foreign work trips or closer to home in other cities. Looking back, I am truly satisfied with all the fun I had with people from all over the world.

I kept information about my liberal sex life confined to a small circle so it could not harm my image or career. Even in our free Western society there is still a strong

double standard: men with a hundred partners are seen as interesting, while women with a similar number of lovers are labelled ‘sluts’.

All my life I have done everything I longed for, and I am simply happy that I never have to wonder, ‘What if?’ That is what my bisexuality has meant for me: doing everything I truly desire.

Do we need a bisexual movement?

Women will always come first in my life. I lack the words to explain the depth of this feeling. I am completely relaxed and happy around women, lesbians and gay men. I’ve never felt the need for a bisexual culture, and I don’t think I need a bisexual movement. I never call myself bisexual, I don’t like boxes. Yet it feels liberating to be around open bisexuals like you - perhaps the only people with whom I never have to worry about ‘coming out’ or being judged for my desires. You make me stronger. Thank you.

I fought hard for safety and equal rights for lesbians and gay men. Once those rights are legally achieved, as they largely have been in the West, it follows that bisexuals can enjoy the same safety and rights.

In my life the B has always been inseparable from the L and the G, and I am forever grateful to the wonderful founders of the LGB Alliance - lesbians Kate Harris and Bev Jackson - who were wise enough to include the B when they founded the organisation in 2019. Thank you, ladies. We

have not always been included. United we stand, divided we fall.

‘Bisexuality does not exist’

Yes, I still remember a lesbian telling me around 1980: ‘Bisexuality does not exist - you are either straight or a lesbian.’ Others say I should never have claimed a lesbian identity for so long, or that I am a traitor. Even now, a beloved lesbian friend tells me: ‘Bisexuality is just a cop-out for people who are too afraid to come out as lesbian or gay.’

It’s best to ignore zealots and well-meaning but uninformed friends. Of course there is prejudice, but prejudice exists about and among many groups and cultures. We simply have to keep explaining ourselves; that is the fate of minority groups. There is no point in getting angry - I try to stay patient.

I had my own small difficulties coming out as not purely lesbian in my gay and lesbian tennis club, in my gay swim club, and among my gay friends. I never used the label bisexuality, it feels off and I don’t like being in a box. If a straight person asks me whether I am a lesbian, I will never deny it. But at a certain point - for example when my liberal straight boss kept referring to ‘your girlfriend’, which I did not have at the time - I decided to correct him, because otherwise it felt as if I was being deceitful.

In many new situations I still have to think about which personal information to share. How hilarious that feels in this era of non-binary nonsense, furies, trans people, queers and other confused souls. How

should I describe a partner or a situation? Should I present myself as a woman lover or as having no partner, or a male partner?

Shall I come out to you and confide that this big city girl is now with a sweet and highly knowledgeable, country cowboy who’s taller than me, so I can wrap my arms around his neck and feel the stress melt away?

As for your last question: my blood family is irrelevant. They never accepted my being a lesbian; they couldn’t even say the word out loud. If you encounter that attitude, find your new family and form your own tribe. Family should mean love.

Life is short, and you only live once. Look for positive people who give you energy and make you laugh. The world is full of beautiful souls, potential friends and great lovers. They won’t knock on your door. Be brave, go out there, find them, and enjoy!



A tribute to bisexual women

Dora, Swiss lesbian member of LGB International

I've had several relationships throughout my life, with both lesbians and bisexual women. Yet in this book, I want to say openly that I have a preference for romantic relationships with bisexual women.

With them, I have often felt freer - more at ease, more completely myself. As a stone-butch lesbian whose preference is to sexually please her partner, I have sometimes felt unexpectedly at home with a bisexual woman. In relationships with lesbians, I occasionally felt policed for being on top, willing to use sex toys, preferring not to be touched, or simply for not being feminine enough. The bisexual women I have known never made me feel that way.

First encounters

I grew up in a village where our neighbours came from different countries. One of them was an English girl who had six brothers and sisters. I remember playing at her house and putting on one of her brothers' underpants, which I stuffed with toilet paper to make it look as though I had a penis in my knickers. With her, I loved playing Barbie and Ken.

We have long since lost touch, but some instinct in me tells me that she may have grown into a bisexual woman. Straight girls would not have entered so freely into those games with me. And I already knew that she liked boys.

Then, between the ages of fifteen and nineteen, during secondary school, I became extraordinarily close to a beautiful girl who later revealed to me that she was bisexual. We were inseparable. She had very long hair and a distinctly feminine presence. She knew how to use her charm, and people were naturally drawn to her. She was popular, self-assured, and, in her own quiet way, dominant.

I used to draw comic strips especially for her, simply to make her laugh. I would draw her and invent stories involving her and our classmates, and she treasured every one of them. We laughed endlessly together. There was an intimacy between us that I did not yet know how to name.

I had never dared to touch her. Then, one day, she took my hand, and I felt my desire rising like never before. One weekend, she came to stay at my house. That evening, when we were lying in bed, she asked me whether I had ever kissed a girl.

"Yes! Of course!" I replied. It was a lie.

I was terrified that if I made the first move, she might reject me. So, despite all those years of closeness, despite the tenderness and electricity between us, nothing physical ever happened.

Eventually, she began seeing a boy. That was when I decided to give her space. School ended and we entered university, each in a different faculty. And that separated us for good.

Lesbians

During my twenties, I had several relationships with lesbians. One lasted three years, another lasted five. They meant a great deal to me. They gave me emotional stability, companionship, and a sense of belonging. They nourished my soul.

My first lesbian partners were both about five years older than me, and I learned a great deal from them. They taught me to educate myself through books and films, to travel the world, and to find a well-paid job. Yet after a while, I always wanted to end these relationships. I would begin to feel suffocated, and eventually I would lose all sexual desire.

In my thirties, I wanted to live abroad, in a city where it would be easy to meet women and live openly in a same-sex relationship. I wanted an ordinary life - not a secret existence, not a life lived behind closed doors.

I chose Berlin because I had heard about its vibrant lesbian and gay scene. As I had hoped, I met women naturally, through the rhythms of everyday life. One became my lover after we met through a women-only walking group; another happened to be my neighbor. Both were bisexual women.

Each relationship lasted two years. These two women were very different from one another. The first had been single for nearly twenty years before meeting me, and I became her first female lover. The second had experienced numerous relationships with both women and men. Both were mothers, although neither was living with her children.

With that second partner, I developed a particularly beautiful relationship with her daughter. We even travelled together on holidays. For the first time in my life, I discovered in myself the desire to care for a child - to guide someone, encourage her, and perhaps become a mentor.

I remain profoundly grateful for those relationships. We led ordinary lives, just like other couples. Their friends knew about us. Their colleagues knew about us. Finally, I had the normal life I had always wanted: no secret life, and no closed lesbian circles. At last, I was living the ordinary life I had always longed for.

And, for the first time, I didn't want the relationships to end. I thought I had finally found my place. Unfortunately, those relationships ended too. I struggled to build a sustainable life in Berlin. I was trying to establish myself professionally, master the German language, and renovate my apartment - all at the same time. I had too many "building sites" open in my life, and eventually the accumulated stress began to weigh heavily on my relationships.

In the end, I left Berlin and returned to Switzerland. Yet one of those relationships survived in another form. I am still in contact with my second girlfriend from Berlin. We have become good friends, and she even visits me in Switzerland.

The freedom of an open life

These experiences helped me understand what I value so much about bisexual women. For me, they represent the possibility of a normal, open life - a life that does not have to revolve exclusively around the lesbian community. From what I have observed, bisexual women often move naturally between different worlds. They may find partners who are women or men, their friendships can encompass both. And their lives are not necessarily organized around a single sexual or social circle.

The bisexual women I have known have invested in their own personal development. They had built independent lives in which they could flourish. Both had, in their own ways, broken free from their families of origin and learned to support themselves.

I particularly appreciated their worldview. To me, it often seemed expansive, nuanced, and tolerant, less constrained by categories than the outlook I had encountered among some heterosexual women and even some lesbians. What I appreciate most is their humanism. They seem to see people before categories. Not simply women and men. No stereotypes. No roles. Human beings.

I often think about my discovery that Eleanor Roosevelt was bisexual. She played a vital leadership role in drafting the Universal Declaration of Human Rights. There is something meaningful to me about the idea that a woman who loved both women and men could have played such an important role in defining universal human rights.

I have come to associate bisexuality with a certain capacity for empathy - with an ability to perceive and connect with both women and men. Their perspective has taught me a great deal.

Sexually speaking, I also feel more aroused in the presence of bisexual women than in the presence of lesbians. Some bisexual women feel, to me, like the centre of the universe: women capable of forming intimate bonds with both women and men, and of building bridges where others might see boundaries.

The idea of the bisexual woman as a kind of centre of the universe developed further in my mind after I began reading about matriarchal

societies and feminine spirituality.
I worship women, and bisexual women in particular.

Victory over men

Another reason I prefer bisexual women is that I enjoy competing with men. Being with a woman who is also attracted to men can therefore feel like a personal victory.

In the presence of an attractive bisexual woman, I can feel like a knight embarking on a quest, while at the same time being a tender, generous, and loving companion. I know I can charm her. I know I can make her laugh. And I love making her happy. It nourishes my soul, and our intimacy is a source of great joy. With her, I feel the joy of being alive and connected. There is an atmosphere of freedom and possibility.

I worship women, and especially women who have given birth. They have the power to create life, and I regard them as goddesses. I love making them happy - emotionally, intellectually and sexually. Our sexuality is fluid and offers endless possibilities.

At the moment, I'm single. But I have several bisexual women among my friends. We appreciate one another, make each other laugh, and share something that is precious: the recognition of one another.

There is a particular joy in knowing that we value each other and what life has given us: the beauty we can create when we are together.

The bisexual movement is going global, with help from lesbians & gays

Frederick Schminke, Chair of LGB International



Bisexuals have the most beautiful flag. Deep royal purple, smoldering magenta, and a mysterious

night blue. These days there is much credence given to flags, names, pronouns and identities. Too much. Words now buzz so loudly that they replace feelings. Made-up identities have replaced bodily desire and threaten our recently-won freedom. But what the word wizards forget is that at the end of the day, biology and facts are inescapable.

Bisexuality proves that sex is binary. A bisexual is attracted to either of the two sexes, the prefix bi, as our slogan famously sings out: Bi means two!

Two of my closest friends are bisexual women; I've had my fair share of run-ins with bisexual men - and that's all the details you're getting out of me for now! If bisexuality was simply an identity, I would know, I tried to be bisexual for a time. At seventeen, in the throes of self-doubt about being gay, I wanted so badly to be bi! I finally did begrudgingly accept the fact that I'm exclusively homosexual.

I also know that bisexuals are confronted by the same homophobia that keeps rearing its ugly head. Even today, more than a half century after the American Stonewall riots, and the foundation of the British Gay Liberation Front, lesbians, homosexuals and bisexuals still face many challenges worldwide.

In the Western World, centuries of political struggle have culminated in women having equal rights to men, and male and female

homosexuality being decriminalized. Most countries around the world did not experience the rise of liberalism in the same way. The gay rights movement has its origins in the latter half of the nineteenth century.

From that period onwards, the invention of the concept of 'homosexuality' developed from a medical model into a social category. At the end of World War I, European sexual reformers looked on eagerly as the communist Soviet Union legalized divorce, gave women property rights, allowed abortion, and decriminalized homosexuality. Reform societies such as The World League for Sexual Reform began to meet, and in the early 1920s the German homosexual movement had begun to demand 'Uranians of the World, Unite'.

At the same time there was a vibrant lesbian social and cultural scene, especially in Berlin and Paris, which produced the world's first lesbian magazine Die Freundin (Germany, 1924-1933). The first lesbian rights organization in the Western world was the Daughters of Bilitis. Founded in 1955 in San Francisco by four lesbian couples, including Del Martin and Phyllis Lyon.

2025: LGB Alliance goes international

In 2019, two now-famous lesbians started the LGB Alliance in the UK. Other organisations appeared and in 2025 we took the step forward to go global with LGB International with 23 countries. This e-book called 'BI' - with an accompanying podcast - is the beautiful result of our unique cooperation as lesbians, gays and bisexuals in one organisation. We are renewing the call for our rights. The full legal equality for lesbians, homosexuals and bisexuals in the

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West is an enormous victory. We now have to vigorously defend it against the current attacks from multiple sides, like gender ideology, orthodox religions, and the manosphere.

Unexpectedly, for many hard working members, our movement has suddenly slipped back to some starting stage. The medical model, which was so wrapped up in earlier attempts to cure homosexuality, is now promoted by LGBTQIA+ organisations under new auspices: transgenderism.

We cannot underestimate this historic reversal. The rights which lesbians, gays and bisexuals have fought for are under threat. The West, once a bastion of tolerance for LGB-folks, has now become a macabre mausoleum, where the earliest inclinations of bisexuality or homosexuality are punished by the prescription of puberty blockers to children. In many ways, this form of eradication of lesbians, gays and bisexuals has brought our movement to its darkest hour. From the USA, this movement has spread all over the world, evolving into a multi billion dollar industry.

This counter-revolution of transgenderism threatens lesbians, gays and bisexuals at our very origins: the ability to define ourselves as same-sex attracted. For bisexuals, the gender identity ideologues have coined silly replacement terms: pansexual and bi-plus. According to the trans ideology activists, to simply be bisexual, to be attracted to both sexes in equal measure, is intolerable and condemned as 'transphobic'.

Looking globally

Worldwide the picture is not good either. There are numerous countries where women have no value, and 65 countries that criminalise same-sex sexual activity. In March 2026, Senegal increased its maximum prison sentence for same-sex sexual activity to ten years, and a crackdown this summer has spiraled out of control with mass arrests and mob violence.

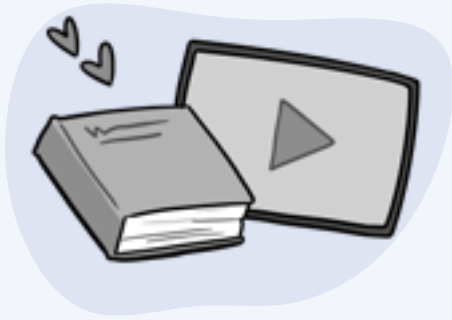
How can LGB people regain control of our movement and lives? What future exists for beleaguered same-sex attracted people in parts

of the world where they face criminalization or social exclusion? These questions remain to be answered. Progress has never been linear, the reversals which follow periods of great reform, pool now like dark clouds above us.

Through understanding our place in history, through appreciation and love for one another, through organising ourselves as LGB International, and working together as lesbians and gays with you, our bisexual comrades, we can, indeed, see a brighter future on the horizon.

Frederick Schminke
Chair
LGB International





For reading, watching, and sharing fun stuff about bisexuality

MOVIES

Appropriate Behaviour (2014). Writer-director Desiree Akhavan stars as Shirin, a bisexual Iranian-American Brooklynite dumped by girlfriend Maxine (Rebecca Henderson) who cannot come out to her Persian parents and stumbles through rebound dates and a teaching job.

Atomic Blonde (2017). Charlize Theron is MI6 agent Lorraine Broughton, sent into Berlin to recover a list of double agents before the fall of Berlin's wall, partnering with James McAvoy's station chief and sleeping with Delphine Lasalle (Sofia Boutella) without explaining her bisexuality.

Basic Instinct (1992). Sharon Stone plays Catherine Tramell, a crime novelist suspected of a crime by homicide detective Nick Curran played by Michael Douglas. Catherine Tramell seduces Nick and shows her bisexuality openly.

Brokeback Mountain (2005), won the Academy Award for best director. Heath Ledger and Jake Gyllenhaal play Ennis Del Mar and Jack Twist, Wyoming sheepherders whose 1963 summer affair becomes a secret twenty-year love while both marry women.

Call Me by Your Name (2017). Timothée Chalamet plays 17-year-old Elio who lives in rural Northern Italy in 1983 and falls into a summer romance with Oliver (Armie Hammer), the American intern working for Elio's father.

Chasing Amy (1997) Ben Affleck's comic-book writer Holden falls for lesbian cartoonist Alyssa (Joey Lauren Adams), they become lovers, then his panic over her sexual past wrecks the romance and his friendship with Banky (Jason Lee).

Colette (2018). Keira Knightley plays Gabrielle Colette, a young French wife whom her husband Willy pushes to ghostwrite the Claudine novels. But then she fights for her authorship, theatre

performances, and sexual freedom in Paris – all the while having a butch female lover.

Free Fall (2013). Hanno Koffler stars as Marc, a German policeman with a pregnant girlfriend who falls for fellow officer Kay (Max Riemelt) and watches his career and family life go into free fall.

Frida (2002) Salma Hayek portrays Frida Kahlo after a bus accident, through her stormy marriage to Diego Rivera (Alfred Molina) and affairs with both men and women, including Tina Modotti.

Gia (1998) Angelina Jolie is supermodel Gia Carangi, rising under agent Wilhelmina Cooper (Faye Dunaway), falling for makeup artist Linda (Elizabeth Mitchell), then spiraling into heroin addiction and Aids.

Killing Eve (2018-2022) is a British spy thriller about MI6 investigator Eve Polastri (a great role by Sandra Oh) who becomes obsessed with hunting the psychopathic Russian assassin Villanelle (Jodie Comer). Their intense cat-and-mouse game across Europe features dark humor, mutual fascination, and a deep attraction.

Kyss Mig (2011, in Swedish). Ruth Vega Fernandez is Mia, engaged to Tim, who meets her future stepsister Frida (Liv Mjönes) at a family party and is pulled into a secret love that forces her to choose between marriage and a life outside convention.

M. Butterfly (1993), won the Tony Award for Best Play. Jeremy Irons is French diplomat René Gallimard, who for two decades loves Peking-opera performer Song Liling (John Lone) without facing that Song is a man and a spy.

Margarita with a Straw (2014) (in Hindi). Kalki Koechlin plays Laila, a Delhi student with cerebral palsy who studies in New York, falls for blind activist Khanum (Sayani Gupta) while still drawn to men, and works out her bisexuality amid her mother's illness.

Moonlight (2016) won the Academy Award for Best Picture. Trevante Rhodes completes a three-act portrait of a Miami boy who is bullied, mentored by drug dealer Juan (Mahershala Ali), and later reunites with his Cuban-American friend Kevin after a life of silence around his gay desire.

Peony Pavilion (2001) Rie Miyazawa is courtesan-turned-fifth-wife Cui Hua in 1930s Suzhou, bound through Kunqu opera to schoolteacher cousin Rong Lan (Joey Wang) while Rong Lan also loves examiner Zhi Gang (Daniel Wu).

Somos tres (We are three) (2018) is an Argentinian love story by Marcelo Briem Stamm, which centers on a polyamorous relationship between one woman and two men. Accountant Nacho meets recently

divorced Ana at a party, where they encounter charismatic bartender Sebastián, who flirts with both and invites them into a threesome dynamic. The trio explores living and relating together as three after bonding, navigating the emotional challenges of their unconventional setup.

The Girl With The Dragon Tattoo (2009). Starring Noomi Rapace as Lisbeth Salander, after the Millennium trilogy by Stieg Larsson. The American adaptation (2011) stars Rooney Mara. Hacker Lisbeth Salander has a girlfriend but also starts a relationship with her part-time employer, journalist Mikael Blomkvist (Michael Nyqvist). The best part is the first, where she takes revenge on her abusive legal guardian.

The History Boys (2006). In a Sheffield grammar school, eccentric teacher Hector and hired Oxbridge coach Irwin prepare sixth-formers for university, while confident Dakin flirts with Irwin and sensitive, openly gay Posner pines for Dakin. Teaching styles collide, secrets surface, and a motorcycle ride ends in tragedy.

The Kids Are All Right (2010). Annette Bening and Julianne Moore play Nic and Jules, a married lesbian couple whose teenage children contact sperm-donor dad Paul (Mark Ruffalo), after which Jules has an affair that tests the household.

The Wedding Banquet (1993), won the Golden Bear Award for Best Film. Winston Chao plays Wai-Tung, a gay Taiwanese landlord in Manhattan who enters a green-card marriage with artist Wei-Wei (May Chin) to placate his parents, until they arrive and insist on a lavish banquet.

Threesome (1994) Stephen Baldwin (Stuart), and Lara Flynn Boyle (Alex) are college roommates in a housing mix-up: Alex wants Eddy, Eddy wants Stuart, Stuart wants Alex, and a real threesome frays the friendship.

BOOKS

Colette, *The Pure and the Impure* (1932). Colette called this book the closest to an autobiography – portraits from opium dens to Lesbos, including Missy and Renée Vivien, on 'pleasures lightly called physical'.

Diamond, Lisa M., *Sexual Fluidity: Understanding Women's Love and Desire* (2008). Diamond tracks about one hundred women over more than a decade and argues that for many, love and desire are not fixed as gay or straight but shift with relationships and life stages.

Fearnley, Kate and others, *Bisexual Lives* (1988). Short first-person pieces from the early UK bi conferences, insisting bisexuals are 'not sitting on the fence' but 'building a new garden'.

Le Duc, Violette, *La Bâtarde* (1964). An unsentimental autobiography of an illegitimate daughter's shame, affairs with women and men, black-market years, and friendship with Simone de Beauvoir and Maurice Sachs. Translated from French in many languages.

Orndorff, Kata (editor), *Bi Lives: Bisexual Women Tell Their Stories* (1999). Eighteen interviews with bisexual women of different ages, races, and classes, plus safer-sex notes.

Paglia, Camille, *Sexual Personae: Art & Decadence from Nefertiti to Emily Dickinson* (1991). Paglia reads Western art from Nefertiti to Dickinson as a pagan struggle between Apollonian order and Dionysian sex, mapping types such as the female vampire and the beautiful boy.

Woolf, Virginia, *Orlando: A Biography* (1928). A nobleman at Elizabeth I's court lives more than three centuries, wakes as a woman in Constantinople, and arrives back in England in 1928, at her ancestral country house, the same great estate she has owned for centuries.

Books by contributors of the BI book:

Aurély, *An Outlet for a Grieving Heart* (2026, in French). A personal comic story about the sorrow and love of a bisexual man.

Bartosch, Jo, and Robert Jessel, *Pornocracy* (2026). A critique of how industrial pornography shapes politics, relationships, and identity, arguing we now live under a "pornocracy."

Claus, Sybilla, *Rebel Girls: Uplifting Stories about Courageous Young Women* (2026). Over fifty contributors from several countries tell how teenage girls and young women navigate social media, porn, stereotypes, and mental-health pressure; English companion to *Gender Rebels*.

Claus, Sybilla, *Null Bock auf Frausein: Wie frei sind unsere Töchter heute eigentlich?* (2026) German-language counterpart in the same project, asking how free daughters really are today (title: 'No desire to be a woman').

Claus, Sybilla, *Gender Rebels: Kritische verhalen voor moedige meiden* (2024) Forty girls and women, plus experts such as Riittakerttu Kaltiala and Ayaan Hirsi Ali, on why a growing number of girls want to escape womanhood.

GenderRebels.org (English)
GenderRebels.tw (Mandarin)
GenderRebels.de (German)
On X: [@Genderrebelsorg](https://twitter.com/Genderrebelsorg)

A message to you...

We hope you enjoyed our unique BI book: life stories of bisexual women and men from around the world. We want to keep expanding this e-book and, next year, when every continent is represented, print it.

Are you bisexual and would you like to share your story? We especially welcome people from Latin America, Asia and Africa. You don't need to be a professional writer — we will help you along the way.

Please contact us at: admin@lgbinternational.org

The BI book is free to download at lgbinternational.org/bvd. Please share it on social media or post it on your website. If you want to print it, A4 works best.

Everyone working on this book is a volunteer, but we need funds to grow. If you can donate, please do so.



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