



ZaЯRa Bonheur

presents:

**PORNO TRASH**

# PORNO TRASH

## CHAPTER I

«Since our childhood we have been made feel ashamed of our body. First of all, under absurd pretexts (...), we have been prevented to masturbate, we have been prevented to put our elbows on the table, we have been bound to never remain naked. We have been led into feel ashamed of our body because it translates our desires even when we don't dare to say them. We have been told: [to] submit ourselves with our flesh, wear ties, underwear and bras, make a military salute, not to lay on the grass, not to sit in your bosses office if not invited, remain seated in class...

[...]

FREE DISPOSITION OF OUR BODY »

**Tout! n. 12, 23 april 1971, *Journal du groupe « Vive la révolution » FAHR***

**<http://semgai.free.fr/contenu/archives/Tout/TOUT12.html>**

Our body is in continuous relationship with space, so we have to  
« recognise that in society individuals undergo oppression related to their own physical features.»

**Francine Barthe-Deloizy, 2003, *Géographie de la nudité. Etre nu quelque part*. Ed. Bréal.**

Our body

« marks a boundary between self and other, [...] It is our means for connecting with, and experiencing, other spaces».

**Gill Valentine, 2001, *Social Geographies: Space and Society*, New York: Prentice Hall, p. 15.**

Our body is a barrier between intimate and public, our individual and personal space where the collective rules are integrated or challenged.

Our body

« is not just in space but it's space itself »

**Johnston L. et Longhurst R., 2010, *Space, Place, and Sex: Geographies of Sexualities*, Lanham MD: Rowman and Littlefield.**

Our body

« is also directly involved in a political field; power relations have an immediate grip on it; they invest it, mark it, train it, torture it, force it to carry out tasks, to perform ceremonies, to emit signs ».

**Foucault M., 1975, *Surveiller et punir*, Gallimard, Paris. *Discipline & Punish - The Birth of the Prison*. Tr. Sheridan. NY: Vintage, 1995.**

I want

« Hair.

Hair is the name of the glorious fleece that cover legs, arms, armpits, pubis and part of the body. [Some lovers] admire the designs they form. Some admire its colours or length. Some like how they are distributed over the body. Many lovers envy those who have strong dark hairs. These cut their hair to make them grow stronger and thicker ».

**Wittig, Monique e Sande Zeig (1976). *Brouillon pour un dictionnaire des amantes*. Parigi : Grasset**

I don't want

« Clothes.

Ballad singer say that when happens to ask to lovers of lovers people how do they like to dress, they say that they don't like to do it, and it really seems they don't like to do it.

**Wittig, Monique e Sande Zeig (1976). *Brouillon pour un dictionnaire des amantes*. Parigi : Grasset.**

Let's start with the evidence: nudity itself means nothing [...] But this incredible neutrality is cancelled when related to a place, a context [...]. If undressing to take a shower is a necessity, a banality, going to the opera or the restaurant completely naked is considered a provocation or exhibitionism.

[...]

Throughout history, with various pretexts, nudity has been loaded with value, standards, taboo. It became scandalous, exciting, obsessive or innocent.

[...]

The place serves as an evaluation criteria of nudity: incongruous and shocking in certain situations, ordinary or daily in others. The situation of ordinary or extraordinary nudity, spectacular or trivial, have an effect of characterizing spaces where nudity has its place or not.

Nudity produces places[...].

When nudity breaks into public spaces [...] produces a formidable visual impact and an incontestable subversive effect.[...]

Nudity, private or public, individual or collective, creates places, territories, practices, works on rules, on codes, on histories, on morals and ideologies».

**Francine barthe-Deloizy, 2003, *Géographie de la nudité. Etre nu quelque part*. Ed. Bréal.**

Nudity creates relations, my body creates relations:

**MY BODY IS A PLAYGROUND**

« The spaces of freedom that bodies take are sometimes unexpected in their unpredictability in front of the power »

<http://retroguard1a.noblogs.org/post/2012/12/15/cosa-puo-un-corpo/>

For this reason

« I started exploring S/M as a bottom, and I still put my legs up in the air now and then. [...] In addition to being a sadist, I have a leather fetish. If I remember my Krafft-Ebing, that's another thing women aren't supposed to do[...]. [therefore] I am obviously a sex pervert, and good real true lesbians are not sex perverts. They are high priestesses of feminism, conjuring up the wimmin's revolution. As I understand it, after the wimmin's revolution, sex will consist of wimmin holding hands, taking off their shirts, and dancing in a circle. Then we will all fall asleep at exactly the same moment. If we didn't all fall asleep, something else might happen - something male-identified, objectifying, pornographic, noisy, and undignified. Something like an orgasm ».

**Pat Califia, 1994, *Public sex -The Culture of Radical Sex*. Cleiss Press. p. 158 - 159**

If I don't enjoy my pleasure, if I don't laugh, if I don't sing, if I don't fuck, if I don't touch, if I don't play,

« If I can't dance, it's not my revolution »

**Emma Goldman**

And without my friends « I am nothing »

**Diana Pornoterrorista**

They are there if I transform into

« Sleeping Beauty.

It's so called a lover who forget to have a clitoris. So she falls into a sleepiness of which she doesn't even know the reason. The sleepy spell ends for the Beauty when [the lovers] gently remind her that she has a clitoris».

**Wittig, Monique e Sande Zeig, 1976, *Brouillon pour un dictionnaire des amantes*, Parigi, Grasset.**

But women's body

« is everywhere, posted, filmed and advertised. Standard extra-normed body. I can't take it any more, the images of the body, staged, coded as to strictly comply with social hierarchies that divide and link the bodies in themselves ».

***Ton corps est un champ de bataille* (fanzina, Lione, 2000)**

The war waged against women's bodies

« is also a war waged over our right to exist at all, with all our strengths, limitations, abilities, and vulnerabilities, in our full diversity and common humanity. »

**Carla Rice, *Out from Under Occupation. Transforming Our Relationship with Our Bodies*. Canadian Woman Studies/ les Cahiers de la Femme, Volume 14, Numero 3 (Juillet 1994).**

The war waged against women's bodies

« is also a conflict over race and skin colour, played out in deeply held stereotypes about the value and beauty of whiteness that saturate our culture and language, and are used to colonize non-white people and non-western societies ».

**Carla Rice, *Out from Under Occupation. Transforming Our Relationship with Our Bodies*. Canadian Woman Studies/ les Cahiers de la Femme, Volume 14, Numero 3 (Juillet 1994).**

And between all these bodies

« there's my body. My body which is me, that reacts, that's immobilized. [...] A body shaped by collective discourses, by the movement, in the sense of the little physical exercise I do, movement in the sense of the movements that have failed and that write it on my skin. Lungs which have breathed CS, but head that has never been broken by a truncheon. Pussy penetrated by too many people that should have never even come close, anus worked over by tongues, hands, feet, dildos, but above all mouth that has swollen too many times the disgust produced by this society, the fascism, the gender based violence, the indiscreet harassment that happens on the streets, at home and in squats. [...] ».

<http://retroguard1a.noblogs.org/post/2012/12/15/cosa-puo-un-corpo/>

« a naked body

is not only

a naked body

it's a commercial product

a weapon of mass consciousness

a territory in a permanent war

everything depends on the context  
where the naked body is shown  
what does the naked body do  
who's is the naked body  
how is the naked body  
context  
gender  
race  
class  
age  
differences' variables  
oppression's variables  
body of woman  
body of naked woman  
object to be shape  
liposuction  
cream  
epilation  
gentle underwear  
and a handbag by Vuitton  
body of naked woman  
space to inhabit  
[...]  
body of woman  
poor bodies  
old bodies  
strange bodies  
abnormal bodies  
space to inhabit,  
to take possession,  
to make it THEIR OWN masterpiece  
to shape it  
to form it  
to put their own brand  
and if it rebels  
and if it resists  
and does not collaborate with their oppression  
it's a body to insult  
to put in chains  
to violate

rape  
weapon of mass destruction  
[...]  
patriarchy  
weapon of mass destruction  
body of a woman  
body of a poor woman  
body of a black woman  
body of an indigenous woman  
strange bodies  
territory to occupy

territory: that which is controlled by a certain type of power  
body: that which is controlled by a certain type of power

which power?  
[...]

**Helen La Floresta « Donde yo mando », <http://helenlafloresta.blogspot.fr/>**

My body

**IS A BATTLEGROUND**

**Barbara Kruger**

Its limits design the moral order and meaning of the world. To conceive the body is a way to conceive the world.

So my world, my body, I see it, I conceive it, I create it... this way:

## CHAPTER II

« I look for my own images. Playful. I started painting bodies, often the same. Androgynous. rhythms, caresses, movements, projections of multiple desires, panting is a pleasure. A libido in action. »

***Ton corps est un champ de bataille* (fanzina, Lione, 2000)**

« [...] Contrasexuality is an artistic creation and we are the artists of the G point. The map of my body is made up of millions of dildos, as many orifices as the pores of my skin and I could come rubbing your neck with my nose, while you're unexpectedly penetrate a place of me that is considered impenetrable. Foolish the one who one day said to me "Yes, but I sure will not come rubbing the hollow of the arm". We refute it. Collectively by skin, hands and head ».

**<http://retroguard1a.noblogs.org/post/2012/12/15/cosa-puo-un-corpo/>**