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Opposite of demisexual

maddylouboo: Demisexual means, in my view, does not develop a sexual attraction to someone until an emotional and/or spiritual bond has formed. I'm experiencing something that's the opposite. Sexual attraction and emotional attraction just feel like completely different realms to me. I... Wow.. I found someone who has the same experience as me :) Neat. Type C asexuals, who experience sex drive and romance or other forms of attraction, but do not see them as connected. is obviously the best description so far.. (via maddylouboo-disabled20170703) One of the most important things for aces and aros to realize, I think, is that it's ok to identify as anything under the umbrella a-spec, even if you're not really sure. It doesn't have to be a certain level of some first. You don't need a year of surveillance before you decide. You don't have to rule out any other possibility. Most importantly, you don't have to keep it forever. The point of an identity is to help you describe yourself, to give yourself and others a better understanding of how you interact with the world. It doesn't have to apply to you for the rest of your life, or be a restriction on how you're allowed to feel. If you started feeling a spec a month ago, it's okay to identify it that way. If you started feeling a spec a week ago, it's ok to identify it that way. If you think you can grow out of it or you think it can change over time, it's still ok to identify it that way now, and change it when you feel your identity changes. I spent a lot of time when I was in high school analyzing and analyzing my feelings toward others, and hesitant to apply any labels to myself for fear that they might be wrong. I felt that, if I declared myself asexual, I would limit myself. I would somehow keep myself from experiencing sexual attraction to others. I would never have been in a relationship, because no one would want me. And I would never let myself want them. But that's not how it works. When you get on a label like this, you don't limit yourself to a certain set of emotions; You accept the feelings you have and you don't have. You let yourself be okay with who you are now, and you free yourself to experience the world in your own way. If the attraction is going to happen, it's not going to be despite your label. Attraction is going to happen or not happen no matter what label you take on to describe yourself. And if it does, you'll know it hasn't been enforced, and you'll know you're okay with yourself whether or not you are attracted. Don't keep yourself behind accepting a label because you feel like it can be very restrictive; Tags are here to broaden your understanding of yourself, and give others another level of understanding from you. The labels are here help you accept yourself, and find a place in a community that experiences the world as you do. The labels are here to free you, not to make you. Picture by Neal Fowler/CC BY I previously posted an article that recounted a conversation I had with a friend about megasexuality (don't feel a romantic connection with someone unless there's a strong sexual connection in place), which my friend refers to as the opposite of semisexuality (not experiencing sexual attraction until an emotional connection is formed). Interestingly, there is another concept that could be reliably considered the opposite of semisexual. And that's torn apart. What does it mean to be a court-star? What does it mean to be a six-year-old? Let's start with a definition. Fraysexual (adjective): a sexual orientation in which a person feels sexual attraction to someone at their first encounter, but that sexual attraction fades over time, especially as an emotional connection is formed Because of this orientation, fraysexuals are mainly sexually interested only in people they are not familiar with. As intimacy creeps in, they lose sexual interest. As a definition, it's pretty easy to understand.. But it can be a pretty painful reality... especially if a torn person goes out with people who aren't six-year-olds. Who finds that an emotional bond and increased intimacy really enhances sexual attraction (this applies to many people and especially to the half-bottles). If your image of the old relationship energy rarely contains sex, it can be quite difficult to maintain a happy healthy relationship with a partner who finds that the old relationship energy is where they thrive sexually. Fraysexuality and Dead Bedrooms am not fraysexual myself nor do I have a romantic relationship with a fraysexual person (at least not to my knowledge), but I have worked with couples who have been touched by fraysexuality. And especially with couples who find that they have ended up in a dead bedroom situation where they are no longer having sex with each other, even if only one of them is necessarily unhappy about this reality. Now, sedation isn't always the explanation for a dead bedroom. Sometimes an extinct sexual connection can be related to other things: hormonal changes stemming from health conditions, new medications, or the aging stress management process broken confidence/betrayal depression, anxiety, or other mental health problems to get into a funk relationship or get stuck in a rut (aka, the emotion is gone) But there are situations where none of these factors it is basically the orientation of a partner, that is exclusively sexually attracted to the young and glamorous. And while intimacy does not breed contempt per se, it can for a fraying race lack sexual interest. In these cases, there are many different different break up trying therapy talking about solving problems on compromises and make sure there are no other factors in the game beyond an innate orientation staying together romantically, but accepting the lack of sexual connection by agreeing to take on other partners to meet any needs that are not able to be met (through some kind of open relationship) trying to rekindle that old spark – although this works beautifully with other causes of bedroom dead, this will basically be impossible in cases of pure fraysexuality When Fraysexuals Date Other Fraysexuals Being fraysexual are not necessarily all doom and gloom. While problems can often develop when fraysexuals end up in long-term relationships with folks who don't share their orientation, this isn't the only path. Fraysexuals often find it easier to date other fraysexuals. One way they could achieve this by having what is known as comet relationships. A comet relationship is a romantic and/or sexual connection that passes through someone's life in an intermittent way. With comet relationships, fraysexuals are able to have a strong connection, but their lover never becomes familiar enough to lose sexual interest, since they spend time with each other rarely and can both change quite a bit in the meantime. While comet relationships are not for everyone, for some people they are extremely enjoyable and rewarding. Another way that fraysexuals could find harmonious relationships is by settling down with another fraysexual with which they maintain an open relationship. While they will probably both lose sexual interest in each other as time goes on, they will still have their emotional bond and mutual support and will have a partner for life jams such as home ownership, raising children, running joint ventures, etc. Interestingly, many people who have an anti-polyamoral bias tend to assume that when a couple opens a previously closed relationship that means they have either fallen out of love and/or are fraysexual. While most of the time this is a misleading affair and there are many, many couples who become polyamorous who love each other dearly and/or still have a fantastic sexual connection, it is worth noting that being part of a polygamous relationship system is not actually a terrible choice for a fraying couple. Especially if both halves date separately (rather than as a unit) and respect, discreet, and honest with any young people you're meeting and dating about reality and how (the updated part of the informed consent). * Books from the Turner page: A Geek Guide to Unicorn Ranching Poly Land: My Brutally Honest Adventures in Polyamory Liked? Take a second to support Poly.Land for Patreon! comet relationscometsdead bedroomsfraysexualfraysexuality In 1976, the French Michel Foucault made the meticulously researched case that sexuality is a social construct used as a form of control. In the 40 years since, society has been busy constructing sexualities. Alongside the traditional orientations of heterosexual, gay, and bisexual, a myriad of other options now exist in the dictionary, including: pansexual (gender-blind sexual attraction to all people) omniseual (similar to pansexual, but actively attracted to all genders, rather than gender-blind) gynosexual (someone who is sexually attracted to women-this does not identify the gender of the subject as both lesbian and heterosexual do) demisexual (sexually attracted to someone based on a strong emotional connection) sapiosexual (sexually attracted by intelligence) objectumsexual (sexual attraction for inanimate objects) autosexual (someone who prefers masturbation to sexual activity with others) androgynosexual (sexual attraction in men and women with androgynous appearance) androssexual (sexual attraction to men) asexual (someone who does not experience sexual attraction) graysexual (occasionally experiencing sexual attraction, but usually not) Clearly, people felt that the few existing labels do not apply to them. There is a requirement made to have more manuscripts available than just heterosexual, homosexual, and bisexual, says Robin Demproff, a philosophy professor at Yale University who researches feminist theory and construction. Labels may seem reducing, but they are useful. Creating a label allows people to find those with similar sexual interests to them; is also a way of recognising the existence of such interests. To be recognized, even to exist, you need a name, says Jeanne Proust, a professor of philosophy at City University of New York. This is a very powerful function of language: the performative function. It makes something exist, it creates a reality. Newly created identities, many of which have been created over the last decade, reduce the focus on gender — whether on the subject or the subject of desire — on the introduction of sexual attraction. Demisexual, for example, is completely unrelated to gender, while other terms emphasize the gender of the object of attraction, but not the gender of the subject. Saying you're gay or straight doesn't mean you're attracted to everyone of a particular gender, says Demproff. The proliferation of sexual identities means that, instead of highlighting sex as the primary factor for who finds attractive, people are able to identify other traits that attract them, and, in part or in full, de-couple of sex sexual attraction. Demproff believes that the recent proliferation of sexual identities reflects a modern rejection of the morally restrictive attitude towards sex based on the Christian belief that sex should be associated with We live in a culture where, increasingly, sex is seen as something that has less to do with kinship and reproduction, and more about individual expression and forming close bonds with more than one partner, says Demproff. I think as there is more than one individual focus it makes sense that we have these over-personalized categories. The same individuality that permeates Western culture, leading people to focus on themselves and the value of their own well-being over the group, is reflected in the desire to break the group's sexual identities into increasingly narrow categories that reflect personal preferences. Some believe this could limit people's freedom to express fluid sexuality. Each newly codified sexual orientation requires people to adopt increasingly specific criteria for determining their sexual orientation. Language corrects reality, sets reality, says Proust. It paralyzes it, in a way. He puts it in a box under a label. The problem with that is it doesn't move. It negates or denies any instability or liquidity. There is also a risk that self-determination accidentally defines other people. Just as heterosexual and homosexual terms require people to clarify their sexual preference according to their gender and their partner, sapiosexual asks each of us to determine our attitude toward intelligence. Similarly, the word pansexual requires people who were once identified as bisexual to clarify their sexual attraction to those who do not identify as male or female. And omniseual suggests that people should look at whether they're attracted to all genders or ignoring them. In Foucault's analysis, modern society turns sex into an academic, scientific discipline, and this way of understanding gender dominates both understanding and experience. The Stanford Encyclopedia of Philosophy summarizes this idea neatly: Not only is control exercised through the knowledge of other individuals; there is also control through people's knowledge of themselves. Individuals internalize the rules set by the sciences of sexuality and monitor themselves in an effort to comply with these rules. The new terms on sexual orientation similarly penetrate the political discourse on sexuality, and individuals then identify themselves accordingly. Although there is nothing to prevent someone from having a semisexual phase, for example, labels indicate an intrinsic identity. William Wilkerson, professor at the University of Alabama-Huntsville that focuses on gender studies, says this is the distinctive feature of sexual identities today. In the past, he points out, there were many different sexual interests, but these were presented as desires rather than intrinsic identities. The concept of innate sexual identity seems profoundly different to me, to me, Says. The model of sexuality as an innate thing has become so prevalent that people want to say 'that's how I feel, so maybe I'll make myself up in a certain way and understand that as an identity,' she adds. In the 1970s and 1980s there was a proliferation of sexual groups and interests similar to what we've seen in the last five to 10 years, Wilkerson notes. Identities created in previous decades—such as bears, leather dads and femme and butch women—are deeply influenced by lifestyle and appearance. It's hard to be a woman without looking at butch, for example. Modern identities, such as gynaeceal or pansexual, do not indicate anything about appearance or lifestyle, but are defined entirely by intrinsic sexual desire. Dissatisfaction with existing labels does not necessarily have to lead to the creation of new ones. Wilkerson notes that the queer movement in previous decades has focused on fighting identity and refusing to define yourself. It's interesting that now, it's like, We really want to define ourselves, says Wilkerson.The trend reflects an urge to cut legs off under religious invectives against non-heterosexual sexualities. If you're born this way, it's impossible for your sexuality to be sinful because it's natural, made of biological desires rather than a conscious choice. More recently, this line of thinking has been criticized by those who argue that all sexualities should be accepted regardless of any connection to biology; that sexuality is socially constructed, and the reason that no given sexuality is sinful is simply because any co-intentioning sexual choice is entirely moral. While it may sound ideal to be completely unspecified beyond the accusations, Proust says it's impossible. We have to use charges. It's sad, it's tragic. But that's the way it is. Constructions are not just necessary for sexual identity or gender. is an essential feature of language, he adds. We cannot understand the world without this tagging process. The proliferation of specific sexual identities today may seem at odds with the values against the identity of queer culture, but Demproff suggests that they are both working toward the same ultimate goal of eroding the effects and importance of old-fashioned binary sexual identities. Social change always happens in non-ideal increases, notes Demproff. So while today we may have dozens of sexual identities, they can become so and specific ones that lose any importance for group identities, and the whole concept of stable sexual identity is eroded. We demand that sex tell the truth, Foucault wrote in The History of Sexuality. We demand that he tell us our truth, or rather, the deeply buried truth of this truth about ourselves, which we believe we possess in our immediate consciousness. We continue to Sex reveals an inner truth. Now, however, we are more easily able to recognize that the process of discovering and determining this truth is always ongoing. Correction: An earlier version of this post incorrectly stated the date Foucault published The History of Sexuality. Sexuality.