

NLA-I Media Statement Regarding Consensual SM By Caron Ryer

Introduction

On any given day, thousands of adults throughout the US engage in various “adult activities” that sometimes incorporate aspects of BDSM, (bondage, discipline, and sadomasochism). These may range from a mild but adventurous explorations sometimes called, “tie and tease,” “tie and tickle,” or “slap and tickle,” to more involved forms that include blood-letting, body piercing and other forms of body modification. Despite how it may appear or sound to those unfamiliar with these activities, the truth is that it is not uncommon for many of those participants to spend thousands of dollars and devote hundreds of hours researching and learning about what they do so that they can do it safely and for the mutual gratification of all parties.

Evidence of activities associated with what we would associate with modern-day sadomasochism, have been part of human behavior for thousands of years. For example, flagellation, most commonly associated with believed to be part of the initiation into the cult of Dionysus can be found on frescoes at the Villa of the Mysteries outside of Pompeii. They are evident before that (about 500 B.C.E.) in frescos on tomb, The “Tomb of the Floggings” (tomba della fustigazione) that dates back to the Etruscans. Nor is flagellation strictly a “western” phenomenon.” Similar activities are mentioned in the *Kama Sutra* (compiled around the 2nd century, A.C.E.). By the time of the Middle Ages and Renaissance, almost every artist created their own personal vision of Christ’s suffering.

Centuries before de Sade similar activities were mentioned in Petronius’ *Satyricon*, written about 60 A.C.E. a work decidedly without any religious interpretation.

As such, it could be postulated that the transcendental or sacred aspects of the infliction and endurance of pain, have been part of the collective human experience for thousands of years. From various rites of passage among diverse aboriginal peoples, to the flagellants of the Middle Ages, to the reenactment of the scourging of Jesus, through to Freud’s psychosexual association in modern times, and even in hazing rituals, the nature of pain continues to captivate us on spiritual, erotic, and psychological levels.

NOTE: For the purposes of this article, BDSM infers and implies consensual activities.

Terms: The term “**BDSM**” is a shortened amalgam of other terms: bondage and discipline (BD), dominance and submission (DS) and sadomasochism (SM). To fully understand the term, BDSM, however, one must understand the various individual elements that comprise it. The more accurate term would be BDDSSM or B&D/D&S/ SM, but SM or BDSM has been the most commonly used term. Other terms often used interchangeably are: “leathersex,” “kink,” and/or “fetish”.

While the activities are often interrelated they do not have to overlap. Here’s a description of the terms used to comprise **BDSM**:

The term **bondage and discipline (B&D)** includes a variety of activities ranging from the use of silk scarves used as restraints, blindfolds or feathers to spanking and tickling. If you have ever made love using a blindfold or bound to a bed, you have participated in B&D activities. These activities also extend to more elaborate explorations such as rope bondage/Shibari, mummification (the use of various materials as fetters to produce a very tight and confining encasement), and various forms of corporal punishment (discipline). Additionally, these activities may be performed for their own sake or become part of sexual foreplay.

Dominance and submission (DS) is both the definition and a description a type of relationship dynamic wherein one partner (the dominant) assumes various degrees of control over the behavior of the other partner(s) within that relationship. Sometimes the terms "Master/slave" or "Mistress/slave" are also used. This relationship may or may not be of a sexual nature. Depending upon the nature of the relationship, control can vary from minor decisions through what is sometimes called a **TPE** (total power exchange) relationship where the dominant makes all decisions (such as what to eat, what to wear). And while it may appear extreme for some, there are instances where people wish to live their lives in *voluntary and total* subjugation and servitude to another person.

SM (sometimes S&M) is the combination of sadism and masochism, eponyms derived from work of two writers, Leopold von Sacher Masoch and the Marquis de Sade, (Donatien Alphonse François Sade), respectively. The term masochism derived from the works of the novelist, Leopold von Sacher Masoch, chiefly *Venus in Furs*, in which he described the gratification he experienced from being humiliated and treated cruelly. In contrast, de Sade's body of work describes characters are harsh and much of their actions revolve around the infliction of pain upon others.

The first use of the term sadomasochism is most often credited to the early 20th century sexologist/psychologist Richard von Krafft-Ebing. In 1908, Krafft-Ebing wrote that masochism was, "...a peculiar perversion of the psychic *vita sexualis* in which the individual affected, in sexual feeling and thought, is controlled by the idea of being completely and unconditionally subject to the will of a person..."(p. 115).¹

Activities included in **SM** can range from playful tickling and spanking to whippings, floggings, canings, piercing, and humiliation (both verbal and psychological) as well as other related behaviors

The term BDSM is essentially a colloquial term. The terms commonly found in clinical articles are **sadism**, **masochism** and **sadomasochism**.

For years, sadomasochism has been classified in the DSM as a paraphilia (a psychiatric disorder manifesting as socially taboo sexual thoughts or behaviors). That negative definition, synonymous with sexual perversity is one reason why for years, the entire lifestyle was underground.

The most recent DSM [DSM-IV-TR] separates sexual masochism and sadism and says the following:

Definition: Sexual masochism denotes sexually arousing fantasies, sexual urges or sexual behaviors that involve the real act (not a simulated act) of being humiliated, beaten, bound or made to suffer in some other way.

Diagnostic criteria

The DSM-IV criteria for the diagnosis of sexual masochism state that: there must be recurrent, intense sexually arousing fantasies, sexual urges or behaviors involving the act (real, not simulated) of being humiliated, beaten, bound or otherwise made to suffer; these fantasies, urges or behaviors must have a duration of at least 6 months; the fantasies, urges or behaviors must cause significant distress or functional impairment.²

Sexual Sadism

Definition

Sexual sadism denotes fantasies, urges or behaviors that involve real acts (not simulations) in which the suffering of another person is found sexually exciting.

Diagnostic criteria

The DSM-IV criteria for the diagnosis of sexual sadism state that: there must be recurrent, intense sexually arousing fantasies, sexual urges or behaviors involving acts (real, not simulated) in which the psychological or physical suffering of the victim is sexually exciting to the person; these fantasies, urges or behaviors must have a duration of at least 6 months; the fantasies, urges or behaviors must cause significant distress or functional impairment.²

In addition, the World Health Organization has a similar biased view and lumps all of their ICD-10 codes into the category of "Paraphilia diagnoses," entitled, "F65 Disorders of sexual preference" and uses a singular diagnostic code for sadomasochism.

In recent years, various mental health professionals in the U.S., Canada and Europe have been working with respective agencies to remove sadomasochism from the category of sexual deviance much as homosexuality has been reclassified. However, it should come as no surprise that these efforts have been met with great resistance, bias, and inflammatory, albeit skewed and inaccurate rhetoric from various fundamental organizations such as The Traditional Values Coalition and Concerned Women for America.

Regardless, more clinical articles are reporting the practice and practitioners of BDSM practitioners in a much more positive and healthy light:

"Sadomasochism cannot be separated from normal sexual behavior. Perverse fantasies occur in normal sexual relationships and differ from perverse psychic structuring in relation to one's individual organization of personality (id, ego, superego)."³

In a study based on the analysis of 245 questionnaires filled out by a largely non-clinical sample in the SM scene, the indicated that the majority of the participants lived well-adjusted, inconspicuous lives, and psychopathology was not indicated.⁴

Some sadomasochistic fantasies and enactments can be therapeutic and allow the client (patient) to fully express their sexual desires in a safe context, and realize that his/her partner can service this full sexual expression.⁵

Prevalence: How Many Kinks Are There?

In 1953, Kinsey estimated that between 3-12% and 10-20% of men admitted to responding to narratives of a sadomasochistic nature. However, numerous obstacles make determining the prevalence of BDSM extremely difficult.⁶ Among these are: the definition of BDSM, the honesty of reporting in surveys, the survey sample, etc.

Today, although no exact numbers are reported, it is likely that hundreds of thousands of adults throughout the world practice some elements of what is categorized as consensual (BDSM).

Demographics

Recent demographic studies suggest that those who are engaged in aspects of BDSM are likely to be well-educated and affluent, which would suggest that those involved in BDSM are indeed socially adjusted and in fact function quite successfully in their environments.⁷ However, these findings may also be reflective of a sample bias in that those individuals who responded to the survey may be more likely to respond to surveys of this sort.

The findings of this survey, which were published in the *Journal of Sex Research* reported that the most prevalent age for those engaged in BDSM was between 30 and 40.⁷ The same article also reported that almost half of those individuals in the sample (41.4%) had a college degree or post-graduate education.⁷

The BDSM Community

Many cities and towns throughout the U.S. and Europe have various groups devoted to those individuals who incorporate some facets of BDSM into their lives. These activities can range from getting together at a local restaurant to socialize and meet others (often called a munch) to club meetings, classes, lectures, workshops and conventions.

Because the activities that fall under the umbrella of BDSM can be so vast and elaborate, those who seriously pursue these interests have as individuals and as a community, made every effort to insure actions are carried out ethically and safely.

The overarching message among those within the BDSM community is simple: ignorance, stupidity, and recklessness can be lethal in combination with many BDSM activities.

So important is the idea of safety that the BDSM community has various safeguards in place. One of these is called a "safecalls" and is employed when two people meet for the first time and/or when they engage in BDSM activities for the first few times. Safecalls are a method by which a 3rd party is aware of:

- Who the person is meeting (this *should* include first/last names and driver's license information, car make and model, etc.).
- Where and when the meeting will take place.
- When the activities are concluded and/or the meeting is over.
- What is to occur in the event the person who is to be contacted is not reachable.

Any/all parties can and are expected and encouraged to have a safecall. Although there is not one specific way to have a safecall, below are some examples of how they work.

Safecall Example #1: Preliminary meeting

Those within the BDSM community are encouraged to make sure that preliminary "getting to know you" meetings occur in a public place such as a restaurant. The person who is the safecall may actually be present in another part of the restaurant.

Safecall Example #2: First few BDSM encounters

The person who is the safecall is informed where and when the meeting will take place. The person who is the safecall will know when (date and time) and where (physical address) the meeting is to occur. Sometimes the safecall may be parked outside (or within close proximity) to the appointed location.

Depending upon what was previously agreed upon by the person and their safecall, the person who is the safecall will either call the individual or wait to be called at a specific time. If any of the pre-determined safecalls are not made, the expectation is that the person who is the safecall will immediately intervene (if they are in close proximity to the address) or call the police and report the address.

Any number of safecalls is made throughout the duration of the meeting and often they will be in "code," such that what a person may say versus what it means are two different things. For example, the one-sided conversation may be, "Oh I'm having a marvelous time." but depending upon what was agreed upon between the person and their safecall, that could mean, "I'm with a psychotic, call the cops."

BDSM activities often called a "scene" or a "session" are described, discussed and agreed to by all participants, before any activity ensues. This is often called "negotiating a scene" (or negotiation) and it should be a comprehensive discussion. In addition, at this time, all participants disclose and discuss their "limits" or ground rules for those activities in which they will not

participate. As an example, if both agree that bondage is to be part of a scene, if either party refuses to use a blindfold, then the use of a blindfold would be a limit and unacceptable to use within the context of that specific scene. Likewise, they may agree to bondage with ropes, but make the use of handcuffs a limit.

Any participant can have a limit(s) and regardless of those limits are, the expectation is that these limits will be respected and serve as boundaries that must not be crossed. Moreover, what is a limit for one person essentially becomes a limit for all parties and activities involved.

Consent

Essentially, responsible and ethical BDSM play is a verbal (and sometimes written) contract between the participants and there is every expectation that all participants honor that contract.

This “contract” is one reason why consent is considered sacrosanct within the context of BDSM. We define consent as follows:

- ***Consent means that activities occur voluntarily between consenting adults.***
- ***Consent must be voluntary and given of one’s own free will.***
- ***It is not considered BDSM if the consent is given under the influence of drugs, alcohol, mental/emotional duress or physical stress or anything else that would impede or preclude one’s ability to give consent.***
- ***It is not a consensual activity if consent is the result of any form of coercion, exploitation, or fear of reprisal that may have been utilized to obtain consent.***
- ***Consent can be withdrawn at any time and for any reason.***

One more thing about consent: as stated above BDSM play is de facto a contract between two consenting adults. The NLA-I condemns the exposure or involvement of minors for many reasons, the least of which is that children are incapable of giving consent.

To emphasize the concept of safe, voluntary, and consensual activities, two terms have emerged to express these ideas: **SSC** (safe, sane and consensual) and **RACK** (risk-aware consensual kink).

The actual term SSC is attributed to slave David Stein and first appeared in the statement of purpose of the GMSMA (Gay Male S/M Activists) in 1983.⁸ RACK was an alternative term to SSC coined by Gary Switch.⁹

SSC can be defined as follows:

Safe: Regardless of the activity, every effort is made to insure that participants are knowledgeable about the techniques and safety concerns involved and every effort is made to insure that no permanent injury or harm will result. In addition safety also refers to the fact that if sexual play is a component, that all parties are for the protection against contracting any STD (sexually transmitted disease) or other communicable disease. To that end, a “safeword,” (a previously agreed-upon word or phrase) and/or a “safe sign,” (a previously agreed-upon gesture) are employed to indicate that a particular activity and/or the entire scene should be modified or cease immediately.

Sane: This refers to the fact that those engaged in BDSM are: (1) able to distinguish fantasy from reality and (2) fully capable of understanding and participating in these activities and (3) able to fully evaluate any/all attendant risk(s) and (4) that none of the participants are under the influence of drugs or alcohol.

Consensual: Consent is the cardinal rule of BDSM. Consent means that all parties involved agree to the activities and also agree to respect the limits defined by the participant(s). One of the most easily recognized ways to maintain limits is through a “safeword” or “safes sign” that ensures that either a particular activity or the entire scene

can be modified or stopped with a single word or gesture. In addition, persons involved are not giving consent while under the influence of drugs or alcohol.

RACK

The overarching theme common to both SSC and RACK is that responsible actions, safety and mutual consent are paramount.

RACK means risk aware consensual kink. While related to SSC, “risk-aware” replaces safe (however, “safety and sanity” as described above are presumed), the term differs in as much as clearly states nothing is perfectly safe but that the both parties are aware of the risks and both parties accept the risk(s). In addition it also expands the idea of consent such that that if both/all parties are not fully aware of the risks, then it is not consensual.⁹

It is also not unusual to have or complete a “checklist” that ranks various activities as to whether or not a person has done them, enjoys them, etc., and example of which can be found here: <http://ms.ha.md.us/~tammad/over21/bondage/sub-checklist.html>¹⁰

It is important to stress that the majority of BDSM activities is not a random, accidental, impersonal occurrence but rather one that is carefully planned. In addition, once the activities are concluded a period of time is set aside wherein both parties can discuss what transpired and any concerns or injuries can be attended to. This period of time is called aftercare.

To give you an idea of how effective these safecalls can be, and how seriously those within the BDSM community take these things, it should be noted that the serial “Slavemaster” killer, John Edward Robinson was eventually investigated and prosecuted based upon complaints to authorities by two women who were interested in BDSM who went to authorities and filed complaints citing that Robinson had, “...brutalized them in a way that went beyond what they intended.”¹¹ In one of these cases, the woman was able to get away from Robinson because she informed him she had a safecall and authorities would be notified if she were not released.^{11, 12}

BDSM vs Abuse

If BDSM is defined by various activities between adults that ascribe to definitions and intricacies of consent above, then anything that occurs outside of that definition is considered by those within the BDSM lifestyle to constitute abuse.

Abuse can occur when:

- ***Consent is not voluntary and given of one’s own free will.***
- ***The activities did not occur between consenting adults (mentally able to give consent).***
- ***Any activity is not voluntarily (and mutually) agreed upon by the participants.***
- ***The consent was given under the influence of drugs, alcohol, emotional duress or physical stress or anything else that would impede or preclude one’s ability to give consent.***
- ***The activities were the result of any form of coercion, exploitation, or fear of reprisal that may have been utilized to obtain consent.***
- ***Consent was previously withdrawn.***

It is important to note that what those within the BDSM lifestyle consider abuse may also constitute criminal activity (depending upon the laws in a particular state) and there are instances where reports to authorities have been made which have resulted in prosecution.

However, at first glance, even though the majority of BDSM activities and relationships could fall into the category of domestic or intimate partner violence as defined by the CDC,¹³ and other organizations, because many forms of BDSM include fantasy exploration or enactment (rape,

kidnapping, castration, abduction, interrogation, humiliation, etc.,) it is important to understand the difference between the two.

Side by side activity comparison

Activity	Description ¹³	BDSM Consented to by all parties and:	Abuse NOT consented to by all parties and:
Physical	Hitting, slapping, punching, kicking, biting, burning, etc.	<ul style="list-style-type: none"> — No intent to do harm or injury — Any injury that may occur is unintentional and accidental 	Intent to cause injury or harm is clear
Sexual	The forcing of another to participate in any sexual act(s)	<ul style="list-style-type: none"> — Fantasy enactment only — No actual force occurs No harm is intended 	Participation in any sexual act(s) is the direct result of intentional force
Psychological (Threats)	Threats of sexual abuse including verbal threats, gestures and the use of weapons with the clear intent to cause harm	— No harm is intended, any verbiage, gestures, or implements have been agreed upon beforehand by all parties	Threats of sexual abuse including verbal threats, gestures and the use of weapons with the clear intent to cause harm
Emotional	Threats made to a partner including threats to their possessions, family, that undermine personal safety	— Name-calling, racial or ethnic epithets are a form of BDSM (humiliation, race-play)	Isolation from friends and family Stalking Name-calling, undermining self-worth

Another key to understanding the difference between BDSM and abuse is recognizing and the pattern(s) of injury. Among those involved in BDSM there are “safe” and “unsafe” areas of the body. While someone who engages in BDSM may be bruised, upon close examination, that bruising will be relegated to specific (and often fleshy) areas of the body considered safe: the buttocks, upper back/shoulder blades, thighs, calves, bottoms of feet (unless a person is diabetic). The face is usually considered off limits and those engaged in BDSM are not in the habit of giving their partners black eyes, broken noses or loosened/knocked-out teeth. Likewise the neck and entire length of the spine is also considered “off-limits.” *Again, among those in the world of BDSM the intent is never to cause harm.*

The distinction between domestic violence and abuse is so important to those practicing BDSM that organizations such as the NLAI-I have their own domestic violence project. Up to date information as well as presentations for your organization can be seen here:

<http://www.nlaidvproject.us>

In addition, various BDSM organizations have legal and medical outreach programs to help law-enforcement and healthcare professionals understand the nature of our pursuits and the lengths the BDSM community goes to educate itself and others regarding the nature of BDSM and how it differs from various forms of abuse and domestic violence.

Accidents, Injuries and Deaths

SM-related accidents and deaths are not reported as such per se because so many in the BDSM community go by aliases due to fear of losing friends, family, jobs, children, etc. As such, valid statistics for this community are difficult to obtain as friends and family will often “sanitize” any associations with SM such as how the body was found, what the person was wearing at the time of death, etc. Generally, causes of death attributable to SM-associated activities include but are not limited to suffocation, strangulation (autoerotic and non-autoerotic), and suffocation.

Fortunately these instances of SM-related accidents and death are rare. Unfortunately, when they do occur, it is often against a panorama of salacious and sensational media coverage. Recent cases covered in the media should serve to illustrate this.

SM Deaths in the News

York, PA is a small town located in southern Pennsylvania. In January of 2008, the local paper reported, “Police: Sex play kills wife. Use of electricity sparked heart attack in Lower Windsor York Daily Record/York Sunday News.

According to the news accounts, Toby Taylor 37, and his wife Kirsten 29, were engaged in sex play that involved electricity. The story reported that the couple had engaged in those activities previously but on this particular night, those activities resulted in the electrocution and subsequent cardiac arrest of Kristen Taylor. Police were summoned to the Taylor’s home in response to a report that the woman was unconscious. Despite being transported to the hospital, she was pronounced dead that evening. Police in Lower Windsor Township, PA charged Toby Taylor with involuntary manslaughter and reckless endangerment in the death of his wife.

Despite the tragic death, according to newspaper sources, police labeled the case one of “bizarre sex,” thereby creating an immediate media bias.

Source: January 2008 **Author: Hoover, M. and Czech, T.** Police: Sex play kills wife Use of electricity sparked heart attack in Lower Windsor York Daily Record/York Sunday News.
http://ydr.inyork.com/ci_8076996

The media greatly can influence how the public views SM activities and the people who participate in them. Contrast the prejudicial stance of a small town Pennsylvania police department with that of the media in Montgomery, AL when, in June of 2007, many of the local papers did not disclose the full details of the death of Reverend Gary Aldrich, of the Thorington Road Baptist Church in Montgomery, AL. While the paper’s did disclose the fact that Aldrich’s body was found alone in his home fettered and clad in rubber, and that the cause of death was due to accidental mechanical asphyxia, the media neglected to mention that

According to the state’s Senior State Medical Examiner, Stephan F. Boudreau, MD. (and posted on the [smokinggun.com](http://www.thesmokinggun.com)) a condom-covered dildo was also found in his anus.
<http://www.thesmokinggun.com/archive/years/2007/1008072scuba2.html>

One can assume that had the death been that of a “John Doe” instead of a respected community and religious leader, in a conservative community, local headline and news coverage would probably have been be more sensational. Ironically, failure to fully disclose the details of Adrich’s death covers up a more serious problem, that of the practice of “autoerotic asphyxiation” which may be responsible for approximately 1,000 American deaths annually.

Autoerotic asphyxiation is a term used to describe the practice of using strangulation or suffocation to heighten sexual arousal and orgasm. This practice is commonly done during masturbation, where another individual may not be present.

The reason for doing it is simple. When the brain is deprived of oxygen (asphyxia) dizziness, euphoria and lowered inhibitions may result before loss of consciousness occurs. Those who use autoerotic asphyxiation in conjunction with masturbation do so in order to increase the thrill or intensity of the experience, and often hoods, masks, plastic bags, ropes, duct tape, scarves etc. are used.

In the majority of instances, death is accidental. It is also common that the scene is "sanitized" so that when the cause of death is autoerotic asphyxiation, it is intentionally hidden by friends and family of the victim.

Down, M. The Highest Price for Pleasure, A Deadly Turn On. Available at <http://www.medicinenet.com/script/main/art.asp?articlekey=51776> Last accessed February 13, 2008.

The fear of being exposed as an SM practitioner is sadly illustrated by the following news story: In April 2006, **Adrian Exley**, a 32-year old entertainer from the UK came to Massachusetts for what was allegedly a consensual SM encounter arranged over the internet with Gary LeBlanc, a 48-year-old sales executive with Gulf Oil. Exley suffocated as the result of a bondage encounter that went awry, when LeBlanc left Exley alone and bound and alone while LeBlanc went to sleep. When LeBlanc checked on him, he found Exley unresponsive and cold. Afraid to notify authorities, instead, LeBlanc took Exley's body and buried in Rhode Island and subsequently took his own life. LeBlanc left behind a note saying that he (LeBlanc) was "responsible for a horrible tragedy," and admitted that: "Had I dealt with the first crisis responsibly, he would likely have returned home safely." Associated Press. British family of man who died in bondage session sue estate of U.S. man who tied him up. The Herald Tribune. October 11, 2007. Available at <http://www.ihf.com/articles/ap/2007/10/11/america/NA-GEN-US-Bondage-Death.php?page=2>

In an unparalleled display of concern for those within the BDSM community, Exley's family and friends set up foundation that was created in memory of Adrian Alun Dennis Exley, "...to educate those interested in S&M, bondage and all its different permutations who may not have access to such information within their local communities: particularly youngsters who would not otherwise have a platform to ask questions or make themselves heard." <http://profile.myspace.com/index.cfm?fuseaction=user.viewprofile&friendID=262898413>

July 2007, Joe Konopka, an anti-crime activist in San Francisco was found dead and bound, with his face covered in plastic. The headline read, "S&M session gone awry -- or homicide?"

According to the news account, Konopka had responded to a personal ad in a local paper placed by Terry D. Frazier, a male "escort" that said, "Dirty White excon Total Top totally shaved tattooed with prison ink. experience in S.M. & B.D." The ad failed to disclose that in addition to "SM experience" Frazier was also a drifter and male prostitute with a drug problem who would have sex with men for money. Authorities in San Francisco charged Frazier, with false imprisonment, burglary, robbery, and murder. The headline of the SF Chronicle read, "S&M session gone awry - - or homicide?" <http://www.sfgate.com/cgi-bin/article.cgi?f=/c/a/2007/07/13/BAG5CR00AH1.DTL> The San Francisco Weekly. September 2007. Available at <http://www.sfweekly.com/2007-09-19/news/sex-amp-murder/full>

While deaths or egregious injuries due to consensual BDSM are exceedingly rare, until such time that subjects such as consensual sadomasochism or other alternative forms of sexual expression can be openly discussed without biases, prejudice or fear, then rumor, conjecture,

sensationalism, and erroneous information will continue to take the place of rational thought and assessment that is based in fact.

Organizations

Both regional, national organizations and international organizations exist within the BDSM lifestyle. The NLAI-I is the only group that is national and international (chapters in Canada). Other groups are listed below, chronologically by the year they were founded.

- 1971 TES/The Eulenspiegel Society (founded in NYC) <http://www.tes.org>
- 1971 The Chicago Hellfire Club (founded in Chicago) <http://www.hellfire13.org>
- 1974 Society of Janus (founded in San Francisco) <http://www.soj.org>
- 1980 GMSMA (founded in NYC) <http://www.gmsma.org>
- 1980 The 15 Association of San Francisco (founded in SF) <http://www.the15association.org>
- 1981 LSM/Lesbian Sex Mafia (founded in NYC) <http://www.lesbiansexmafia.com> Samois, was the first lesbian SM group that was publically known was founded in SF in 1978, The group's name was the location of the home of the only female dominant to appear in the novel, "The Story of O."
- 1986 NLA-I (originally founded in Seattle), For more information visit http://www.nlai.com/html/index.php?option=com_content&task=view&id=25&Itemid=45
- 1987 Black Rose (founded in the D.C. metro area) <http://www.br.org>
- 1988 MAsT (Masters and slaves Together; founded in SF) <http://www.mast.net>

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More Information:

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