

# THE POINT

ISSUE 67  
SUMMER 2014

THE QUARTERLY JOURNAL OF THE AMERICAN SOCIETY OF PROFESSIONAL PIERCERS



- 
- A close-up photograph of a man and a woman. The man, in the background, is wearing a black baseball cap with 'FRANKIE JONES' written on it. He has a nose ring, a lip ring, and a black choker. The woman, in the foreground, is smiling and has a nose ring. Both have extensive, detailed black and grey tattoos on their arms and chests. The background is dark and out of focus.
- Is Triclosan Safe [p. 8](#)
  - Cultural Appropriation [p. 10](#)

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# FROM THE EDITOR



**KIMBERLY ZAPATA**  
*The Point Editor*

I resolved myself to make a video for this issue's "From the Editor." (I love watching online webcasts—industry-related and not—but I was not in love with the idea of watching myself.) Regardless, I picked a date, made plans for my husband to take our 10-month-old daughter out, and made sure my webcam was functioning. Check, check, check. What I didn't plan for was a week-long cold—not just me but my entire family—the same week we were moving. So now I find myself writing instead....

I am extremely excited to introduce one of our feature articles this issue, "Cultural Appropriation," by Kendra Jane and Alicia Cardenas. As many of you have already [seen](#), cultural appropriation and white privilege have become quite hot topics as of late. (It is not a new topic, but a [recent](#) Tumblr post by Alan Vedge sparked an industry-wide conversation.) While the article is, in and of itself, an excellent read, it is not the content that excites me as much as what the article stands for, as this article is the first of—what we hope to be—a series of discussions in *The Point*. (Not attacks, not arguments, but open and ongoing dialogues.) These features will highlight industry hot-button issues with the hopes of encouraging our readership to offer their insights and opinions in future issues.

That said, keep in mind conversations are not one-sided. What one may say, you may not agree with (in fact, you may dislike it and blatantly

disagree). That is okay! The intention of this series is not to foster anger, flame-wars, or hatred; it is to allow everyone to participate in a discussion that pertains to each and every one of us—even if we haven't considered it yet. It is an opportunity for us to grow—personally and professionally—and to open our eyes to other perspectives and points-of-view.

I look forward to seeing where this series takes us. If you have an idea for a future feature or would like to engage in this issue's discussion, submit [here](#). (You can also feel

## INSIDE THIS ISSUE

PRESIDENT'S CORNER—6

IN THE OFFICE—7

IS TRICLOSAN SAFE?—8

CULTURAL APPROPRIATION—10

2014 APP SCHOLARSHIP RECIPIENTS—14

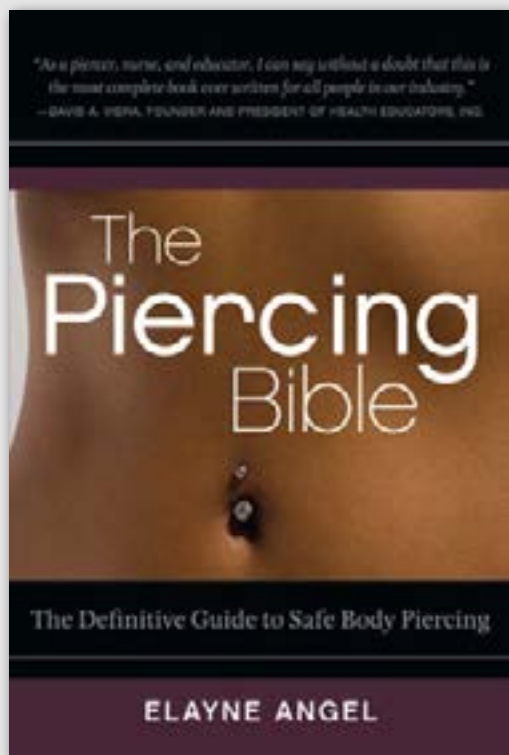
FROM VENDORS TO HOURS: THE  
2014 EXPOSITION AT A GLANCE—15

free to stop me at Conference—in classes, walking the Expo, waiting in the halls, at the bar, wherever, whenever!)

I look forward to seeing old faces and meeting new ones this June, and welcome to issue #67 of *The Point*.



[Woman in Goa](#), India, 2012. Author: Giselle Natassia.  
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**ABOUT THE AUTHOR** - ELAYNE ANGEL has been a professional piercer for more than 20 years and has performed over 40,000 piercings. She was awarded the President's Lifetime Achievement Award by the Association of Professional Piercers in 2006 and is a contributing writer for *PAIN* Magazine. She lives in Mérida, Mexico. Visit [www.piercingbible.com](http://www.piercingbible.com) for more information.

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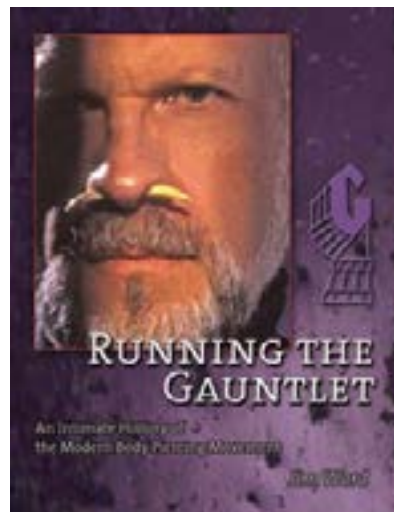
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# PRESIDENT'S CORNER



**ELAYNE ANGEL**

*APP President*

Conference is fast approaching, and my three-year term of service as President of the APP will soon be over. Memories of the events throughout this time period are swirling in my mind—long meetings, countless emails and phone calls, hard work, tons of fun, and a whirlwind of busy days and nights. I will be stepping down from my fourth Board, marking the end of my 12th year as a Director. Whew.

The next time you read this column (and/or see the video) you will find the words of a new President, which is very exciting. Though I do feel a tad melancholy, I'm willing to admit that I'm also somewhat relieved to be passing along my title and the responsibilities of the position. I'm incredibly thankful for having had the opportunity to serve the organization during all of these years. It truly has been an honor and a privilege.

The forthcoming changes in personnel on the Board will result in a wonderful combination of new faces, ideas, and perspectives, balanced with seasoned Directors who have the benefit of long experience with the APP. I'm so looking forward to seeing them in action. And I'm not planning to run off and hide. I will be around and available to support and assist the new Board and the organization in whatever ways I can—as always. I need not hold a title in order to help (nor should you).

Looking over the eons of my APP involvement I began to wonder, "Wow, where did that drive and stamina come from?" Then I thought about all of the years I've worked as a piercer, right back to the 1980s, and I became aware that this longevity has been made possible by a very specific emotion: passion. I still feel genuinely passionate about piercing.

I'm referring not only to my work in the industry, but also the piercings I wear, which have provided me with immense enjoyment over these decades. My own piercings have been liberating, gratifying, and perhaps just shy of magical. They have allowed me to know, celebrate, and enhance my body—and my sex life. My piercings have helped me to become my true and best self. They have caused me to face my fears, stand up for myself, and develop independence and self-confidence. Piercing has changed and shaped my life into something special and

unique. I'm living an existence I never could have imagined as a child.

Seriously, if piercing didn't exist, who would I be right now? Certainly not the self I am today. The truth of the matter is, I LOVE piercings—having and performing them. I am deeply appreciative for the fact that I still adore what I do. I feel like the luckiest person on earth.

I have maintained my enthusiasm for this profession over such an extended period by focusing on the many aspects that are in the "plus column" and looking right past the negatives. Are there parts of the job that are tedious and boring? Sure—but every occupation has those. Does it take a lot of patience and energy to deal with indecisive or fearful clients? You bet. But I find that it is worth putting up with that stuff for the bigger rewards.

I concentrate on the fact that what I do, what we piercers do, has the ability to actually improve self-esteem, self-image, and quality of life for our clients. There aren't all that many careers out there with such potential, and precious few that don't require a greater investment of resources such as money, time, and formal education.

I've experienced the thrill of seeing a customer literally jumping up and down in front of the mirror shouting, "I'm transformed!" Even if we don't get to witness such obvious confirmations on a regular basis, I remain aware that with this work it is possible.

Regardless of whether a piercee has a profound motivation for getting pierced or not, you have the opportunity to have a positive and affirming impact on that individual. Through your own attitude and the way you facilitate the experience, piercings can be made to feel significant and meaningful to both you and your clients.

I also dodge monotony by continuing to challenge myself. I apply myself totally to each and every perforation I make, focusing on making this one the smoothest, gentlest, and quickest—the most perfect piercing I've ever done. By continually working toward these goals, I avoid the potentially deadly pitfalls of stagnation and inertia, and I propose that you do the same.

That old saying, "Life isn't a dress rehearsal" is apt. This is your life, so get with it and get into what you're

—Continued on page 14

# IN THE OFFICE



**CAITLIN MCDIARMID**

*APP Administrator*

Even though it's been quite a while since I wrote for *The Point*, I haven't gone anywhere; I am still right here in the office. It's my 12th year with the APP, and I feel a bit like the mom of a graduating teenager. Our organization has grown and matured so much during this period, and this growth is reflected in our fiscal health, our expanded Conference offerings, and our exploding membership.

Fiscally, the organization is healthier than it's ever been. The APP has weathered difficult financial periods over the last 12 years. (When I first started, Board Members were paying for their own travel, food, hotel bills, and office supplies, etc.) The economy has had fluctuations that have affected our entire industry, and the Association tightened its belt when prudent. As a team, the Board, Officers, and myself have critically evaluated every expense and program over the years—even during flush times—and I pride myself on doing effective and comprehensive cost comparisons (whether shopping for supplies, a provider of exhibitor services, or a new laptop).

Treasurer Paul King keeps us on track and knows when the Association can spend more on outreach efforts and perks at Conference, and when the budget does not allow it. The rewards of these efforts are being felt now, and will continue to be felt in the future. While those responsible for the Association's financial well-being will continue to watch pennies, we are pleased to say that we have arrived at a place where we can stretch our reach a bit and offer a few of the programs and projects that have been in the wings—waiting until we had the economic resources.

Our annual Conference is bigger and better than ever! Attendance grew by 18% last year. (Eighteen percent!) For years our numbers grew by 1% or 2%, but last year we jumped by 18%. Individual class attendance also grew by 26%. And this year seems to be panning out much like last. We are offering over 100 hours of classes, roundtable discussions, and workshops. (To put that in perspective, in 2003—my first year—we offered 43 hours of classes.) We will have 70 people volunteering at Conference. (My first year we had 9.) Our growth will continue. As such, we are already working

hard to figure out new ways to structure scheduling, attendee classification, and badging for 2015, and we will continue to push ourselves and our systems to keep Conference exciting and cutting edge.

Membership is exploding. A number of years ago I remember reading in *The Tipping Point* (by Malcolm Gladwell) about the number 150 in the context of social/work groups. He discussed the research and findings that support the idea that functional social groups should and do remain in the 150–200 range. I paid attention because, at that time, I had noticed this pattern occurring with our Business Membership (our piercers). We would grow each year with new members, but then over the year we would lose members—negating significant growth. We always seemed to hover just under 200 business members. One year ago (June 2013) we were over 200, but just slightly. Right now we have 247 business members; we've added 39 new business members (June 2013 to May 2014). (Last year we added 32 new business members; the year prior we only added 16.) Better yet: There's a good chance that by Conference we will have over 55 new business members. That would be an increase of 26%!

There are a lot of reasons all of this growth is happening. Many people are giving their time to help make this change, and there are a lot of piercers, both members and not, who are doing what is necessary to change what the public sees as professional, safe, and important when they get a piercing. I have never been so proud of our organization and our Association as I am these days, and I have never been so proud to be a part of this industry. This kid isn't a kid anymore; this kid has grown up and is graduating to the next level. Yes, we have—and still will—suffer growing pains, and those of us who have been around the longest (and around longer than I)—the Mommas and the Poppas of our industry—may have a hard time letting go during this transition. It doesn't mean we aren't proud, or excited. It doesn't mean we don't want it to grow and change, develop and find new ways to do things and new possibilities. It just means we care deeply about its success, and know how far we've come—and how hard it was—to get here. ☺

# IS TRICLOSAN SAFE?



**KIMBERLY ZAPATA**  
The Point Editor



**T**riclosan is an antibacterial agent found in various consumer products, from hand soap to shampoo, deodorant, toothpaste, and clothing and kitchenware. As piercers, we encounter triclosan on a daily basis; it is the active ingredient in the soaps we use—and recommend. However, in April 2014 *Scientific American: 60 Second Health* reporter Christopher Intagliata [posted](#) a podcast about the potential dangers of triclosan. Intagliata explained that the researchers for *mBio* (the journal which conducted the study) found various levels of triclosan “in [blood](#), [urine](#), [breast milk](#) and mucus.” But with such prevalent usage, that was no surprise; that was to be expected. What was a surprise was that the residues from this antimicrobial which, by [definition](#), are added to consumer products “to reduce or

prevent bacterial contamination” [may](#) actually “boost bacterial growth in our bodies.”

Intagliata [explained](#) that when “[r]esearchers swabbed inside the noses of 90 adults, 37 of the 90 tested positive for triclosan—and those who did were twice as likely to have the bug *Staphylococcus aureus* living in their noses.” But why? According to Blaise Boles, study author from the University of Michigan, “when bacteria are exposed to sublethal levels of antibiotics, they get stressed, and ‘they attach to surfaces and hunker down, in things we call biofilms.’” In short, the more antibacterials a bacteria is exposed to—in small doses of course—the more defensive, aggressive, and resistant it becomes.

This is not the first such study of its kind. Triclosan safety has been questioned since the late 1970s—in

fact, the FDA first proposed removing triclosan from certain products in 1978—but this debate truly took center stage late last year (2013) when the FDA agreed to review its safety. In November 2013 the FDA [stated](#) that, in light of “several scientific studies [that] have come out since the last time [the] FDA reviewed this ingredient [triclosan, it does]...merit further review.” However the FDA is also quick to [point](#) out that, at this time, “triclosan is not currently known to be hazardous to humans.”

But what does this mean for piercers, piercees, and the entire body modification community? Yes, as many of us know, triclosan is an active ingredient in the antimicrobial soaps we use daily, but this study was small in scope, and the findings are not definitive for or against the use of triclosan. According to [mBio](#), what this data does do is “demonstrate the unintended consequences of unregulated triclosan use and contribute to the growing body of research demonstrating inadvertent effects of triclosan on the environment and human health.” As such, the FDA will continue to [review](#) the effectiveness—and potential hazards—of triclosan usage, with the hopes of determining whether these products are “generally recognized as safe and effective” by September 2016. Therefore, since this is an ingredient that could have the potential to affect how we go about our jobs on a daily basis, we urge you to keep yourself abreast of the information available on the topic. ☺



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# CULTURAL APPROPRIATION



KENDRA JANE & ALICIA CARDENAS



The Cutting Scene, Mandan-O-kee-pa Ceremony, 1832. Painting by George Catlin

Thanks to technology, innovations and information find their way around the world instantaneously via the Internet. Access to this knowledge has allowed worldwide connections to be made and open dialogues to be held on a vast array of topics, pertinent to our industry and not, and one such topic has recently been brought to the forefront in our industry: cultural appropriation. A [recent](#) Tumblr post, “Cultural Appropriation and Body Modification,” has gotten a lot of people talking. (For those of you unfamiliar with the idea of cultural appropriation and white privilege read on for some background information, albeit very basic and simplified.) And talking is good, no matter where you stand or what your opinion—and after reading the original piece most piercers have an opinion. What we would like to propose is an open and ongoing dialogue on this subject, and to start this dialogue we offer one opinion, that of Sol Tribes’ Alicia Cardenas. We invite our readership to offer their insights and opinions for future issues. (Submit [here!](#))

## Understanding White Privilege

**White privilege** refers to the set of societal privileges that white people benefit from beyond those commonly experienced by people of color in the same social, political, or economic spaces (nation, community, workplace, income, etc.). It is used to explain the advantages that white individuals experience and also implies the right to assume the universality of one’s own experiences, marking others as different or exceptional while perceiving oneself as normal.

White privilege functions differently in different places, and a person’s white skin will not be an asset to them in every conceivable place or situation (though it is assumed to be an asset in most of the Western world). White people are a global minority, and this fact affects the experiences they have outside of their homes. Nevertheless, some people who use the term “white privilege” describe it as a worldwide phenomenon, resulting from the history of colonialism by white Europeans. (One [author](#) goes so far as to argue that American white men are privileged almost everywhere in the world, even though many coun-

tries have never been colonized by Europeans.)

One example of white privilege that can be found in the body modification community is when white Westerners obtain extensive black and grey tattoos “borrowed” heavily from the iconography of non-Western cultures. What does it mean for a middle-class white woman to appropriate the symbols of ancient Tibetan monks? Does the self-empowerment that body modification provides come at the cost of indigenous cultural forms?

Pitts (2003) *advocates* for body politics informed by history and critical of power. She sees the rise of tattooing and body modification amongst white Westerners as “identity tourism,” where cyberpunks, neo-tribalists, Goths, and others appropriate the cultural practices and corporeal rituals of non-Western others (Pitts 2003). Although these individuals may be well intentioned in their desire to frame “traitorous identities” in solidarity with non-western cultures, they nonetheless reify the very modern-primitive divide they seek to displace. Rather than an act of subversion, the tattooed body (and other modifications like stretched lobes, scarifications, brandings, etc.) represents the privilege of white Westerners to name and claim the cultural other as their own.

*So, while those in the body modification industry debate what I consider a pretty cut-and-dry case of white privilege (whether or not white dudes should be walking around wearing swastikas) can we now open the dialogue\* on cultural appropriation in the body modification industry/subculture?*

### **Cultural Appropriation in the Body Modification Industry—a Response by Alicia Cardenas**

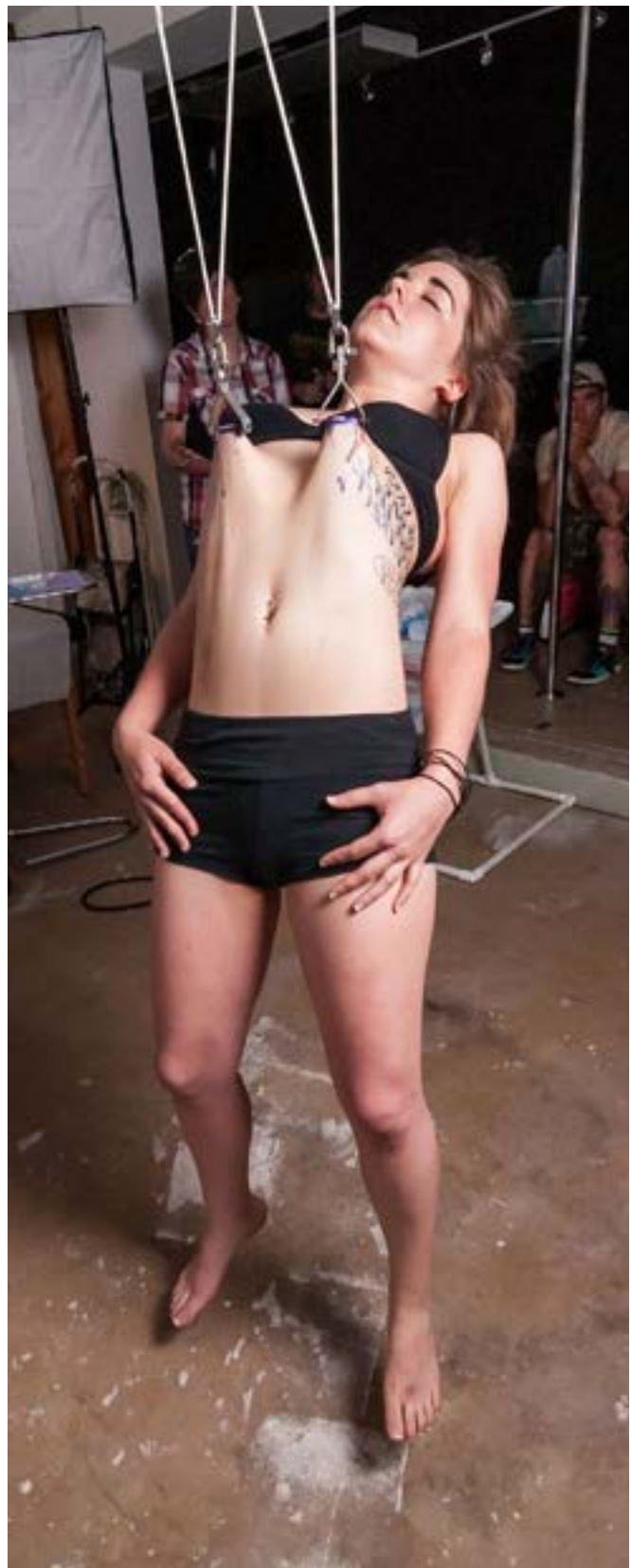
*Editors Note: You will find the complete and unedited response [here](#).*

I appreciate you [Alan] initiating a conversation like this...it is also my hope that you read this with an open mind and heart...

I am speaking to you from the perspective of a woman, a native to North and Central America, a body piercer and essentially a “hipster white kid” believer.

Although I appreciate what you think is an attempt to magnify the “injustices” taking place in the body modification industry or rather “disrespect to indigenous people of the planet” you have in fact done quite the opposite. In my opinion you have done more damage than good in the quest for higher conscientiousness and unity.

In this melting pot of a culture you live in, you have put your perspective or opinion in a place above others in an attempt to right some wrongs that you believe are occurring. Don’t you think it’s time that priv-



2013 event from Traumatic Stress Discipline, the suspension group founded by Allen Falkner. Photo: Mark Kaplan/Naked Lens Photography

ileged people stop telling all the other people what to do? Isn't that the premise of all colonization on this planet...someone with presumed privilege telling the crazy natives to act and behave in a certain way? Let me tell you something...really something about what it's like to not belong anywhere and find a connection with anything that keeps you feeling like a human... because that's what tattoos, stretched lobes, body modifications, jewelry, ritual and other earthly things do for some people...and most certainly for me.

If you want to know how a native person feels about using ancient symbols or ceremonies in a modern way for tattoos or otherwise maybe you should ask one. Instead of instituting what you think upon the situation, just pick up a stone and throw it, you will no doubt hit a person who is native to some place who uses these symbols and ceremonies. White, black, red, yellow...all the people of the earth. What you find is a person who lives connected to these symbols and is happy to share, even with the most oblivious. Symbols don't belong to anyone that's what make them symbols...they can symbolize anything you want them to... Lets talk details:

*"Using culturally significant names for westernized piercings."* How presumptuous and white privileged of you to call these piercings western, or to identify them with modern usage before their cultural roots. A sadhu piercing is called a sadhu piercing because the first people to have large conch piercings where in fact sadhus so that means we stole it not the other way around...

*"Wearing culturally significant jewelry with no regard to the culture it came from."* Wearing jewelry from another culture, without knowing the significance, are you kidding me? If you studied the jewelry of the world and tribal cultures you would know that one thing all the cultures of the world have in common is that many times, if not most times, jewelry is worn for adornment...to look beautiful and to express a beautification process.

*"Stealing culturally significant tattoo imagery, jewelry designs, etc."* Stealing really? Stealing is a word that doesn't belong in this equation...to steal something means it at some point belonged to someone and was then stolen. Symbols like the swastika don't belong to

anyone or any one culture, just like the cross...or spiral, or hundreds of other imagery items that are now used for tattoos...if they don't belong to anyone, you cannot steal them...in fact I would go so far as to say they belong to everyone.

*"Stealing the names of rituals, mimicking them, and/or taking elements from and using them outside of their cultural history. ("Kavadi" and "Sundance" rituals.)"* Stealing the names of rituals? Really? Mimicking them? Taking elements? Blood rituals go back as far as humanity...they don't have names until we gave

**"Although I appreciate what you think is an attempt to magnify the 'injustices' taking place in the body modification industry...you have in fact done quite the opposite."**

them names and therefore stealing their names is a moot point. Spiritual ceremonies belong to the people who participate in them. The ceremonies from Africa using scarification aren't stolen from Meso Americans that also practice the same art. And mimicking? The modern day Sundance ritual is a mimick of itself at best as the ceremony has changed many times... the Druids have a type of Sundance, the Lakota, the Mexicah, Mayas, Dine...about a million visions of the same intention who is to say a backyard suspension hold

any less importance. These rituals are resurfacing in different manifestations all over the world, none more important than the other. Should people be respectful of ceremony in general? Absolutely. Should they feel like they don't belong doing those ceremonies because they are white or not able to make it to the land of their origin to participate in the original mimic of their roots? Absolutely not. Any truly spiritual person will honor each individual and the movement that is needed to accomplish their spiritual quest...add these words to the list of names that don't belong to any one tribe therefore are not needing you to defend their usage. Vision quest, Sweatlodge, Moondance, Ball dance, Spear dance, Blessing Way, Birthrites, Death dance, etc.... These ceremonies belong to the people of this earth, they are not a privilege but a birthright, at anytime any human or any cultural background can claim these rights and don't deserve to have anyone judge them for that.

*"Wearing cultural people as tattoos or on clothing, often a bastardized and racist stereotype of the culture. ("Indian girl" tattoos with headdresses and face paint, "Gypsy" tattoos, etc.)"* Regardless of what you might think both the examples given here are part of a sub-

culture here in the United States that wears these Tattoos not for the content but because of the original artist who made them popular. Both the Indian head and gypsy head tattoos come from a body of work originated by artists like Sailor Jerry who serve as a godfather of modern tattooing in North America. People get them more for the traditional style than for the content, so while trying to amplify the offensive nature you are also trying to rip apart a culturally significant design to THIS culture.

*“Wearing other cultures’ clothing as costumes for events.”* This might be the only one I agree with you on but I also feel like this has been taken too far. Black face is not funny, no doubt... but does a person dressed as a Mexican Vato for Halloween offend me? No not really...and men dressed in drag for Halloween also doesn’t offend me. What offends me is how offended everyone gets for no reason.

I realize your original post was to heighten awareness of these subjects but what it sounds like you are saying is “you should stick with your tribe and not borrow from others” or “don’t do it unless it’s from your cultural background” and what that says to me is you are more comfortable keeping cultures segregated. Expressing disgust or dislike to “white hipster” kids for learning about cultural symbols and tattooing them is so ironic since you are in fact a “white hipster” but alas refer to my initial statement that says I am a “white hipster” believer...what I mean by that is the middle American white male that has “stolen” these cultural markings has in fact given birth to the generation of piercers that I identify with. If it wasn’t for a certain few white males in western culture (Fakir, Blake, Cliff Cadaver, etc) “reclaiming” these practices and then being published in magazines and books (*Modern Primitive, Savage Magazine, PFIQ*, etc.) I would have never found modification and connected in the way I have to my culture and the rich cultures of the world that have been my inspiration for the last 20 years in the industry. I believe in the movement of young westerners and their innocent quest to connect with the culture of the world. I believe it has been monumental in the resurfacing of ancient practices that in so many ways are saving lives, mending broken hearts and closing in the boundaries that separate us.

*“Those of us with privileges should be using that to elevate the voices of others in our community and reaching out to those who may feel initially left out rather than asserting opinions and alienating them.”* In your attempt to not alienate people you have done so. Take your own advice. In my fight to connect with other humans, to belong to the tribes of the world and to educate about compassion and awareness... I encourage you to step back, look at what has been said and realize that you are most certainly part of the problem in our industry, not the kid who unknowingly is wearing some jewelry from India, but a person who judges and presumes to know what is best for others based on limited knowledge of the subject. If you would like I would love to have this conversation in person and invite others to chime in.

Since Alicia’s initial response she has also added the following afterword. We hope that, as you read this and form your own opinions on the subject, our industry can only benefit and grow from open discussion on topics that can affect all of us.

**“If you want to know how a native person feels about using ancient symbols or ceremonies in a modern way for tattoos or otherwise maybe you should ask one.”**

#### AFTERWORD

We live in a culture...where suicide is the third leading cause of death in young people between 15-25, where depression is the #1 disability in the world, where 160,000 children miss school everyday because of fear of attack or intimidation. Being different and adhering to your own set of rules is not celebrated but condemned and even physically dangerous. And if that isn’t hard enough to endure we then turn our anger on ourselves. There are many things that frustrate me about our culture here in the States. What comes to mind now is the way in which we are so hard on ourselves almost to the point of self-loathing...we hate how fat we are, how skinny we are, that we are too white, black or brown...we grew up with too much privilege or not enough but either way we carry these things with us everywhere and it results in making us feel more isolated instead of less. When I wrote the response to Alan’s post it was to bring a level of awareness to some of the harshness we have for ourselves and highlight the idea that maybe our approach to these subjects is flawed, that we are looking at things through eyes that have been programed poorly. That maybe the way things had been taught to us, never acknowledged us for who we are in our hearts and only acknowledged

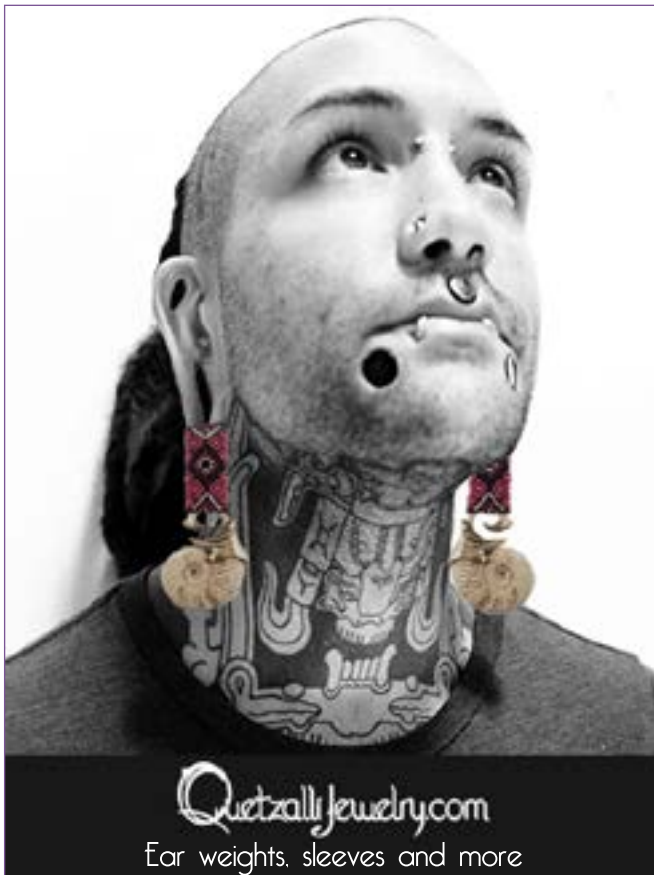
us for who we are based off ancestral background.

Do I believe that we all need to be aware and compassionate to other cultures and their way of life? Yes of course. Do I believe that being respectful and willing to educate is a part of our obligations? Absolutely. But do I believe we should apologize for “borrowing” elements from other cultures in a quest to find our own voice or path: No I do not. In my response I said a few things that really sum up my feelings about it all. Maybe people will say I am idealistic and have too broad a view, or maybe even too inclusive, but the time has come within our community to recognize what brings us together rather than what sets us apart. We all aspire to connect, be it with people, symbols or ideas. At this point, if anyone connects with anything IN or outside of their own ancestry they should be celebrated and respected because without those connections they certainly could become a statistic or get lost in the abyss of self hate.

It always occurs to me after the fact that I should learn to be more loving in my communication, but for some reason this particular subject brings out a certain frustration in me. Maybe it's the years and years of abuse from this culture, telling me what and who I should be, or maybe it's the fact that I didn't feel like I belonged any-

where for most of my life and certainly didn't realize I belonged to a historically relevant subculture. I am very protective and defensive of the people in my community and I see the importance in the work we have done in the last 20 years. Some may think it means nothing but to me it means everything. A lot has changed in 20 years: transgender was not even in our vocabulary, facial tattoos were not socially acceptable, “piercing” or “piercing studios” were basically not legitimate forms of work. Now, because of all of you and the fight that you have fought to be different, to wear your symbols and to be the best version of yourself, you have paved the way for the youngsters who will be on the same quest now as they are coming of age. ☺

*President's Corner* —continued from page 6  
doing. Seek out that passion, embrace it tightly, and don't let go. If you're not feeling it, if you're terminally burnt out and have nothing left to give, allow yourself to go and do something else. Not all of us will be “lifers” in this trade, and that's okay. But if you cherish piercing as I do, take comfort in the knowledge that it is possible to experience enduring passion and joy in this calling. And be grateful for it; I sure am! ☺



## 2014 APP SCHOLARSHIP RECIPIENTS

The APP would like to welcome this year's Al D. Scholars:

- Atih Grada Hada (Eugenia Vazquez)
- Logan James Wright
- John Robberson
- Ryan Clark
- Ismael Vargas Guerrero
- Zach Fitzgerald
- Kenny Hayden
- Marita Wikström

We would also like to welcome Dae Jedic, who received the Shannon Larratt scholarship, and Andre Berg, who received the Industrial Strength scholarship (both sponsored by Industrial Strength).

Congratulations, and best of luck at this year's Conference! ☺

# FROM VENDORS TO HOURS: THE 2014 EXPOSITION AT A GLANCE

The 19th Annual Association of Professional Piercers Conference and Exposition is just days away. (Heck, by time you read this, it may already be here!) Here's a sneak peek at what the exposition floor—the largest gathering of piercing related vendors in the world—has in store for you.

## 2014 Vendor List

- Industrial Strength Body Jewelry
- Anatometal, Inc.
- LeRoi, Inc
- Quetzalli Jewelry
- Desert Palms Emu Ranch, LLC
- H2Ocean
- Intrinsic Body, Inc.
- Maya Jewelry
- Dangerous Things, LLC
- Eleven44
- Omerica Organic
- The Safe Piercing App\*\*
- Gorilla Glass
- Diablo Organics International
- Tawapa/Deer Hart
- Body Vision, Inc.
- Abaraka
- Oracle Body Jewelry
- Buddha Jewelry
- Heart on Sleeve
- One Tribe\*\*
- Korbar Jewelry
- Body Gems
- Blessings to You
- NeoMetal, Inc.
- No-Pull Piercing, Inc.\*\*
- Stretch Logic, LLC
- Morton Manley Collection
- Dermal Source
- Steve Haworth Modified, llc
- Kaos Software
- Bishop Organics
- Piercing Experience
- Generation Punk Jewelry\*\*
- Elysium Bio Matrix\*\*
- Shell Software\*\*
- Glasswear Studios
- Evolve Body Jewelry
- Scylla Body Jewelry
- Datura Modified Designs\*\*
- Sacred Symbols\*\*
- Namaste\*\*
- Nakastly\*\*
- Skin Mechanics
- Omega Red Handmade
- Metal Mafia
- Glass Heart Studio, llc.
- Body Vibe
- Author's Table with  
JIM WARD, FAKIR, and ELAYNE ANGEL

\*\*NEW THIS YEAR (2014)

## Exposition Hours

Tuesday, June 10:

Noon–1:00p.m.—APP Members Only

1:00–8:00p.m.—Open to All

Wednesday, June 11:

Noon–7:00p.m.—Open to All

Thursday, June 12:

Noon–6:00p.m.—Open to All

Friday, June 13:

10:00a.m.–2:00p.m.—Open to All

If you haven't [registered](#) already for Conference don't worry; it's not too late. Full Conference packages (the cost covers admission to the Expo for all four days) Expo passes will be available onsite at Bally's starting June 8, 2014.

For more information about Conference [fees](#), [classes](#), and other Conference [events](#), check out our Conference [homepage](#). ©



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