

To visit the first exhibition in the New York Sex Museum was a marvellous experience and the nicely illustrated catalogue **How New York City Transformed Sex in America** (London: Scala, 2002) keeps the memory alive. The book has a strong focus on prostitution, male and female homosexuality, porn and transgenderism. In the exhibition, they showed wonderful videos of overt plurigendered hustling on Times Square in the late 1960s. The pleasantly produced and well illustrated **Strapped for Cash. A History of American Hustler Culture** by Mack Friedman (Los Angeles: Alyson Books, 2003) offers a 20th-century overview of male prostitution in the USA that includes many entertaining and sometimes sad stories. Charles Casillo's **Outlaw. The Lives and Careers of John Rechy** (Los Angeles: Advocate Books, 2002) gives an amazing personal perspective on the trade from the Latino writer of **City of Night** (1963) and **The Sexual Outlaw** (1977).

The urban history that the catalogue on sexuality in New York offers, has many LGBT parallels. Gary L. Atkins published a well produced and richly illustrated **Gay Seattle. Stories of Exile and Belonging** (Seattle: University of Washington Press, 2003). Further south, San Francisco was honoured with two important books. The first is Elizabeth A. Armstrong's historical-sociological analysis **Forging Gay Identities: Organizing Sexuality in San Francisco, 1950–1994** (Chicago: University of Chicago Press, 2002). She comes to the conclusion that the gay movement had three stages: the early homophile period that continued till the end of the 1960s, a very short gay radical moment when queer and left merged and finally, after the demise of the New Left, the gay movement survived by stressing an identity and community that the revolutionary faeries had seen disappear in a multicultural, multigendered and multisexual world. Nan A. Boyd has produced a more traditional but rich historical study **Wide-Open Town. A History of Queer San Francisco to 1965** (Berkeley: University of California Press, 2003). She interestingly gives queer bars a central position in the process of gay and lesbian emancipation for this period while she down-plays the role of the gay movement and beat artists and neglects public sex as a topos of queer life. Gay Los Angeles was honoured with two more specialized books: Moira Rachel Kenney's **Mapping Gay L.A. The Intersection of Place and Politics** (Philadelphia: Temple University Press, 2001) and Eric Wat's **The Making of a Gay Asian Community. An Oral History of Pre-AIDS Los Angeles** (Lanham, MD: Rowman & Littlefield, 2002). While we are still waiting for George Chauncey's second volume on gay New York, Marc Stein has come up with **City of Sisterly and Brotherly Love. Lesbian and Gay Philadelphia, 1945–1972** (Chicago: University of Chicago Press, 2000). In Germany, even the history of the subculture in a Berlin neighbourhood has been given attention in Jens Dobler's beautifully illustrated **Von anderen Ufern. Geschichte der Lesben und Schwulen in Kreuzberg und Friedrichshain** (Of other shores. History of lesbians and gays in Kreuzberg and Friedrichshain; Berlin: Bruno Gmünder, 2003). The book is the catalogue to an exhibition. It is again surprising to see how much more

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written and visual material on queer history is available for Germany than for the United States in the period prior to the Second World War. Dobler even mentions a major fight between gay men and police officers in 1930 when they accidentally hired party rooms in the same venue. Different from the Stonewall Inn incident in 1969 in New York, the gay men were victorious. And the police, ashamed of the riot, attributed the scandal to the drunkenness of its officers.

Paul Baker and Jo Stanley's **Hello Sailor! The Hidden History of Gay Life at Sea** (London: Pearson, 2003) also has many wonderful pictures. They discuss another location that feeds gay dreams: ships and harbours. It is, however, not a history of the navy or pirates, but of the British postwar merchant marine where the catering service had a substantial gay presence. These stewards and cooks enjoyed a campy freedom unimaginable at shore. They were very different from the sexy but mostly straight sailors of gay porn.

Tom Waugh has compiled and introduces **Out/lines. Underground Gay Graphics From Before Stonewall** (Vancouver: Arsenal Pulp Press, 2002). This is a lustful book on gay low art in which sailors as gay icons are prominently featured. Richard Meyer focuses on high culture. He has produced the superb **Outlaw Representations. Censorship and Homosexuality in Twentieth-Century American Art** (New York: Oxford University Press, 2002) on the limits of gay representation in the USA. In this book, he analyses the turmoil that works by Paul Cadmus, Andy Warhol, Robert Mapplethorpe and various AIDS-activists created. The author himself has become the victim of the continuing taboos in Great Britain where his book is not for sale. A picture of a nude boy by Mapplethorpe on page 212 explains all for a country that is devastated by a continuous moral panic on paedophilia. The productive Florence Tamagne combined queer art and history in her **Mauvais genre? Une histoire des représentations de l'homosexualité** (Wrong gender? A history of representations of homosexuality; Paris: EdLM, 2001) that covers gay and lesbian history since 1300.

Inger Leemans wrote **Het woord is aan de onderkant. Radicale ideeën in Nederlandse pornografische romans 1670–1700** (The word is to the underside. Radical ideas in Dutch pornographic novels; Nijmegen: Vantilt, 2002). She comes to the conclusion that pornography as an exclusive genre that was aimed at sexual gratification and sold under the counter, was invented not in the 18th century, as Lynn Hunt would have it, but half a century earlier in The Netherlands. She describes 10 porn novels that are, as the later French books, not only erotic but also radical in their politics and philosophies, clearly in the line of the Radical Enlightenment that was inspired by Spinoza's work. She identifies the anonymous author of the most scabrous novel in her set as Pieter Elzevier from the well-known family of publishers.

In stark contrast with Leemans' study is James G. Turner's **Schooling Sex. Libertine Literature and Erotic Education in Italy, France, and England 1534–1685** (Oxford: Oxford University Press, 2003). The author introduces his fat and expensive book as a landmark study, but it is regrettably not. Cover and title are seducing, but the contents are quite unreadable and unreliable while a good bibliography is strangely missing. It is even quite an endeavour to understand why the dates in the title are being used.

Sex education and the sexual life of teens and preteens need more attention as

Judith Levine in **Harmful to Minors. The Perils of Protecting Children from Sex** (Minneapolis and London: University of Minnesota Press, 2002) and Janice M. Irvine in **Talk about Sex. The Battles over Sex Education in the United States** (Berkeley: University of California Press, 2002) make clear. Both books are timely, intelligent and important. Levine's book created a storm as it advocated sex education that the conservative right is adamant in opposing. For obvious reasons, Irvine starts her book with the dismissal of Joycelyn Elders, Clinton's surgeon general, after she had suggested that teaching teens about masturbation might be a better idea than teaching them innocence. The same Elders wrote the preface to Levine's book. The Dutch Brongersma Foundation requested a survey of all information available on the sexual life of teens and preteens. Hanneke de Graaf and Jany Rademakers produced a dull **Seks in de groei. Een verkennend onderzoek naar de (pre-)seksuele ontwikkeling van kinderen en jeugdigen** (Sex in growth. A explorative study of the (pre)sexual development of children and youngsters; Delft: Eburon, 2003), but it has an important bibliography. Have a look also at the website 'Growing up sexually' by Diederik Janssen [www2.hu-berlin.de/sexology/GESUND/ARCHIV/GUS/GUS\\_AFS.HTM](http://www2.hu-berlin.de/sexology/GESUND/ARCHIV/GUS/GUS_AFS.HTM)

The controversial issue of child lovers is one of the many subjects that are covered by Patrick Califia in **Speaking Sex to Power. The Politics of Queer Sex** (San Francisco: Cleis Press, 2002). It is a collection of his many essays on transgenderism, sadomasochism, porn and gay marriage that are sometimes intensely personal. Eric Clarke's **Virtuous Vice. Homoeroticism and Public Sphere** (Durham, NC: Duke University Press, 2000) offers a very interesting and intelligent reading of European philosophy on sexuality and citizenship from Kant and Marx to Habermas and Foucault. The conclusion must be a disappointment for those who desire normalization. The civil project of liberalism is, in fact, no place for homosexual pleasures. It is regrettable that Clarke does not move beyond this deadlock of civic participation and expression of gay desires.

Very readable and informative is Joanne Meyerowitz's **How Sex Changed. A History of Transsexuality in the United States** (Cambridge, MA and London: Harvard University Press, 2002). This not only discusses theories of transgenderism, but also the media attention for transpersons, their groups and social networks and their financial supporters. Sharon E. Preves interviewed 37 adult intersexuals for her innovative **Intersex and Identity. The Contested Self** (New Brunswick, NJ: Rutgers University Press, 2003) and concludes 'that the very procedures intended to normalize a child are actually experienced as degrading and shaming'. She suggests that a cultural solution is better than a medical solution in most cases of intersexuality.

Erotic variation is always a prominent and promising topic of sexual studies and histories. Thomas Laqueur's eloquent **Solitary Sex. A Cultural History of Masturbation** (New York: Zone Books, 2003) is a landmark study on the western attitudes on self-stimulation. Its best part is on the 18th century; the next two centuries deserve their own histories.

Estela V. Welldon wrote for the series 'Ideas in Psychoanalysis' a short and hostile essay from a very traditional point of view **Sadomasochism** (Duxford, MA and London: Icon and Totem, 2002). The practice is 'a solution, of sorts, to unbearable psychic pain' and may give immense pleasure, but 'at a cost of real

intimacy and with the potential for real damage to others'. Welldon wants to put an end to the 'cycles of abuse' of SM that the historian of religion Patrick Vandermeersch rather likes to promote. He offers in **La chair de la passion. Une histoire de foi: la flagellation** (The flesh of passion. A history of belief: flagellation; Paris: Cerf, 2002) a passionate history of flagellation from its controversial Christian beginnings in the 11th century. Its main defender was, amazingly, the same Petrus Damianus who railed against sodomy. In the 17th century the whip became the viagra of the time while its use moved from medical to sexual practice in the 18th century. Vandermeersch gives a profound treatment of sexology and Freudianism and ends with a plea for a Christian belief that includes not only the mind, but also the body. The book also contains a description of a still existing flagellation ritual in the Spanish village of San Vicente de la Sonsierra. Niklaus Largier's **Lob der Peitsche. Eine Kulturgeschichte der Erregung** (Praise of the whip. A cultural history of excitement; Munich, Beck, 2001) treats more or less the same history but his endless citations and peregrinations through history make the book a difficult read. His interesting illustrations do not make up for the difference.

Peter Weibel edited for an exhibition on Leopold von Sacher-Masoch and masochism in Graz, the 2003 European cultural capital, two fat volumes **Phantom der Lust. Visionen des Masochismus in der Kunst** (Phantom of Lust. Views on masochism in the arts; Munich: Belleville, 2003). The first has many texts on the issue and the second contains the imagery. The publisher himself, Michael Farin, edited **Phantom Schmerz. Quellentexte zur Begriffsgeschichte des Masochismus** (Phantom pain. Original texts from the conceptual history of masochism; Munich: Belleville, 2003) with articles and booklets by Richard von Krafft-Ebing who coined the terms sadism and masochism, Ivan Bloch, Sigmund Freud, Ernst Schertel and other sexological and literary experts. He published many other books on the subject, for example half a dozen on Sacher-Masoch, his biographical writings and his wife Wanda. The mentioned books are enormous, each about 500 pages. Much smaller is the elegant and informative biography **Leopold von Sacher-Masoch** by Lisbeth Exner (Reinbek bei Hamburg: Rowohlt, 2003).

In the preceding Book Ends (August 2002), many books on the Nazi persecution of homosexuals were mentioned. The fat **Nationalsozialistischer Terror gegen Homosexuelle. Verdrängt und ungesühnt** (National-socialist terror against homosexuals. Repressed and unreconciled; Paderborn: Schöningh, 2002) edited by Burkhard Jellonek and Rüdiger Lautmann gives a slightly outdated overview. The book consists of papers given at a conference held in 1996. On the positive side, the book offers a variety of perspectives and goes beyond the German borders. The annual review of the history of homosexualities *Invertito* devoted its fourth issue (2002) to the gay men and lesbian women persecuted by the Nazis. Jean LeBitoux describes the French situation in **Les oubliés de la mémoire** (The forgotten of remembrance; Paris: Hachette, 2002). The most interesting chapter concerns the introduction of new anti-homosexual legislation in 1942 by the Pétain regime, which collaborated with the Nazis. LeBitoux points out that the article was already proposed before the war, especially by naval authorities who wanted to combat sailor prostitution. Judith Schuyf wrote the biography of the only Dutch gay man prosecuted under German law during the Second World War

who got indemnification for his sufferings in and after the war: **Levenslang. Tiemon Hofman, vervolgd homoseksueel en avonturier** (Life-long. Tiemon Hofman, persecuted homosexual and adventurer; Amsterdam: Schorer, 2003). Arrested in 1941 at the age of 16, he was in prison for three years and as his criminal record was never removed after the war, he continued to be discriminated against after the Nazis left. In the 1960s, he survived by producing gay soft porn. Reading his biography, the man seems to have been a bore. Schuyf tries to repair this riddle by offering much on the social context in which Hofman lived.

Tom Betteridge wanted to provide a fully up-to-date survey of the state of research into the history of sodomy with his edited **Sodomy in Early Modern Europe** (Manchester: Manchester University Press, 2002). Although he brings together several important names, the results are quite uneven. Too many essays remain stuck in historic details while others produce broad conclusions from minimal material. The focus may not only be on Great Britain, but the few essays on Geneva, Venice and Germany do not give the collection the general balance it needs for a state-of-the-art history. Helmut Puff has provided an excellent study **Sodomy in Reformation Germany and Switzerland 1400–1600** (Chicago: University of Chicago Press, 2003). He has based his work both on literary texts and court proceedings and pays much attention to defamations and rhetoric that enable him to connect the history of sodomy to Reformation and German politics in general. An appendix gives an overview of about 90 sodomy trials he used for his study from the period 1277–1658. Didier Godard's **Le gout de Monsieur. L'homosexualité masculine au XVIIe siècle** (The taste of Monsieur. Male homosexuality in the 17th century; Montblanc: H&O, 2002) covers France as well as England and includes a comparison with Spain and Portugal. Monsieur is of course the gay brother of King Louis XIV, the Duke of Orléans. The book discusses both the repression of homosexuality and the liberties certain sodomites enjoyed in environments that were more tolerant.

With the mass of books being published, some studies easily escape attention although they may be interesting as is the case with Angela Taeger's **Intime Machtverhältnisse. Moralstrafrecht und administrative Kontrolle der Sexualität im ausgehenden Ancien Régime** (Intimate relations of power. Moral law and administrative control of sexuality at the end of the Ancien Régime; Munich: Oldenbourg, 1999). She mainly discusses sodomy and comes to the conclusion that the Parisian police regulated this 'crime' even before the French revolution in practical and lenient ways. The legal change from capital crime to innocent private pleasure in 1791 was, according to Taeger, not as radical as it is often assumed.

Ludwig II of Bavaria has been the subject of many biographies. Recently Klaus von See edited a booklet **Das Ende König Ludwigs II** (Frankfurt: Insel, 2001) that contains letters and notes of one of the first witnesses of the murder scene at Lake Starnberg, the Prussian ambassador in Munich Prince Philipp zu Eulenburg-Hertefeld. These notes are so interesting because Eulenburg himself should be later entangled in a gay scandal. He dutifully reported to Berlin about the gay love affairs of the king with soldiers and stable boys. The political career of Eulenburg, himself best friend of the German emperor, would end in 1908 after a fisherman admitted to having had sex with the then ambassador on the same Lake Starnberg where King Ludwig drowned in 1886 together with his psychiatrist Bernhard von

Gudden. Klaus Reichold of the Munich gay history group authored **Keinen Kuss mehr! Reinheit! Königtum! Ludwig II von Bayern (1845–1886) und die Homosexualität** (Not a kiss more, or no more kisses? No kiss any more! Purity! Royalty! Ludwig II of Bavaria and homosexuality; Splitter 9, Munich: FHGM, 2003) that collects all the queer information on the fairy king Ludwig that most hagiographies tend to overlook.

Franz X. Eder offers with **Kultur der Begierde. Eine Geschichte der Sexualität** (Culture of desire. A history of sexuality; München: Beck, 2002) a concise and intelligent overview of mainly modern German history. He points out the stalemate of the new sexual history, offering deconstructions of old beliefs but missing reconstructions of new sexual selves, and argues for historical research on concepts of desire.

Mark Lehmstedt wrote **Bücher für das 'dritte Geschlecht'. Der Max Spohr Verlag in Leipzig. Verlagsgeschichte und bibliographie – 1881–1941** (Books for the third sex. The Max Spohr publishing House. History and bibliography – 1881–1941; Wiesbaden: Harrassowitz, 2002). This study of the first (heterosexual) publisher of gay books who was in 1897 co-founder with Magnus Hirschfeld of the world's first gay movement, remains regrettably incomplete. The difficult publication process of the book is explained by Wolfram Setz in *Forum. Homosexualität und Literatur* 41 (2002). Additional articles should have been included but were left out. Some of this information, with many nice pictures, are however provided in the catalogue to an exhibition on Spohr **Die Enterbten des Liebesglücks. Max Spohr (1850–1905) Pionier schwuler Literatur** (The dispossessed of love's happiness. Max Spohr pioneer of gay literature; Splitter 8, Munich: FHGM, 2001). The title is taken from one of the first gay books published by Spohr who specialized in gay novels, gay studies books by scholars like Hirschfeld but also in spiritualism, occultism and sexual reform.

The courageous historical series Bibliothek Rosa Winkel (Library Pink Triangle) edited by Wolfram Setz has moved from Berlin's Rosa Winkel Verlag to the Hamburg MännerschwarmSkript Verlag. Number 30 is a new edition of Hans von Hülsen's novel of poet August von Platen's student years **Den alten Göttern zu. Ein Platen-Roman** (For the ancient gods; 1918/2003). The next volume is the early gay text of Felix Rexhausen **Berührungen. Ein Zeitreise durch die 1960er Jahre** (Touches. A voyage in time through the sixties; 1969/2003). It combines a biography full of sexual exploration with reflection on the sad state of gay emancipation in those days. Number 32 is a reprint of volume 1 of the 'uranian' (gay) journal **Uranos** (1921/2; 2003). There seems to be no surviving set of the second volume that stopped halfway. This intellectual journal was edited by gay anthropologist Ferdinand Karsch-Haack and literary specialist René Stelter. The journal has an interesting array of articles on for example same-sexual Arab literature and culture. In a separate series is published Florian Miltenberger's dissertation . . . **in der Richtung Homosexualität verdorben. Psychiater, Kriminalpsychologen und Gerichtsmediziner über männliche Homosexualität 1850–1970** (. . . depraved in the direction of homosexuality. Psychiatrists, criminal psychologists and forensic physicians on male homosexuality; 2002). It discusses medical theories on homosexuality in the German-speaking world from the 1850s till the 1960s – the full century in which medical theories played a

leading role in the social understanding of homosexuality. In the 20th century, the Nazi-period made no big difference in medical theories that were mostly used for detecting and preventing homosexuality.

Ulf Heidel, Stefan Micheler and Elisabeth Tulder edited **Jenseits der Geschlechtergrenzen. Sexualitäten, Identitäten und Körper in Perspektiven von Queer Studies** (Beyond gender boundaries. Sexualities, identities and bodies in perspectives of queer studies; Hamburg: MännerschwarmSkript Verlag, 2001). It is a collection based on lectures for queer studies at the Hamburg University from history, sociology and cultural studies. Raimund Wolfert claims in a very interesting article that the 1916 movie *Vingarne* from Swedish director Mauritz Stiller was the first gay film ever. The script was based on Herman Bang's novel **Mikaël** (1904). The movie was lost when the Swedish film archive burned down in 1941, but a copy was accidentally found in a flea market in Oslo in 1984. Gunter Schmidt asks the question if heterosexuality exists and comes to the conclusion that always more youngsters in Germany question a rigid monosexuality but keep to a heterosexual practice. At the same time, fewer young men in the age group 16–17 have gay sex. Their number goes down from 18 per cent in 1970 to 2 per cent in 1990. He explains this radical change in two ways: a decline of homosociality in schools and a growing awareness that homosexuality is an abject category.

The annual *Inverses. Littératures, Arts, Homosexualités* produced two new issues, 2 and 3 (2002 and 2003), which have a great variety of articles on gay history and literature, but moreover offer a very detailed overview of the books and movies that were produced in French the preceding year. Articles discuss the medieval novel, surrealism and orientalism. Volume 3 has an interview with German singer Georgette Dee.

André Gide's **Le ramier** (The turtle dove; Paris: Gallimard, 2002) remains a thin book even with prefaces by Catherine Gide and Jean-Claude Ferrier and a postface by David H. Walker. Nearly a century after Gide had one of his best sexual experiences with a 16-year old young man, his notes on this event, a dozen pages in this book, have been published and they are beautiful and interesting indeed. Gide lived in a time when social differences of age, gender, culture, class and education more often contributed to sexual desire than destroyed it. French literature is the topic of Dirk Naguschewski and Sabine Schrader's edited volume **Sehen Lesen Begehren** (Seeing Reading Desiring; Berlin: Verlag Walter Frey, 2001). It contains essays on lesbians in the 18th century and hermaphrodites in the 19th century, on photographer Claude Cahun, Marcel Proust, François Mauriac, Michel Tournier, Violette Leduc, Hélène Cixous, Nicole Brossard, Pierre et Gilles, Guillaume Dustan and the abundant French Aids-literature.

Robert Aldrich's **Colonialism and Homosexuality** (London and New York: Routledge, 2003) is as rich in data on this topic as Ann Laura Stoler's interesting **Carnal Knowledge and Imperial Power. Race and the Intimate in Colonial Rule** (Berkeley: University of California Press, 2002) is strong on going abstract. In Aldrich, the reader could have used some more analysis while Stoler needs more concrete material. Even the interviews she did with servants who worked for the former Dutch colonizers in Indonesia remain at the surface. This important innovation to have the colonized speak fails because of their silence. They have no

interest to revive a past that Europeans start to look back to with melancholia. Aldrich has many nice stories on the role of homosexuals who both contributed to and resisted the colonial project but cannot tell the other side of the narrative – of the colonized males who offered the gay joys of imperialism. The pleasures went however with strong repression. One of the famous queer opponents of white imperialism was writer Jean Genet who supported the freedom fighters of the FLN in Algeria, the Black Panthers in the USA and the Palestinians. Jerome Neutres discusses his radical anti-(neo)-colonialism in **Genet sur les routes de Sud** (Genet on the roads to the south; Paris: Fayard, 2002; postface by Juan Goytisolo).

Latin- America has its share of gay studies. Manuel Fernandez-Alemany and Stephen O. Murray's **Heterogender Homosexuality in Honduras** (San Jose: Writers Club Press, 2002) focuses on the 'hombres', the young 'straight' men who engage in gay sex with 'locas', both from the perspective of themselves and of their lovers. They surprisingly conclude that the locas set the rules of the engagement. New fields of Latino research are opened up by Rudi C. Bleijs in his **Images of Ambiente. Homosexuality and Latin American Art 1810–today** (London and New York: Continuum, 2000). It is amazing to see how difficult it is to find such an interesting and nicely produced book that includes more than 100 illustrations, mainly from Mexican, Brazilian, Cuban and Puerto-Rican queer artists, more often male than female, and including some expatriates. Peter Teitscher contributed **Hombres con hombres con hombres. Männlichkeit im Spannungsfeld zwischen Macho and marica in der argentinischen Erzählliteratur (1839–1999)** (Masculinity in the tension-field between macho and marica in Argentine literature; Berlin: Walter Frey, 2002). Like Bleijs did for art, he shows for novels that Latino machismo sometimes leaves some space for queer pleasures. A historical perspective is provided by **Infamous Desire. Male Homosexuality in Colonial Latin America** edited by Pete Sigal (Chicago: University of Chicago Press, 2003). Several articles provide a general picture of the Latino sexuality/gender system while others discuss specific locations such as Brazil, Peru and Yucatan.

The largest population of the world, the Chinese, has received little attention in queer studies. The situation is changing quickly these days. Tze-Ian D. Sang discusses in **The Emerging Lesbian. Female Same-Sex Desire in Modern China** (Chicago and London: University of Chicago Press, 2003) the recent history of lesbian women in the Chinese world from a mostly literary perspective. Chou Wah-shan does something similar in **Tongzhi. Politics of Same-Sex Eroticism in Chinese Societies** (New York: Haworth, 2000) that has more on gay men than on lesbian women or tomboys.

The Netherlands have seen a heated debate on Islam and homosexuality that produced two books (see my article in **Sexualities** 5:2). Omar Nahas researched the Muslim perspectives on homosexuality in **Islam en homoseksualiteit** (Amsterdam: Bulaaq, 2001) and found that most experts indeed consider male homosexuality a sin. As Christian theologians did, he also starts to reanalyse the relevant texts and indicates that the story of Sodom (or liwat, people of Lot, in Arabic) might also be read as directed against sexual abuse of youngsters. Thus, he saves the gays but puts down the paedophiles. Imad el Karka and Hatice Kursun, both self-declared heterosexuals, interviewed Muslim youngsters in **Mijn**



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**geloof en mijn geluk. Islamistische meiden en jongens over hun homoseksuele gevoelens** (My belief and my happiness. Muslim girls and boys on their homosexual feelings; Amsterdam: Schorer, 2002). The stories are very diverse. Some gays and lesbians have been beaten up and chased out of their homes by parents while others were accepted with their same-sex partners by their families, but even then on the condition that homosexuality is not something spoken about too loudly. Silence is the all pervasive attitude among Muslims but this is not an attitude that can be upheld in Dutch society, which always speaks loudly on what once was also in Europe an unspeakable sin.

The most famous homosexual location of Amsterdam, the Homomonument, is the topic of **Dancing on the Homomonument** by Thijs Bartels (Amsterdam: Schorer, 2003). It discusses the prehistory of this monument that was built to remember the victims of anti-homosexuality, the problems of getting it financed and also its contemporary use to celebrate queer life with street parties.

Gert Hekma  
*Free University, Amsterdam*