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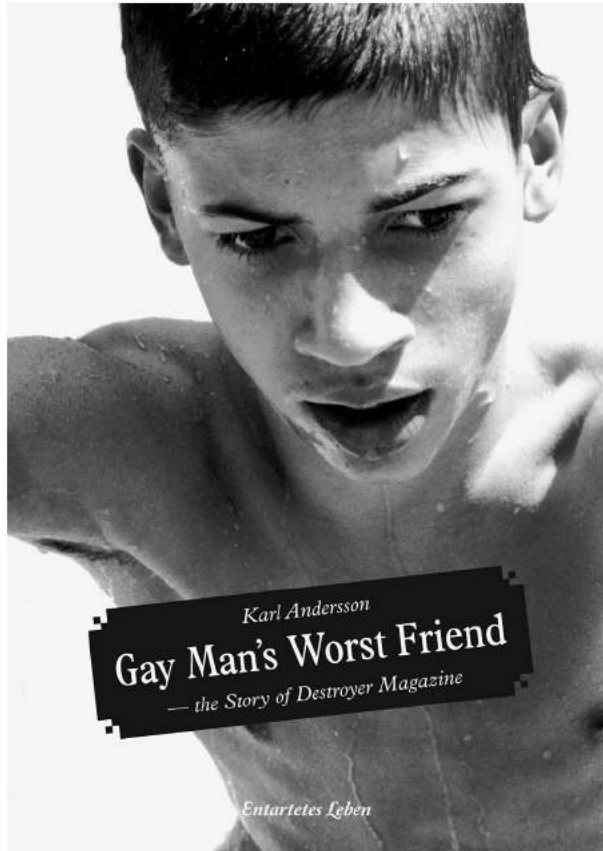
25 €

THE LOVER

journal of sexual politics

ISSN 2365-4007

The book that waged war on the LGBT establishment



"What this slender book does is chart the magazine's history and backlash, presenting a calm rational response to the hysterical screams of paedophilia. It is, on the whole, quite convincing."

Gay Times, UK

"It's an exciting contemporary history that is told, about hard work, about vulnerability, about being in-your-face."

Aftonbladet, Sweden

"The novella-sized memoir exhaustingly tells the story of creating the zine, from driving to the printing press to detailing each phone interview given to random European gay weeklies"

Out, USA

"Andersson succeeds in a calm and reasoned look back at the hysteria that Destroyer caused."

Zizo Magazine, Belgium

"Although Gay Man's Worst Friend only has 128 pages, Andersson presents an overload of material for serious reflection on the direction of the gay community of today."

Gay News, Netherlands

The outraged reactions to the young boys in *Destroyer Magazine* expose hidden power structures in the LGBT community, and show how gay identity has been steadily shrunk over recent decades.

The thrilling story of Europe's most daring gay magazine is available where books are sold or at cmykrush.com/gmwf



Dutch artist Kim Engelen with your editor at the release of *The Lover* in October 2015.

This is for my people

Thank you! This is for you, dear reader, who bought the first issue of *The Lover* and thereby secured the second one by letting me break even. Together we have created a new journal of sexual politics!

Why a magazine? Because I love magazines. And I want the articles in *The Lover* to be available to future generations, so that those people can shake their heads and wonder *what the fuck* we were up to in the West at the beginning of the millennium, before the next big war, being so restless as to sentencing people for possessing drawings, or cautioning them for owning nude photos of their family members – two cases which you can read about in depth in this issue. And the best way to preserve these articles for the future is to publish them in a magazine that is stored for all future (hopefully) at the German National

Library in Leipzig and Frankfurt. (On receiving the first issue, they categorized *The Lover* as "sociology" and "anthropology" – right on the mark I must say!) Whereas blogging and getting the occasional *share* on the social network, which is where people engage today, always puts you at risk of sudden deletion.

But as I said, most of all it is because I love magazines, and I have loved every moment I've spent with this second issue on the screen of my Macbook Air. It was scheduled for April, but I just couldn't help myself. You see I do what they can't do, I just do me. *Enjoy!*

Karl Andersson
Berlin, January 2016

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PUBLISHER

Karl Andersson
Katzbachstr. 33
10965 Berlin
Germany

EMAIL

editor@thelover.eu

PHONE

+49 30 1205 3630

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Nicola

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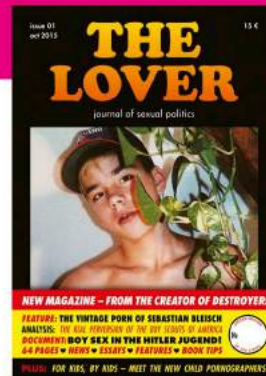
Unflattering similarities

Dear Karl!

Your magazine is a piece of art. Everything is laid out logically and linked to each other. Your article about the gay persecution in Nazi Germany and in post-Nazi Germany is in fact a single article together with the following description of Eric's case.

A striking similarity to Estonia is the fact that Heinz Dörmer was placed back to a

concentration camp in 1940, shortly after having had served five years in camps already, due to a change in legislation by the Nazis, who considered anyone who got in gay contact more than once was to be isolated from society forever. The Estonians have adopted a similar article in their Penalty Code: If a person is considered to be dangerous for the health of their society,



one may be kept in prison for an indefinite period of time, even after the end of the penalty term set by a court.

Thanks again for your wonderful work.

Rinrin

Don't blame the Romans

Dear editor.

I'd like to say something about the interesting essay *The Evil Twin (part one)*, published in the first issue of *The Lover*.

It's about Roman slavery and the Christians. The author, after quoting Kyle Harper, wrote:

"If the demonization of pederasty was the price of liberating millions of boys from their status as simple playthings, well, maybe it was worth paying after all."

I think I agree, but there's only a problem: after the fall of the Roman empire, all the Christian nations that succeed it maintained slavery. Boys and girls went on be-

ing "playthings", in sexual and other ways.

We don't have to go very far. George Washington, a great general, and Thomas Jefferson, a great philosopher, two great presidents and, probably, two good Christians. They both are slave owners and they both used their slave women to satisfy their sexual urges. So I suspect that Mr. Kyle Harper didn't surpass some puritan prejudices when examined the question. But I didn't read his book, so my conclusions have to wait till I read it.

I liked the first number of *The Lover* and I hope it was the first of many.

Julio Boreas, Brazil

*I Love you.
Without you and such
as you I would not be
alive today. You made
me cry and for that
you just might have
a warmth to offer me
this winter. Wish I
could do more. I will
be hungry by spending
money to help
you by buying all you
offer. Yes I will. But
to you I love you have
my all.*

Brother Sorrows, USA

Sir,

the first issue of *The Lover* is really fantastic – congratulations! The history of Sebastian Bleisch was particularly fine.

B., Israel

Dear Karl!

How right you are, in your editorial for the first issue of *The Lover*, to stress the need to be aware of our own (LGBT/MAP) history, and how much has changed in recent decades, both in society's attitudes and behaviour and those of the community, without such knowledge.

The magazine as a whole illustrates very effectively both the hypocrisy and the absolute tyranny of "the authorities" in the present day, bringing enlightenment regarding changes in the current laws (whether in Germany or elsewhere) or their interpretation ("The New AoC"), and cleverly contrasts this with the oppressions of the past.

I particularly liked the article on the German scout movement and that on Heinz Dörmer and his relationship with a member of the Hitler Jugend. I find all of Germany's pre-WWI and inter-war youth movements fascinating, and readers might be interested in the following if they share that curiosity:

- *Young Germany* by Walter Laqueur.
- *Homosexuality and Male Bonding in Pre-Nazi Germany* by Harry Oosterhuis and Hubert Kennedy.

Looking forward to Issue No. 2!

H., UK



The shooter, Joe Neaman, had met the "ill clad and half starved" boy, who moved in with him at his sister's house. After John moved out, Joe's sister "supposed it had broken her brother's heart" – see if you can read the small print below!

Man/boy drama

The idea that a man could fall in love with an adolescent boy was just common-sense in ancient Greece or Song dynasty China or Ottoman Cairo or Tokugawa Japan. The modern West of a century ago, we are told, was completely different.

Here's a case that sets the record straight. It's a story from 1900 New York City of a love-obsessed young man, driven to distraction, violence, and an agonizing suicide by his love of a 15-year-old Wall Street telegraph boy, John Daly. It's a sad story – though happily, the boy was only grazed by the bullets his spurned lover intended for him.

What's so remarkable – from the remove of more than a century – is how sensitively this widely reported crime of passion was han-

Mrs. Thompson said yesterday afternoon that her brother had found the Daly boy over on the East Side last summer, ill clad and half starved. The boy had smoked, drunk and sworn. Her brother had taken the boy home and begun to make a man of him. After he had got the boy the place in the Western Union the boy had begun to pay his own board. But with work and money he had got saucy and had taken up his old ways. Last Sunday he had gone to live with a Mrs. Donovan, at Gouverneur and Cherry sts. Mrs. Thompson supposed it had broken her brother's heart to see the boy ungrateful. Her brother had taken it much to heart when the boy went away.

dled in the newspapers that lavished it sensationally across their front pages.

You can read about it for yourself, thanks to the work of *Fultonhistory.com*, which is heroically digitizing U.S. newspapers.

What's most fascinating is the naturalness with which the fallout of a love affair is neutrally acknowledged – in the different articles. The *Auburn Tribune* reports: "The Would Be Murderer Left a Letter in Which He Stated That He Loved Daly and Because the Latter Left Him He Was Disconsolate."

One senses the homoerotic history of post-Civil War era has barely been scratched.

George Willard, USA



The plastic dolls in the photo, found in a shop in Tokyo, Japan, are not related to the dolls in the text (as far as we know). Photo: KA.

Porcelain dolls were child porn

SWEDEN A Swedish man, 53, was accused of a number of sex crimes. Among them: The possession of 14 porcelain dolls. According to the prosecutor, the dolls had very detailed genitals.

The local court of Södertälje ruled that the dolls indeed constituted child pornography according to Swedish law. The defendant also possessed the (in)famous album *Virgin Killer* by Scorpions. The court considered that album child pornography too, since it was assumed that the defendant possessed the album because of its cover art (a naked prepubescent girl); those who possess the album because of the music “probably” need not worry, a legal expert commented.

The man was also found guilty of serious sex crimes and sentenced to eight years in prison. With the current Swedish child pornography legislation, those crimes unfortunately didn’t get much attention in the media, the “sexy dolls” stealing the show.



It's unclear whether this boy has passed the age of consent of cartoon characters that the West adheres to. Illustration by Japanese artist Tsukumo Gou, who specializes in shotacon, or boy sex comics. See more of his work at ejacu.org and cmkrush.com/bl-shota

Moral affairs

The West urges Japan to ban certain comics

JAPAN The UN has urged Japan to criminalize comics that contain “sexually abusive images of children”. As if this was a non-issue and something that has already been done in the West, which is highly disputable.

“When it comes to particular, extreme child pornographic content, manga should be banned”, said Maud de Boer-Buquicchio, UN’s Special Rapporteur on the sale of children, child prostitution and child pornography, in October 2015.

Japan banned possession of child pornography as late as 2014, a measure that

many Western countries took in the 1990s. (Sweden, as an example, criminalized possession of this kind of information in 1999.)

Western campaigners were quick to point out the “loop-hole” that the law did not include drawings, and Western media followed suit:

“Sexually explicit Japan manga evades new laws on child pornography”, CNN headlined their speculative piece on the subject as the law was passed, and tweeted: “Japan outlaws the possession of child porn, but why are the cartoon versions still allowed?”

Besides campaigners for banning comics, CNN also talked to a representative for the manga industry. CNN reports (wide-eyed, one imagines) that “He said the characters were imaginary, so unlike real child porn, no one was hurt.” And they go on to quote him:

“Actual children suffering and crying is not acceptable. But manga doesn’t involve actual children. So there are no actual victims.”

He even goes on to say that if scientific research would show that there is a relation between drawings (fantasy) and sex abuse (reality), the industry would change their view and cooperate. But no scientific research has shown this.

As if that would matter to the campaigners.

BBC, meanwhile, talked about “manga child abuse images” in their headline.

“What is worrying is that there is a trend which seems



A manga book by Tamachi Yuki on display in a Tokyo bookshop. The cover art was deemed child porn by a Swedish court – see article on p. 18–25. KA

to be socially accepted and tolerated”, 71-year-old de Boer-Buquicchio told BBC.

Her words could as well have been spoken by the eleven ambassadors of Muslim-majority countries who urged the Danish Prime Minister to take action against the newspaper that published cartoons depicting Muhammad in 2005. The Danish government replied:

“The freedom of expression has a wide scope and the Danish government has no means of influencing the press.”

Let’s hope the Japanese government will stand as strong against Western calls for censorship of cartoons. KA



A friend of your editor browsing the shota section at K-Books in Tokyo's Akihabara. KA

Integrity vs cowardice

SWEDEN Demanding that possession of child porn should be legal would leave you out in the cold today, as former Swedish Pirate Party leader Rick Falkvinge experienced in 2010, when confirming to journalists that banning possession of child porn indeed was a restriction of information freedom and that this law therefore should be abolished.

He had to resign shortly after.

But in the late 1990s, before the ban on possession of child porn became effective in 1999, Falkvinge’s views were shared by the Publishers’ Association and many individuals, several of them noteworthy journalists.

In 1997, many of those signed a petition where they protested against a law that would ban possession of child porn – real child porn, not only cartoons. I found that list in the internet archive (yay!), and started contacting the signees to ask them if they still thought possession of child porn should be legal.

As you would expect, they didn’t. They all had some excuse for having signed the list back then, and I will not name names. My point is rather to show how eager people are to have the right view, how arbitrary the right view is, and how quickly people are ready to change their view to its complete opposite.

The FBI deals in child porn

USA It has been confirmed that the FBI actively runs child porn websites in order to log and catch their visitors.

It was reported on 27 October 2015 that the FBI had raided a website with so called child porn, but instead of shutting down the website, they took over operations and continued running it for two months.

This technique led to the arrest of a Texas pediatric cancer doctor, who allegedly had "child porn" on his computer. He now faces 20 years in prison.

"This is the first time I've ever learned of the federal government running a child pornography website", the doctor's defense attorney commented.

While running their own child porn business, the FBI is also kind enough to offer "assistance to victims of child pornography". As for assistance to children who are victims of cancer ... well, let's not go there.

35%

of boys aged 11 to 19 say their penis points to the left; only 9 % say it points to the right. The majority (56 %) had a straight penis.

Source: BoysPuberty.com

Multiple tragedy

Police who photographed teen's penis commits suicide

USA In the first issue of *The Lover*, we reported on the spectacular methods of the police in Virginia, USA. In order to secure proof in a sexting case between two teenagers, they photographed the 17-year-old boy's penis, but wanted to go further and inject him with a substance so that he would get an erection, so that they could better compare his penis to the one in the photo he sent to his 15-year-old girlfriend.

The police officer who wanted to take the photos, 39-year-old David Edward Abbott, committed suicide on 15 December 2015. He did so as a group of detectives came to his home to arrest him on four charges, including "soliciting sexual offenses with a young boy". For the last two years, Abbott had allegedly had an "inappropriate relationship" with a boy, now 13. He was also accused of having an "inappropriate relationship with a second male victim" in the youth hockey team he coached.

Instead of surrendering at the point of arrest, Abbott pulled out a gun and shot himself, police said.



Illustration by an unknown shota artist.

If the allegations are true, the story is tragic on so many levels. In this society, the only outlet Abbott could get for his feelings was obviously to force a teenager to get an erection – in the name of the law.

Another outlet was evidently to be an active member of the Northern Virginia-Washington DC Internet Crimes Against Children Task Force; fighting child porn as a way to deal with child porn – that poor guy probably had to watch child porn days on end! It makes you wonder what the true motivation for people active in such groups is. KA



This is what boy photos found on Tumblr can look like. No relation to the article.

Is the US getting lenient on crime?

Only 825 years in prison for posting nude pics on Tumblr

USA The average life expectancy in the USA is 79 years. However, that is an average number – many people live longer than that. Some even become a hundred years old.

So just to be on the safe side, in July 2015, judge Leah Case in Florida sentenced a man to 825 years in prison. For what? Plotting the Bataclan massacre in Paris, maybe? No, the 40-year-old man had committed the crime of possessing 45 images considered child porn, and posting another 10 images of naked boys



Judge Leah Case.

on his Tumblr. Since each image was counted as 15 years in prison, calculating the sentence was easy peasy: $15 \times 55 = 825$. It's as logical as elementary school math. (The man was a registered sex offender. As of 2015, there are 843,260 of those in the USA.)



Judge Marlene Alva in 2003.

This logic was confirmed in October 2015, when judge Marlene Alva in Florida sentenced a 32-year-old man to 885 years in prison. He too had committed the crime of possessing images deemed child porn, namely 60 of them, which gave him $15 \times 59 = 885$ years in prison.

The 62-year-old judge, nicknamed "the Dragon Lady", was kind enough to only give him 15 years parole for the last image. (The man was accused of plotting murders as well, but the 885 years were for the images.)

If you think 800+ years is tough, consider this: In the 1990s, two men were sentenced in Oklahoma to 11,250 and 20,750 years in prison respectively for robbing and raping an elderly woman. And in 1994, also in Oklahoma, a man was sentenced to 5,000 years for each of six offences (three counts of lewd acts with minors + two counts of forcible oral sex + one count of "rape by instrumentation") makes $5,000 \times 6 = 30,000$ years. However, he is scheduled for an early release on May 29, 7967 – quite lucky compared to the first two men, who will get parole only in September 9837 and – watch out, Oklahoma! – August 12744.

With the two Florida men only getting 825 and 885 years for possessing indecent images and posting nude pics on Tumblr, is the US getting lenient on crime? KA

Age difference provokes hate

SWEDEN A gay couple in Sweden made headlines in straight and gay media alike in December 2015. The reason: Benjamin is 18, whereas his boyfriend Anders is 39. Because of the age difference, the couple has endured hatred and death threats, and some of their friends have broken off contact.

"Anders has been called a pedophile. It's that unusual that a 39 year old is together with someone that much younger, so people get provoked. Many of those who use that word probably don't know what it means", Benjamin told Swedish gay magazine QX.

2016 IS THE YEAR...



... when an art gallery's ad in the *New York Times* for Pedro de Mena's "Infant Christ" from the 17th century has the sculpture's genitals covered with a black box.

Facsimile from the *International New York Times*, 2-3 Jan., 2016.

La mala educación

Teachers touch boys the wrong way.

SWEDEN A new student thesis examines how pedagogues in Sweden touch boys and girls in elementary school. The author differs between "positive touch", which is used to encourage the kids, and "negative touch", which is used when admonishing them.

It turns out that the pedagogues are more than twice as likely to give the girls a positive touch, and 13 times (!) more likely to give the boys a negative touch.

The author fears this might make the boys associate touch with negative feelings. She also fears that the different treatment of boys and girls might affect their gender roles.

The study was made at the recreational centers of two schools in the Stockholm area. It included 120 kids aged seven to nine, and eleven pedagogues, whose age, education or gender is not specified. But the author notes informally about the only male pedagogue in one of the centers:

"[He] was clearly the one who touched the children most in a

positive way, and the children also touched him more back. My impression was also that the kids were calmer with him." KA

"How the pedagogues way of touching children may affect the children's gender roles" by Julia Wester, Södertörn University, School of Culture and Education, Teacher Education, 2015.

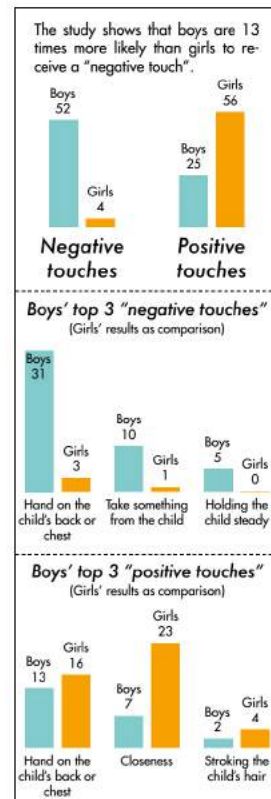


Photo from the cover of Pedro Almodóvar's movie *La mala educación* (Bad Education) from 2004.



Prominently displayed in the gallery's main room, the *Breaking Boy News* stacks were thoroughly instagrammed by the visitors.

BBN on display in Berlin

The loved and hated boy newspaper enters the world of fine art.

GERMANY Karl Andersson's art project *Breaking Boy News* was recently exhibited at Isabella Bortolozzi Gallery in Berlin, along with works by Bjarne Melgaard and other artists.

The show *Rum, Sodomy, and the Lash* was curated by Ed Atkins and Turner Prize nominee James Richards.

The opening attracted hundreds of visitors and the show was favorably reviewed by international art journals. The exhibition ran through January 2016.

Read the book about the BBN project: cmkrush.com/bbn



Meanwhile on Katzbachstr. 33

The release party for the premiere issue of *The Lover* took place at the magazine's editorial offices in Berlin-Kreuzberg.

Watch the three hour long livestream: bambuser.com/v/5843242





Q&A

“Beauty is in all ages”

Sinal's impressive photo blog turns ten years in 2016.

INTERNET There are plenty of boy blogs, but most of them only contain reposts of others' images. The thousands of photos found on Sinal's website, by contrast, are all taken by himself.

Who are you, Sinal?

"I am Dutch, early fifties and run a small shop that hardly survives."

How did your interest for photography start?

"As a boy of eight I started making sketches and drawings in a sketchbook of everything I could lay my hands on. In a few years people were amazed, and I went to the school of commerce with the idea to get a job in advertising. I could not afford a camera so

I started to draw images of my classmates from memory in my room at home. Like many boys in puberty I fell in love every day but stayed in the closet. These drawing skills are now the basics of my photography. As opportunities appear fast, I need only a split second to decide about the composition of the image I make."

What do you like in a boy?

"I cannot say that I prefer a certain type of boy, it is just the spark of beauty that touches me, or the setting. An ordinary boy next door can have his own charm if just the light or expression is good."

And what do you not like when taking photos?

"I hate it if people start to pose for me. Many times they ask how to pose and I reply with don't! Ignore me please."

What ages do you shoot?

"Beauty is in all ages. The people in my pics are between

16 and 30, but there can also be some younger if the aspect of beauty is relevant."

There is a lot of material on your site, do you travel a lot?

"Actually, I do not go to beaches often, this year I had only three opportunities. But I make a great batch of pics that I edit later on. I prefer to dwell in the city or visit festivities. My favorite places are southern France, Italian cities, Spain."

What reactions do you get when photographing boys?

"Maybe one or two times people came up to me with

the request to delete the pics. My approach is to make it clear in advance that I take a picture and make eye contact to see if there is objection. Having a semi professional camera makes it easier and people request me to email them the pics. Most important is to be respectful. My experience in Spain is that people are very fond of having their pics taken, also on the beach and they start to pose. Just the thing I try to prevent." ♥

Visit Sinal at www.sinalphoto.com.



Many, not to say most, games in Japan have this label on their back. For good reasons, it seems.

The character Kasumi from *Dead or Alive* is 17 years old. In combination with her skimpy outfit, that made the character child porn in the eyes of the game's Western distributors. Maybe Nintendo can provide a burqini for future Western editions.

The character Tidus from *Final Fantasy X* (opposite page) is also 17 years old. But despite his bare chest and killer looks (a classic "destroyer"), the character was never the subject of child porn discussions.



We're too sexy!

Ever more developers stop distributing games in the US and Europe because they could be deemed child porn and violate the Western consensus on how women may be portrayed.

Text: Karl Andersson Illustrations: Nintendo, Sony

Muslim countries often get mocked by the West when banning sexual or violent video games. Like when the United Arab Emirates banned the *Dragon Age* series, possibly due to its sexual and homosexual theme. One Western gamer put it

like this: "I can't imagine that this comes as a surprise. I mean, we're talking about a country where premarital sex can get you prison time, and hugging is public indecency."

Or when Saudi Arabia banned *Pokemon*: "It's Saudi Arabia, the place where a 60 year old

woman got flogged for having her bread delivered to her by a non family male. I'm not surprised." Other Western gamers provide more examples of silly Saudi laws and anecdotes from the news. "God help you if you go outside and show some ankle", someone writes, suggesting the game characters would need to wear a burqa in the Saudi version of the game.

Ha ha.

But recent developments suggest that the burqa would be just as fitting for Western editions of some video games.

In May 2011, Nintendo decided to not release *Dead or Alive: Dimensions* in Sweden. Their Swedish distributor said in a statement:

"Nintendo of Europe have decided not to release the game in Sweden, for various



Dead or Alive: Dimensions.

reasons. They do not go into specifics as to why."

However, when questioned by Swedish daily *Aftonbladet*, the distributor elaborated:

"There is currently an ongoing case regarding manga images which might soon reach the Supreme court and have an impact on this question."

The case referred to is the infamous "manga case" (see next article), where 51 manga images were considered child pornography, which highlighted that Swedish child porn legislation does not differ between real and fictional children.



In connection to this, a forum poster pointed out that three female characters in *Dead or Alive: Dimensions* were under 18 while posing in underwear, which logically would constitute child porn according to the current interpretation of the law. In the wake of these findings, someone filed a police report against the Swedish distributor, but the police chose not to act upon it.

Robot causes child porn panic

About a year later, another Japanese game was pulled from the shelves in Sweden. In June 2012, Swedish reseller Discshop (owned by Sweden's biggest media group Bonnier) stopped selling the PS3 game *Arcana Heart 3*. This time there was no question as to why – the new title of the product page read: “*Arcana Heart 3 – stopped due to suspected child porn*”.

The move followed a decision by Swedish distributor Wendros to not distribute the fighting game, which features female characters, some of them with large busts and sexy clothes. A spokesperson explained the reasoning:



Arcana Heart 3.

“In this case they had included ages in the accompanying product catalogue, which made it easier to take the decision that it didn't feel right. There was a robot which was underage and at the same time looked sexy.”

The robot in question is Mei-Fang, 171 centimeters tall, 96 kilo heavy. Blood type: “Conductive Liquid Ether”. Age: 3. Since the robot was produced three years ago. One would expect the reporter to question how on earth the distributor could make this child porn. Instead, he called the other big Swedish resellers and asked why they hadn't pulled the game yet. Which they did within hours.

“We were waiting for censored versions, but since that hasn't happened, we have pulled it from the catalogue”, one of them said.

Only a week later (SPOILER FOR THE NEXT ARTICLE!), the Supreme court ruled in the “manga case”. The prosecuted manga translator was acquitted and all but one manga image were ruled legal, but since one drawing was considered illegal, there is still confusion regarding the legal situation of drawings in Sweden.

Sony president speaks out

If Sweden is an extreme example, the country has become a forerunner for the rest of the West. When the release of *Dead or Alive Xtreme 3* was getting closer, a Japanese

community manager at the developer Koei Tecmo replied to a user on Facebook: “We do not bring *DOAX3* to the west and won't have any plan change in the future.” When asked for the reason, he commented:

“Do you know many issues happening in video game industry with regard to how to treat female in video game industry? We do not want to talk those things here. But certainly we have gone through in last year or two to come to our decision. Thank you.”

The company later stressed that their employee's words only reflected his and not the company's views, but they confirmed that the game “is still planned for release in Japan and Asia only”.

In December 2015, the Sony president himself, Shuhei Yoshida, commented on the matter in an interview with *4Gamer*:

“I'm aware that there is an opposite way of thinking overseas, and that we therefore should maybe decide to focus only on the Japanese market. After all, there's a cultural difference. Awareness of depiction of women in games and other media differ between Japan and the West.”

Censored versions for the West

There is an alternative to avoiding the Western market altogether, though, and that is to alter the games to fit Western morals. This is along the same lines as when furniture maker Ikea removed women from their catalogue in Saudi Arabia. When releasing the North American and European version of the adult

game *Fatal Frame: Maiden of Black Water*, also by Koei Tecmo, for the Wii U in 2015, Nintendo chose to clothe the women who wear bikinis in the Japanese version. This partly destroys the whole logic of the game, according to some commenters.

A similar fate was bestowed on the Western release of PS Vita game *Criminal Girls* by developer Imageepoch. It's an adult game which involves the protagonist spanking young girls on the butt. The game took five years to reach the West, and when it finally arrived in 2015, it was with heavy censoring in form of a thick layer of violet smoke. Also, the girls' moaning had been replaced by silence, which the reviewer at *Kotaku* found even creepier. His conclusion was that games that have been censored for the Western market are sometimes so destroyed that they better not be released at all:

“It's just that not every Japanese game needs to come over here. If a game is too racy to be released as is in the West, maybe just mention that somewhere on the company message boards instead.”

If *Kotaku's* views were honest and made sense, other American game sites made other decisions; *Neogaf* banned all discussions on the matter in its forum.

Against this background, some Muslim countries' decisions to ban games as diverse as *Call of Duty* and *South Park* suddenly don't seem so far off. From a truly secular Japanese perspective, the US and Europe are just as tightly wound. ♥



Game night at your editor's pied-à-terre. What we're playing? *Arcana Heart 3* of course! Photo: KA.

Sweden's War on Fantasy

In Sweden, the courts have started sentencing people for possessing drawings, such as the Japanese manga illustration on the left page. This is the story of the infamous "manga case", which went all the way to the Supreme court.

Text: Karl Andersson

Simon, 35, had been out to buy groceries. When he came back, two police cars were parked in front of his house on the Swedish countryside. Simon's first thought was that there had been a burglary. Then he noticed how police officers were carrying out his computer. One officer came up to him and said: "You're under arrest for aggravated rape of a child." Simon replied: "Is this a joke?"

Simon was in the middle of a child custody dispute, and it turned out that his ex-girlfriend had told the police that Simon had abused their two-year-old daughter. He was allowed to put the groceries in the fridge before joining the officers to the police station.

After questioning Simon and going through his computer, the police concluded that there was no foundation for the ex-girlfriend's claims; the suspicions of child sexual abuse were completely dismissed. However, when going through Simon's computer, the police found something else: Japanese manga drawings which could be deemed child pornography according to Swedish law.

Didn't pass "the fridge test"

Simon is Sweden's foremost expert on manga. He teaches the subject at the university and translates to such an extent that for a time he was the translator of half of all manga that was published in Sweden. He owns what might be

This illustration by Japanese manga artist Necocoya was considered child porn by the local court in Uppsala, thus illegal to possess. A higher court in Stockholm reversed the ruling and decided that the illustration was in fact not child porn.

Sweden's biggest manga collection, which he estimates includes about four million illustrations. Among those millions of drawings, the police found 51 that they thought might be illegal. (And of those 51, some were identical copies from a backup drive.)

Prosecutor Anna Hårdstedt handed in her complaint to the local court Uppsala tingsrätt in March 2010. In her charge, minor child pornography crime, she relied on police investigator Cecilia Wallin-Carlsson, who would become an "expert witness" in the trial. In an interview in the magazine *Svensk Polis* ("Swedish Police", December 2009), Ms Wallin-Carlsson talked about her work with investigating child pornography. She said that when it's too hard to draw the line between legal and illegal images, she uses what she calls "the fridge test": "Is this an image that I could put up on my refrigerator? If the answer is no, there's a good chance that the image is pornographic."

The 51 manga images apparently didn't pass the fridge test of the Uppsala police.



Arino Hiroshi drew this illustration, which the court in Uppsala deemed child porn. The regional court reversed the decision.

In June 2010, the court deemed all images child porn and sentenced Simon to a fine of 24,800 crowns (2,700 euro/2,930 USD).

Lost his translation job

The real sentence, however, was the social one: As a convicted child pornographer, the manga expert would not be able to find work easily. His main employer, publisher Bonnier-Carlson (belonging to Sweden's largest media group Bonnier), immediately stopped working with him, despite the verdict had been appealed to a higher court. Simon, who throughout this circus made himself available for interviews, commented afterwards to newspaper *Svenska Dagbladet*:

"That was a stab in the back. It's frightening when a publisher does not stand up for freedom of speech. I was standing there defending what they publish."

The case naturally spurred debate in Sweden. Some compared with how it's both offensive and illegal in Muslim countries to depict the prophet, but how secular democracies shouldn't have the same kind of blasphemy laws. The Swedish Media Publishers' Association denounced the ruling, but freedom of speech expert Nils Funcke concluded that it was probably correct, considering how the law was written:



This image by an unknown artist was considered child porn by the local court, but not by the regional court.

"The guilty verdict was made possible because the Swedish parliament banned possession of child pornography in 1999. This was, in my opinion, a symbolic move which violated the fundamental rule of banning censorship and pre-approval of texts and images. A principal change which should worry all of us."

The Swedish blasphemy law

Sweden used to have a very liberal freedom of speech legislation. In 1971, the old obscenity laws were abolished, making all porn, including child porn, legal to produce, distribute and possess. Child pornography would be re-regulated in 1980 and violent pornography in 1986, but it was not until 1999 – after heavy debate where the Swedish Union of Journalists and many other distinguished institutions protested – that it became illegal to possess child pornography.

The legislator's definition of child porn was very broad though, as if they were thinking "better safe than sorry", and included drawn images, since "it can not be ruled out that a living model was used as part of the production of them".

There was also a passage in the law's preparatory works, that such images are "offensive to children in general, not only to the



The image above was considered child porn by both lower courts, but ruled legal by the Supreme court. The image on the right was considered child porn only by the local court.



Child porn according to the local court, but not according to the regional court. The illustration is by Tamachi Yuki, a successful manga artist who has published many books and features in several anthologies each year. All his books are available on Amazon in Japan.

child that may have been used as a model". In other words: It was the *concept* of the child, not only actual, living children, that the new law served to protect.

The public defends child porn

No one paid much attention to the fact that drawn images now could constitute child porn in Sweden. Of course the police wouldn't be as silly as to investigate the



possession of comics! And in the beginning, they didn't. Yet the phrases were still there, lurking in the law's preparatory work, like a sleeping bomb. And 20 years later the climate in society had finally caught up with those once surreal, now painfully real words. The bomb had exploded.

In January 2011, Simon's case reached the next level of the Swedish justice system, which consists of three levels of courts. The regional court Svea hovrätt decided to uphold the ruling of Uppsala tingsrätt, but they also decided to release 12 of the images, which they did not consider child pornography.

Thus, for the first time, the public was allowed to see which images the local court had found illegal. Newspapers published the images in their arts and culture sections, and people were shocked that a court had considered such images illegal to possess. Usually in child porn cases, the people are hardliners who demand much harder sentences (usually

castration and death penalty) than the law allows, but in this case, almost everyone seems to have shook their heads and laughed at the silly court. Only representatives for so called children's rights organisations seemed to still defend the law. (Curiously so, since children would probably be better helped if the legal system could focus its resources on real children instead of cartoons.)

The manga artist speaks out

People now started to identify the released drawings, by way of searching for their file names on the web. Some of them were the works of famous Japanese manga artists.

I managed to get in touch with one of them, Arino Hiroshi, and went to Japan to interview him in his hometown in the Saitama prefecture outside Tokyo in December 2011. Mr Hiroshi had no idea that one of his images had been part of a child porn trial in Sweden. The image was the cover of a parody comic (a doujinshi) that he had self-published a few years earlier. While admitting that the content was pornographic, he was surprised that Sweden, which he thought of as a liberal country in matters of sex and freedom of expression, would have a problem with such images. He commented:

"In my opinion, it is central that there is no concrete victim. I am basically against regulating expressions of fantasy, such as manga and anime."

The Supreme court asks for advice

Simon, meanwhile, had appealed the verdict to the Supreme court, which is the highest instance in the Swedish justice system. They only take on cases if they think their ruling might become an important guideline for the lower courts. They also have the power to interpret the law very freely; the Supreme court's decision can nullify a law.

Before deciding on whether they would take on the case or not, the Supreme court asked the Prosecutor-General of Sweden for

advice. He replied in September 2011 that he agreed with Svea hovrätt's guilty verdict, but recommended the Supreme court to take on the case, so that the legality of cartoons could be thoroughly tested.

In November 2011, the Supreme court accepted the case, which now consisted of 39 images (some of them doublets), and in May 2012, the trial took place in Stockholm. As media interest peaked, Sweden's biggest newspaper *Aftonbladet* published my interview with Arino Hiroshi, along with his now infamous and legal illustration.



My contribution to the debate: *Entartete Shota* was printed in 500 copies and is available at the National Library of Sweden.

Shotacon at the National Library

By now I had entered the debate in another way as well. On the symbolic date of April 1st, I released a Japanese shotacon comic by Tsukumo Gou, who I had met in Tokyo on my last visit there. The comic, which I had translated myself, contained uncensored sex between boys of an unspecified age.

I called it *Entartete Shota*; I wanted to show that our society denounces certain artistic expressions as offensive and therefore illegal in the same way as the Nazis did with what they called "entartete kunst" – degenerate art. Since I released the comic in Sweden, with a Swedish ISBN number, I was obliged to send copies to the National Library of Sweden and six university libraries. And since I was part of Sweden's national book distribution system, the comic automatically turned up in every single book shop's catalogue.

Entartete Shota was defended by the arts and culture editor of newspaper *Expressen*, Karin Olsson, despite she claimed to personally dislike it (what's wrong with gay sex, Karin?).



Child porn both according to the local court in Uppsala and the regional court in Stockholm, but not according to the Supreme court.

After some bloggers, who called themselves "proud moralists", contacted book shops that carried the comic, some chose to pull it, but the biggest book shop Adlibris (yes, they are also owned by Sweden's biggest media group Bonnier, just like *Expressen* by the way), sent me a polite email asking about the age of the characters. (They have no age.) Adlibris chose to temporarily pull the comic until the Supreme court had made up their mind.

Acquitted by the Supreme court

In June 2012, the Supreme court handed down their judgment. For Simon, it was a very clear verdict. It said: Not guilty. He was finally a free man, almost four years after the police visit in his home.

For the rest of us, the verdict was not as clear. The Supreme court ruled that 38 of the 39 images were "unrealistic" and therefore



One of the images that both the local court and the regional court considered child porn, but which the Supreme court said was not child porn.



Misoka Nagatsuki is a famous Japanese manga artist who has published several books. However, this illustration by him was too much for the local court in Uppsala, which considered it child porn and illegal to possess. The regional court changed the ruling; the image is now legal.

didn't count as child porn. They were released to the public so that everyone could see what both the local and the regional court had considered to be child porn.

However, the 39th drawing was realistic enough to count as child porn, according to the Supreme court. Simon was acquitted since the possession of this image could be justified in his particular case, him being Sweden's foremost expert on manga, and this image being one in four million. But for anyone else, possession of this image would be illegal.

Those present at the trial, when all images were shown, are at a loss to explain the judgment. According to them, the 39th image did not differ in any substantial sense from the other 38. Simon himself commented:

"The only difference from the others was that the nose was drawn too, in that case it would be the nose that is the definition of what is on the wrong side of the border."

Many commentators agreed that the ruling was cowardly; the Supreme court had acquitted Simon, but they had not dared to nullify

the law that had sent him there. And since no one is allowed to see the 39th image (though it has surfaced in some forums) and check how it differed from the rest of the drawings, the confusion regarding the legality of cartoons in Sweden is just as big now as it was before the Supreme court's ruling – for the public as well as for the lower courts.

At least the lawyers of Adlibris had made up their mind. I was contacted by the sales department after the Supreme court's ruling and let know that they would start selling the comic again.

Few politicians with integrity

Many politicians, feeling where the wind blew in this question, criticized the law during the worst media turmoil, but no Member of Parliament took action to change it. Except for one. Conservative MP Maria Abrahamsson had been a fierce critic of the law, and in September 2012 she wrote a parliamentary motion titled "Differ between manga children and children of flesh and blood", with the purpose to mend the child porn law to not cover drawn images.

The motion was discussed by the parliament's Committee on Justice, which advised the parliament to vote *no* to the motion, which they did in March 2013. Since they voted by acclamation, not by pressing buttons, it's not possible to check how individual MP's voted. Mrs Abrahamsson commented to *Svenska Dagbladet*:

"I saw when I laid out my arguments from the podium, that several MP's agreed. Then they voted no anyway. There is no political will in any party to change this. They are afraid of being criticized for not taking the question of child sexual abuse seriously."

A telling example of this: At the annual party convention of the



Maria Abrahamsson.
(Photo: Catarina Hartling.)

Centre Party in 2015, a motion was proposed by Andreas Larsson to change the child porn law "to exclude pure fiction". Mr Larsson has a master in Japanese, has lived in Japan, and, being an amateur illustrator himself, he is well acquainted with the Japanese doujinshi scene and its many expressions. The board stressed the importance of protecting freedom of speech, *but ...* from a "children's perspective" it couldn't be ruled out that "what seems to be pure fiction can have a real background".

Mr Larsson comments to *The Lover*:

"I consider this offensively bad argumentation. With that logic, any kind of art can be banned, as you often can't completely exclude the possibility that a work is modeled after reality."

The board of the Centre Party advised the members to vote *no* to the motion, which they did.

Mrs Abrahamsson has continued to fight to change the child porn law; she is very active in the debate in Sweden, and has written more motions in this question. (On a side note, I met Maria in 2010 at the release party of my book *Gay Man's Worst Friend – the Story of Destroyer Magazine*, which she later called "mandatory reading" on her blog.)

Local court still at large

So what happened after the Supreme court made its ambivalent ruling in what went to history as "mangamålet" – the manga case?

Well, in March 2014, Uppsala tingsrätt – the local court that first sentenced Simon – did it again. This time, the 27-year-old defendant claimed that the manga images he stood on trial for were not child pornography, since there were no "real children" in them. The court referred to the fresh ruling by the Supreme court when it decided that the images were "realistic" enough to count as child porn – hence the man was found guilty. (He was also found guilty of other, more serious and unrelated crimes, so it's hard to say something about the sentence.)

And in the very same month, in the very same local court, a 68-year-old man stood trial for possessing 905 manga images (many of them doublets). He explained to the court that the discussions in media about child pornography in drawings had made him curious, so he downloaded a lot of images, but soon lost interest and thought he had deleted them. It was when his computer was repaired that the repair company found the images and called the police. (That's apparently the common reaction in Sweden now: To call the cops when finding indecent cartoons.) The court referred to the law's preparatory work and sentenced the 68 year old to parole.

In other words, our story ends like it began – with a legal system that persecutes people for possessing cartoons. Or in Andreas Larsson's words:

"It has been shown repeatedly in the last years that the freedom of art is not strong in Sweden." ♥

The image below was considered child porn by both the local and the regional court, but not by the Supreme court.



The Evil Twin, Part II

The Pederast and the Faggot

"The history of the last 120 years might be rewritten as a story of tension between faggotry and pederasty rather than the LGBT triumphalist story of an ascent from the trial of Oscar Wilde to the SCOTUS decision", writes anonymous academic Sick Rose.

Text: Sick Rose

In the first part, I wrote about the conservative reaction to the LGBT triumph, as I called it. With the SCOTUS (Supreme Court of the United States) decision, that triumph is even more complete. As I wrote, I suspect the conservatives are probably right that dissent from LGBT orthodoxy will continue to follow a trajectory that began with the unexamined – views so common few even questioned them (two men getting married? HUH??) – moved on to the contested, has now arrived at the marginalized (e.g., Ross Douthat in the *New York Times* having to dance around what he actually thinks) and is likely to end up with economic/social discrimination and even prison sentences directed at those who refuse to get with the LGBT program.

As an aging pederast, I've witnessed a similar trajectory with pederasty – once regarded as synonymous, to all intents and purposes, with male homosexuality and a non-issue within at least the gay community, it was

then contested, then marginalized, and now presents an actual danger to anyone openly espousing views on male/male relations that would have been completely unremarkable among gay rights activists a generation ago, not to mention denizens of Periclean Athens, the Kyoto of the Ashikaga shoguns, or 14th century Persia.

That makes it hard to talk about what actually is happening – or happened. It's not impossible – some academics manage it by cloaking their analysis in thickets of jargon that can be deciphered only by other academics who have spent the necessary years mastering the esoteric language that permits them to decode what is being said. (Even then, if self-appointed members of the thought police figure out what they are up to, they can find themselves in trouble – see what happened to Bruce Rind.) And of course we can talk about these things here¹ as long as we are careful – very careful – to cover our tracks. But there is very little chance of breaking into the wider

"conversation" if you will with observations along the lines of, say, the obvious fact that in most places and most eras, male homosexuality has largely been understood to be about sexual and romantic relationships and feelings between men and boys.

In my earlier post, I cited a book about the top-to-bottom re-ordering of sexual morality in late antiquity (Kyle Harper's *From Shame to Sin*). The era is sufficiently remote – and the consequences of the re-ordering sufficiently approved of and accepted – that the author could write in plain English about such matters as the contrasts between the ancient Roman and earlier Greek views of pederasty, or the implacable condemnation by the Church Fathers of all forms of male homosexuality.

In the wake of SCOTUS' decision, I would love to see a comparable discussion of what has happened in the last century and a half. But I doubt it could be written, for the reasons I outlined above.

This is a shame because I suspect there is recent history that could really shed light on what is going on now. In particular, I would like to understand more about the intertwining of pederasty and faggotry with European Romanticism and how that may have helped lead to the rise of the Nazis.

Let me start by defining for my purposes these two terms: pederasty and faggotry. Pederasty is male homosexuality in which the erotic pole consists of mutual attraction between older and younger males; it tends to be masculine in its tastes and interests and can be dismissive and contemptuous of the feminine, even misogynistic. Faggotry by contrast is male homosexuality permeated with feminine values and tastes; obsession with fashion, appearance, and the touchy-feely, even to the point of adopting female modes of dress and behavior.

Once you start seeing male homosexuality as gravitating towards one or the other of these two poles, a lot falls into place.

I recall a passage from an early diary of Gore Vidal in which he tried to make sense of a typology that would lump him and Truman Capote into the same category simply on the basis of their both being attracted to some other people with cocks. He concluded that he had nothing in common with Capote other than this; that his own preference for masculine-appearing boys and youths made him a pederast (he used the word) while Capote's penchant for mincing about with other queers made him a faggot. You can point to the katoeys of Thailand, the Native American berdaches, the she-males and shamans of various tribal cultures on the one hand, and the pederastic bonds of warrior and hunting guilds on the other.

Even in our own time where sexual contact between men and boys has become illegal and even non-sexual contact fraught with danger, you can still see the poles operating. On the one hand you have the BDSM world where youths (imitation youths or real youths) submit themselves to various ordeals at the hands of men decked out as paragons of hyper-masculinity; on the other, you have opera queens, florists, interior decorators and beauticians flouncing about with feminized gestures and mannerisms. (I moved in self-consciously "gay" circles until I discovered BC²; since then, most of my friends have been self-identified BLs. I have been struck by how much more masculine my BL friends tend to be; not in the studied, leather-clad manner of SM queens but in simple, unselfconscious ways of acting and talking – they are pretty much indistinguishable from ordinary straight guys.)

I may have the natural human preference for my own kind, but I can understand how both poles of male homosexuality had survival value – value for the tribe or the collective, if not necessarily the individual's gene pool. Pederastic bonds were obviously helpful in cementing into place the male groups of warriors and hunters needed by societies that

found themselves under attack or required the hunt to supplement inadequate nutrition from foraging and gathering; the she-males formed castes of priests and sorcerers that turned spotlights on gender roles and propitiated the unknown, helping societies internalize modes of conduct to negotiate with the supernatural in ways that had survival value at least for certain classes in societies, if not for societies as a whole.

Rind has argued in a recent paper that pederasty is a kind of evolutionary hangover or vestige; something that once had demonstrable survival value (particularly for tribal cultures under pressure from other tribes and/or on food sources) but no longer does in post-industrial society. This seems obvious, but I would argue there is more to it (I suspect he would agree).

The industrial revolution with the concomitant growth of great cities and the need to turn members of the newly urbanized proletariat into reliable cogs for the industrial machine – waking early every morning sober and ready to spend their days performing mind-numbing, repetitive tasks that someone else determined – gave rise to a reaction that celebrated the natural, the untamed, the masculine. You can see this in poetry (Wordsworth and Shelley), in music (the immense popularity of evocations of nature in Mendelssohn, Schumann, and Wagner), in famous stories written for children (Heidi for example, in which Clara is cured by her time in the Alps with rustic archetypes such as Grandfather and Peter, or Mark Twain's novels in which boys such as Tom Sawyer and Huckleberry Finn on the run from "civilization" are depicted as having a surer moral sense than the denizens of the towns from which they escape).

One could point to the cult of the American West and the American Indian that swept Europe and the eastern US at the turn of the 20th century even at a time when the forces

of industrialization were destroying the last remaining places where a pre-industrial hunting/nomadic life had been possible.

And one can cite the rise of explicitly or implicitly pederastic movements – the German Wandervogel, the Boy Scouts, the YMCA, the cult of the boys-school-out-in-nature that began in Germany and spread to Britain and the US (Gordonstoun where Prince Charles studied and the Los Alamos Ranch School that produced Gore Vidal and William Burroughs – the grounds and facilities were seized in 1942 for the Manhattan project – are good examples) – together with the sudden fashion revolution of the 1920s that saw boys everywhere start to wear shorts – distinctive boyswear that was flattering to boys' bodies but not feminine. Indeed, the whole point was to remove boys from what was seen as the debilitating female atmosphere of the home, to get them out into nature, away from girls and women and weakening, feminine influences. That may be why all this barely disguised pederasty seems so closely linked to the misogyny that characterizes so much of these spasms of reaction to industrialization. (In these politically correct days, it is difficult for us to appreciate what a stir was made by the appearance of Otto Weininger's *Sex and Character* in 1903; it seems to us like a misogynistic rant but it deeply influenced such thinkers as Wittgenstein and Freud.)

At the same time, the coming of modern metropolitan civilization fostered ideal conditions for the flourishing of faggotry. Faggots had always been visible in pre-industrial urban centers as courtiers to the aristocracy. But the appearance of a whole class of *nouveaux riches* unsure of how to act and fearful of exposure as rubes provided openings for empowered groups of queens who could instruct the new bourgeoisie on how to dress, fix their hair, decorate their living rooms, and behave at the opera, the theater, and the dinner table.

But the increasingly visible presence of faggotry provoked a reaction that among other things induced avatars of modernized pederasty (Baden-Powell; school-masters at those out-in-nature boys schools) to emphasize how successful they could be at immunizing boys from feminization. For something in pederasty's very being seems to provoke fears that it will weaken and feminize boys.

You can see this across cultures. If Rind et al are to be believed, pederasty was particularly prominent in warrior and hunting tribal societies – i.e., the most conventionally "masculine" of societies – yet as soon as societies become larger and more urban, pederasty starts to engender anxieties over its effects on boys' masculinity.

I could cite the ancient Mediterranean; Sparta is the most war-like of the early Greek city states and the one where pederasty is held in the highest esteem; a few centuries later, Roman fathers are fearing their sons will be entrapped by pederastic school masters.

As Gregory Pflugfelder's book on the history of Japanese discourse on homosexuality makes clear, during medieval Japan's warring states period – essentially a century-long civil war – pederasty is closely associated with the samurai class; as Japan enters a long period of peace under the Tokugawa shoguns and Edo (modern Tokyo) becomes the largest city in the world, pederasty becomes associated with male prostitution and effeminate youths scarcely distinguishable from women.

In recent centuries in the West, industrialization provokes a back-to-nature reaction of which pederasty forms a part, followed by an intense anti-pederastic reaction rooted, again, in fears for boys' masculinity.

I suspect the real fear here is specifically faggotry as much as feminization. As faggots become more obvious with the growth of urban civilizations, parents (and others) fear their boys will be seduced into faggotry.

That suggests that the history of the last 120 years might be rewritten as a story of tension between faggotry and pederasty rather than the LGBT triumphalist story of an ascent from the trial of Oscar Wilde to the SCOTUS decision and the success of the referendum in Ireland.

We know of course that there was an earlier round of "gay liberation" – the increasing openness of both faggotry and pederasty in Weimar Germany. I would like to see some more writing on what happened. My understanding is that the faggots rallying around Magnus Hirschfeld's Institute for Sex Research threw the peds under the bus in an attempt to buy political protection, but unlike what happened in late 20th century America where the tactic worked, it failed in the Germany of the 1930s.

One only has to read Christopher Isherwood's Berlin diaries to understand that pederasty was not exclusively associated with the right; Isherwood writes of a Communist boys group with which he was temporarily involved, featuring an obvious BL leader and boys decked out in what Isherwood describes as "heroic semi-nudity" (boys wearing the "shortest of shorts" no matter how cold it might be) and a generalized contempt for anything feminine or softening.

Yet it is clear that the Nazis did succeed in harnessing all the pederastic imagery and practices of the contemporary zeitgeist for their own ends even if they didn't quite come out and call for some form of institutionalized pederasty.

It is impossible to watch those old newsreels of Nazi rallies with row on row of beautiful boys decked out in lederhosen or black shorts shouting "Heil, Hitler!" not to be struck by the deliberate use of pederastic imagery.

One can go to scurrilous websites and find suggestions that Hitler might have been a pederast; that he may have prostituted himself when he lived in Vienna in his late teens.

Conventional history has it that the Nazis persecuted and murdered thousands of “homosexuals” along with millions of Jews and Roma. That obviously happened (although the fags exaggerate the numbers – it wasn’t millions but thousands), but it was not necessarily “homosexuals” in general that the Nazis were after. They wanted to root out faggotry. The more extreme anti-LGBT crowd are trying to show that the Nazis were gay, but they seem to have as many problems with their conceptualization as mainstream histories of the Nazis that can’t see the pederasty right out there in the open.

I am aware that Ernst Röhm was a pederast, that the SA was filled with pederasts, and the Night of the Long Knives may have been provoked by a felt need by Hitler to destroy the SA lest its increasingly open pederasty endanger the whole Nazi project. But it’s hard to avoid the conclusion that the Nazis represented a kind of triumph of for at least some aspects of pederasty – the rejection of anything female or softening, anything “cosmopolitan”, decadent, Jewish.

Again, we run into the problem that failure to acknowledge the existence of the pederastic as anything other than a “deviant” phenomenon limited to a tiny diseased subset of humanity throws up obstacles to a clear-eyed analysis of the Nazis and the aftermath.

Bill Andriette has suggested in an unpublished paper that Marx had expected that the concentration of proletarian male group energies in the factories and urban centers of 19th century capitalism would give birth to revolutionary conditions. Instead, it was the Nazis (and other right wing movements – e.g., Mussolini’s fascists) who figured out how to harness those energies for precisely the opposite of those Marx had hoped for. That in turn gave rise to an unspoken, unacknowledged determination that the male group generally and pederasty specifically was too dangerous, that the male

group and pederasty had to be broken up/demonized. (Unspoken in that it was problematic to acknowledge openly what was at the edge of consciousness as it were – the sexiness of boys or the threat unregulated male groups pose to emerging post-industrial capitalism.)

Seen this way, faggotry becomes, like feminism, an “objective” ally (I’m using the word the way the Marxists use it) of the contemporary power structure.

Thus we get the following developments:

- Upper middle class women are given seats at the side-tables of power along with upper middle class men.
- The male group and its disruptive energies are broken up and/or so removed from the core of the power structure that they cannot threaten power alignments. (The project is not complete, as the rise of movements such as Islamic State, Mexican drug gangs, and what we have been seeing in the ghettos of American and European cities suggest. And it leaves a key feral male group undisciplined and alone at the core of the power structure – the trading floors of the great banks – a group that nearly brought the whole system down in 2008 and could well do so again.)
- Faggots along with women are now openly welcomed into the ante-rooms of power. The twinned construction of the sex offender and the sainted LGBT forms a credible promise that faggots will not threaten the sons of powerholders with faggotry unless those boys are irredeemably slated to become faggots themselves (thus the pressure on boys earlier and earlier to announce their “sexual orientation”). And they will work out their faggotry with each other rather than with older faggots who have promised anyway that they will show no interest in boys. ♥

This essay was first posted on Boychat:
www.boychat.org/messages/1446831.htm

Notes: 1. The website boychat.org. 2. Boychat

The Fight for the Homosexual Identity

Sick Rose is onto something important.

Text: Karl Andersson

I have published the two texts by Sick Rose because I think they touch on a very interesting discussion that is non-existent in modern LGBT discourse.

Who are the “true” homosexuals? As Mr Rose mentions, already the early activists in Germany fought internally to claim the identity; Hirschfeld wanting to reserve it for same-sex attraction to male adults, whereas John Henry Mackay and others wanted it to include male attraction to boys as well.

Yes, it’s correct to point out that by homosexuality was until very recently meant pederasty.

But it is also correct that “the modern kind” of homosexuality – what people nowadays mean with the term and what Mr Rose calls faggotry – also existed historically (if not as in our current Western version of same-age adults marrying, but rather as in the version of contemporary Arab and, well, basically all societies outside the West – where the focus is more on the identification with the opposite sex and less with the same-sex attraction itself; we have recently started to call this phenomenon “trans” in progressive LGBT circles in the West, but those who are called “trans” today are often the same people who twenty or only ten years ago would self-identify as gay).

So there are definitely two very different types of homosexualities, and I think it’s interesting to see them as opposites, as Mr Rose suggests. However, I think we’re making a mistake if we are to think of them as opposites on a scale. Pederasty and faggotry are only seemingly – technically – extreme points on the same scale. Instead, I would say

that pederasty is a potential in all males; the border between woman and boy has been loose in most societies and eras. It’s a cross-cultural constant, and an understandable one with the boy’s delicate (feminine) features.

Man is flexible when it comes to trends in relationship patterns, and so the pederasty that used to exist in every man is now reduced to a vestige, as Rind suggests – like the remnants of the tail that also all people have under their skin, but are not that aware of. The pederasts of today are the men who have a closer connection with their tail. Thus we have a subsection of men who define themselves as exclusive pederasts. But if these men would be forced to choose between a full-grown man and a woman, they would choose the woman; pederasty is a heterosexual phenomenon in all senses except the purely technical.

In fact, since attraction to boys is a variation on attraction to women, the only men who are *not* interested in boys are the traditional faggots. The faggot’s sexuality is a female sexuality: he wants a *man*. To the extent that he likes boys, he likes older teenagers who are men, not the young, delicate boys that the straight man prefers. (In this mish-mash of sexual identities, these two groups who have nothing in common can sometimes meet under the label “boylovers”, resulting in endless fights between TBLs and just BLs.)

In that sense, the faggots are actually right to not want anything to do with the pederasts. The two groups have nothing in common, and who gets to call themselves “homosexual” or “gay” is, frankly, *egal*. ♥

Excavating Boy History

Amateur photographer Nicola documented the beach and city life of southern Italy in the 1970s. His unique photos will now be restored and exhibited.

Text: Karl Andersson Photos: Nicola

Nicola sent me the first batch of vintage photo prints in 2009, after contacting me through a common friend. By donating his photos from 1970s' Italy to me, he hoped that they could be preserved and shared with a larger audience. I published them in a double feature in the ninth issue of my magazine *Destroyer*.

Years passed, I discontinued *Destroyer* after its tenth issue, started and finished other publishing ventures.

Then, in the autumn of 2015, I watched the fascinating documentary *Finding Vivian Maier*. In it, filmmaker John Maloof tells the story of how he stumbled over a box of negatives at an auction in New York City, which turned out to be the key to the city's most

productive and least famous street photographer, a nanny called Vivian Maier. Mr Maloof scoured the states for more of those boxes, and ended up spending months scanning tens of thousands of negatives. Vivian Maier's photos told a story of street life in New York City and Chicago from the 1950s on.

Over 800 negatives

Seeing John Maloof restoring a piece of important history made me think of the photos Nicola had sent me in 2009. I managed to get in touch with him again, and asked if he had any more photos. "I have the negatives, of course", he replied. After some discussions we agreed that he would send them to me in Berlin, to let me scan them during the winter.



Beach life in southern Italy, summer of 1977 (batch 6, marked 127). Opposite page: Unmarked positive, batch 30. Photos: Nicola.

And that's what I've been doing. Over 800 of them! Most of them black and white, some in color. Slides of negative and positive film.

Like Vivian's photography, Nicola's pictures tell a story of what life was like in another time, or in his case, what *boy life* was like in the coast cities of southern Italy in the 1970s.

An extinct species

Nicola's photos are fantastic in that sense, because the boy in his photography does not exist anymore, at least not in the West. The photos are evidence of another mindset, now extinct.

The first full page image of this article is the best example of this. You can look at it for a long, long time, because you can't comprehend what it is you see. The boy is young. Yet he has a self-awareness that we nowadays connect with maturity. He gazes into the camera lens in a way that reveals that he is aware of the powers that he holds over the photographer, over us. His poses in a natural way – this is how a professional photographer

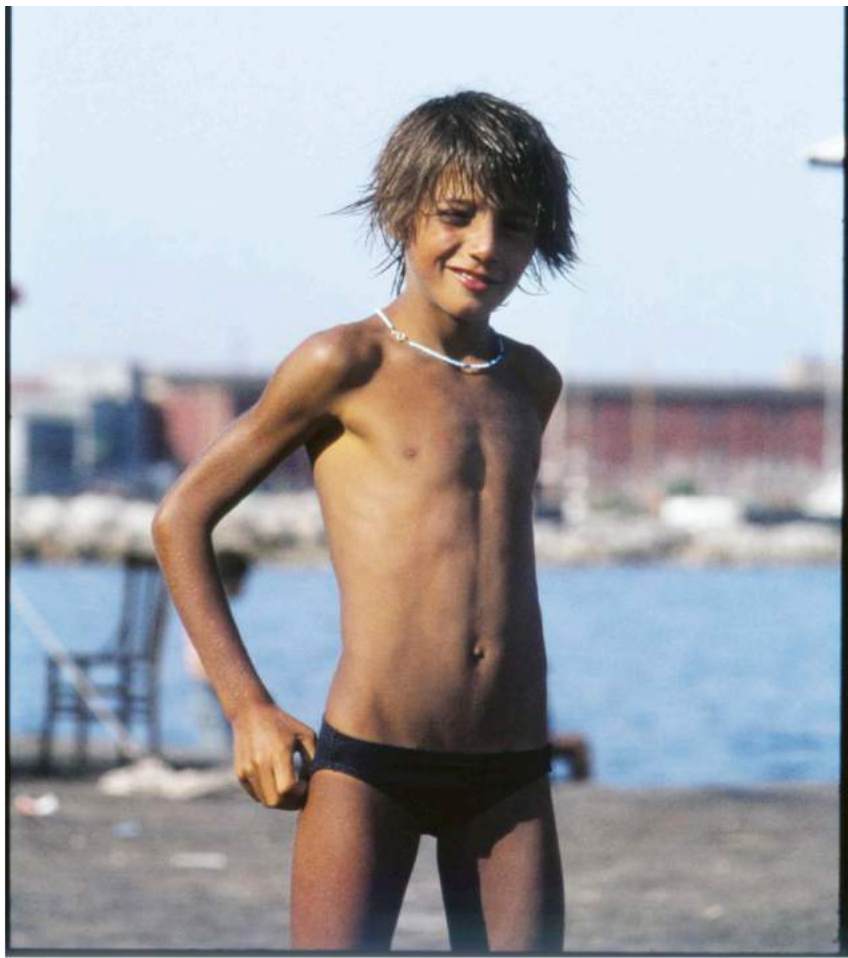
would instruct a female model to pose for a magazine cover. Yet this boy does it instinctively: The tilted head. The exposed inner thigh. The composed yet challenging facial expression – he is making love to the camera lens, toying with the photographer, loving it, loving the *boy life* that he is in the middle of.

We don't see this anymore, and that's why we can't comprehend that gaze. What we can do, on a societal scale, is to ban it. That's how the Swedish child porn law is written; the state of nudity doesn't matter, if the young model has a *challenging* style. If we ban that style, we are in fact banning the boy – the essence of what it means to be a boy.

Today in the West, members of the male sex are allowed to be children (thus non-sexual) or men (thus adults). But they have to skip the dangerous period that used to exist in between those two states; they are not allowed to be boys.

That's the background against which Nicola's amazing photos should be viewed. As evidence of the extinct species called the boy. ♥





Above: Unmarked positive, batch 30.

Left: "Naples and further south", 1978, batch 3, marked 158.

Opposite page:

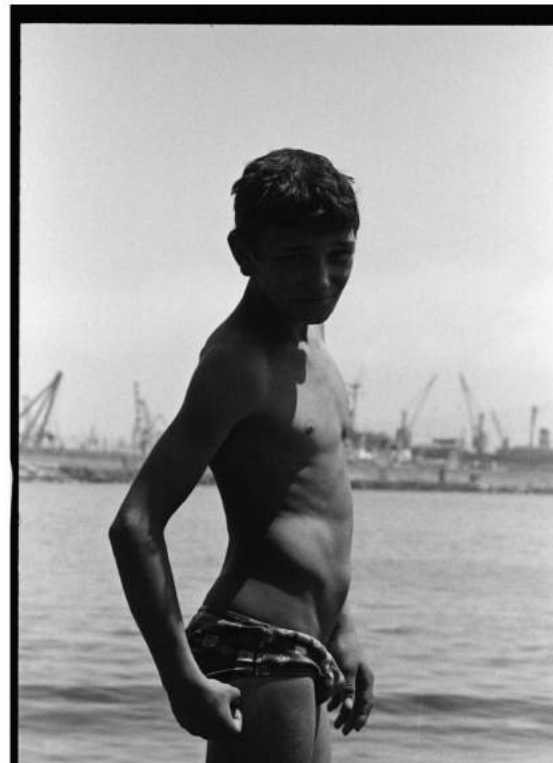
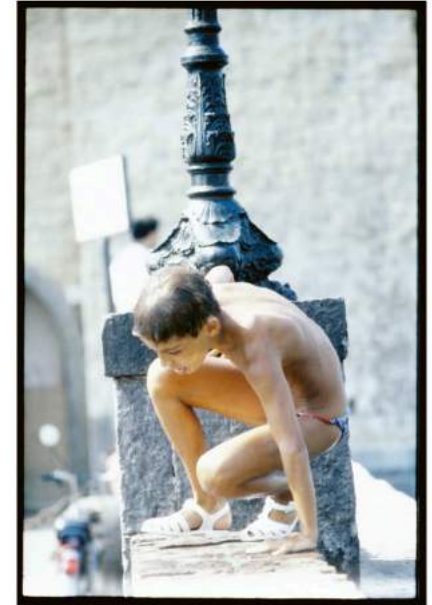
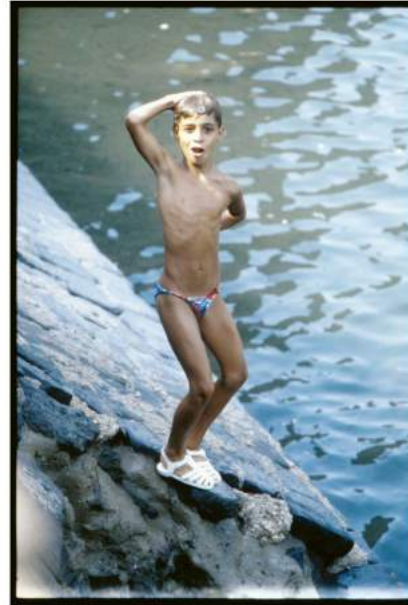
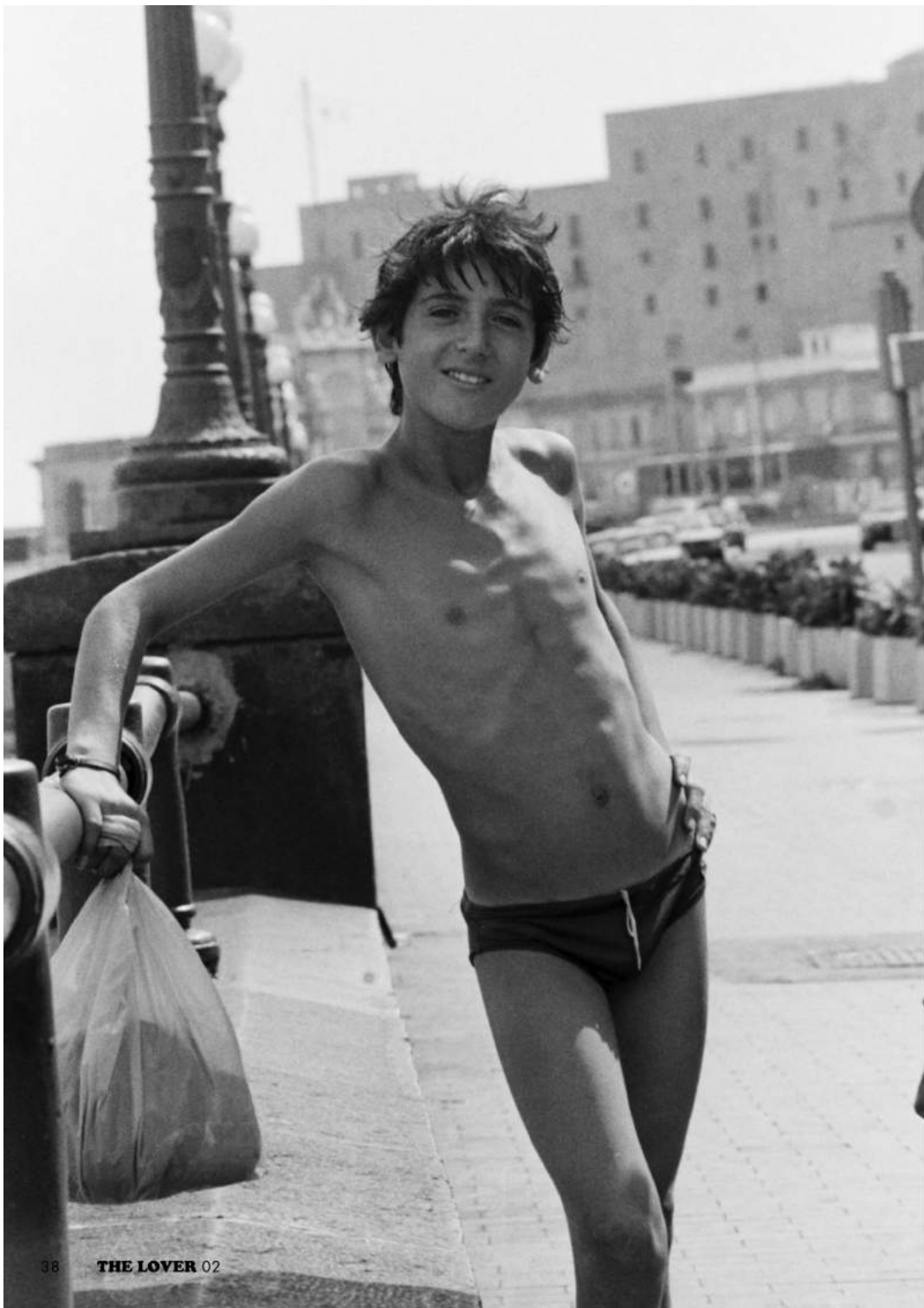
Top left: Italy, summer 1977, batch 5, marked 124.

Top right: Unmarked positive, batch 29.

Bottom: Unmarked negative, batch 12.

Photos: Nicola.





Above: Unmarked positives, batch 30.

Left: Naples, probably 1978, batch 2.

Opposite page: Unmarked negative, batch 17.

Page 32: Unmarked negative, batch 26.

Page 40 and 41: Unmarked positives, batch 29.

Photos: Nicola.



An archival project takes form in Berlin



Both a photo book and an exhibition with Nicola's photos are planned. Apart from that, I am trying to get in touch with other amateur boy photographers from the same era. If you have any tips, let me know. *Let's create an archive of a lost history together!*

The address for photos and negatives is:

Karl Andersson
Katzbachstr. 33
10965 Berlin
Germany

“Who is Plato?”

How a UK intellectual ended up on the Sex Offenders Register for possessing two family photos and seven images from known photo books. Also, the police wanted to know who Plato was. Possibly so that they could raid him too.

Text: Karl Andersson

Azov Films sold feature films and nudist DVD's online. The website disappeared in 2011, and rumors started spreading that police, mainly in North America, were going through the customer list. People on web forums started posting



This framed print by Will McBride was seized by the police.

court cases about a new type of “child porn”, which didn't include any sex but just nudity, the kind that until recently was protected by the American constitution. The cases seemed to emanate from the takedown of Azov, and since those prosecuted chose to plead guilty, the strange accusations, that nudism equals porn, were never tested in court.

In November 2013, the rumors were confirmed when Canadian law enforcement held a press conference about the takedown and their work with arresting customers during the last couple of years. They also said that they had shared the customer list with other countries. Media worldwide rejoiced. Law enforcement reacted differently in different countries.

The story of Azovgate still has to be written and its implications grasped. This is not that article. But in the hope that many smaller pieces may contribute to forming a larger picture of what happened, here is the story of what one man in the UK went through.

A British aesthete

Jim (name changed) is in his 60s. In our correspondence – started in February 2015 – he comes off as a classic aesthete and intellectual.

As such he has a large reference library, and he was one of few who bought the edition of Plato's *Phaedrus* that I published in 2013 – more on that later.

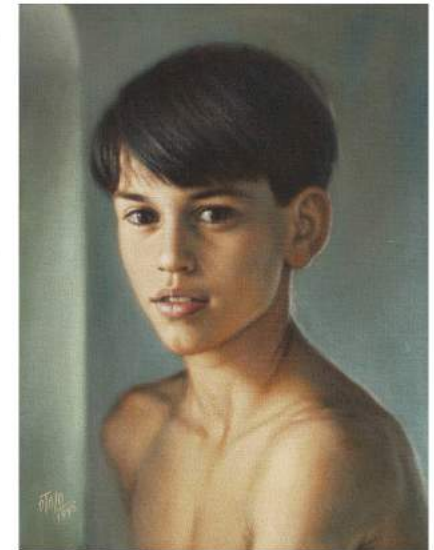
Over the years, Jim had bought a handful of nudist DVD's from Azov, six to be exact. They were digital downloads, which he stored on his computer. The website informed its customers that their films were legal, and they were also available on Amazon for that matter. But when the rumors started spreading about the police targeting people on the customer list, Jim decided to get rid of his copies – this was already in 2011. He even replaced the hard drives on his computers. Since Jim was on the Azov customer list, he was fully expecting a visit from the police and did not want to possess anything even remotely problematic.

British law enforcement was initially reluctant to act on the information provided by their Canadian colleagues, considering it too insignificant, since the material would only constitute child porn of the lowest level, if at all. But in December 2013, tabloid media campaigned to force the police to act. The UK part of Operation Spade was instigated.

Police visit in the morning

And so, Jim got his expected police visit, at 6.50 in the morning. Jim was still in bed when he heard the knock on his door. He got up and looked out the window, and saw “about a dozen men in dark overalls”, along with two plainclothes cops, who turned out to be the arresting officers: A male detective constable (DC) and his superior, a female detective sergeant (DS). Jim recalls:

“I stayed calm. I put on my dressing gown and went down and let them all in to my kitchen and they spread into the dining room, but I was totally surrounded when the DC read me the charge ‘on suspicion of possessing indecent images of children’. I remember saying ‘You won't find any pornography in this house’ and someone replied



Framed paintings by Otto Lohmüller were seized by the police. (The above painting, “Patrick at 13”, is only used as an example of his style.)

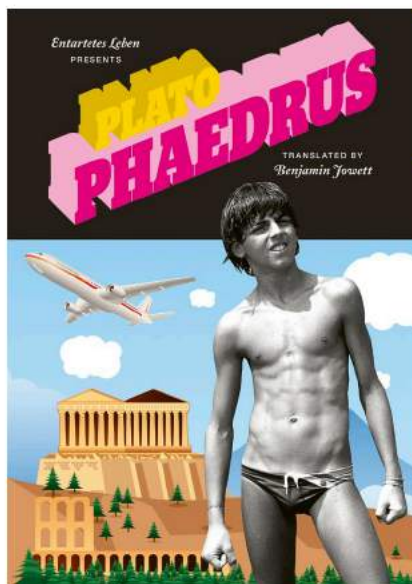
‘Ordinary pornography is not what we're looking for.’

Jim was asked to get dressed. The male officer followed him to his bedroom and watched him dress, telling him to leave keys, wallet and other belongings behind. They then drove him to the police station some 30 kilometers away.

“During the drive, they were very ‘friendly’ and ‘chatty’ with me, quite bizarre really, talking about the countryside, favourite walks, et cetera! ‘Softening me up’, I presume.”

Hunger pangs in the cell

Jim was never handcuffed, since he “cooperated fully”, as the constable said to the desk sergeant at the station. Then followed eight hours in a cell. Jim was not allowed anything to eat or drink at the time of his arrest, but he was allowed some water in the cell, and was served some food at lunch-time. He says he managed to remain calm throughout the day thanks to his Buddhist philosophy:



Police: "What is this book with a naked boy on it?"

Jim: "He is *not* naked, he's wearing a swimsuit, and it's Plato's *Phaedrus*."

Police: "Who is this Plato and what's the book about?"

"He asked most of the questions in a calm, measured way, she only interjected now and again with mainly 'hostile' questions", says Jim.

A duty solicitor had been allocated and Jim's first task in private discussion beforehand was to apprise the solicitor of the wider story regarding Azov, of which he was completely unaware.

The police investigated Jim's case for some four months, and in the end said that they had indeed found "indecent images" in the seized material, which came as a total surprise to Jim. But since they had only found nine such images, Jim was offered a "caution" by the CPS (Crown Prosecution Service). A caution is used in minor cases as an alternative to prosecution. If Jim accepted the caution, meaning accepting he was guilty of a minor crime, he would not have to go to court.

Not allowed to see the images

Jim asked to see the "indecent images", but was told that this was not permitted; so he asked for them to be verbally identified, but the police said they did not know the exact items that were cited, nor their source. In order to see the images, he would have to go to court. Even if he would be acquitted, his name would be released to the public during the trial. And there was also the risk of being found guilty, of course. After all, Jim did not know what the nine images were, that he would have to defend in court.

Some clues were given from what he ultimately got back from the police, which was basically everything except for his computers and digital media. The police also kept a VHS copy of Swedish director Kay Pollak's award-winning feature film *Children's Island*. They also kept the magazines, including *Destroyer*,

"I went straight into 'meditation mode' in the cell, even lying down and dozing until hunger pangs started to appear."

Meanwhile, the dozen "searchers" were busy going through his home; the report would show that it took them four hours. But Jim was not worried:

"I was quite sure of them not finding anything incriminating on my computers. My desktop was only for 'work' (historical research) and storing past writings, and communicating. It had some family and other photos. In my laptop I had inserted a new hard drive and only copied to that all my photos (covering over 30 years) known or considered by me to be completely OK."

The police seized everything that had even the slightest boy theme – see separate listing at the end of the article.

Hostile questions

Jim was released from custody late that same day, after a four-hour interrogation by the arresting officer and his female colleague:

What the police asked during the interrogation

The opening questions in the interrogation were about the Azov films themselves; what was the attraction of them, and so on. Jim's main contentions were that the films were merely "naturistic", a lifestyle he was interested in. Despite the judgment of the CEOP (Child Exploitation and Online Protection Centre), Jim believed the movies were *not* child pornography. He stated that he appreciated the "beauty of the young male form" and liked watching boys enjoy themselves in a "free" environment.

Jim admitted he was attracted to some adolescent boys, and tried to establish a perception of difference between a pedophilic (pre-pubescent) and a hebephilic attraction, but the interviewing officers did not seem aware of such – he even had to spell out "hebephile" for their notes.

This led on to questions about his sexuality and his past relationships, and while Jim said he had had many young friends, he emphasized he had never been "sexual" with any of them – just enjoyed their friendship and the sporting and social activities they shared together. He expressed regret that even these types of adult/youth relationships were now seen as suspicious, and stated that even a consensual physical relationship would be harmful to a boy (in the negative reactions of society if discovered) – and harming a boy would be the last thing he would want to do!

Discussion moved on to the framed prints on his wall and his collection of photo and art books. Individual items were brought

out with a constant hint at disapproval of such art. Sometimes even openly displayed, as when the female officer said: "Do the pictures give you sexual gratification?" At which Jim blurted out: "Ha! I don't jerk off to them if that's what you mean!" He remembers her shocked reaction to his retort.

At one point they produced a "reconstructed" invoice, found, torn up, in Jim's waste paper basket with a very small picture of an apparently naked boy on it, the cover of a bought book. "What is this book with a naked boy on it?" Jim's response: "He is *not* naked, he's wearing a swimsuit, and it's Plato's *Phaedrus*." "Who is this Plato and what's the book about?" Jim sarcastically remarks that "presumably the next question was going to be 'Where does he live? We need to raid his house!' Say no more..." The receipt stemmed from the edition of *Phaedrus* that I published in 2013, but the police had not seized the book itself.

After talking about all the computer devices and what might be on them, all the family and friends "child" photos, the Facebook links (including to the Dalai Lama), there was finally a survey of Jim's career via a CV found in his filing cabinet, with questions concerning any "inappropriate" events at all the schools where he taught. Which were none.

Then finally: "We have nothing further. It's your interview – have you anything to add?" After four hours of intensive personal searching of his life-history, his orientation and his psyche, Jim could only say: "No."

but returned the book *Gay Man's Worst Friend* and its *Appendix*.

Considering his options, Jim chose to accept the caution in June 2014. The caution came with some conditions: Jim will be on the UK Sex Offenders Register (SOR) for

two years, until June 2016. During that time, he is subject to unannounced visits, he cannot go away for more than seven days without informing the authorities, and if he goes abroad, he has to give the authorities all relevant information regarding the trip.



Being on the SOR also means that if you move, you have to inform local personnel about your new address within two days. Jim did so when moving to a new administrative area in England in May 2015, and two days later, two female detective constables came to visit him in his new home.

Photo books deemed “indecent”

The senior constable mentioned that she had read the CPS report on Jim's case, and started citing the images for which he had received the caution – the very information that Jim had asked for but been denied. He asked if he could fetch a notebook to write down the information. “Yes, of course”, the constable replied.

It turned out that seven of the nine “indecent images” came from digitized photo books on CD-ROM's (not on any hard drive), namely: *Boyhood Australia*, *Between 9 and 13*, *Licht und Schatten* and *I Say Yes*.

It should be noted that this was exactly the same kind of material that had been given back to Jim in print. Somehow images in printed photo books were okay, but when appearing in digitized photo books, in some cases by the very same authors, they were considered “indecent”.

It should also be noted that Azov had nothing to do with his case, except for initiating it:

“The Azov films themselves were not part of the caution, but were merely the pretext for the authorities to enter my home and search

for other ‘incriminating’ evidence. This seems to have been a common experience in many Azov cases, both here and in the USA”, Jim says.

Child porn was family photos

The two last images were found on one of his hard drives, which justified the police to not return any of the drives. Jim was shocked when he learned what those two images were:

The first one was a family photograph where his great-nephew was naked:

“My great-nephew, when he was about seven or eight, on returning home from school always threw off his clothes and ran around for an hour or two playing. My niece took some photos of us all together (including clothed siblings) and sent them to me.”

The second one was another family photo of a boy standing up in the bath. This was another one of Jim's great-nephews and the photo had been sent to him by the boy's father.

And that was it. Despite having been extremely cautious, Jim had ended up with a caution and lost his computers. Their monetary worth of around 1,600 £ (2,200 €/2,300 \$) was not the biggest loss. Jim comments:

“All my life-history on my computers destroyed because of a couple of ‘private’ family photos! Because of this incredible judgment on the part of some jobsworth in the police force, our ‘moral guardians’, that these completely innocent images were somehow ‘indecent.’”

He continues:

“This has been the most difficult aspect of the whole situation, really, and I still wake up realising one other piece of writing, one other journal, one other photo-set that has been lost – and feel depressed about it.”

Yes, what does it matter that you carefully back up your digital life-history, when the backup drive too is seized and not returned. Jim continues:

“No wonder they resisted telling me what the images were – there was no way I would have accepted the caution if I had known beforehand.”

“Do you still get any urges?”

Jim requested getting his computers and backup drive back, but the request was at first denied since the police say they can't rule out that they may contain “traces” of the indecent images (the two family photos sent to him by his relatives, that is), which the police could then be accused of having distributed. Eventually, after several requests, Jim got back his computers with their hard drives removed. He has also made a formal request to be granted access to the CPS report on his case, without success.

Despite the surreal elements of this story, Jim may have got away easily, given law enforcement's apparent power to harass obviously innocent citizens. His time on the SOR is up in June 2016, and the unannounced visits have been rare at his new home. Just before Christmas 2015, after a six month gap from the last visit, a female officer came by to check on him. This included asking questions along the lines of “Have you got anyone special in your life?”, “What about your sexual activity?” and “Do you still get any urges?”.

“Needless to say, I gave her nothing to write down into her little book regarding these last two questions!” Jim comments.

Jim is retired. He has spent 40 years teaching children, and coaching them in badminton, and was hoping to be able to continue doing the latter in his retirement. He is still not sure if all restrictions will be lifted when he leaves the SOR. He also thinks there might be travel restrictions, which may impact his charity work in Nepal. But despite all, he is positive about the future and try not to mourn the loss of his digital life-history:

“As the Buddha said, ‘Personal possessions are ephemera and should not be coveted.’” ♥

What the police seized from Jim's home

- All photo and art books, including titles by Will McBride, David Hamilton, Wilhelm von Gloeden, Cosidetto, Otto Lohmüller, Lehnert & Landrock.
- Out-of-print photo books on four CD-ROM's bought from Pojkart:
 - ▶ George Hughes's *Boyhood Australia*.
 - ▶ Otto Lohmüller's *I Say Yes*.
 - ▶ Loudyeu's *Licht und Schatten*.
 - ▶ Mike Tedder's *Between 9 & 13*.
- Framed prints by Will McBride, Otto Lohmüller, and a private photo of Jim's niece.
- Other private photos with children.
- Jim's personal diaries and address book.
- Research files mainly consisting of printouts from IPCE and Jim's own writing on the subject of intergenerational relationships.
- Technology: Computers, router, ipod, camera, mobile phone, USB sticks.
- The whole DVD and VHS collection; the latter included what Jim had taped from TV, and holiday videos.
- About 120 novels, text books and poetry books with a boy theme, including *Gay Man's Worst Friend – the Story of Destroyer Magazine* by me (Karl Andersson) and its separate *Appendix*.
- Magazines: Some issues of *Kainos* and the scholarly journal *Thymos*, all issues of *Destroyer*.

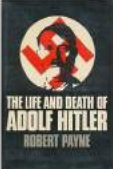
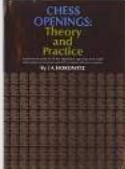
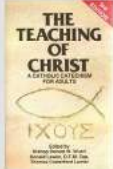


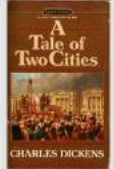
Bestsellers and chess

We analyze the bookshelf of an amateur photographer in a vintage gay magazine from 1978.

The gay press in the 1970s was full of boys in various stages of undress. Browsing the magazines today, you're left with an almost unreal feeling; many of the photos would be illegal to publish today, if the model can be assumed to be under 18. But in the 1970s, they were not only legal, but seemed to be a natural part of gay life. This is especially true for the more amateurish

photo series that were shot in someone's home. They make you wonder about the situation: Who were the people in front of and behind the camera? What relation did they have and what interests? A blurry bookshelf in the background can reveal more about the photographer than probably was intended.

Let's go deep into the raster of a page in *Super Piccolo* issue 3, published in 1978.

SELECTED NON-FICTION			SELECTED FICTION		
					
Robert Payne: <i>The Life and Death of Adolf Hitler</i> (1973)	Israel Albert Horowitz: <i>Chess Openings: Theory and Practice</i> (1964)	Donald W. Wuerl et al.: <i>The Teaching of Christ</i> (1976)	Richard Bradford: <i>Red Sky at Morning</i> (1968)	Thomas Berger: <i>Little Big Man</i> (1964)	Charles Dickens: <i>A Tale of Two Cities</i> (1859)
BONUS TITLES					
<ul style="list-style-type: none"> • One volume from Lamar University. • Several spines from Bishop Byrne High School. • A couple of volumes on astrology. 					

Investigation report

This bookshelf seems to belong to an academic with an interest for chess. The fiction is a mix of mainstream and classics – a couple of books were made into popular movies. Astrology stands out as an esoteric interest or hobby.

But the key here are the school books – especially the many spines from Bishop Byrne indicate a stronger affiliation than just being a student. Combining the search terms of the school names lead us to a person who might very well have been the photographer:

Tom U. was born in Texas in 1946. He studied teaching at Lamar University before starting to teach English and Math at Bishop Byrne High School between 1969 and 1982. He also coached basketball and football. In 1978 he was 32 years old. He died in 2013 at age 66 and was survived by his wife, a religion teacher.

Is this Tom U's bachelor pad? Did he occasionally take home boys from his teams to photograph them? Is the Jesus icon in the mirror a sign of his future wife? Who knows!



VIKTOR
Er bot selbst an, die Hose fallen zu lassen – und wer hätte ein solches Angebot abgelehnt...?!

SAVE THE ROBOTS! IT HELPS IF YOU HAVE AN IQ BELOW 80.

In a blatant display of utter stupidity, a group of researchers have started a "CAMPAIGN AGAINST SEX ROBOTS" (capital letters make up for weak arguments, you know).

To be fair, they are not afraid that the robots themselves will be hurt. Rather, they argue that "human power relationships are reflected in the production, design and proposed uses" of robots, and that therefore "the development of sex robots further sexually objectifies women and children". They further argue that "we want to be showered with tax money from various EU projects while at the same time enjoying our time in the limelight to the fullest". Oops, slipped a bit there.

But let's get serious again. What is a robot? They are extensions of our physical bodies (use a machine instead of your hands to whip the cream, use a vibrator instead of your fingers to rub your clitoris) and support for our fantasies; a love doll is an analogue sex robot, a dildo the only physical part of a man that only exists in your head.

In that sense the researchers are right: Our use of robots, such as vibrators, indeed do "reflect human power relationships" as they so fancy put it (very contemporary, applause). Heck, they are the perfect order takers – if I'm fantasizing of being penetrated by a Big Black Cock, that's what my dildo becomes.

The campaign against sex robots is therefore a campaign against fantasy.

Leaving that all-important conclusion behind, one can also ask the researchers a very practical question: If sex robots resembling children

would lower the rate of child sexual abuse, wouldn't that be good? Or is it more important to protect "the general concept of children", as the Swedish law against inappropriate drawings of children so eloquently puts it?

Or one can ask: What if a woman "objectifies" a man by using a sex robot in form of a huge dildo, wouldn't that be turning the "power relationships" (as defined by these researchers) upside down, thus a good thing? What if a man "objectifies" another man?

(In fact, I asked these questions in an email and the researcher replied that he did not have time to answer the questions.)

As you see, it's the same questions that anti-porn people face ("how can gay porn be demeaning to women?") and always dodge. And in its core, the campaign against sex robots is nothing but a campaign against porn, the only way it can be done in 2016. It's a campaign against sex – or why would it otherwise be okay to use robots for work (where they "reflect" how society treats its workers) or basically anything – except sex?

So stop using your fancy words – robots must "develop ethically" in order not to "reproduce inequalities" – and stand for what you are: Moralists of the purist kind.

Skål.



Karl Andersson
editor



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