



Sexuality and Eroticism Among Males in Moslem Societies (Haworth Gay & Lesbian Studies)

John Dececco Phd

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Here is the first major work published about sexuality and eroticism between males in Islamic society. Through narratives, analytic essays, descriptions, and academic treatises, *Sexuality and Eroticism Among Males in Moslem Societies* provides a revealing and most fascinating look into what is--for most Westerners--still a very hidden, very foreign culture. Until now there has existed a lack of solid information about sexuality in Islamic society, but this volume portrays very clearly the relationship between same-sex eroticism and the ideal of the man as penetrator. As a result, *Sexuality and Eroticism Among Males in Moslem Societies* illuminates not only homosexuality but the whole sexual culture and role of gender in the Muslim world. The chapters focus on homosexuality among men in Morocco, Syria, Iran, Turkey, and Israel. Despite its occurrence in this region of the world, sex between males is not considered to be "homosexuality" by most men--a concept that is reiterated in chapter after chapter. In addition to major differences in the attitudes toward homosexual acts in Muslim countries and the West, this enlightening book also shows great differences among the Muslim countries themselves, depending upon the degree to which Islamic law is enforced, the impact of different western colonial influences and legal systems, and the sheer impact of cultural variation within so vast a geographic area. There are some keen observations and insights into the socialization of boys in Islamic culture, the status and inaccessibility of women, and sex roles and attitudes toward them. *Sexuality and Eroticism Among Males in Moslem Societies* captures a sense of the Muslim countries in the process of rapid change--from the anti-modernist and religious fundamentalism of Iran to the attempts in the cities of Turkey to develop a western style gay way of life, with all the difficulties that involves. An engaging book for readers interested in gay studies, anthropologists, orientalists, historians, students of comparative law, and sexologists, it should also be read by anyone in contact with Arabs, Turks, or Persians--as tourists in Muslim countries, social service professionals working with immigrants, or friends of Muslims.

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