

duction of some inert but flexible implement, such as a dildo. In all these practices lubrication of the inserting agent is required. In older writings penile penetration of the anus is sometimes termed *pedication* (from the Latin *pedico*), not to be confused with *pederasty*. The most common positions for penile penetration are standing, with the receptive partner usually bending forward; lying, with both partners prone, the penetrator reclining with his abdomen on the receptor's back; and lying, with the receptive partner supine on his back with his legs drawn up against the other's chest so that the two are face to face. In this last position the seeming discomfort is balanced by the resultant elevation of the anal opening, facilitating entry, and the ease of kissing. A nonpenile variant, apparently introduced relatively recently in our society, is *fisting* or *handballing*. In this practice the hand, with nails carefully trimmed, is the inserting implement. Because of the danger of puncturing the colon, which may lead to fatal peritonitis, fisting should be avoided.

Folk belief holds that in male couples practicing anal intercourse one, the "active" partner, will always take the insertor role, while the other, the "passive" partner, will always be the penetratee. Surveys show that this role polarization is not in fact common in advanced industrial countries such as the United States, though it lingers in *Latin America* and among *prison* populations.

Recent medical studies have indicated that use of a condom is indispensable in anal intercourse. For the receptive partner unprotected anal copulation with an infected companion has been shown to be a high-risk practice for Acquired Immune Deficiency Syndrome (AIDS). This risk may be primarily due to the fact that the rectal mucosa is easily torn, with resultant bleeding and access of AIDS-virus-infected sperm to the receptive partner's bloodstream. Moreover, it is possible that the virus may directly infect the cells of the colonic mucosa (the inner lining or

wall of the colon, which includes the anus and the rectum). In the case of dildos and other anal toys, care must be taken that they are not inflexible, contain sharp angles, or are provided with internal wires that could emerge and tear the lining of the passageway. No small objects that are capable of being "lost" should be inserted. Dildoes should be carefully washed before use, especially if shared. Finally, engaging in such activities while under the influence of drugs is doubly risky. As a general rule, the riskier the activity, the fewer chemicals are advisable.

Popular perception holds that in anal sex only the insertor derives pleasure, while the receiving partner simply agrees to bear it to please his or her partner. If this were the case, autoerotic stimulation would not be practiced. In fact the walls of the lower alimentary canal are lined with nerve endings, or proprioceptors, which transmit the pleasurable sensations. In the male, stimulation of the prostate is often found to be enjoyable, and may lead to ejaculation on the part of the receptor.

Historical Aspects. Descriptions of homosexual anal copulation are abundant from ancient Greece. In Greek society, as to a large extent in traditional China, Japan, and Islam, the practice was age graded, with the older man penetrating his adolescent partner. Adult men who took the insertee role tended to be scorned. Among the North American Indians the *berdache* commonly was the receptor in anal intercourse. In medieval and early modern British texts, anal copulation is sometimes termed *buggery* or *sodomy*, but these terms are confusing as they can also refer to other forbidden modes of sexual gratification such as bestiality and oral-penile sex, which were also subject to criminal sanctions. Some of the conceptual confusion is probably grounded in the horror that the practices engendered, inasmuch as they were associated in the popular mind with diabolism, *heresy*, and uncleanness in general. In the view of some, these acts were crimes that could not even

be named, at least in the vernacular. In more recent legal texts the two major criminalized practices are commonly designated more precisely by the Latin terms "per os" (oral) and "per anum." Modern methods of sanitation, and the influences of other cultures, made the Anglo-Saxon world more tolerant of anal sex in the twentieth century.

From early times anal copulation has also been practiced heterosexually, the male penetrating the female. This has been done mainly for contraceptive reasons, though some men also hold that it is more pleasurable because the anal sphincter is tighter than the vulva. Recently, some heterosexual men have discovered that dildo stimulation by their female partner produces a pleasant sensation in the prostate.

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Ward Houser

ANARCHISM

The Russian thinker Peter Kropotkin (1842–1921) defined anarchism as "a principle or theory of life and conduct under which society is conceived without government—harmony in such a society being obtained, not by submission to law, or by obedience to any authority, but by free agreements concluded between the various groups, territorial and professional, freely constituted for the sake of production and consumption, as also for the satisfaction of the infinite variety of needs and aspirations of a civilized being." While anarchists agree in abhorrence of government, there are many schools of anarchism, with some emphasizing the rights of private property and individualism (**libertarianism**), others the necessity for voluntary cooperation and community self-control.

Anarchists agree in opposing the regulation of sexual behavior by governments and other powerful organizations

(such as the church). State power has frequently been used to persecute homosexuals: thus homosexuals and anarchists have often shared a common enemy. Anarchism as a philosophy and as a movement has offered legitimation to homosexuals and homosexuals have contributed much to anarchism.

Forerunners. Etienne de la Boétie (1530–1563) and William Godwin (1756–1836) wrote two proto-anarchist classics. Boétie's *Discours de la servitude volontaire* (1552–53) (translated as *The Politics of Obedience* and as *The Will to Bondage*) is still read by anarchists. **Montaigne** dedicated his essay on friendship to Boétie after the young man's death.

William Godwin's *Inquiry Concerning Political Justice* (1793) provided a philosophy for his circle which included Mary Wollstonecraft (his wife), Mary Wollstonecraft Shelley, and Percy Bysshe Shelley (who translated Plato's *Symposium*); another daughter of Godwin's bore a child of **Byron's**. Their whole circle deviated wildly from conventional sexual standards. Among the followers of Godwin's philosophy was **Oscar Wilde**.

Diffusion of Anarchism. Pierre-Joseph Proudhon (1809–1865) first used the term *anarchie* to designate a political philosophy (rather than a form of disorder); like his famous "property is theft," Proudhon's anarchism challenged convention. His *De la Justice dans la Révolution et dans l'Eglise* (1858; untranslated) celebrated the Greeks and denounced the Roman Catholic Church. He interpreted **Anacreon's** poems as gay and praised **Socrates** for his link with **Alcibiades**. "We all want to see," he wrote, "to caress attractive young boys. Pederasty comes not so much from lack of marriage bed as from a hazy yearning for masculine beauty."

Max Stirner's individualist classic *Der Einzige und sein Eigentum* (1845; *The Ego and His Own*) awakens a cry of recognition in every lesbian or homosexual who has ever felt she or he was the only one. The boy-lover **John Henry Mackay**