society that need to be protected or furthered by criminal legislation, and in the eyes of conservatives the upholding of moral standards is one of those vital interests. The underlying assumption of Christian sexual morality is that erotic pleasure experienced outside the bounds of Christian marriage is immoral and wrongful, and in Christian countries the state should have the task of punishing such behavior by criminal sanctions. Where freedom of conscience and separation of state and church are formalized in the Constitution, as they have been in the United States since 1791, no rational ground can be offered for imposing such a moral standard on the entire community, indeed such an attempt violates the liberty and privacy of the individual citizen. On the other hand, a law that punishes an individual who knowingly infects another with a sexually transmitted disease falls wholly outside the category of "victimless crime," since the infected party is clearly the victim, and society has an undeniable interest in preventing the spread of syphilis and gonorrhea, not to speak of AIDS, which is frequently fatal to those who contract it by sexual intercourse.

**Conclusion.** The application of the notion of "victimless crime" to homosexual behavior is essentially a restatement of the Enlightenment argument against the laws that prescribed the death penalty for sodomy: namely, that the crime infringes the rights of no other human being, and that in punishing private consensual behavior between adults the state is overstepping its duty to protect the life, liberty, and property of its citizens, while offenses against religion and morality, belonging as they do to the sphere of private conscience, are matters for religious confession and atonement. But given the diffusion of the concept in contemporary sociology, future debates on public policy in regard to homosexuality are likely to see extensive use of the term "crimes without victims."


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**VIDEO**

The video-art movement, which emerged in the 1970s, uses tape to produce audio-visual works with their own aesthetic, which is sometimes abstract, sometimes more naturalistic in the manner of cinema vérité. Museums and galleries of contemporary art have given some attention to video, but have slighted gay and lesbian examples.

One exception to this neglect was a presentation of thirteen video tapes at New York's New Museum of Contemporary Art under the title "Homo Video: Where We Are in the 1980s" from December 1986 to February 1987. The videos shown were heavily influenced by the television documentary model, presenting images and information relevant to AIDS and to problems of discrimination, with considerable political awareness, though none of them were conventional documentaries with the standard voiceover narrative. In nearly all cases, these reflected attempts to make videos accessible to a mass audience, or capable of being aired over broadcast television, rather than to present idiosyncratic "pure art" videos.

There was also at least one regularly scheduled cable program featuring gay videos, Rick Schur's "The Closet Case Show," which had a long run in a weekly format during the mid-eighties in New York City. This show included less didactic videos, such as the 30-minute parody "How to Seduce a Preppy," and may have
been more representative of a wider cross-section of gay video as then practiced than the New Museum selection, which was intended to point new directions.

See also Television.

William Olander

VIOLENCE

The relationship between violence and homosexuality, both fundamental to social relations, but with quite different historical and cultural forms, is a very complex one. Most of the research has suffered from a lack of general perspective. The most relevant topics are male initiation, persecution and social repression of homosexuality, rape, queer-bashing, homosexual murder, internalization of negative social norms by homosexuals, the esthetization of cruelty by homosexual artists, and homosexual sadomasochism.

Initiation and Male Rape. The initiation of youths into adult styles of masculinity has a long history in which homosexual behavior, sometimes rape, plays a prominent role. The anthropologist Gilbert Herdt has documented rituals of manhood in Melanesia where the oral or anal transmission of semen, and so homosexual behavior, is central. These rituals are at the same time cruel: the entry into the world of adult males is a liminal, traumatic experience for the initiates. The enforced submission seems to enhance the youngsters' loyalty to adult males and their affective participation in the latters' secrets. These initiations are an extreme form of such rituals, which exist in other cultures as well. Chinese pirates of the eighteenth century used anal rape to initiate captives into their new career as outlaws. The hazing and ragging in boarding schools, in student fraternities, and in sports are modern survivals of these initiations where violence and homosexual penetration occasionally occur.

Male rape in jails, especially in America, seems to be fundamental for the prison hierarchy, which wardens often tolerate because of its functionality in maintaining order in prison. Donald Tucker published in Male Rape an insightful essay on his experiences with involuntary homosexual behavior in jails. The sociologists Wayne Wooden and Jay Parker have written a book on prison sexuality that has much to say on the same topic.

In the myths of Egypt and the history of Assyria, and in the armies of ancient Rome rape of males served as an official form of punishment. The Turks raped Greeks and Armenians whom they captured. During the 1980s the Panamanian authorities used male rape as a form of punishment for political dissent.

Rape of males “in the community” and by gangs is far more common than usually supposed, but according to researchers both the assailant and the victim are usually heterosexual, and the motivation seems to be the acting out of a superior power position on the part of the aggressor and the humiliation of the victim.

Murder. A special case of violence with regard to homosexuality is that of homosexual lust murderers. It seems that especially in places and times where emancipation and discrimination against homosexuality are much discussed and youth move freely, cases of homosexual serial murder happen as expressions of the strained relations of homosexuals with heterosexuals: Germany in the twenties (Haarmann), the United States in the seventies (Corll, Gacy).

Anti-gay Violence. The most common type of violence homosexual men and lesbian women encounter is the violence connected with legal and social discrimination against homosexuality. At a very general level, many of them experience psychical and physical violence when coming out—from their families, peers, instructors, and colleagues. As the degree of hostility toward homosexuality differs strongly according to historic periods and to national, ethnic, and social