

Interview of Gert Hekma by Thea Schepers: Children and Sexuality

+How does a teacher of gay and lesbian studies end up addressing paedophilia?

I have conducted mainly historical research, and if you conduct historical research on homosexuality you will surely end up with paedophilia. I am a trained anthropologist, and in the literature on homosexuality of other cultures, I frequently encounter men who do it with boys. As I always say, the conceptions of relationships before 1900 are not based on equality. Sex before 1900 was always ideally – in the terms of those times – unequal. Men's domination of women is one example.

There is a difference between paedophilia – sex with young children – and ephedophilia, which is sex with children somewhat older than twelve years. But most often, the word “paedophilia” is used for both.

+Do you think that this is an important difference?

Ehh ... I think that age limits depend on the context. Thus, I think this is an issue, even an important issue, for most cultures and most people. Differentiating based on age is tiring, and whether the age of consent should be twelve or eighteen years could be the topic of many a discussion.

+But is there a fundamental difference between sex with children of eight or with children of sixteen?

I think that there is a fundamental difference for most people, yes.

+For most people?

Yes, in our society.

+But what do you think about this yourself?

What do I think about this myself? Of what, about which subject?

Yes, I think that there are differences, but I think that these differences are gradual differences. You can't say, “The child has turned twelve, now it may do everything.” That's simply not the way it works. There are children of sixteen who know nothing about it and children of six who set out and begin to act sexually.

+Do you think that paedosexuality is tabooed in the same way as homosexuality once was?

I think it is best compared with the whole thing about masturbation. There have been two centuries when masturbation was completely condemned, and so is the sexual contact between grown-ups and minors now. So I think that this whole witch-hunt against sex between adults and children is rather some kind of successor of the madness about masturbation.

+So you think that this could change very quickly?

Not really. That taboo on masturbation has lasted for two centuries; it was deeply embedded in the Western culture. I'm now reading a book, titled "The Sexual Child Abuser" addressing the 20<sup>th</sup> century in the US, and the author says that they worried very much about it in 1915, again in 1950 and in 1980 anew. It comes in waves. This wave, however, lasts awfully long.

+Have there also been times when it was a completely accepted phenomenon?

Well, that's a very strong wording, but there were times when people worried less about it. There have been times when certain kinds of relations between adults and children had nothing special about them. India is quite famous for child marriages, that is, men with small girls, and that is true of more cultures. There's the topic of male initiation rites that have a sexual component. And these are boys of six, eight years. The classical example is the Greeks, who did it with boys between eleven and eighteen. We call that harmful, but then it was the best that could happen to a boy. In the Mediterranean culture, the Arabic, Italian and Spanish cultures, these customs continued to exist for quite some time. In 15<sup>th</sup> century Florence, most youngsters of over eighteen had sex with boys between twelve and eighteen. Then, such a boy was the passive partner in a pederastic relationship, and from his eighteenth birthday up to his marriage, he was the active lover. That was, albeit punishable by law, very common.

+Has it actually been forbidden at any time?

Well, in some cultures, the prostitution variant was forbidden but not the relation between boys and men itself. I think it originally started with the Enlightenment, from the 18<sup>th</sup> century onwards. In the Christian period of Western Europe, any kind of extramarital sex had been forbidden, but not sex between children and adults in particular. In the Netherlands, it was not even clear during the 19<sup>th</sup> century where the age limit was. There have been age limits, but they were not clearly laid down. Someone did some research on ages of consent, and I think he found that the earlier the law was written, the lower the age limit. It was particularly funny that the Vatican had the lowest age limit in Europe. There, it was twelve years.

+To sum it up: you take a rather relative stance.

Yes. The position of the child is changing, and the position of sexuality is changing. The question that I am interested in is: why do we worry so intensely about child sexuality nowadays? You could say that neglect and maltreatment by parents is far worse. In the Netherlands, it's about eighty children a year that die by parental maltreatment, and it's maybe three or four children who are done in by some paedophile sex killer. That's very tragic indeed, but it is out of proportion in contrast to the other things that happen to children.

+Can you imagine that people get very upset when you say so?

Well, I sometimes read books about the reactions of people and I consider them depressing books. What can be read about the madness round paedophilia! Especially in the US, it is worse than dreadful. I lived there for half a year myself; there is really a hate campaign going on there. Of course, this makes a profound impression in people's minds. I think that's a very wrong and alarming development.

+But people really strive to achieve the best for the children.

Yeah, unfortunately they even manage to believe that.

+But what do you think about it?

We live in a rather sexualized society. All people have contributed to that, and they benefited from it. But now, as they have children themselves, they don't have a clue how to deal with the sexuality of their children. They are in a double bind, a state of ambivalence. They may do what they want to – at least that is what they think – but they don't know how to deal with the possible freedom of their children.

This ambivalence is also present in penal law. You have to stay away from children as they are innocent, but at the same time children of twelve years are sentenced as if they were adults.

+But of course there are a lot of children who are seriously traumatized.

Yes, without any doubt. There are two possible causes for this. The sexual contact can be traumatic in itself, also because it has to be realized under such difficult circumstances nowadays, and there is the traumatizing reaction of the society. If something is presented as real, it shall become real.

Recently, there have been three psychologists who conducted a big meta-study on a lot of research that dealt with students who had had sexual contact with adults when they were minors. And the psychologists reached the conclusion that sexual contacts between adults and minors lead to no negative consequences for the minors, provided that there has been no incest or abuse of power. This has led up to quite a row, but it has nevertheless been published in the *Psychological Bulletin*. Hence, the idea that sex with adults is inseparable from negative consequences is not proven at all. But yeah, there is a whole industry that lives on it and now produces this opinion.

+You said we all know that children have sexual feelings. But I can remember that I didn't want any company for it then, and certainly not an adult. And I can hardly imagine that this should be because of cultural influence.

Well, from time to time I have discussions on that topic in class. And then some people said that if you want to have sex, you have to have it with peers if you are of that age. And then a guy said, "When I was eight I always wanted to do it with adult men. I was not interested at all in stupid boys, I always wanted to touch adult male genitals." So I think that children have many different desires and wishes. Some children want to do it with other children, and I think that other children want to do it with adults. I think it is rather absurd to assume that children only want to do it with children.

+Or with nobody at all?

Well, even that is possible, haha!

Some time ago, I interviewed a lot of gays, not about that topic in particular, but it struck me afterwards that all of them went for sexual contacts at a very early age. I can't imagine that it's not the same with straights.

+Well, for me that's a little hard to accept. It is true alright that many people – children and adults – can't behave as they would like to, but you can't really turn it upside down and say that everything must be allowed.

I don't think at all that everything must be allowed. Haha! There certainly have to be some conditions, for example some form of consent. No abuse. I think that we must enable children to develop their own desires, and for that sex ed is very important.

+How should that be implemented?

I usually draw a comparison to traffic or sports. You explain the game rules to children very early, how you can do it, how you can enjoy it and how you can hate it. You show them the way how they can do it. And that's what we should do with sex, too. You simply explain the rules of the game. They might not be as detailed as traffic rules, but they do exist.

+Don't you think that it is difficult for children to set limits?

I think that this is very difficult for adults, too. Everybody has problems in setting limits, and all participants must be aware of that.

+But it is far more difficult for children than for adults, they are in a power relation if they have sex with adults.

Ehh ... I think that children have certain power, too. It is likely the case that adults are often much more interested in children than children are in adults. So I don't think that children are completely powerless and silent.

+You must explain that.

In most love relationships, it is the case that somebody has fallen in love and is interested in an object of love. And often, the object of love is less interested; the interest has yet to be aroused. There is an imbalance. And that should be the case with a child as well. Children begin with a new life, and they are still wandering around. So in this respect, children have far more freedom. They may have no physical power, but they do have other kinds of power.

Look, the problem with child abuse is often that children remain silent about it and don't tell it to anyone. I think you must enable children to talk about it. It would then become easier to expose abuse. I think children know very well what they want and what they don't. If you give them food, they also know if they like it or not.

+What should the law look like, if we take as a basis that the ideal situation, as you describe it, doesn't exist?

I would say that the age limit can be lowered. I wouldn't immediately demand to make it six years, but twelve years looks like a good age, for the time being. The new law that even morphed illustrations of children are forbidden is completely absurd. And I think that it's very important to invest in a good education. And then not on "how do your private parts work", but a broader approach, historically, for instance so that they come to see all varieties and possibilities. That would be very good for queer emancipation, and there are quite a lot of

problems about gender that relate to it as well. At school, you still have to be a real boy or a real girl. You can splendidly add a healthy dose of pedagogy on gender.

+Do you think that abuse would decline then?

You will always have abuse, and I don't know if it would decline. The world is complex. But I would expect it. But there are many forms of abuse. For the time being, you also have the abuse against paedophiles, that somebody is stabbed because he has touched a boy at some time. I consider that a serious form of abuse, too. And if you hear that children take very long to find their way on sexual territory – this is no abuse, but it is a waste of time. Brooding, being uncertain, and hesitating. There are lots of prejudices. When I told my second year students: “Just take a look at a gay bar!” it became obvious that they thought that these were ugly, disgusting places where guys have sex with each other. And that doesn't tally with the reality of most gay bars.

+As a paedosexual, doesn't one have the problem that one causes harm to children, even if one thinks that this is because of the culture and not because of the sexual contact itself?

Paedophilia means love of boys, and loving is the opposite of abusing. There are paedosexuals who say, “I don't have sex with children in the present situation, because that would harm them.” They already hold that view.

+Do you agree with that?

Well, not really, no. But I'm not a paedophile, so I'm not in that situation. It looks very difficult to me. To stand up against it seems pretty useless in these times of demagoguery. The public opinion is so anti nowadays; it's a moral panic. That goes far too far.

What I find very alarming is the reaction of the homo world. The law in the US is such that only people of at least eighteen years can take part in the homo world. So when youngsters realize that they are queer, they will want to have contacts with other people. But they can't. They surely cannot get into a bar, for that's only allowed after their 18<sup>th</sup> or 21<sup>st</sup> birthday. And to enter a homo club where you may only drink coffee or to get access to an internet site, you have to be sixteen or eighteen. So the youngsters enter the internet to search for contacts and then lie about their age.

The US police will certainly investigate into the homo world more eagerly when it's about paedophilia. There are a lot of reports about gay men who are accused of abuse, because they are in contact with boys under eighteen who say they are above that age, and it doesn't matter whether or not they had sex with them. They face tens of thousands of dollars to pay their lawyers and lose their jobs. The homo world doesn't do anything about it, and the youngsters are in a damn fix. This situation will also emerge in the Netherlands when children of thirteen, fourteen realize that they are queer. Where are they to go? De Kringen [Circles] the biggest homo organization that organizes discussion groups, now denies entrance to people under 16, to prevent people from entering who are “forbidden fruits”.

+Are you sometimes accused of preferring to take the view of the paedophile rather than that of the child?

I am indeed accused of standing up for paedophiles. Well yes, that's rather true. I've had the leader of the Martijn Foundation, the paedophile group, in class, and a student made a complaint at my University, with negative results.<sup>1</sup> Originally, we had two questions for the class: at what age limit do you think sex should be forbidden, and when did you experience your first sexual feelings? Then everybody says that one can allow it at 12, 13, 14. But on the other hand, they also say that they themselves had their first sexual feelings with six or seven, thus directly raising the question: what do you do with your feelings in the meantime?

+I have tried to become familiar with your work, but I couldn't find anything at the gay & lesbian archive Homodok or on the internet that you published on that topic.

You couldn't? I don't publish so much about it anyway. It's sort of a sub-theme.

+Isn't it the case that you can't get funds for that kind of research?

That's not so much the point. I don't do much research with third party funds, and I don't really need money for historical research. I only need a salary, and you get that if you have tenure. But if I needed money for that, I wouldn't get it.

+What should be done with something like the Brongersma-archive that is so controversial these days?

They must keep it! Definitely! Walter Everaerd and Paul Schnabel<sup>2</sup> and a third person said that it isn't of scientific interest. I think that's absurd. An archive becomes interesting depending on the look you take at it. If you go to the municipal archive, there'll be accounts of purchases and useless things like that. But a historian who has got a lot of such accounts can state something, for example on family households. So that archive can be very useful from a scientific point of view. Particularly, as the topic is so controversial. They might have to seal it up for the next fifty years, or simply set up strict access conditions for scientific research, but they certainly shouldn't destroy it. It is a unique collection that cannot be found anywhere else in this world. I would consider that particularly stupid, but we are good at such things in the Netherlands. At the Ministry of Justice, they destroyed in 1980 all the pornographic material seized by the police. That was material confiscated from about 1880 to 1960. I can tell you, that's an enormous loss for the historian!<sup>3</sup>

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<sup>1</sup> The University answered that the University is a place for debate for sure on controversial themes like paedophile relations.

<sup>2</sup> Everaerd is a psychologist and sexologist who was at the time dean of the Faculty of Psychology at the University of Amsterdam and Paul Schnabel still is director of the Social-Cultural Planning Office (SCP), a social science advisory institution of the Dutch government.

<sup>3</sup> The Brongersma archive has been saved by now: the archival stuff is at International Institute for Social History – next to the Marx-Engels-papers – and the pornography at the RNG – the Rutgers-NISSO-group in Utrecht, which is the sexual help/research institute of the NL. The accusation that the archive contained child porn was not held up in court.

## Intervju:

### Gert Hekma odgovara na pitanja Thee Schepers: Djeca i seksualnost



#### **Kako je došlo do toga da učitelj gay i lezbijskih studija govori o pedofiliji?**

Provodio sam mnoga povijesna istraživanja, i ako proučavate povijest homoseksualnosti, nužno ćete doći do pedofilije. Ja sam po izobrazbi antropolog, a u literaturi o homoseksualnosti u drugim kulturama često nailazim na muškarce koji to rade s dječacima. Uvijek naglašavam da shvaćanje odnosa prije 1900-te godine nije utemeljeno na jednakosti. Seks prije 1900-te idealno je uvijek bio obilježen nejednakošću, sa značenjem koja je ta riječ tada imala. Jedan je primjer muška dominacija nad ženama.

Postoji razlika između pedofilije - seksa s malom djecom - i efebofilije - seksa s djecom nešto starijom od dvanaest godina. Najčešće se riječ „pedofilija“ koristi za oboje.

#### **Mislite li da je to važna razlika?**

Ehh... mislim da dobna granica ovisi o kontekstu. Mislim da je to tema, čak važna tema, u većini kultura i za većinu ljudi. Diferencijacija koja se bazira na životnoj dobi zamorna je, a pitanje bi li dobna granica pristanka trebala biti dvanaest ili osamnaest godina moglo bi biti tema mnogih rasprava.

#### **Postoji li fundamentalna razlika između seksa s osmogodišnjom i seksa s šesnaestogodišnjom djecom?**

Mislim da za većinu ljudi postoji fundamentalna razlika, da.

#### **Za većinu ljudi?**

Da, u našem društvu.

#### **Što Vi osobno mislite o tome?**

Što ja osobno mislim o tome? O čemu, o kojoj temi?

Da, mislim da postoje razlike, ali mislim da su te razlike stupnjevite. Ne možeš reći: Dijete je napunilo dvanaest godina, sada mogu raditi sve". Tako to ne funkcionira. Ima šesnaestogodišnjaka koji o tome ništa ne znaju, a ima i šestogodišnjaka koja su već počela živjeti seksualnim životom.

#### **Mislite li da je pedoseksualnost tabuizirana na isti način kako je bila tabuizirana homoseksualnost?**

Mislim da se to može najbolje usporediti s cijelom tematikom masturbacije. Puna dva stoljeća masturbacija je bila apsolutno osuđivana. Tako je danas sa seksualnim kontaktom između odraslih i maloljetnika. Mislim da je ovaj lov na vještice, povezan sa seksom između odraslih i djece, neka vrsta nasljednika onog ludila vezanog uz masturbaciju.

### **Mislite li da se to može vrlo brzo promijeniti?**

Ne baš brzo. Tabu vezan uz masturbaciju trajao je dva stoljeća, bio je duboko ukorijenjen u zapadnu kulturu. Upravo čitam knjigu „Zlostavljači djece“ koja govori o 20. stoljeću u SAD, i autor kaže da se o tome puno govorilo 1915., onda opet 1950., pa opet 1980. To dolazi u valovima. Ovaj val ipak traje užasno dugo.

### **Postoje li razdoblja kada je to bio posve prihvaćen fenomen?**

To su vrlo jake riječi, no bilo je vremena kada su se ljudi o tome manje brinuli. Bilo je vremena kada neke vrste odnosa između odraslih i djece nisu bile ništa posebno. Indija je poznata po dječjim brakovima, tj. muškaraca s malim djevojčicama, a to se događa i u drugim kulturama. Postoje muški inicijacijski rituali koji imaju seksualnu komponentu, a riječ je o dječacima od šest, osam godina. Klasični primjer su Grci, koji su to radili s dječacima od jedanaest do osamnaest godina. Mi to nazivamo štetnim, no tada je to bilo najbolje što se dječaku moglo dogoditi. U mediteranskoj kulturi, arapskoj, talijanskoj i španjolskoj kulturi, ti su običaji postojali dosta dugo vremena. U Firenci 15. stoljeća, većina mladića starijih od osamnaest godina imali su spolne odnose s dječacima od dvanaest do osamnaest godina. Takav je dječak bio pasivan partner u pederastičkom odnosu, a od svoje osamnaeste godine pa do vjenčanja, bio je aktivni ljubavnik. Iako je to bilo zakonski kažnjivo, bilo je vrlo učestalo.

### **Je li to ikada bilo zabranjeno?**

U nekim kulturama bila je zabranjena varijanta prostitucije, ali ne i sam odnos između dječaka i muškaraca. Mislim da je to počelo s prosvjetiteljstvom, od 18. stoljeća nadalje. U kršćanskom razdoblju Zapadne Europe bio je zabranjeni svaki oblik izvanbračnog seksa, ali ne i seks između djece i odraslih. U Nizozemskoj, tijekom 19. stoljeća još uvijek nije bilo jasno gdje leži dobna granica. Postojala su dobna ograničenja, ali nisu bila jasno utvrđena. Netko je istraživao pitanje dobne granice pristanka, i mislim da je ustanovio da što je ranije zakon bio napisan, to je niža bila dobra granica. Posebno je smiješno da je Vatikan imao najnižu dobnu granicu u Europi. Tamo je to bilo dvanaest godina.

### **Sažmimo: vaše je stajalište relativizirajuće.**

Da. Položaj djeteta se mijenja, kao i položaj seksualnosti. Mene zanima ovo pitanje: zašto u današnje vrijeme toliko brinemo o dječjoj seksualnosti? Moglo bi se reći da je zanemarivanje i zlostavljanje od strane roditelja mnogo gora stvar. U Nizozemskoj oko osamdesetero djece godišnje umire zbog obiteljskog zlostavljanja, a možda troje ili četvero strada od nekakvog pedofila ubojice. To je doista vrlo tragično, ali je neproporcionalno u usporedbi s drugim stvarima koje se događaju djeci.

### **Možete li zamisliti da su ljudi jako uznemireni kada tako nešto kažete?**

Katkada čitam knjige o reakcijama ljudi i smatram da su to depresivne knjige. Što se sve može pročitati o ludilu oko pedofilije! Napose u SAD, to je više nego strašno. I sam sam tamo živio pola godine; tamo se stvarno vodi kampanja mržnje. To naravno ostavlja dubok dojam na ljude. Mislim da je to vrlo loš i alarmantan razvitak.

### **No ljudi ipak svojoj djeci žele ono najbolje.**

Da, oni nažalost uspijevaju u to i vjerovati.

### **Što Vi mislite o tome?**

Živimo u prilično seksualiziranom društvu. Svi su tome doprinijeli i od toga su imali koristi. Sada, kada i sami imaju djecu, nemaju pojma kako se postaviti prema seksualnosti vlastite djece. Nalaze se u podvojenom stanju, u ambivalentnosti. Oni mogu raditi što god hoće - tako barem misle - ali ne znaju kako postupati s mogućom slobodom vlastite djece.

Ta ambivalentnost nalazi se i u kaznenom zakonu. Morate se držati podalje od djece, budući da su nedužna, a istovremeno se dvanaestogodišnjoj djeci sudi kao da su odrasli.

### **Mnoga su djeca ozbiljno traumatizirana.**

Da, nema sumnje. Za to postoje dva moguća razloga. Seksualni kontakt može sam po sebi biti traumatičan, između ostaloga i zato što se u današnje vrijeme ostvaruje u tako teškim okolnostima, a tu je i traumatizirajuća reakcija društva. Ako se nešto prikazuje kao realno, onda mora postati realno.



Nedavno su trojica psihologa provela veliko meta-proučavanje o studentima koji su imali seksualne kontakte s odraslima kada su bili maloljetni. Psiholozi su došli do zaključka da seksualni kontakti između odraslih i maloljetnika nemaju negativnih posljedica za maloljetnike, pod uvjetom da nije bilo incesta ni zloupotrebe moći. Zbog toga se podigla velika buka, ali je svejedno bilo objavljeno u *Psychological Bulletin*. Dakle, uopće nije dokazano da je seks s odraslima nužno povezan s negativnim posljedicama. No, cijela jedna industrija živi od toga i stvara takvo mišljenje.

**Rekli ste da svi znamo da djeca imaju seksualne osjećaje. Ja se sjećam da u to vrijeme nisam tražila nikakvo društvo, najmanje društvo odraslih. Ne mislim da je to bilo tako zbog kulturoloških utjecaja.**

Povremeno sa studentima razgovaramo na tu temu. Neki su rekli da ako hoćete seks, imajte ga sa sebi ravnima, s ljudima vaše životne dobi. Onda je jedan momak rekao: „Kad sam imao osam godina, htio sam to raditi s odraslim muškarcima. Nisu me zanimali svi ti glupi dečki. Uvijek sam želio dotaknuti genitalije odraslog muškarca“. Mislim da djeca imaju različite želje. Neka djeca to hoće raditi s drugom djecom, a neka druga to hoće raditi s odraslima. Mislim da je apsurdno pretpostavljati da to sva djeca hoće raditi s djecom.

**Ili uopće ni s kim?**

Pa čak je i to moguće, ha ha ha!

Razgovarao sam s mnogim gay-momcima, ne na ovu posebnu temu, i primijetio sam da su svi oni tražili seksualne kontakte u vrlo ranoj životnoj dobi. Ne mogu zamisliti da nije isto s heteroseksualcima.

**Meni je to ipak malo teško prihvatiti. Istina je da se mnogi ljudi - djeca i odrasli - ne mogu ponašati onako kako bi htjeli, no ipak ne možete stvari preokrenuti naglavačke i reći da sve mora biti dopušteno.**

Uopće ne mislim da sve mora biti dopušteno, ha ha ha! Moraju postojati neki uvjeti, na primjer neki oblik pristanka. Nikakvo zlostavljanje. **Mislim da moramo djeci omogućiti razvijanje vlastitih želja i zato je spolni odgoj vrlo važan.**

**Kako bi se to trebalo primjenjivati?**

Obično to uspoređujem s prometom ili športom. Vrlo rano djeci objasnite pravila igre, kako to možete raditi, kako u tome možete uživati i kako to možete zamrziti. Pokažite im kako to mogu raditi. To bismo trebali raditi i sa seksom. Jednostavno im objasnite pravila igre. Ta pravila možda nisu onako detaljna kao prometna pravila, ali ipak postoje.

**Ne mislite li da je djeci teško odrediti granice?**

Mislim da je to i odraslima teško. Svatko ima problema s postavljanjem granica i svi sudionici toga moraju biti svjesni.

**Ali djeci je mnogo teže nego odraslima, oni su u podređenoj poziciji ako imaju seks s odraslima.**

Ehhh... Mislim da i djeca imaju određenu moć. Najčešće su odrasli mnogo više zainteresirani za djecu, nego što su djeca zainteresirana za odrasle. Ne mislim da su djeca posve nemoćna i tiha.

**Morate mi to objasniti.**

U većini ljubavnih odnosa netko se u nekoga zaljubi i zainteresiran je za neki predmet ljubavi. Vrlo je često predmet ljubavi manje zainteresiran, interes još nije probuđen, postoji neravnoteža. To je slučaj i s djetetom. Djeca stoje na početku svog života, još uvijek lutaju. U tom smislu djeca su mnogo slobodnija. Možda nemaju fizičku moć, njihova je moć neke druge vrste.

Vidite, problem sa zlostavljanjem djece često je u tome da djeca šute o tome i nikome ne kažu. Mislim da djecu treba osposobiti da o tome govore. Onda bi bilo lakše iznijeti zlostavljanje na vidjelo. Mislim da djeca vrlo dobro znaju što hoće, a što ne. Ako im date jesti, oni znaju sviđa li im se to ili ne.

**Kakvi bi trebali biti zakoni, ako kao temelj uzmemo to što Vi kažete da, naime, idealna situacija ne postoji?**

Rekao bih da se može sniziti najnižu dobnu granicu. Ne bih odmah tražio da to bude šest godina, dvanaest godina izgleda kao dobra dobna granica, zasada. Novi zakon po kojemu su zabranjene čak i zamagljene slike djece, potpuno je apsurdan. Mislim da je vrlo važno investirati u dobar odgoj. I ne o tome, „kako funkcioniraju vaši intimni dijelovi tijela“, nego u širem pristupu, povijesno, na primjer tako da uvide sve varijante i mogućnosti. To bi bilo jako dobro za QUEER emancipaciju, a s tim su povezani i mnogi rodni problemi. U školi još uvijek morate biti pravi dečko ili prava curica. Može se izvrsno dodati zdrava doza rodne pedagogije.

### **Mislite li da bi se tada smanjilo zlostavljanje?**

Uvijek će biti zlostavljanja, ne znam bi li se umanjilo. Svijet je složen. To bih očekivao. Ali postoje mnogi oblici zlostavljanja. Zasada postoji i zlostavljanje pedofila, nekoga probodu nožem zato što je nekad taknuo nekog dječaka. Mislim da je i to ozbiljan oblik zlostavljanja. To što znamo da djeci treba dugo vremena da nađu svoj put na seksualnom području - to nije zlostavljanje, ali je gubitak vremena. Vrijeme lutanja, nesigurnosti, oklijevanja. Postoje tolike predrasude. Kad sam svojim studentima druge godine rekao: „Idite i privirite u neki gay-bar!“, postalo je jasno da oni misle da su to ružna, odvratna mjesta na kojima se homoseksualci seksaju. To nema veze s realnošću većine gay-barova.

### **Zar pedoseksualci nemaju problem s time da čine zlo djeci, iako misle da je to samo zbog kulture, a ne zbog samog spolnog kontakta?**

Pedofilija znači ljubav prema dječacima, a ljubav je čista suprotnost zlostavljanju. Postoje pedoseksualci koji kažu: „u sadašnjoj situaciji nemam spolne odnose s djecom jer bi im to štetilo“. Oni već tako razmišljaju.

### **Slažete li se s tim?**

Ne baš posve, ne. Ali ja nisam pedofil, pa nisam u toj situaciji. Meni to izgleda jako teško. U ovo vrijeme demagogije, čini se da je prilično beskorisno tome se protiviti. Javno mnijenje danas je jako protiv toga; to je moralna panika. To ide puno predaleko.

Meni se čini da je reakcija homoseksualnog svijeta alarmantna. Zakon u SAD je takav, da samo ljudi s napunjenih 18 godina smiju sudjelovati u homo-svijetu. Kada mladići shvate da su queer, htjet će kontakt s drugim ljudima. A ne smiju. Oni ne mogu ući ni u kakav bar, jer je to dopušteno samo kad napune 18 ili 21 godinu. Za ulazak u homo-klub gdje se samo pije kava ili se ima pristup Internetu, moraš biti šesnaest ili osamnaest. Zato dečki idu na Internet i traže kontakte i lažu koliko imaju godina.

Kad je riječ o pedofiliji, američka policija puno istražuje u homo-svijetu. Postoje brojna izvješća o homo-muškarcima koji su optuženi za zlostavljanje, jer imaju kontakte s mladićima mlađima od osamnaest godina, koji kažu da su stariji, i uopće nije važno jesu li ili nisu imali spolne kontakte. Riskiraju kazne u visini od nekoliko desetaka tisuća dolara da plate svoje odvjetnike, kada izgube posao. Homo-svijet tu ništa ne čini, a mladići ostaju u nepromijenjenu položaju. To je situacija i u Nizozemskoj, kada djeca s trinaest, četrnaest godina shvate da su queer. Kuda da idu? De Kringen, najveća homo-organizacija koja organizira rasprave, sada zabranjuje ulazak mlađima od 16 godina, da bi spriječila ulazak „zabranjenog voća“.

### **Nisu li vas optuživali da radije gledate sa stajališta pedofila, nego sa stajališta djeteta?**

Doista me optužuju da se zauzimam za pedofile. Da, jest, to je prilično točno. Među studentima sam imao voditelja Martijn Foundation, jedne pedofilne skupine, i na to se pri Sveučilištu požalio jedan student, ali bez rezultata. (NB: Sveučilište je odgovorilo da je Sveučilište mjesto za raspravljanje, napose kontroverznih tema kao što su pedofilski odnosi.) Imali smo dva pitanja: Do koje bi dobne granice po vama seks trebao biti zabranjen i kada ste imali svoje prve seksualne osjećaje? Onda svi kažu da bi spolne odnose trebalo dopustiti s 12, 13, 14 godina. S druge strane, isto tako kažu da su svoje prve seksualne osjećaje imali sa 6 ili 7 godina, i tako se izravno postavljaju pitanje: što u međuvremenu radiš s tim osjećajima?

### **Pokušala sam upoznati vaš rad, ali ni na gay & lezbijskom arhivu Homodok niti Internetu nisam našla ništa o tim temama.**

Niste? Ja ionako ne objavljujem puno o tim temama. To je neka vrsta pod teme.

### **Nije li to zato što ne možete naći financiranje za takvu vrstu istraživanja?**

Nije stvar u tome. Istraživanja ne radim pomoću donacija, a za povijesna istraživanja i ne trebam novac. Samo mi treba moja plaća, a to čovjek ima ako je zaposlen. Kada bih trebao novac za to, dobio bih ga.

### **Što bi trebalo učiniti s nečim kao što je Brongersma-arhiva koja je u naše vrijeme tako kontroverzna?**

Moraju je sačuvati! Svakako! Walter Everaerd i Paul Schnabel i još jedna treća osoba kažu da to nije od nikakvog znanstvenog interesa. (NB: Everaerd je psiholog i seksolog koji je u to doba bio dekan na fakultetu psihologije na amsterdamskom sveučilištu, a Paul Schnabel je još uvijek direktor SCP-a (Socijalno.kulturni ured za planiranje), i savjetnik u pitanjima sociologije pri nizozemskoj vladi.)

Mislim da je to apsurdno. Je li neka arhiva zanimljiva ili ne, to ovisi o kutu gledanja. Ako idete u gradski arhiv, naći ćete račune i takve stvari. Povjesničar koji se susreo s mnogim takvim računima može iz toga izvući zaključke, na primjer o obiteljima i kućanstvima. Ta arhiva može dakle biti vrlo korisna iz znanstvenog kuta gledanja. Napose, kao tema je kontroverzna. Mogu je zapečatiti za sljedećih pedeset godina ili ograničiti uvjete pristupa za znanstveno istraživanje, ali je nikako ne bi smjeli uništiti. To je jedinstvena kolekcija koju se ne može naći nigdje drugdje na svijetu. To bih smatrao jako glupim, ali mi smo u Nizozemskoj jako dobri u takvim stvarima. U Ministarstvu pravosuđa 1980. uništili su sve pornografske materijale koje je policija između 1880. i 1960. Vjerujte mi, za povjesničara to je enorman gubitak!

(NB: Brongersma-arhiv zasada je spašen: materijal se nalazi u Međunarodnom institutu za društvenu povijest - pored dokumenata Marxa i Engelsa, a pornografija je u RNG - Rutgers-NISSO-skupina u Utrechtu, to je nizozemski Institut za seksualnu pomoć i istraživanje. Optužba da taj arhiv sadrži dječju pornografiju nije bila prihvaćena na sudu.)