

Chapter 1 : Casual Sex: The Most Promiscuous Cities In The World

In examining sexual perceptions propagated in travel writing, paintings, and novels together with sexual experiences of individuals, the author argues that sexual attitudes have deeply influenced Euro-Arab relationships in the past and still do so today.

Ken Cuno Book Reviews socially constructed framework and hence a time- and situation-bound framework. For contemporary ethicists, this may well be exactly what the times require. The British, the French and the Arabs. Ithaca, ; paperback ed. Reading this book, I was reminded of an "ethnographic moment" I experienced in Egypt in Lewinsky wearing her famous blue dress together with a leering President Clinton. But whereas the original dress had long sleeves, the Egyptian artist made the dress sleeveless, so that Ms. No respectable Egyptian woman bares her upper arms in public space. With this change the artist was sending an unmistakable signal that Ms. Lewinsky is a woman of loose morals—unmistakable, that is, to Egyptians but unnoticeable to most Westerners. This is but one small difference, among many, between Middle Eastern and European American sexual mores. When Derek Hopwood quotes an Egyptian complaining about "naked" European women going about in his country, I think I understand the context. Unfortunately, there is little such context in this book. It is, moreover, lopsidedly devoted to the fantasies that Europeans and one could say by extension Americans have had about Muslims, in particular, Arabs, for the past several centuries. Only the closing chapter attempts to present Arab views of European sexuality. At the outset, Hopwood states as his aim "to describe and analyze an important—that is the sexual—aspect of the encounters which have taken place over the centuries between people from Britain, France and the Arab world. A study of the construction of modern Western notions of sexuality and sexual mores in the Arab world is certainly a worthwhile project, and the author was preceded in this field by and draws upon other authors such as Judy Mabro, Biffie Melman, Malek Aloulla, Edward Said, Mohammed Sharafuddin, and Rana Kabbani. It lacks analysis and is merely a descriptive account that mainly presents a taxonomy of Anglo-French "attitudes and proclivities. The association of Islam with violence derives from the first encounters of Christians with the new faith in the form of conquest, followed by centuries of warfare between imperial states using Islam and Christianity as legitimating ideologies. The role of the Prophet Muhammad as a political and military leader was the opposite of the image of Jesus, whose kingdom was in the next world. The contrast was just as strong when it came to sexuality: From this contrast arose the polemical construction of the Prophet as a sexual libertine, which Christians advanced as proof of the falseness of the religion he proclaimed. Devise and Rule London: Pastor Vines was a past president of the Southern Baptist Convention. Book Reviews writing of the travel and ethnographic genres, including authors usually regarded as lacking an animus toward their subjects, like Lady Mary Wortley Montagu and Edward Lane Here the sexual tropes shifted somewhat. Arab women and, in some of the examples given, other Muslim women as well began to be described as lascivious and Arab and other Muslim men as violent tyrants in their treatment of women. But in his single-minded focus on the "attitudes and proclivities" brought to the East by Europeans, Hopwood overlooks the possibility of a dialogic relationship between reporters and subjects. It is likely that writers such as Lane and James Augustus St. John were influenced by their male Ottoman and upper-class Arab interlocutors. He does note that straight-laced Victorians found the veiled and unapproachable women of the East alluring and that, according to a popular theory, a warm climate stimulated the libido. He also shows how these tropes of a sensual East were popularized by operatic works, romantic poetry, and Orientalist painting. Poets such as Lord Byron and writers such as Pierre Loti moved beyond reinforcing these tropes, projecting onto the East fantasies of personal freedom from the constraints of European culture. Though they wrote about their experiences, the Middle East and North Africa were but a backdrop for self-exploration. Many nineteenth-century travel writers focused on practices that both delighted and repelled bourgeois Europeans: The belief that prostitution was rampant in the Arab world—that is, more rampant than in Europe—owed much to writers like Gustave Flaubert, a noted sexual tourist, and to armies of occupation. Europeans also believed that homosexuality and lesbianism were rampant as a result of the homosocial worlds created by sexual segregation, although it is perhaps doubtful

that homosexuality and prostitution would be rampant at the same time. The two concluding chapters take up related topics. One offers a series of short biographical discussions of British officials, soldiers, and writers who lived in the Middle East and had some influence on policy, from Wilfrid Scawen Blunt to Erya Stark and beyond. The emphasis is on their sexuality, though Hopwood does not attempt to connect that with their policy making, as his introduction seems to promise. The final chapter looks at the way that Europeans, especially women, have been portrayed in Arabic literature. Here the tables are turned: In sum, this is not a work of original scholarship nor of analytical depth. It may serve to introduce novice readers to some of the more common Western misapprehensions about sexuality in the Arab world and some of the travelers, writers, and artists who contributed to them, but it does little to explain these misapprehensions or to suggest whether they might be overcome. University of California Press, In this wonderfully written work, Hurewitz traces the development of sexual identity as political identity throughout the twentieth century by focusing on a single Los Angeles neighborhood. Joining together the intellectual history of modern political homosexual male identity politics with a cultural history of place makes for compelling scholarship. Hurewitz has a powerful command over the narrative. He constructs the conceptual frame tightly and perhaps too tightly to align his thesis and evidence. Hurewitz starts by juxtaposing two figures he views as emblematic of the relationship between an evolving modern sexual identity and the birth of identity-based politics. The early twentieth-century female impersonation superstar Jiliani Eltinge stands in for a modernizing, if contested, Victorian self. He coupled an exterior masculine character and public behavior with a technical and accomplished feminine performance. The mid-century homophile activist Harry Hay represents the modern self, full of self-expressive personality, a deeply sexual essence, and an identity demanding esteem and rights. How, Hurewitz asks, did we get from A to B? His answer lies in Edendale. Other historians have sought to answer this question in more or less direct ways. However, users may print, download, or email articles for individual use.

Chapter 2 : LGBT in the Middle East - Wikipedia

Sexual Encounters in the Middle East: The British, the French and the Arabs (review) Kenneth M. Cuno Journal of the History of Sexuality, Volume 20, Number 2, May , pp.

Encounters with the Middle East tells their stories through interactions with 30 writers who go beyond the usual reporting to reveal the simple and poignant ways that life goes on. Discover the depths of hospitality in a hulking steamer as fasting locals voyage back to Egypt during the holy month of Ramadan Take in the stunning sights, sounds, and scents of the sacred Shia ritual of Ashura as experienced by a family of Bahraini women from their balcony in Manama Journey back in time to Jerusalem for an intimate glimpse of the city in the s as remembered by a boy coming of age in its cobbled streets and bustling souks Inhale the sweet fumes of the hookah, chew the beloved qat, and soak up the lively atmosphere found in the salons of some of the most notable and politically active women of Yemen Sip apple tea in Turkey and reconsider your impressions about arranged marriages as an Anatolian carpet seller and his wife lovingly recount their courtship and much more. For those who see a Middle East inhabited exclusively by terrorists and fundamentalists, these stories bring to life ordinary Middle Easterners and help us understand our shared humanity. Seven of us, convened by a major television network and leading newspaper, were locked into a room for the better part of a day. I was the Middle East Guy. I scoured the region for places that I thought might make the final list. Places that were magical, transcendent, and meaningful. Places that were timeless, but also contained a message that was important for today. I ultimately chose three sites for consideration. All three had roots in antiquity, had deep spiritual connections, and were symbols of inter-religious coexistence. The first was the Old City of Jerusalem. While Jerusalem is often in the news for the tension on its streets, the defining fact of the city is that any panorama, any camera angle, any genuflection that incorporates one of its holy sites will necessarily include one of the others. For all its conflict, Jerusalem is a living laboratory of different cultures. The second place I chose was Persepolis. It honored Cyrus the Great, who, among other things, destroyed Babylon, ended the exile of the Israelites, and paid for the Israelites to rebuild their temple in Jerusalem. The highlight of the place is a giant wall with carvings of men from twenty-three different countries bringing tribute to the king. Happiness was a virtue here. And the king promoted that happiness by telling believers in all those different countries that they could worship their own god. Pluralism was pioneered in Ancient Persia. The final site, St. Located in the red granite hills in the southern quarter of the Sinai, St. The bush is still there today, and is guarded by a fire extinguisher. When I first visited, I thought the fire extinguisher was an eyesore, then I realized the unintended humor: Is it there in case the bush catches on fire? And if it does catch on fire, should I put it out or look for the face of God? Like so many of the places discussed in this fascinating compendium, St. The monastery contains the oldest operating church in the world, where they still conduct services five times a day in Byzantine Greek, but it also has a mosque, which was built to appease local Muslims. The Bedouin come weekly to receive handouts from the Greek monks, including bread and soap. Reading this book, I stumbled onto many similar scenes, both familiar and fresh. People perish in many ways, from natural causes like heart attacks to unnatural ones like dehydration and trampling. I looked toward the square and saw droves of young men beating their backs with razor blades attached to the ends of chains. Any traveler will discover new places to visit. As for our panel charged with picking the Seven Wonders, Jerusalem was the only place that received a unanimous vote. My other two recommendations lost out. Reading Encounters with the Middle East made me long for the original list, where all seven came from the same, wondrous region. He blogs about religion, travel, and the Middle East at www. As evening brought coolness, villagers emerged from their homes to walk along the dirt paths. Young and old walked, women linked arms while men held salty watermelon seeds in their palms that they then cracked between their teeth, letting the shells return to the dusty ground. In the distance, calls to prayer echoed in the twilight sky, overlapping one another like waves. It felt as though the exhortations came from the heavens themselves. Talk was about what uncle was doing, what cousins were studying, who had asked whom for a hand in marriage, which relatives were visiting the homeland at present. It was here that someone from the outside could learn to let life pass

slowly. Here in this land so holy, yet so unassuming, that the traveler can practice, perhaps even learn, patience. It was not as though she set out to learn patience, this outsider who longed to belong to the club. She had really come for another purpose: So it was that she returned to the West Bank village that her mother last took her to during infancy, when relatives clutched her chubby arms before memories could take hold. It is a portrait so unimaginable these days. It may even seem absurd that such a calm exists on land associated with tumult and strife, that someone can tell of something so serene where others know only of unrest. The scene is unlikely because a din obscures daily life in this region, and rarely do the voices of the everyday "sublime and mundane" get to be heard. The land that most people imagine as the Middle East has become engulfed in a kind of madness transmitted via the twenty-four-hour media circuit, the front pages of newspapers, the images transmitted on the evening news, crammed hastily between commercials for twitching legs, bad hearts, and weakening sexual prowess. Yet amidst the cacophony called perception that supplants the ordinary, people in the Middle East still go about their lives. They do so through a cultural and existential prism that is unfamiliar to most Westerners. They do so whether roadside bombs, menacing fighter jets, political assassinations, or other forms of violence occur around them. They do so as we all would because at the end of the day, all human beings are remarkable for their ability to adapt and to reveal their resilience and strength, no matter what they face outside their front doors. In fact, they exist much as people anywhere would when forced to endure hardships. Losing sight of this link and failing to recognize our potential connection with the lives behind the headlines can have devastating consequences. In that way, we become myopic and abandon all the moments that represent the complexity of lives in the Middle East. While those experiences remain hidden from our view, we remain deficient by failing to see them. When we are unaware of other possibilities, how then can we imagine solutions to the global challenges that face us? We are a single community bound to share the same planet. Plowing ahead without forging coexistence is a dangerous plunge. Whether people live in war zones or hundreds of miles from them, there is still something akin to normalcy in this region: This collection offers a snapshot of moments worth preserving. It works because many of the narrators are Westerners who come to places like Jordan, Iran, Israel and Palestine, Syria, Egypt, and Turkey, in search of a particular type of knowledge about the region; invariably, they end up leaving with something unexpected. This is true whether the traveler is a first-time visitor like Pat Walker, who leaves shattered when she discovers a Bethlehem so different from the one she clung to from childhood, or Yasmine Bahrani, a native Iraqi who finds optimism amidst the turmoil upon a return to the land of her youth. There is no smoke screen here, no quixotic gloss presenting an undisturbed Middle East. There are plenty of portrayals of awkwardness and discomfort to remind the reader of the culturally unfamiliar terrain so many of these narrators have traveled. Some realities are coarser than others. The emotional range of the collection spans a wide spectrum, including stories that are bittersweet, exuberant, poignant. The rest we leave for the reader to discover.

Chapter 3 : Encounters with the Middle East - Travelers' Tales

The history of sexual interaction between the Europeans and the people of the Middle East is a highly under-exploited area of research. The present work seeks to fill this void. It has been rightly said that one can never understand another person without a long and close relationship.

In lieu of an abstract, here is a brief excerpt of the content: *Cuno Sexual Encounters in the Middle East: The British, the French and the Arabs*. Ithaca, ; paperback ed. Reading this book, I was reminded of an "ethnographic moment" I experienced in Egypt in Lewinsky wearing her famous blue dress together with a leering President Clinton. But whereas the original dress had long sleeves, the Egyptian artist made the dress sleeveless, so that Ms. No respectable Egyptian woman bares her upper arms in public space. With this change the artist was sending an unmistakable signal that Ms. Lewinsky is a woman of loose morals—unmistakable, that is, to Egyptians but unnoticeable to most Westerners. This is but one small difference, among many, between Middle Eastern and European American sexual mores. When Derek Hopwood quotes an Egyptian complaining about "naked" European women going about in his country, I think I understand the context. Unfortunately, there is little such context in this book. It is, moreover, lopsidedly devoted to the fantasies that Europeans and one could say by extension Americans have had about Muslims, in particular, Arabs, for the past several centuries. Only the closing chapter attempts to present Arab views of European sexuality. At the outset, Hopwood states as his aim "to describe and analyze an important—that is the sexual—aspect of the encounters which have taken place over the centuries between people from Britain, France and the Arab world. A study of the construction of modern Western notions of sexuality and sexual mores in the Arab world is certainly a worthwhile project, and the author was preceded in this field by and draws upon other authors such as Judy Mabro, Billie Melman, Malek Aloulla, Edward Said, Mohammed Sharafuddin, and Rana Kabbani. It lacks analysis and is merely a descriptive account that mainly presents a taxonomy of Anglo-French "attitudes and proclivities. The association of Islam with violence derives from the first encounters of Christians with the new faith in the form of conquest, followed by centuries of warfare between imperial states using Islam and Christianity as legitimating ideologies. The role of the Prophet Muhammad as a political and military leader was the opposite of the image of Jesus, whose kingdom was in the next world. The contrast was just as strong when it came to sexuality: From this contrast arose the polemical construction of the Prophet You are not currently authenticated. View freely available titles:

Chapter 4 : Egypt & Middle East tours, holidays & small group adventures | Encounters Travel

Sexual attitudes and proclivities affected the ways in which people reacted to each other and, perhaps more controversially, influenced the course of history. Inherited sexual ideas colored everyday relations in the Middle East and the relationships of Arabs in Europe.

Casual sex is defined as having intercourse with one or multiple partners without emotional attachment. The purpose is purely based on physical satisfaction or indulgence. Glamour Magazine recently ran a survey consisting of women and their casual sex experiences. According to a study done regarding Spring Break in Florida and college students from Canada who went there, it was concluded that the event is prone to set a comfortable setting for casual sex. The students all agreed that they felt much more at ease in taking part in sexual activities there rather than at home. Films and television shows openly entertain the lifestyle of non-romantic sexual encounters while the western world is embracing the trend. Currently most of the studies done on this topic make use of college students, seeing as most of these activities tend to take place around campus. Numerous experts blame the casual sex movement for puberty being reached much earlier and the increase of sexual activity in teens. Very few religions like Wicca promote a healthy sex life without concern about marriage or romantic relationships. In general most religions either condemn or frown upon such behavior. Not all countries have given into the revolution, and rules surrounding it mainly depend on religion and culture. Even though a lot of people still choose to refrain from having causal sex, there is no denying the influence it has on the world today. Here is the list of the top 10 cities in the world that have the most casual sex. One would think their love of discipline would have some effect on their promiscuous nature, yet the city is known for promoting some of the most free-thinking sexual fetishes. Pornography is an open market and apparently film makers strive to push the limits. Many tourists make their way to this capital simply because there is no discrimination of sexual preference, hence the perfect setting for casual sex. This event allows locals and tourists to exhibit their sexual tendencies out in the open. The city became a tourist spot year round merely because of that event. It also increased the rate of sexual activity between foreigners and locals. Unfortunately, there will be no more Love Parades in coming years, after the tragedy that cost the lives of 21 people back in Since legalizing, Macau exploded on the map with its top notch gambling attractions. Recent statistics show that these gambling venues have managed to equal the likes of Las Vegas and continue to grow substantially. For those who want to explore this city for a night of gambling, drinking and sex, beware. Safe intercourse is not something that is practiced often and sexually transmitted diseases are in abundance. What makes this capital a perfect setting is the fact that the women are known to be willing and easy to come by. One of the most surprising cities to make the list because of the heavy restrictions, Bahrain retains some of the most popular brothels in the world. Despite the restrictions a liberal lifestyle is the order of the day and weekend flights into the city is fully booked most of the time. The big European influence is regarded as the reason for the more laid back scene. If not, it stands for bongos, beers, beads and the ultimate, Boobs with a capital B all right. The reason I mentioned is that Louisiana is home of those four divine elements, with its sinful provenance pointing back to the late 19th century -- the time of which it became a fusion ground for French food, music, hedonism and prostitution not legal. For that reason you will see strip joints, bars, porn shops and other "exotic" establishments within a place they call the French Quarter. Many visitors testify that the mixture of fine food, soul music and lively atmosphere helps to increase promiscuity. The biggest reason for New Orleans making the list has to be its long history of being a haven for tourists and locals who need to flee rules and regulations in regards to sex and fun. Exotic establishments can be found without really searching hard. However, they only serve non-alcoholic beverages like root beer, apple juice, iced tea and the usual restaurant cold treats. These establishments are specifically designed to prepare youngsters for adulthood, which bar hopping happens to be a part of it. It also gets them ready about meeting new people and how they can carefully engage in rather intimate activities with them. It is also reported that 70 percent of the sexually active women actually undergo abortion when pregnancy happens after unsafe sex. At any rate, Moscow will probably remain a home for short term relationships and casual sex until about the age of 28 for

majority of its citizens. This capital also boasts with fine clubs and restaurants where inhibitions can be let loose. The abortion rate is relatively high and the women equal the men when it comes to casual sex. According to recent surveys the average age for getting married is 28 and locals prefer to test the water thoroughly before they tie the knot. The real reason for Russia making the list is because unlike other capitals, it caters to the need of women as well. Tourists, especially men, love to visit this capital for the topless beaches, legal brothels, endless festivals and ultimately high spirit. Around 46 percent of the total population of Rio de Janeiro, starting from the age of 16 onwards are said to be sexually active. And that actually dramatically rises during festivities where booze and parties last no less than 5 am in the morning. Over the course of time people started to refer to it as Sin City because the only rules that truly apply here is to never tell what happens. Prostitutes are just a phone call away and with the numerous hotels, lurking around is easy. The lights never go out in this place and according to CBS 3 out of 12 people visiting this sleepless city engage in sex on a daily basis.

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This is what the Sisi regime has been doing in Egypt recently and its targeting of sexual minorities is documented in detail by rights activist Scott Long on his blog. Gay people are not the only ones, though. Individuals or couples accused of having unlawful sex may be arrested for a variety of reasons, including some which initially are unrelated to homosexuality. There are also reported cases where people suspected of being gay have been arrested by police seeking to elicit bribes or turn the suspects into informers. For those caught, the effect on their lives is catastrophic but the law is not much of a deterrent and for those who are discreet about their sexuality the risk of arrest is small. For the vast majority who identify as gay, lesbian or transgender the attitudes of family and society are a much bigger problem. The one issue that affects all gay people everywhere at some point in their lives is coming out. For Muslims this can be an especially difficult decision. The pressure to marry is much greater in Muslim countries than in most western countries. Remaining single is usually equated with social disaster and once young people have completed their studies, organising their marriage becomes a priority for the family. The more traditional kinds of family take on the task of finding them a partner; arranged marriages are still very common. For those who are not attracted to the opposite sex, this presents a major problem. Some give in to the pressure and accept a marriage for which they are ill-suited. A few of the more fortunate ones find a gay or lesbian partner of the opposite sex and enter a pretend marriage. Some bite the bullet and decide to come out. How families respond to a coming out depends on several factors, including social class and their level of education. In the more extreme cases, coming out results in the person being ostracised by their family or even physically attacked. Blaming it on Islam? Not so fast Following the Orlando massacre perpetrated by a man from an Afghan family background it has been noted that all the countries where the death penalty for sodomy still applies justify it on the basis of Islamic law. But to blame this entirely on Islam is an oversimplification. In Egypt and Lebanon predominantly Muslim countries with a large Christian population attitudes towards homosexuality among Christians are not very different from those among Muslims. So far, though, there have been only a few Muslims willing to reappraise it. The key point here is that while the words of scripture are fixed and unchangeable they are always subject to human interpretation, and interpretations may vary according to time, place and social conditions. This, of course, is something that fundamentalists, whether Muslim or Christian, prefer to deny. The patriarchal system plays a major part in this too, with strongly defined roles for men and women. Gay men, especially those who show feminine traits, may thus be regarded as challenging the social order. Although state law and traditional Islamic law view the penetrator and penetrated in anal sex as equally culpable, popular opinions of the penetrator tend to be less hostile: The receptive or passive partner, on the other hand, is viewed with disgust. How the Middle East views the entire gender spectrum Traditional ideas about gender roles cause particular problems for transgender people, especially in places where segregation of the sexes is more strictly enforced and cross-dressing is criminalised. Within a couple of weeks at least 14 people were thrown into prison for the new offence. Since there is no mechanism in Kuwaiti law to register a change of sex, even trans people who have had surgery are at risk of arrest for cross-dressing.