

Gay manifestations versus gay emancipation



***Gay manifestations in the Netherlands:
do they support the emancipation of homosexuals?***

Summary

Within the Netherlands gay emancipation is almost fully legalised. In April 2001, Article 1:30 of the Dutch Civil Code regarding the legalisation of same-sex marriages entered into force. Moreover, according to Article 1:227 of the Dutch Civil Code gay couples have the right to adopt children. In theory this means that gay couples and single gay persons, men or women, have the same rights as heterosexual couples within the Netherlands. Even though it seems that gay emancipation is well on its way to be fully completed, in practice this does not hold true. Historically, the Netherlands was seen as the gay capital of the world by many homosexuals and widely known for its gay-friendly atmosphere. However, nowadays it seems that the gay-friendly image of the Netherlands is changing. The media often broadcasts news on violence against homosexuals and homosexual behaviour in public is still discarded. In order to strengthen gay emancipation, many large gay organisations organise manifestations to continue their fight against inequality.

As shown in chapter one, homosexual behaviour was quite normal during the Greek and Roman era. This view changed with the rise of the Inquisition and the church during the Middle Ages when discrimination against homosexuals grew. During the Enlightenment, homosexual behaviour was less severely punished and often seen as a private matter. These examples illustrate the struggle of gay emancipation throughout several time periods in history. In chapter two the organisations and manifestations that help promote gay emancipation are summarized. Gay organisations do not only strive for equal rights but also promote the social acceptance of homosexuals. The work of these organisations is therefore essential to support gay emancipation. In this thesis, gay emancipation is first and foremost a national matter, so the government and parliament are an important link to increase the social acceptance of homosexuals. In addition, governmental bodies and gay organisations have to work together to diminish discrimination against homosexuals. New laws and memorandums are crucial to support gay emancipation. This point becomes clear in chapter four where the interviews demonstrate that more work needs to be done to increase gay emancipation. At the end of chapter five it is concluded that the development of gay emancipation has not gone smoothly throughout the ages. However, with the help of gay organisations, (local) government and manifestations, homosexuals have conquered many struggles. Therefore it is necessary to carry on with the organisation of manifestations. Hopefully, one day homosexual behaviour will be seen as a normal mannerism rather than unnatural behaviour. As long as inequality persists, the fight for gay emancipation is a needed one.

Contents

Summary	p. 2
Preface	p. 4
Introduction	p. 6
Chapter one	
<u>How has homosexual lifestyle developed throughout the ages?</u>	
1.1. The Greek and Roman period	p. 8
1.2. The Middle Ages	p. 9
1.3. Modern Europe	p. 9
Chapter two	
<u>What kind of gay manifestations are there in the Netherlands and what is their purpose?</u>	
2.1. Amsterdam Gay pride	p. 12
2.2. Vision and mission of the Amsterdam Gay Pride	p. 12
2.3. Pink Monday Manifestation	p. 13
2.4. Vision and mission of Pink Monday	p. 13
2.5. Pink Saturday Manifestation	p. 14
2.6. Vision and mission of Pink Saturday	p. 14
Chapter three	
<u>What is meant by emancipation of homosexuals?</u>	
3.1. The emancipation of homosexuals in the Netherlands 1800 till 2000	p. 16
3.2. Legal emancipation versus social acceptance	p. 18
Chapter four	
<u>Do gay foundations need to organise gay manifestations to fulfil emancipation?</u>	
4.1. The Pink Monday Foundation versus their manifestation at the Tilburg Fair	p. 22
4.2. The Pink Saturday Foundation versus local manifestations	p. 23
4.3. The political view in line with homo manifestations	p. 24
Chapter five	
<u>Conclusion</u>	p. 26
Bibliography	p. 28
Appendix I	p. 30
Appendix II	p. 32
Appendix III	p. 34

Preface

*Each person is unique
Each person is different
Each person has a purpose in life
One can be heterosexual, the other one is homosexual or bi
Accept yourself and accept the other person
Tolerance in Dutch society can become better and easier*

*Homosexuality is not a sin
Do not be afraid of how other people can react
Try to find peace and balance in your body and soul*

*Be happy, this is who you are
A new life lies ahead, a new era
Be careful, but enjoy your life
You have reached your first goal
Stop pretending, experience who you really are*

*You will learn yourself things by trying it, trying it again
Ask for advice, put it in your fictive bag
You shall always carry this fictive bag with you till you have reached your ultimate goal*

(Last, E.P.)

When I was 23 years old, I told my parents that I was homosexual. Unexpectedly, my parents were not surprised. They have given me love and wealth for many years. My mother told me that she was happy for me. 'When you are happy, I am happy' were the lovely words she said after my coming out. My family has accepted my homosexual behaviour as well, nobody was scared or afraid. I wish I could speak for homosexuals in general. Not every person can deal with homosexual feelings. A friend of mine told me once that his coming out was terrible. His father was angry, his mother was scared and he has never told other family members that he has homosexual feelings. He is afraid of the reaction of family members and acquaintances. In addition, he had a girlfriend for a couple of years even though he was not happy in this relationship. It is difficult for him to cope with his sexual orientation due to his religious and multicultural background. Coming out in public could damage his current lifestyle including his social life and maybe even his position within the Dutch society.

I would like to thank the Pink Monday Foundation, Pink Saturday Foundation, IHLIA (International Homo/Lesbian Information Centre and Archive) and Mrs. Jeanine Hennis-Plasschaert, member of the House of Representatives, for their magnificent help and assistance. In addition, I would like to dedicate my thesis to my lovely friends and family, especially my parents. I could never have finished this thesis without their support. Thank you that I can express my homosexual behaviour without any judgement. This thesis has also been written for those who have to suppress their feelings due to their background.

Introduction

It is difficult to say where the origin of homosexuality comes from, it has been found in all human cultures throughout history according to historians. Furthermore, physical evidence demonstrates that the practice of gay sex already existed in the time before Christ. Aldrich (2006, p.31) describes that in the Roman and Greek era homosexuality was quite normal. Pederasty (a sexual relation between a man and a boy, usually anal intercourse with the boy as a passive partner) occurred on a regular basis. For example, in the army homosexual friendships were frequent and even encouraged. A relationship between an adult soldier and a young recruit was seen as an ideal breeding-ground for the development of the younger man (Ibidem). Aldrich (2006, p. 13) notes that the relationship between Christ and St. John was not only a friendship. In a Gospel the sentence: 'He whom Jesus loved' has led writers such as Christopher Marlowe and Denis Diderot to the controversial conclusion that they were lovers. In addition, the magazine "Two of a Kind" (1989, edition 9, p.4) identifies a tight friendship between David and Jonathan: 'And Jonathan loved David as his own soul'. The above text shows that homosexual behaviour is certainly not a new thing, it has been spotted early on in history. However, homosexual behaviour was forbidden in some cultures and countries for quite a long time. Homosexuality was for example illegal in the United Kingdom and Germany prior to 1945 according to Lingardi and Drescher (n.d.). It seems that there was a big difference towards homosexuality between Northern and Southern Europe. Many words have been used to describe people with homosexual feelings, some of these famous words were; sodomite, pédé (French), Schwul (German) as well as the word 'paiderastia' (in the old Greek era) or the formulation 'third sex'. At the end of the 1960s, a Hungarian doctor used the word 'homosexual' for the first time. Nowadays, scientists examine homosexual behaviour to find out if homosexuality is a psychological matter or natural behaviour. Over the years, or even centuries, opinions towards homosexual behaviour have changed and become more debatable. Moreover, globalisation also made homosexual connections truly global. These new ways of thinking have not made the world more gay-friendly yet.

This thesis is written to research whether or not gay manifestations support the emancipation of homosexuals. Desk research and field research will be carried out to examine if gay organisations use the right instruments to communicate their message.

Consequently, the central question can be formulated as follows;

Gay manifestations in the Netherlands: do they support the emancipation of homosexuals?

Definition of concepts:

Gay manifestation: a festival organised to visualise homosexuality. This festival is not only focused on the target group but also on a much wider public. The main purpose of this festival is to communicate an important message towards the public about homosexuality.

Emancipation: the act of liberating someone or something.

Homosexual: a person who is emotional and physical attracted to people from the same sex. This thesis primarily focuses on male homosexuality.

Sub questions

In order to answer the central question it is necessary to explore the size of the problem. The following subquestions should therefore be answered to properly answer the central question of this thesis;

- ✓ How has homosexuality developed throughout the ages?
- ✓ What kind of gay manifestations are there in the Netherlands?
- ✓ What is meant by emancipation of homosexuals in the Netherlands?
- ✓ Do gay foundations need to organise gay manifestations to accomplish full emancipation?

The first subquestions can be answered by means of desk research. The other subquestions can only be answered with field research. Interviews need to be held to examine the viewpoints of gay foundations and the opinion of government representatives regarding the central question.

Chapter one will highlight the presence and acceptance of homosexuality throughout the ages. Three important eras which shall be described are: the Greek and Roman period, the Middle Ages, and Modern Europe. When discussing Modern Europe, the primary focus lies on homosexuality within the Netherlands.

Chapter two describes what kind of gay manifestations there are in the Netherlands and what the purpose of these manifestations is. Due to the scope of this thesis only three important gay manifestations are discussed: the Amsterdam Gay Pride, Pink Monday and Pink Saturday.

Chapter three explains the concept emancipation. The chapter furthermore delves into the importance and existence of legislation and memorandums to support gay emancipation. The issue of social acceptance of homosexuality forms an integral part of the discussion portrayed in this chapter.

Chapter four connects the vision and mission of the previously described manifestations given in chapter two with the host organisations. Moreover, the opinions of these organisations is supplemented with the opinion of a member of the House of Representatives to observe if the vision and mission of the manifestations are reached.

Chapter five is the concluding chapter of this thesis in which the answer to the central question will be given.

Chapter one: How has homosexuality developed throughout the ages?

In order to show how the concept of homosexuality has evolved, three eras will be described: the Greek and Roman period, the Middle Ages and the era of Modern Europe. As indicated earlier, the era of Modern Europe will focus on homosexuality within the Netherlands.

1.1. The Greek and Roman period

During this period there were no concepts or labels used to describe sexual preferences. There was no such thing as homosexuality or heterosexuality. It is possible to say that there was sexual freedom, although not always positive. Davidson (2007, p.1) affirms: *“For centuries, Greek Homosexuality or Greek love – what the Romans referred to as ‘ the Greek custom’ (mos Graeciae, mos Graecorum) – has been one of the knottiest problems in all of Western history. For Christians, it was a moral knot.”* In addition, Davidson (2007, p.1) describes the mixed opinions of the Greek society towards homosexual behaviour as follows: *“For sometimes they seemed to approve, and approve wholeheartedly, even to celebrate and praise same-sex loving, but at other times they seemed to be very anxious about it and might even express the strongest disapproval”*. In many myths, sex between men was quite normal. Aldrich (2006, p.30) portrays a famous myth of Zeus the supreme god and the Trojan Prince Ganymedes. Every night Zeus made love with this young Prince. Aldrich (ibidem) furthermore writes about another love myth between two men; the love of Apollo and Hyacinthus. During the Trojan war love between men was normal. This ‘homosexual friendship’ was seen as the ideal friendship between comrades. Homosexuality and homo-eroticism was tolerated even when the man was married. In this era, love between a man and a younger male was very symbolic. A young person was seen as fragile, sensitive and not developed yet. An older male, on the other hand, was seen as masculine, powerful, brave and active. Anal penetration between two males made it possible to hand over power from the older male to the younger male.

In Sparta, the famous war state, anal penetration between a soldier and a recruit was seen as necessary to develop that person, it was even encouraged. The role division was very important during sexual intercourse, the man with an active role was portrayed as manly, virile, brave, intelligent and reliable while the man with a passive role was weak, obedient, slavish and unreliable. Whereas a man could only play an active role when he was married and an adult, young adolescents were appointed the passive role. When an adult married man played the passive role his behaviour was simply described as feminine, this situation was strictly disapproved. Although it was disapproved, there were many adult men who favoured the passive position. Aldrich (2006, p.54) notices that historians have revealed the love between Gaius Julius Caesar (step father of Octavian Augustus) and Nicomedes IV, king of Bithynia. In this relationship both persons played as well the active part as the passive part.

In 342 before Christ, emperor Constantine developed a law against passive homosexuality, passive homosexuality resulted in severe punishment leading to death. In 390 before Christ emperor Theodosius decided that passive homosexuals who were prostitutes had to be burned alive. Aldrich (2006, p.54) notices that historians have revealed the love between Gaius Julius Caesar (step father of Octavian Augustus) and

Nicomedes IV, king of Bithynia. In this relationship both persons played as well the active part as the passive part.

1.2. The Middle Ages

The rise of Christianity and thereby the rise of the Inquisition during the Middle Ages had an important influence on the punishment of homosexual behaviour at that time.

During the Middle Ages, homosexuality was indicated as 'sodomy', here sodomy refers to the Bible story of Sodom and Gomorra. God destroyed both cities to punish the citizens who were committing sins. Men who committed sodomy were punished by the Inquisition. The magazine "Two of a Kind" (1989, p.1) points out that during the Middle Ages sexual morality was dictated by the (Catholic) Church. Sexuality was purely connected with reproduction within marriage. Any other sexual act, such as masturbation and anal or oral sex was considered sinful. To describe such acts, and in particular anal penetration, the word 'sodomy' was used, and the person who perpetrated these acts was called a 'sodomite'. Gould (1995) cites the Bible Corinthians 6:9-10 to stipulate the point of view of the church and the Inquisition towards homosexuality:

"Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God".

From the fourteenth century towards the fifteenth century more committees were founded to exterminate those who committed sodomy. In this period a witch-hunt started. Besides ordinary citizens, kings, knights, princes and other aristocracy were punished. The charge of sodomy was used by the Church as well as secular powers to rule out heretical sects and other opponents (Two of a Kind, 1989). The most important argument they used was that sex between men was against nature. It was unnatural and unnatural acts had to be punished. During this period sodomy was also seen as something demonic and compared to witchcraft and heresy. Men who had oral or anal penetration were worshipping the devil and did not respect the church.

Schlager describes (1998, p.540) *"With the presence of homosexual practice established, we turn to the evidence of tolerance for homosexuality. The tolerance level decreased and increased in relation to the ebb and flow of urban life. From roughly the third through the sixth centuries, hostility against homosexual persons became visible in church and civil legislation. In the latter half of the twelfth century and increasingly in the following two centuries, a distinctively deadly hostility toward homosexual persons began to surface."*

It has been argued that although *"the causes of this change cannot be adequately explained...they were probably closely related to the general increase in intolerance of minority groups, ' especially Jews, to the crusades against non-Christians and heretics, and to the rise of the Inquisition and the persecution of witchcraft.'* This intolerance – towards those who visible deviated from the norm – is readily apparent in the theological and ethical writings of the late Middle Ages. *By the end of the sixteenth century, all of the Christian Europe had legislation against homosexual practice" (Schlager 1998, p.540).*

In many cases, there was no evidence of sodomy resulting in unfair trials and verdicts. The magazine "Two of a Kind" (1989) emphasises that in Amsterdam, the testimonies of witnesses in sodomy trials were noted down in secret confessional books and kept in a hidden drawer. In addition, in the Netherlands the crime of sodomy was often linked with other disobedient acts such as robberies. Penalties included stake, castration, blinding a person, amputation of hands and feet, public torture and execution.

1.3. Modern Europe

The Enlightenment movement in Europe initiated around 1650, Enlightenment philosophers promoted the use of reason and individualism instead of the old traditional and established doctrine. From 1811, when the Netherlands became part of the French Empire, (French) ideas of the Enlightenment were introduced (Two of a Kind, 1989). Under the laws of Napoleon, written down in the Code Penal, sodomy was no longer classified as a crime which ended years of persecution. The state and legal apparatus made a clear distinction between public and private affairs. Homosexual acts were seen as a private affair. The only moral offences punishable under the Penal Code connected to sexual affairs were the seduction of minors and violation of public decency. Punishment was not seen as the way to treat those people expressing homosexual behaviour. Although homosexual behaviour was thought to be unnatural, tolerance increased. Before this period, sexual orientation was a public matter with involvement of the Church, the Inquisition and other religious institutions. Catholic countries in Europe including the Netherlands, adopted the Penal Code and changed their laws regarding homosexual behaviour. Certain rules still applied, it was not allowed to commit sodomy in public areas. Only the Protestant countries within Europe such as the United Kingdom and Germany kept the old law in accordance with sodomy. In these countries homosexuality was still seen as a crime.

In the eighteenth century people increasingly spoke about the topic of homosexuality. Many philosophers quoted philosophers from the Greek and Roman era because of their shared views on homosexuality. Sex between men and anal and oral penetration was seen as quite normal by both lines of philosophical thinking. However, in the eighteenth century another discussion originated. New attitudes of a more scientific and medical nature developed, as written in the magazine "Two of a Kind" (1989, p.6). After the Church and the legal system, the medical system now became the third party to exert influence over people's moral and sexual lives. The psychiatrist Van Renterghem introduced the word 'homosexual' for the first time in the Netherlands in 1892. A couple of years later the psychiatrist Rutgers introduced the word 'heterosexual'. In this stage scientists were examining why a person was homosexual or not. They could not find any (biological) explanation.

In sum, homosexual behaviour was already practiced when the first human beings were walking around on planet Earth. Nevertheless, the practice of homosexual behaviour was not always tolerated or visible. In the Greek and Roman period sexual freedom was important. In this era homosexual practice was tolerated although certain rules were laid out. The next era, the Middle Ages was a rough period for homosexuals. Punishment of homosexual behaviour and eroticism was severely harsh. The Church together with the Inquisition started a real witch-hunt against homosexuals because of their strong conviction that sexual acts should only be carried out to produce future generations. This then led to condemnation of sex between two men or even sex for non-reproduction reasons. When the Age of Enlightenment started homosexuality became a private matter

rather than a public matter. The 'old' and unequal legislation regarding homosexuality was slowly modified. Homosexuality became more accepted, however, full acceptance was not reached at that time.

Chapter two: What kind of gay manifestations are there in the Netherlands and what is their purpose?

Gay manifestations are an important tool to promote the acceptance of homosexuality in society. By organising large manifestations, the gay community tries to accomplish their main goal which is full gay emancipation. In 1946 the Centre for Culture and Leisure (COC) was established in the Netherlands. The purpose of the COC is to organise activities and to create a social basis for homosexuals, this will be further elaborated in chapter three. In addition, other organisations have tried, with success, to maintain the ideals of the COC through organising their own gay manifestations. Examples of effective manifestations are Pink Saturday, Pink Monday, the Amsterdam Gay Pride, the Gay Games, Pink Film Days, Coming out Day and the International Day Against Homophobia. Due to the limited scope of this thesis only three annual gay manifestations will be examined, namely; the Amsterdam Gay Pride, Pink Monday and Pink Saturday. These manifestations are widely-known by homo- and heterosexuals within Dutch society. Their overall message includes the promotion of gay emancipation and social acceptance of homosexuals.

2.1. The Amsterdam Gay Pride

In 1996 the first boats navigated in the canals of Amsterdam during the Amsterdam Pride. The idea to organize a gay pride came from Gay Business Amsterdam. This organisation wanted to develop an annual gay manifestation. The first Amsterdam Pride was an unforeseen success. In the beginning the Amsterdam Pride was just a big event and later became a big manifestation with a clear message. For example, in 1999 the program of the Amsterdam Pride included homosexuality in culture and sports to increase awareness and promote gay emancipation. After a conflict with several catering companies and the municipality of Amsterdam, Gay Business Amsterdam decided to stop organizing the Amsterdam Pride. The Pro Gay Foundation took over in 2006 and has been coordinating the boat parade and linked marketing activities ever since. With help from the municipality of Amsterdam and Amsterdam Partners, the Pro Gay Foundation was able to complete all organisational activities for the Amsterdam Pride within five weeks. The name was changed from Amsterdam Pride to Amsterdam Gay Pride. The Pro Gay Foundation furthermore created the slogan "We are". Every year, thousands of people from all over the world travel to Amsterdam to watch the boats during the Amsterdam Gay Pride and to party along the crowded streets.

2.2. Vision and mission of the Amsterdam Gay Pride

The Pro Gay Foundation's main purpose of the Amsterdam Gay Pride is to strengthen Amsterdam's position as the gay capital of the world. In addition, Pro Gay wants to increase the social acceptance of homosexuals by visualising homosexuality in each form. The Amsterdam Gay Pride is certainly not only a big party for homosexuals according to an article, Party with a mission, in the Volkskrant (2007, August 2). Moreover, in 2008 the Volkskrant wrote; *"this year a new boat was introduced, the so called 'youth boat' with young self-confident adolescents. This boat was introduced to show society that it is important to stimulate gay emancipation at an early stage"* (p.10). In recent years the government has shown sympathy towards gay emancipation and a couple of ministers even participated in the Amsterdam Gay Pride manifestations.

In 2009 the Lesbian Pride and the Arts & Culture Day were introduced further increase the need for gay emancipation and especially to increase awareness. By visualising homosexuality and communicating the message: *'homosexual is normal'*, social acceptance can be increased. In order to fulfil their mission, Pro Gay not only organises the Amsterdam Gay Pride but also other events such as the Pink Christmas Party, gay elections, vision-sections (meetings in which discussions are being held about gay emancipation and related policies), entrepreneurship events (the foundation supports ambitious entrepreneurs in gay catering services) and network events to stimulate and support gay movements and other related parties.

The second annual manifestation is Pink Monday. With 300.000 visitors each year the Fair at Tilburg has a lot of homosexuals and gay-friendly visitors.

2.3. Pink Monday Manifestation

Pink Monday originally began on a Monday morning in July 1990. Editors of a Dutch gay paper posted a news bulletin suggesting that all gays, lesbians and bisexuals should visit the annual Tilburg Fair, a heterosexual manifestation from origin (personal communication, February 26, 2011). Many homosexuals, lesbians and bisexuals gave answer to this call. Hundreds of people went to the Tilburg Fair and had a splendid time. The year after homosexuals visited the Tilburg Fair again and from that time onwards the Tilburg Fair has become widely-known for its Pink Monday. Fair operators try to get the most out of Pink Monday by simply decorating the fair pink and by giving discounts to people in pink clothes or funny pink costumes. The creation of Pink Monday can be seen as another annual manifestation bringing homosexuals and heterosexuals together.

2.4. Vision and mission of Pink Monday

Pink Monday is a foundation. The foundation does not organise the annual Tilburg Fair but work exclusively to promote the manifestation. Moreover, the Pink Monday Foundation is the link between the catering operators and the municipality of Tilburg. They are responsible for all communication activities of the manifestation. The message of the foundation is: party together, it does not matter if you are homosexual, heterosexual, bisexual, transgender or something else. Gay & Night clarifies: *"Pink Monday Tilburg attracts over three hundred thousand visitors and with that has become one of the best-visited (neck and neck with the Gay Pride Amsterdam) Gay-events in the country. The Tilburg Funfair is the largest funfair in the BeNeLux. But Pink Monday is more! The idea centres on ho, le, bi having a terrific party together"* (2006). With the slogan: *'be gay for a day'* they trigger visitors to the manifestation while having in mind that partying together unites people. This way, the manifestation can enhance social acceptance towards homosexual behaviour. It is important to show homosexuality in society in order to create more social acceptance. This point is also pointed out in an article from the "Gay Paper" (2004), where it is written that; *"Pink Monday is more than only a national gay manifestation. It is a day meant for integration according to Hans Janssen Alderman of fairs and events. The Tilburg Fair is a national festival with a long history. On this day homosexuals are special. Gays and lesbians involve themselves in the crowd of fair visitors. This manifestation is not the same as the Amsterdam Gay Pride for the simple reason that homosexuals and heterosexuals really come together in Tilburg while heterosexuals often stay on the sidelines during the boat parade in Amsterdam"*.

Since homosexuals are a minority, manifestations such as Pink Monday can help increase their visibility and show that homosexuals and heterosexuals should be treated equally. Another important and visible manifestation is Pink Saturday, the last manifestation discussed in this chapter.

2.5. Pink Saturday Manifestation

Every summer a colourful group of homosexuals visits a city in the Netherlands to talk about and discuss homosexual behaviour, this manifestation goes by the name of Pink Saturday. Pink Saturday was founded in the early seventies in New York City. Around that time homosexuals had a hard time living in the city as there were regular round-ups where they faced severe and often violent discrimination. As a reaction to these actions, a group of homosexuals gathered and organised a mass protest to demonstrate against discrimination and to fight for equal rights. This protest took place on a Saturday. The first Pink Saturday in the Netherlands took place in 1978 on the last Saturday in June. Krouwel (1994) described the birth of Pink Saturday in an unpublished dissertation;

“In the Netherlands about ten lesbian and gay organisations formed Het Roze Front (the Pink Front). This Front is founded especially to organise the Pink Saturday. In 1979 the Pink Front includes the gay groups of PPR, PSP, CPN, and the Labour Party (PvdA). In the very fragmented gay sub-culture this broad cooperation is unique. The Pink Saturday of 1979 is the first event to be organised by the Front. It was an immediate success; 5000 people participate in the demonstration which is held in Amsterdam”.

From that period onwards Pink Saturday can be described as a manifestation in the form of a demonstration. In the nineties the character of Pink Saturday as a large demonstration changed due to the fact that new developments took place in the field of gay rights and these changes had a somewhat positive effect for gay emancipation. Even though, new rights were granted, the Pink Saturday manifestation is still very much needed. Homosexuality has not been fully accepted and until this happens, manifestations are necessary. The municipality of the city organising Pink Saturday supports the manifestation financially. Every year, the Pink Saturday Foundation determines which city in the Netherlands may organise the manifestation.

2.6. Vision and mission of Pink Saturday

The task of the Pink Saturday Foundation is to make homosexuality visible in cities and to create room for discussion. Although homosexuals share the same rights as heterosexuals in the Netherlands when it comes to same-sex marriages and the adoption of children, social acceptance is still not fully accomplished. The mission and vision of the foundation is to organise this manifestation locally, every year in another city. One needs to start somewhere to raise the manifestation from a local territory to a national territory. The foundation tries to show that homosexuals are, like any other person, normal people. During the manifestation a network can be created to continue the fight for emancipation. People and groups partaking in the manifestation have the opportunity to get together and create a network or strengthen existing ones. Moreover, a manifestation is a perfect tool to gain supporters and create more social acceptance of homosexuality. In other words, *“Pink Saturday is in great public interests of homosexuals. The society thinks that we have reached emancipation.*

However this is not true. The society closes its eyes for the intolerance towards homosexuals. A manifestation like Pink Saturday opens the eyes of the community” (Gay Paper 2002).

In general the three manifestations described in this chapter are important for (homosexual) society. As said before, it is important to highlight the existence of minority groups such as homosexuals in order to augment their visibility and work towards social acceptance. In the Netherlands legislation regarding homosexual behaviour is well-developed. Homosexuals have the right to marry according to Art. 1:30 of the Dutch Civil Code and are in a position to adopt children according to Art. 1:227 of the Dutch Civil Code. However, social acceptance remains a problem when looking at for instance violence against homosexuals and disapproval of homosexual behaviour such as holding hands or kissing in public. It should be kept in mind that manifestations can also lead to more hate against homosexual behaviour rather than sympathy. Overall, manifestations do have a positive effect on the acceptance and integration of homosexual behaviour into society. It is vital to look at the reasons why homosexuality is not always accepted and try to resolve the existing problems that hinder full acceptance.

Chapter three: What is meant by emancipation of homosexuals?

Emancipation is not always easy to reach. The word emancipation is complex and difficult to define. According to WordIQ (2011) emancipation refers to 'becoming free and equal'. Under article 1 of the Dutch Constitution equality is linked to the absence of discrimination; "*All who reside in The Netherlands, are treated similarly in similar cases. Discrimination on account of religion, lifestyle, political persuasion, race, gender or any other basis, is not allowed.*" Van Gerven Oei (2007, para 1). Although article 1 of the Dutch Constitution is very clear, discrimination is still an important issue. It took ages to reach equal rights for homosexuals in the Netherlands and many organisations and people within Dutch society are still working hard to increase gay emancipation. The Dutch cabinet has formulated a policy document on women and gay emancipation. In the document it is stated that everyone has the right to live a normal life without violence and discrimination. Everyone should have an equal change to participate in society. In order to safeguard the rights of Dutch citizens discrimination will be punished harder than before. The Dutch government wants to guarantee equality (Titel doc 2011). In theory this all sounds very promising, however in practice evidence demonstrates that there is a long way to go before equality is completely accomplished. On the hand it is important to note that full gay emancipation is not established yet, however on the other hand gay emancipation increased over the years.

3.1. The emancipation of homosexuals in the Netherlands 1800 till 2000

As mentioned before in chapter 1.2, in the nineteenth century the concept of sodomy was not mentioned anymore but replaced by the word homosexuality. When the Netherlands, also known as the Batavian Republic in that period, became a part of France under the rule of Napoleon Bonaparte, the French Penal Code had to be adhered to in the Netherlands as well. Napoleon Bonaparte declared in 1806 that the Netherlands has to become a Kingdom with his 28 year-old brother Louis Bonaparte as king. It was in this period that the law on sodomy was abolished and homosexuality was no longer seen as a crime. Certain rules were at force, sex in public was forbidden and sex with a minor was seen as a severe felony. After Napoleon's defeat, the Netherlands still followed the rules laid down in the French Penal Code until 1886. After this period a new designed penal code was designed and entered into force within the Netherlands; Art. 248 bis of the Dutch Penal Code. To counteract the new established law, a small gay movement was established, this first gay movement was called the Dutch Scientific Humanitarian Committee because homosexuals saw this article as discriminatory and as violating their human rights. Art. 248bis of the Dutch Penal Code states that:

Under this law the age of sexual consent between partners of the same sexes was raised from 16 years to 21. The article of law was a thorn in the flesh of homosexuals because the sexual consent between partners of different sexes was still 16 years old.

According to the magazine "Two of a Kind" (1989, p.7) it was not only the law that made life difficult for homosexuals. There were public discussions on the topic of homosexuality. Newspapers regularly published negative stories such as scandals and linked these stories to homosexuality. Homosexuality was furthermore connected with the criminal circuit. Homosexuals were simply labelled as scoundrels, sinners and even as lunatics.

After World War II more small gay movements were established. Gay bars arose and gay parties became popular. Even though most of this happened in secret, it was tolerated. At this point in time, homosexuals were still heavily discriminated against. Politicians, judges and doctors were hostile against homosexuals and disapproved homosexual behaviour. These standpoints did not prevent the uprising of gay movements. Gay movements became bigger and bigger. In 1946 a new club was established, called the Shakespeare Club. The founder of this club was Nico Engelschman, also known as Bob Angelo. The Shakespeare Club was located in Amsterdam. Later on the name 'Shakespeare Club' was changed to the Centre for Culture and Leisure (COC). The Shakespeare Club and the current COC fight for gay emancipation. The Shakespeare Club was a thorn in the flesh of politicians because they thought that the club was a cruising area for gay men. Every activity was attended by police forces. As put forward by the magazine "Two of a Kind" (1989) the purpose of the club was to promote contact between homosexuals so that they could meet 'in a pleasant, healthy environment so they would not be forced into getting together at shady cafes, public lavatories and other dodgy areas'. The meetings at the club had an informative and social purpose. A couple of years later, COC opened its second location and third location in The Hague and Rotterdam. This time the organisation's purpose was to organise dancing nights for gay men. In order to further promote gay emancipation lectures and presentations were arranged. These events were organised to show that homosexuals were humans too and that they should be treated the same as heterosexuals were at that time.

The rise of the gay movement and emancipation became bigger in the Dutch society and it has its climax around 1980. The magazine "Gay Studies" (1992, p.1) notes that the anti-homosexual Art. 248bis of the Dutch Penal Code was removed in 1971. By that time the Acquired Immune Deficiency Syndrome (AIDS) virus made its appearance in Dutch society. The virus was already widespread in the United States. Another name for the virus was the Gay-Related Immune Deficiency (GRID) because nine out of ten contaminated human beings were homosexual men. The gay community was severely hit by the AIDS virus in the eighties. As a consequence the social acceptance of homosexuals and the position of homosexual men in society decreased. The virus damages the defence system of a contaminated person. Lauritsen and Young (1997, p.11) emphasise that since 1981 the AIDS virus has been found in the larger part of the First World, it started in the United States of America and later on also hit Western Europe, South and Central Africa and Australia. Infection occurs by the transfer of blood, semen and pre-ejaculation. It is fair to say that gay men formed an easy target due to their sex life, often well-known for being turbulent to say the least. Since people could only get the virus via blood or sperm transfer urban legends arose. People thought the virus was spread via dirty toilet seats, common use of cutlery, glasses or tooth brushes. Social acceptance of homosexuality and homosexuals in general diminished tremendously and people even became afraid of homosexuals and people contaminated with the AIDS virus. As a result, every homosexual was thought to be contaminated. Homosexuals came to be seen as exiles. All of these false accusations had negative consequences for homosexuals. Employers were afraid that (contaminated) homosexuals could spread the AIDS virus in the office and homosexuals were sometimes even banned from restaurants, hotels and clubs.

This low of massive hysteria lasted about ten years. At the beginning of the nineties, the fight for gay emancipation started again. Gay parties and other social gatherings were organised in several cities and nightclubs such as the IT and the Roxy in Amsterdam were founded. In 1998 the Gay Games became famous. All these manifestations received a lot of attention, positive as well as negative. In 2001 same-sex marriages became lawfully and in 2009 gay couples were granted the right to adopt children. There are other countries where gay couples have the rights they have in the Netherlands. However, there are also many places worldwide where homosexuality is still seen as a crime such as Sudan, Iran or Uganda. With the arrival of ethnic minorities in the Netherlands, social acceptance of homosexuals has become difficult to reach. In certain cultures homosexuality is seen as a bad thing and homosexuals are often discriminated against. Some of these minorities do not approve homosexuality and often find it difficult to accept homosexuality. Nevertheless, not only ethnic minorities have difficulties with homosexuality in general. People from rural areas are often not as open-minded towards homosexuals as people from the city. The same goes for particular religious groups. In short, homosexuals have worked very hard for their emancipation and they have obtained equal rights in Dutch society. The Dutch Constitution safeguards equal rights for both hetero- and homosexuals. It is important that the legal rights of homosexuals are guaranteed and maintained.

3.2. Legal emancipation versus social acceptance

“In the Netherlands homosexuals have the opportunity to show their identity with proud. Pink Saturday and the Gay Games are as normal as for example the entry of St. Nicholas and the flower parade. The Gay Pride is a very extravagant and over the top event. This sometimes leads to negative responses such as ‘gay tiredness’ or ‘gay hostility’ which is a shame” (Ministry of Health, Welfare and Sports, 2007, p.9).

The Dutch governmental policy document on emancipation further points out that the Dutch cabinet sees the emancipation of women and homosexuals as a responsibility for homosexuals and heterosexuals themselves. However, the Dutch government has a role to monitor emancipation and it has a role to increase the security of citizens within the country. The cabinet wants to use the strength of the individual citizens to support further progress of gay emancipation (*Features Emancipation Policy: women and homo emancipation 2015*, 2011). The Netherlands is a leading country when it comes to the legal protection and equal rights of homosexuals partly thanks to the fight for equal rights by homosexuals. Government representatives and other well-known people in the Netherlands are and can be open about their sexual inclination. However, it is important to safeguard the security of homosexuals. Homosexual couples should be able to hold hands while walking outside in a country where homosexuality is not a taboo anymore. Although homosexuality is no longer a taboo in Dutch society, homosexual behaviour still has a shocking effect. In a recent episode of a famous Dutch TV show, “Goede Tijden Slechte Tijden”, two young men were sharing a very passionate kiss. The TV show received a lot of criticism. How could they show such intimacy between two men? Some people found it disgusting and irresponsible while other people saw it as a breakthrough. In the Netherlands, people often believe that they have accepted homosexual behaviour but then later find out that they are not ready to see it in public. Even

though the government acknowledges that the (legal) position of homosexuals has improved enormously, social acceptance is lacking in some areas. The Dutch government wants to improve gay emancipation by;

- ✓ Improving the legal position of homosexual parents by giving them the same legal position as heterosexual parents.
- ✓ Improving the donor selection policy for homosexual men. In the Netherlands men who have had sex with other men cannot donate blood (for health reasons). In other European countries such as Sweden, Spain, Portugal and Italy homosexual men can donate blood.
- ✓ Supporting the recognition of same-sex marriages and the official registration of cohabitation contracts within the European Union.
- ✓ Supporting countries outside the European Union to also recognize and tolerate same-sex marriages and official registration of cohabitation contracts.
- ✓ Sharpen the existing laws on discrimination and violation against homosexuals.
- ✓ Ending violence against homosexuals at gay (meeting) places.
- ✓ Increasing the safety of young homosexuals at primary and secondary school.
- ✓ Providing information about homosexuality at primary and secondary school.
- ✓ Promoting cooperation between municipalities, school organisations, parents, police officers, social workers and child welfare organisations to improve the safety of (young) homosexuals.
- ✓ Discussing homosexuality and tolerance towards homosexuality with people from a multicultural background
- ✓ Maintaining the leading role of the Netherlands as a safe haven for homosexuals. In 2015 the Netherlands shall belong to the world top when it comes to the social acceptance of homosexuals and the legal protection towards homosexuals and transgenders.

In many countries the rights of homosexuals are not guaranteed. Violence against homosexuals still occurs worldwide, even in countries where violence against homosexuals is against the law. In some countries, homosexual activity is punished with the death penalty. The Dutch government needs to support gay emancipation to maintain their leading role. The examples mentioned below clearly demonstrate why the suggestions made by the Dutch government in their policy document on emancipation need to be implemented:

Example 1:

Gates of Vienna (2010) describes what happened during a demonstration against gay violence: *“Growing violence against gays in the Netherlands prompted gay rights organizations to mount a demonstration in Amsterdam yesterday. It is a well-known fact that most of the anti-gay violence comes from Muslim immigrants or their Dutch-born descendents. Our Flemish correspondent VH has compiled a report about yesterday’s incidents based on Dutch language sources. He includes this explanatory note: The protest was a response to the continuing wave of anti-gay violence in Amsterdam. In recent weeks, gay and lesbians were abused on the Zeedijk, in the Reguliersdwarsstraat and the Muiderpoort-Station”*. This article clearly demonstrates the need to guarantee the safety of homosexuals. In addition, one can see that cultural background still plays an important

role when it comes to the acceptance of homosexuals. Furthermore, religious convictions play a part in this matter because in some religious convictions homosexuality is seen as an illness; a disability .

Social acceptance is part of gay emancipation. It is important to support the social acceptance of homosexuals since homosexuals are a minority within Dutch society. In order to fully integrate minority groups into society, the rights of these minority groups should be safeguarded. In the next example one can see that the social behaviour of homosexuals is still not accepted.

Example 2:

Queerlife (n.d.) affirms the situation of homosexual incidents. Moreover, they reveal examples of discrimination and violence against homosexuality. *“Homophobic incidents have increasingly been making the news in the Netherlands – once so proud of its international reputation for tolerance. Recently in the central city of Utrecht, homophobic threats and abuse drove a lesbian couple, a gay couple and a transgender woman from their homes. However, there are no reliable figures showing an increase in homophobic attacks. René Tigges, a 40-year-old gay man, recently moved to Utrecht, unperturbed by the recent reports. He lives in a multicultural neighbourhood and has no intention of changing his behaviour. For example, he does not worry about who is watching when he kisses a male friend goodbye on the streets. I just stay myself. If I am on the streets with a gay friend or if I walk him to the station, for instance, then I say goodbye just like anyone else would. I don not start looking round, thinking ‘Oh, who is watching, oh no, I should not do it, because someone might say something”.*

Three kisses on the cheek is a normal way to greet someone in the Netherlands, also between urban heterosexual men. Nevertheless kissing between men can draw horrified reactions from young Dutch Moroccans. And it is against such young men that complaints of homophobic abuse are most frequently directed. One young Moroccan in Utrecht claims gay men only have themselves to blame. “They draw attention to themselves, act a bit disgusting. The camera is not on, is it? When you are shopping then you start kissing. It’s disrespectful, isn’t it? Yes, it’s a provocation, you know what I mean. Man-woman, okay, but you’ve got to show a bit of respect.” According to another Moroccan in his twenties, teenagers are usually behind the anti-gay abuse. They learn nothing about homosexuality at school, and there lies a fierce taboo on the topic at home. Meanwhile, he says, far-right Freedom Party leader Geert Wilders adds fuel to the fire with his anti-Islam politics. “It also has something to do with Wilders. He is fighting against Islam so they want something to fight against too. Then they pick gays, because Geert Wilders stands up for them. That is what I hear from the youth in the neighbourhood”. René Tigges is a regular at Bodytalk, Utrecht’s only gay café. On several occasions, along with other customers at the café he has been harassed by young Dutch Moroccan men: “Filthy homos, faggots, that sort of thing.” The police failed to intervene during one such incident, according to Mr Tigges. However, the city council of Utrecht wants to launch a special emergency telephone line for victims of homophobic violence.

This article clearly describes the problems faced by homosexuals living in the Netherlands. Once again it becomes clear that someone’s cultural background plays an important role when looking at the different attitudes towards the social acceptance of homosexuality and homosexuals. The security of homosexuals needs to be increased and safeguarded. Furthermore, to diminish discrimination and violence against

homosexuals more information about homosexuality needs to be given to children at primary and secondary school. Special attention needs to be paid to children and (young) adults with a multicultural background. In general, homosexuality is more visible than ever in the Netherlands. Homosexuals, lesbians, bisexuals and transgenders have fought for their rights for a long time. The above mentioned minority groups have seen rough periods, for instance at the time when homosexual behaviour was seen as an unlawful act and severely punished. Luckily, homosexuals were granted new rights in 2001 (same-sex marriages) and in 2009 (possibility for homosexual couple to adopt children). Although homosexuals received more rights in the last decade, gay emancipation is still not fully established. Tolerance within multicultural societies towards homosexuals needs to be improved together with the views promoted by certain religious groups claiming that homosexuality is unnatural. The security of homosexuals can be enhanced by harsh legal punishment of those guilty of discrimination and violence against homosexuals. The Netherlands should further position itself as a leading country in the search for gay emancipation within the European Union. It is important to increase this role. Before the Netherlands is able to play a leading role, the Dutch government has to make sure that the situation of homosexuals within the Netherlands improves. Coming back to the main question of this thesis, visibility is essential to show society that homosexuals are normal persons who work, study, eat, drink and have leisure time. With manifestations such as the Amsterdam Gay Pride, Pink Monday and Pink Saturday homosexuality stays visible and more importantly, it stays in the picture. The continuity of emancipation can be carried on.

Chapter four: Do gay foundations need to organise gay manifestations to fulfil emancipation?

Chapter two described the mission and vision of the Amsterdam Gay Pride, Pink Monday and Pink Saturday. The messages these manifestations try to communicate are important to increase the social acceptance of homosexuality. They furthermore contribute to gay emancipation. In order to find out if the organizers of the manifestations reach their set goals, goals directly linked to the mission and vision of the foundations, it is interesting to look at the opinion of the Dutch government. With the help of Mrs. Jeanine Hennis-Plasschaert, member of the House of Representative and working on gay emancipation the central question of this thesis will be answered. Unfortunately, the Pro Gay Foundation, organizers of the Amsterdam Gay Pride, did not have enough time to provide their opinion on the central question of this thesis.

4.1. The Pink Monday Foundation versus their manifestation at the Tilburg Fair

Pink Monday and the Amsterdam Gay Pride are both large gay manifestations with a clear message. Pink Monday is not a normal day at the Tilburg Fair. Pink Monday was set up to support gay emancipation. At this day, tolerance towards homosexual behaviour is visible. The message that the Pink Foundation wants to communicate is; Party together, it does not matter if you are homosexual, heterosexual, bisexual, transgender or something else. Be gay for a day because partying together unites people. Chapter two describes one of the main goals of the Pink Monday Foundation and shows that the Pink Monday Foundation is not the organiser of the manifestation. Despite the fact that the Pink Monday Foundation is not the organiser they are still very important.

The Pink Monday Foundation cooperates with catering operators and the municipality of Tilburg. The message of this manifestation is essential to support gay emancipation. All the parties mentioned above must communicate the same message. With the Pink Monday manifestation different parties and different groups are brought together to promote social acceptance of homosexuality. Yet, when one organises a manifestation with a critical message (such as the promotion of gay emancipation) reactions soon follow. These reactions can be either positive or negative. A positive reaction is always better than a negative one, however, the point is that the topic of homosexuality and gay emancipation must not be forgotten. Naud van de Wijngaart, upcoming chairman of the Pink Monday Foundation is still positive about the message the Pink Monday manifestation broadcasts: Partying together unites groups. Naud van de Wijngaart (personal communication, February 26, 2011) believes that the gay scene and the heterosexual community must work together to support gay emancipation. During the Pink Monday manifestation, homosexuals can party without being afraid to get harassed. Why can this behaviour not continue in daily life? Why is it not possible that for instance a Moroccan man with an Islamic background can behave normal towards a homosexual? This question can be answered. There are still sub groups within the Netherlands which cannot accept homosexual behaviour due to the fact that they have another cultural background or religious conviction that does not support homosexuality. Although Dutch citizens say that they do not mind living with homosexuals and homosexual behaviour in public, this is not true.

If that person is a family member, an acquaintance or a friend the opinion is revised often. Especially in multicultural sub groups for instance the Surinam, Arabic and Antillean culture. But also in rural areas we see

the same in the Netherlands to think of Christian and conservative communities. Is it so difficult to accept that a son can be gay or a daughter can be lesbian? Sometimes it is indeed difficult for parents to accept that a child has homosexual feelings because many parents have a certain 'future image' for their son or daughter: marriage, children and a 'normal existence'. Moreover, in some cultures and religions homosexuality is not allowed. So, is it important to organise a gay manifestation to support gay emancipation to solve the above mentioned problems? Naud van de Wijngaart (personal communication, February 26, 2011) claims that a manifestation is indeed one of the solutions to support gay emancipation. It is important to communicate to the outside world that homosexuals are normal human beings. Furthermore, it is not rare that homosexuals use a manifestation to show this. Other minority groups in the Netherlands should do the same to support emancipation and integration. If a group like the gay community does not show itself and if they not support gay emancipation, the group does not get the attention they seek for reaching the aim of full gay emancipation. Nevertheless, attention must not be forced by showing exuberant behaviour. For example the Amsterdam Gay Pride blows up dust each year with the canal parade and with exuberant behaviour. Sometimes it seems that the message of gay emancipation is forgotten. It calls negative and positive publicity according to Naud van de Wijngaart (personal communication, February 26, 2011), however, on the other hand the communication of the Amsterdam Gay Pride is crystal clear. We are gay and we are proud that we are homosexual. Chapter two illustrates the mission and vision of the Amsterdam Gay Pride and one of the main purposes is to strengthen the impression that Amsterdam is the 'gay capital of the world'. That message is certainly what the manifestation represents. The event attracts thousands of homosexuals every year. Yet, is it strange that homosexual show exuberant behaviour? We must accept that there are different groups and these groups can only live together in a peaceful manner through mutual respect and understanding. By means of a manifestation of the sub group (in this case the gay community) we can support social acceptance of homosexuals and work towards full gay emancipation.

4.2. The Pink Saturday Foundation versus local manifestations

The Pink Saturday Foundation has a local character. The Pink Saturday Foundation tries to make homosexuality a topic for discussion to support gay emancipation. Every year, the manifestation is held in another big city. The strategy of keeping the manifestation a local event is smart because by this way the manifestation can be held everywhere in the Netherlands, not only in the Western urban parts of the Netherlands. Moreover with a local manifestation it becomes possible to reach rural citizens rather than urban citizens. Finally, when a basis and network is created one can turn the local strategy to a national level. According to Vincent Lorijn (personal communication, March 11, 2011) gay movements and other representatives still need to work harder to support gay emancipation. Even though homosexuals have the same rights as heterosexuals under Dutch law, social acceptance has not been reached so far. The key word is social acceptance. As mentioned before in chapter 4.1 there are sub groups within the Netherlands which cannot cope with homosexual behaviour. In addition, in some (social) sectors like education, homosexuality is not talked about on a regular basis. The Pink Saturday manifestation is supporter to make problems visible and to discuss the problems at a local level. A minority group needs to be visible and needs to stay visible to make sure the group is not forgotten. A local manifestation is the best communicator to gain supporters and to spread

the word and to set out a strategy. While you have the manifestation you can search for other networks like: the municipality of a city, gay movements, the target group and heterosexuals. On the day the manifestation is held discussions are needed why other sub groups cannot accept homosexuality. At that moment the problem towards homosexuality is mapped.

Vincent Lorigj (personal communication, March 11, 2011) argues that the vision and mission of the Pink Saturday manifestation is to organise local manifestations in different cities. With local manifestations the problems regarding the social acceptance of homosexuality can be mapped concrete. From here it then becomes possible to go from a local to national level. Pink Saturday is no longer just a demonstration, it is a manifestation carrying a clear message; working towards full gay emancipation. 'Be gay, show yourself, we are not different, we only have different sexual preferences. It is important to organise gay manifestations in order to keep gay emancipation and gay rights in the spotlights. These manifestations furthermore provide a voice to the gay community. Pink Saturday promotes the social acceptance of homosexuality through the concepts of transparency, understanding and acceptance. Pink Monday uses the Tilburg Fair to draw attention to homosexuality and the vital importance of gay emancipation. The Amsterdam Gay Pride uses the reputation of the city of Amsterdam, a city seen as paradise where everything (including extravagant behaviour) is permitted. The continuation of gay manifestations is one of the key ways to support gay emancipation. Keeping the gay scene visible and provoking reactions is another way to do this, however, there needs to be some sort of balance between provocation and visibility. Provocation must certainly not lead to irritation and further discrimination and violence against homosexuals. Gay emancipation can only be accomplished when actions are taken step by step.

4.3. The political view in line with homo manifestations

Dutch politician Mrs. Jeanine Hennis-Plasschaert is a member of the House of Representatives. Mrs. Hennis-Plasschaert works on the following subjects in several parliament committees; Internal Affairs, Royal Relations, European Business, Justice and Social Affairs and Employment. In addition, she works on gay emancipation. To do this, Mrs. Jeanine Hennis-Plasschaert cooperates with gay movement organisations to indicate problems that hinder the establishment of full gay emancipation. Mrs. Jeanine Hennis-Plasschaert highlights that gay emancipation is a very important topic for the government. The rights of every individual who resides in the Netherlands must be safeguarded. Discrimination based on religion, lifestyle, political beliefs, race and gender is not allowed and those who violate these rights must be punished (personal communication, April 18, 2011). The government is aware of the problems faced by homosexuals and the fact that social acceptance of homosexuality needs to be improved. It is up to the government, especially the Dutch parliament, to do something about this situation. However, coming to one broadly shared opinion regarding homosexual behaviour is somewhat difficult looking at the number of political parties represented in parliament. Each political party has another opinion towards homosexual behaviour. Nevertheless, cooperation is vital according to (Ibidem). Homosexuality is an important topic to discuss and Mrs. Jeanine Hennis-Plasschaert is proud that foundations like Pro Gay, the Pink Monday Foundation and the Pink Saturday Foundation have the guts to support gay emancipation by means of organising manifestations. With the help of for instance the Pink

Saturday Foundation the topic of homosexuality becomes a topic for discussion. Moreover, the mission and vision of the Pink Monday Foundation is to show society that homosexuals are (normal) people too. They can be proud of themselves because the message of the Pink Monday Foundation is crystal clear and there were no incidents during their manifestation. The Amsterdam Gay Pride tries to strengthen the position of Amsterdam and to make it the gay capital of the world. With thousands of visitors, homosexuals and heterosexuals, the foundation is well on its way to reach this goal. Mrs. Jeanine Hennis-Plasschaert argues that gay manifestations are needed to support gay emancipation. It is essential for homosexuals to stay visible. By doing this, the topic of homosexuality continues to draw attention (Ibidem). Many of the gay manifestations are parties with clear underlying messages. Mrs. Jeanine Hennis-Plasschaert describes that homosexual behaviour is still not accepted in other countries in the world. When she was visiting the Gay Pride in Riga, she could feel the tension between homosexuals and heterosexuals. Nevertheless, manifestations such as the Gay Pride, Pink Monday, Pink Saturday and other gay-minded manifestations are necessary to reach gay emancipation. Action is reaction and with manifestations the gay community stays visible and their work to reach full emancipation stays on the (political) agenda (personal communication, April 18, 2011).

Generally, manifestations are important to send a message to society, the message that homosexuality is not something unnatural or unlawful. Moreover, these manifestations illustrate the struggle for full emancipation of the minority group discussed in this thesis. Violation, abuse and harassments occur daily even though under Dutch law homosexuals and heterosexuals are equal. Gay movements have used these manifestations to reach equal rights and they therefore form a strong weapon. A manifestation is a normal and very effective tool to support equal rights. With manifestations one keeps the topic open for discussion and it opens doors to full gay emancipation.

Chapter five: Conclusion

As described in chapter one, it is not clear where homosexual behaviour originated. In the Greek and Roman period citizens enjoyed sexual freedom although there were certain rules when it came to the role division during sexual intercourse between two men. With the rise of the Inquisition and thereby the power of the Church (homosexual) men faced severe punishments of homosexual behaviour. A witch-hunt against homosexuals and homosexual behaviour started and the so called 'sodomites' were often killed after being tortured. Sexual intercourse was strictly seen as an activity between a man and a woman for reproductive purposes only. During the Enlightenment period, homosexuality became a private matter even though homosexuals were still careful in expressing their sexual preference. After the Enlightenment period, the Netherlands became part of the French empire and luckily the French Penal Code entered into force. When punished for homosexual behaviour, homosexuals had to admit their sexual preference and 'crime' in public. Throughout the centuries homosexuals often had a difficult time in society as their lifestyle was often not accepted. Homosexuals were sometimes even seen as criminals, frauds and lunatics.

Around 1900, the first gay movement was founded in the Netherlands. At that time, homosexuals were not granted the same rights as heterosexuals. Art. 248bis of the Dutch Penal Code strictly discriminated against homosexuals and homosexual behaviour. Slowly, gay movements became larger and larger. The Centre for Culture and Leisure (COC) is an important organisation within the Netherlands fighting for the rights of homosexuals. Other gay movements were also established. The struggle continues, full gay emancipation might be legally present, however, violence and discrimination against homosexuals illustrate the need to keep on fighting. Social acceptance of homosexuality is critical and not always present in Dutch society. Although a homosexual can live a somewhat normal life in the Netherlands, discrimination against homosexuality continues. People with a different cultural background (Arabic, Antillean and Surinam culture) often have strong religious convictions and do not accept homosexual behaviour.

Visibility is very important for homosexuals. By showing that they are normal people too, they show society that they are normal human beings who work, eat, drink and have leisure time and therefore should be treated as normal human beings. Manifestations are strong tools to do this. With manifestations it is possible to reach thousands of people and it is possible to get support from the government and connected municipalities. Gay foundations organising manifestation such as Pink Monday, Pink Saturday and the Amsterdam Gay Pride state a clear message: 'There are homosexuals in our society, we are a minority and we behave the same as the rest of you, accept our lifestyle'. This point is made clear during gay manifestations and these manifestations therefore help to create more social acceptance. However, negative responses are always present and these negative responses should be analysed as to why these people believe homosexual behaviour is a bad thing. Homosexuals are a minority group it is always difficult to fight against the larger groups. If the minority group, homosexuals in this case, do not stay visible, they shall never get the attention they need to reach full gay emancipation. Gay manifestations bring people from different subgroups together. Here it does not matter whether you are homosexual, bisexual, heterosexual or transgender. The representatives of the Pink Monday Foundation, the Pink Saturday Foundation and even a member of the house of Representatives all confirm that visibility of the minority group, in this case homosexuals, is important to create, sympathy and understanding.

Organisations and trade unions often organise strikes to fight for their rights. In order to support gay emancipation, gay movements and foundations organise manifestations. These manifestations are an alternative way to fight for equal rights. Gay emancipation has not been fully established within the Netherlands. However, with the help of gay movements, gay foundations, gay manifestations, the government and local authorities improvements can be made. The Netherlands has become a role model for other countries when it comes to gay emancipation. The Netherlands should maintain this position and use this position to create equality for homosexuals elsewhere. In sum, gay manifestations are perfect instruments to support gay emancipation and should therefore be continued.

Bibliography

Books

- Aldrich, R. (2006). *Gay life and culture a world history*. London: Thames & Hudson Ltd.
- Dooremaal van, P. (1977). *Emancipatie een weg met hindernissen*. Scriptie
- Davidson, J. (2007). *The Greeks & Greek love, a radical reappraisal of homosexuality in ancient Greece*. London: Weidenfeld & Nicolson.
- Group, the Philip Lief (1996). *The Gay Almanac*. New York: The Berkeley Publishing Group.
- Garden, N. (2000). *Lesbian and gay voices An Annotated Bibliography and Guide to Literature for Children and Young Adults*. London: Greenwood Press.
- Gould, A. (1995). *What did they say about gays?*. Toronto: ECW Press
- Haggerty, G.E. (2000). *Gay Histories and Cultures, an Encyclopedia*. NYC & London: Garland Publishing, Inc.
- Halperin, D.M. (2002). *How to do the history of homosexuality*. London: The University of Chicago Press.
- Marks Ridinger, R.B (1996). *The Gay and Lesbian Movement References and Resources*. New York: G.K. Hall & Co.
- Medhurst, A., Munt, S.R. (1994). *Lesbian and Gay Studies a critical introduction*. London: Cassell.
- Lauritsen, J., Young, I. (1997). *The AIDS Cult, Essays on the Gay Health Crisis*. USA: Asklepios/Pagan press.
- Schlager, N. (1998). *St. James Press Gay & Lesbian Almanac*. Detroit: St. James Press.
- Stern, K. (2009). *Queers in History. The comprehensive encyclopedia of historical gays, lesbians, bisexuals, and transgenders*. Dallas: BenBella Books, Inc.
- Tielman, R. (1982). *Homoseksualiteit in Nederland: studie van een emancipatiebeweging*. Scriptie
- The Netherlands. The Dutch cabinet. (2011) *Features Emancipation Policy: women and homo emancipation 2015*. The Netherlands: The Dutch Cabinet.

Brochures

- Two of a kind (1989). *Two of a kind edition 9, a history of gays and lesbians in Holland*. Amsterdam: Amsterdam Historic Museum.
- Spiegel Historiaeel (1980). *Homoseksualiteit: van zonde tot geaardheid*. Amsterdam: Spiegel Historiaeel.
- Gay Studies/ Department of Sociology (1992). *Why are the Netherlands a Gay Paradise*. Amsterdam University.

Dissertation

- Krouwel, A. drs. (1994) *Towards a General Explanatory Model of Social Movement Success. The Case of the Dutch Gay Pride Parade*. Unpublished graduated dissertation, Free University of Amsterdam

Magazines

- Gay & Night. (2006, June). Pink May Parties & Pink Wednesday.
- Gay paper (2004, July 17). Pink Monday especially an integration manifestation.
- Gay paper (2002, June 22). Is Pink Saturday superseded?

Websites

WordIQ. (n.d.). Retrieved February 6, 2011, from the WordIQ website

<http://www.wordiq.com/definition/Emancipation>

EMPATHY Plastering of the Dutch Constitution (Art.1). (2007). Retrieved February 6, 2011, from the Vincent W.J. van Gerven Oei website

<http://www.vincentwj.nl/art/emp-plastering/index.php>

Wetboek Online. (n.d.). Retrieved February 6, 2011, from Wetboek Online website

<http://www.wetboek-online.nl/wet/BW1.html>

Gates of Vienna. Violence against gays in Amsterdam. (2010). Retrieved, March 20, 2011 from the Gates of Vienna website

<http://gatesofvienna.blogspot.com/2010/09/violence-against-gays-in-amsterdam.html>

Lingiardi, V. and Drescher, J. (n.d.). *The Mental Health Professions and Homosexuality: International Perspectives, journal of Gay and Lesbian Psychotherapy Volume 7, Number ½*. Retrieved February 6, 2011 from the shrink-friendly web site http://www.shrink-friendly.co.il/tau/article/the_mental_health.pdf

Queerlife. (n.d.). Retrieved March 20, 2011 from the Queerlife website

<http://www.queerlife.co.za/test/news/2010news/november2010news/5869-netherlands.html>

The Ministry of Health, Welfare and Sports. *Gewoon homo zijn*. (2007). Retrieved April 10, 2011, from the Ministry of Health, Welfare and Sports web site

www.rijksoverheid.nl/...en...homo.../08bk2007b026-20071113-16476.pdf

Appendix I

Interview Pink Monday Foundation

Saturday, 26th February 2011

Tilburg, Midi Theater

14.00 hours – 15.30 hours

Interviewer: Edward-Philip Last (researcher)

Interviewee: Naud van de Wijngaart (member/upcoming chairman Pink Monday Foundation)

Pink Monday is after the Amsterdam Gay Pride the second huge manifestation in the Netherlands. This annual manifestation is organised in July on a Monday together with the Tilburg Fair. The establishment of Pink Monday was the original idea from the editors of the gay paper. Word has it that on a Monday in July the editors of the gay paper had some spare time to post a spontaneous appeal to the gay community. In this appeal the editors summoned the gay community to visit the party at the Tilburg Fair. With hundreds of them they came to the Tilburg Fair. The year after the first 'Pink Monday' action the group of gay people was doubled. Year after year new gay participants visited the Tilburg Fair. Not only the founders of Pink Monday saw the positive advantage of this manifestation. Also the Tilburg catering entrepreneurs, fair entrepreneurs and the local authority of Tilburg glimpsed a financial advantage. But not only these target group observed it. Also Amsterdam catering entrepreneurs noticed the financial advantage of this fair and they tried to enter the catering market of Tilburg. A clash arose between the Tilburg catering entrepreneurs and the Amsterdam catering entrepreneurs. From that moment the municipality of Tilburg decided that a board must be set up to channel the manifestation. The Pink Monday Foundation turned into a fact.

In the interview I have asked the interviewee four essential main questions, to know:

- ✓ What is gay emancipation to the Pink Monday Foundation?
- ✓ What is the mission and vision of the Pink Monday Foundation?
- ✓ It is possible that a gay manifestation contribute to emancipation of homosexuals?
- ✓ Does the Pink Monday Foundation has reached the main aspiration of their foundation?

According to Naud van de Wijngaart (personal communication, February 26, 2011) is the definition of gay emancipation that a gay person must be treated like each other human being. Luckily marriage and the adoption of children is legalised for homosexuals. However, emancipation is more then only 'paper work'. For instance, it is still not possible for a gay couple to walk hand-in-hand on the street, it is still not possible to kiss your gay associate on the mouth in public, it is still not possible to have a coming out in some multicultural groups. In some organisations homosexuality is not tolerated. In some sports is homosexuality neither tolerated. So gay emancipation is not only a legal aspect, it is also a social aspect. In the field of social aspect and social acceptance there is still work to do to increase and complete the gay emancipation.

Naud van de Wijngaart is member and upcoming chairman of the Pink Monday Foundation. Their mission and vision is to channel the communication of the manifestation to the outside society. In other words, the Pink Monday Foundation is not organising the manifestation. The Pink Monday Foundation is the link between the catering operators and the municipality of Tilburg. They arrange the communication of this event. The message of the foundation is: party together, it does not matter if you are homosexual, heterosexual, bisexual, transgender or something else. With the slogan: be gay for a day they trigger participants to the manifestation. Partying together reconciled. But is that the truth? Does partying together reconciled?

Naud van de Wijngaart (personal communication, February 26, 2011) argues that partying together indeed reconciled. Why does the gay scene must act different from the hetero scene with distinguished gay parties and gay bars? It is important that parties become gay friendly, gay minded. On the other hand it is logical that a gay person cannot behave natural in a hetero bar or hetero club because they do not always feel comfortable in this atmosphere. Especially hetero sexual men can be rough and hard. The so called fighting cock behaviour. On Pink Monday, you can see the living prove that homosexuals and heterosexuals can stand side by side. Last year (2010) there was no incident in reference to gay violence or gay discrimination. Another example Naud gives is that in Tilburg the famous gay bar the Lollipop is becoming a bar for also heterosexual persons. Why are heterosexuals coming to these kind of bar? Because they like the atmosphere and it is pleasant.

Appendix II

Interview Pink Saturday Foundation

Friday, 11th March 2011

Rotterdam, City Hall Rotterdam

14.00 hours – 15.30 hours

Pink Saturday is an annual manifestation/demonstration in the Netherlands. This annual manifestation is organised in a big city in the Netherlands. Each year another city is organising this manifestation. Groningen is in 2011 the 'Pink city' and in 2012 Haarlem shall be the 'Pink city'. The municipality of the city is supporting the manifestation financially because it is important that a city is aware that homosexuality is not a strange occurrence. The establishment of Pink Saturday was in the early seventies in New York City. Around that time a lot of round-ups were taking place towards homosexuals. To demonstrate against gay discrimination and to fight for equal rights towards homosexuals a group of homosexuals organised a protest. This protest took place on a Saturday. Later on this protest was used to establish Pink Saturday and the Pink Saturday Foundation.

The first Pink Saturday in the Netherlands was in 1978. From that period onwards Pink Saturday was and still is a manifestation with a demonstrative character. In the nineties the character of the manifestation changed. The reason why the character changed had to deal with new developments in reference to gay rights. From the nineties onwards it was possible that homosexuals could marry. In addition it was possible that they could adopt a child. However, gay emancipation is still not finished. Especially the acceptance of homosexual behaviour in public is a debatable topic. That is why the Pink Saturday manifestations are still useful. The Pink Saturday manifestation has a demonstrative but also a joyful character. Common interest reconciled is one of the pillars of the foundation.

In the interview I have tried to clarify four interesting subjects, to know:

- ✓ What is gay emancipation to the Pink Saturday Foundation?
- ✓ What is the mission and vision of the Pink Saturday Foundation?
- ✓ Is it possible that a gay manifestation contributes to emancipation of homosexuals?
- ✓ Does the Pink Saturday Foundation reach the main aspiration of their foundation?

According to Vincent Lorijn (personal communication, March 11, 2011) the definition of gay emancipation is that a gay person must be treated equally like a straight person. In the Netherlands the legislation in accordance to gay rights is fairly completed. However, if one takes a look at social acceptance there is still work to do. Especially in the field of some multicultural groups, care for the elderly & comprehensive schools. Pink Saturday is a supporter to make the problem visible. When you are not visible, you do not exist so you need to be visible as minority group to gain your aspiration. Vincent Lorijn is secretary of the Pink Saturday Foundation.

Their mission and vision is to make subjects debatable in reference to gay emancipation. A manifestation is the best communicator to gain supporters and to spread the word. On a manifestation like Pink Saturday a lot of

networks come together. These networks, for instance: the municipality of a city, gay movements, the target group and heterosexuals, need to cooperate together to have a success with this manifestation. Vincent Lorijn (personal communication, March 11, 2011) states that you first need to make subjects discussable locally. At that moment you can give attention to the most important themes in accordance to gay emancipation. You have made the problem visible and from that part onwards you can carry on the discussion to a national level.

However, the Pink Saturday manifestation is not only a demonstration. It is also a party where every person can be themselves. There is music, there are performances but the message of gay emancipation is totally clear. In addition to my question: *'It is possible that a gay manifestation contributes to emancipation of homosexuals?'* Vincent Lorijn (personal communication, March 11, 2011) claims the same message as Naud van de Wijngaart (personal communication, February 26, 2011).

A gay manifestation must be maintained to portrays the scene and to bring out the voice of the target group. In other words, it is not bad to show that there are other sub groups in the Netherlands. Women do the same, immigrants do the same. All the sub groups use the same reason. When you are not visible, you do not exist. If you not visualize yourself as sub group you do not get the attention you need to reach the goal of emancipation. Gay emancipation is still not completed. There is enough work to do to increase gay emancipation in the field of multicultural groups, care for the elderly & comprehensive schools. Social acceptance is the main key to make a big step to accomplish the emancipation.

Appendix III

Interview Mrs. Jeanine Hennis-Plasschaert Hennis-Plasschaert (member of the house of Representatives)

Monday, 18th April 2011

Rijswijk ZH, Ton's music Café

20.30 hours – 22.30 hours

At the end of each month a political gathering is planned by the liberals of the municipality of Rijswijk in Ton's music Café. Each month the organisation of this small event invites a political guest speaker. This time it was liberal and member of the house of Representatives Mrs Jeanine Hennis-Plasschaert. Mrs. Jeanine Hennis-Plasschaert has the Interior, Monarch, European Business, Justice and Social Affairs and Employment portfolio. Part of that portfolio includes homo emancipation. Because it was a general reading about the work she has done for the government guests had the opportunity to ask her some questions. For me it was very important to ask some questions about homo emancipation. The most important questions I have asked were:

- ✓ How does the government wants to increase homo emancipation?
- ✓ Is it possible that homo manifestations support the emancipation of homosexuals?

According to Mrs. Jeanine Hennis-Plasschaert (personal communication, April 18, 2011) homo emancipation is a very important topic for the government. Each person has the right to have a lifestyle even when this lifestyle differ from another. Homo emancipation is completed legally but if one takes a look in reference to the social acceptance there is still work to do. The government is aware of the problems in reference to the social acceptance of homosexuals. However at this moment the Liberals do not represent Parliament alone. Mrs. Jeanine Hennis-Plasschaert describes (personal communication, April 18, 2011) that in parliament the Liberals work together with the Christian Democratic Party to make long term plans and they have another view towards homosexuality. Nevertheless in the new Political Agreement parliament has accepted several plans to support the social acceptance of homo emancipation. This is a milestone. Last week the emancipation amendment was published. In this amendment several plans are written to decrease violence and discrimination towards homosexuals. Mrs. Jeanine Hennis-Plasschaert believes (personal communication, April 18, 2011) that it is important to support homo emancipation. Also in the educational sector. She affirms that it is essential to give sex education about homosexuality in this field because when you give this information to young people they know more about the topic and understand the differences. Yet above mentioned plan is not completely accepted in the emancipation amendment due to the political opinion of the Christian Democratic Party. The opinion can probably change after a emergency debate. In addition I wanted to know what Mrs. Jeanine Hennis-Plasschaert her opinion is in reference to homo manifestations. Do they support homo emancipation? Mrs. Jeanine Hennis-Plasschaert argues(personal communication, April 18, 2011) that homo manifestations are indeed needed. It is crucial for a minority group (in this case homosexuals) to be visible to continue the social acceptance of homosexual behaviour. Despite the feast most of the manifestations have an underlying

message. The message that homosexuals want to live a normal life without violence, discrimination or no acceptance. Mrs. Jeanine Hennis-Plasschaert describes (personal communication, April 18, 2011) her feeling during the Gay pride in Riga. The tension was very high at that moment between homosexuals and heterosexuals. In addition sometimes Mrs. Jeanine Hennis-Plasschaert had the feeling that she must run for her life during the manifestation to stay out of different disturbances. Homo emancipation is still not accepted in different places in the world. Homo manifestations are important tools to support homo emancipation and to stay visible for different societies. Action is reaction and it is important to deliver the fight to support homo emancipation.