

The authors of this non-thematic issue of *InterAlia* take up a wide range of practical and theoretical concerns, from the need to create conditions in which male victims of rape will be able to report abuses – without fear that their masculinity will be called into question – to ways of practicing feminist critique without succumbing to regimes of intelligibility that dictate what is and what is not realizable. In this era of proliferating street demonstrations, we are pleased to bring out a paper on queer strategies of resistance within the Occupy Movement. Archiving queer history is the subject of two texts in this issue, written from very different perspectives, yet expressing a deep ambivalence – on the one hand, about the normativizing impulse behind archival projects organized around sexuality, and, on the other, about the ethics of collating and publicizing evidence of police surveillance of Polish homosexuals in the 1980s, at the cost of exposing the victims. A less somber face of 1980s Poland peeks out of the queer interpretation of *Kingsajz* (1987, dir. Juliusz Machulski), a popular comedy featuring dwarfs and parallel worlds, commonly understood to be an allegory of the socialist regime – an understanding that has obscured the presence of numerous homoerotic motifs in the film. The erasure of queerness is also problematized in the paper on English translations of characters' names and dialogues in *Sailor Moon*, the Japanese animated series released in the West in the 1990s. As in previous years, we are proud to showcase highly original international scholarship, including a theoretical intervention by the renowned feminist scholar Sabine Hark, who was instrumental in establishing queer studies in German academia. Our next issue, on Poland's recent queer history, will continue the exploration of problems raised in this issue by Eve Majewska's article on the ethics of researching the 1980s police operation "Hyacinth."