

also of the criminal underworld, legal penalties ranging from fines and confiscation of property to castration and death. To find anything positive in this tradition would be an arduous task; but the analogy in the relationship between Judaism and Christianity merits comment.

The Church and Synagogue have never been able to accept homosexual love as on a par with heterosexual, yet that is the precondition for any reconciliation with the gay community. To admit that the attachment of two persons of the same sex can be as selfless, as devoted, as positive in its effect on society, as the love of members of the opposite sex would have major repercussions for the theology of sexual relations. Jewish and Christian moral theologians would have to concede that the attempt to "convert" homosexuals forcibly to heterosexuality was as cruel and unjust as forced conversions in the religious sphere; and that the moral condemnation and legal prohibition of homosexual behavior, particularly since the thirteenth century, was as wrong as the anti-Judaic measures adopted by the Church from the Fourth Lateran Council (1215) onward. The effort to exclude homosexuals—a stable minority of the population—from Christian society never reduced their numbers, but produced only a vast and needless amount of human misery. It undoubtedly contributed to the persecution and killing of homosexuals in Nazi Germany which—unlike the Jewish Holocaust—went unnoticed and unprotected by Christian theologians while it was happening, and has gone uncondemned and unrequited since 1945.

A genuine new beginning in the relationship between homosexuals and the church and synagogue requires such an act of reflection and contrition on the part of the religious groups whose past record has been one of condemnation and rejection. Acquaintance with the writings of homosexual men and women across the centuries, with the record of their feelings and aspirations, of their struggle to survive

within an implacably hostile society, is a precondition for insight and understanding. Only on this basis will the Judeo-Christian tradition be able to come to terms with the biological and psychological reality of homosexual love.

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### JUNG, CARL GUSTAV (1875–1961)

Swiss depth psychologist. One of a number of major thinker-therapists who became active at the beginning of the twentieth century, he and his work have received the accolade of a special adjective, "Jungian."

*Life.* Born in Basel into a family both sides of which had members gifted with ESP powers, Jung was the son of a pastor in the Swiss Reformed Church. Reading the textbook of psychiatry written by Richard Freiherr von Krafft-Ebing convinced him that this should be his future specialty, and he took his medical degree from the University of Basel in 1902. He worked at the Burghölzli Hospital under Eugen Bleuler from 1900 to 1907. He established his reputation with a book on *The Psychology of Dementia Praecox* in 1906.

In the following year he first encountered Sigmund Freud during a trip to Vienna, and for six years the two actively corresponded and collaborated. In 1909 Jung renounced his hospital appointment in favor of his growing private practice, and also traveled with Freud to lecture at Clark University in Massachusetts. The two thinkers increasingly diverged, particularly after Jung published his own ideas in a book entitled *The Psychology of the Unconscious* (1912), later renamed *Symbols of Transformation*. At the first meeting of the International Psychoanalytic Association in Munich in 1913, the rift between Jung and Freud turned to open hostility, and the two never met again. In April 1914 Jung resigned as President of the Association.

Between 1913 and 1917 Jung went through a period of deep and intensive self-analysis; he now asserted that he had never been a Freudian, and set about creating his own school, which he dubbed analytical psychology in contrast to psychoanalysis. He devoted himself fully to his private practice, to research, and to writing; his *Collected Works* amount to eighteen volumes. He treated not only psychology and psychotherapy, but also religion, mythology, social issues, art and literature, and such occult and mystical themes as alchemy, astrology, telepathy and clairvoyance, yoga, and spiritualism. He lived and worked at his home in Küsnacht, by the lakeside of Zurich, interrupting his routine with travels to India, Africa, the United States and other parts of the world. His theory of the collective unconscious led him to anthropological study of African peoples and the Navajo Indians of the Southwest United States. He outlived nearly all of his early associates in the psychoanalytic movement, dying at the age of eighty-five in 1961.

*Distinctive Elements of Jung's Thought.* At least part of the incompatibility between Freud and Jung stemmed from their differences in psychological endowment and clinical background. Freud was committed to rationalistic and materialistic explanations, had little experience of paranormal psychic phenomena, and had never worked in a hospital or confronted psychotic patients. Jung was repelled by the emphasis which Freud had placed on the sexual (the "libido"), but at the same time sought to probe the deepest layers of the unconscious. In Jungian psychology, the whole personality is designated the psyche, which has three components: the conscious *ego*, the *personal unconscious* and its *complexes*, and the *collective unconscious* and its *archetypes*. Major dynamic concepts are *psychic energy* or *libido*, *value*, *entropy*, and *equivalence*. The *persona* is a mask adopted by an individual in response to the demands of social convention. The purpose of the mask is to

make an impression upon others and often to conceal one's true feelings and thoughts. The *anima* refers to the feminine side of a man's nature, and the *animus* refers to the masculine side of a woman's nature. The *shadow-archetype* consists of the animal instincts that man inherited in the process of evolving from lower forms of life. The shadow typifies the animal side of the psyche, while the *self* represents the individual's striving for unity, wholeness, and completeness.

Jung's actual influence upon psychiatry has been slight, but he has contributed to the practice of **psychotherapy** by the flexibility and variety of his technique, which included painting, modeling, and writing as well as dialogue. Since Jung's death, some followers have found support in his teachings for concepts of feminism and **androgyny**, but these interpretations presuppose an element of revisionism.

*Jung and Homosexuality.* Jung never developed a major theory of homosexuality, but five general positions emerge from his writings.

The first is that homosexuality ought not to be a concern of the legal authorities, and that, barring the social stigma, homosexuality does not diminish the "value of the individual as a member of society," while laws against homosexuality as a criminal offense are useless, inhumane, and in fact promote crimes such as blackmail. Thus Jung, like Freud, ratified Magnus Hirschfeld's arguments for legal toleration of homosexual expression; and it is probably not by chance that when in 1938 Switzerland adopted a federal penal code replacing that of the cantons, there was no provision making homosexual acts criminal. The second position is that homosexuality is best understood when set in a historical and cultural context. Ancient Greece, in which pederasty served a social and political function, was a constant point of reference for Jung in dealing both with individual cases and with larger issues of theory.

A third point is that Jung did identify homosexuality with "primitive" societies, and by analogy reasoned that homosexuality is a result of psychological immaturity and therefore abnormal and disturbed. This interpretation is maintained in both the theoretical and the casuistic portions of his work.

Fourth, Jung distinguished an individual's homosexuality from other aspects of his personality. In the case histories Jung went beyond the patient's homosexual behavior, scrutinizing other aspects of his psychological development. In theoretical discussions he posited that a mother complex resulting in homosexuality could also foster other personality traits, positive and negative.

The last and most characteristically Jungian attitude is that an individual's homosexuality has its own meaning specific to the individual in question, and that psychological growth consists in becoming conscious of that meaning. The search for that meaning led Jung to elaborate a two-stage process of examination; he first discerned how the homosexuality finds expression in the patient's life, then examined the repercussions of this expression on the patient's entire personality. This culminated in the insight that homosexuality can have both positive and negative meanings for any individual. Underpinning this whole approach to homosexuality is the characteristic "individuality" of Jung's psychology, in which the unit of study is the individual soul. Thus homosexuality varies from one subject to another and contains seeds of growth and of deformation for each individual. Hence his teaching implies that every homosexual must examine his sexual interests with the goal of deeper self-understanding.

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## JUVENAL (67-CA. 140)

The last extant Roman satirist. The facts of his personal life are elusive, as his work contains almost no autobiographical material. The unreliability of the Life compiled only in late antiquity makes reconstruction of the events of his life impossible. His *Satires* in 16 books (the last of them mutilated) castigate the moral corruption and hypocrisy of contemporary Roman society, particularly its upper strata, which are contrasted with the sober virtues of an idealized Roman past. The bitter indignation of his work may have been the result of his personal fortunes. The publication of his verse satires began in the reign of Trajan and reached its high point under Hadrian. After Juvenal's death his works were little read, quoted, or studied, since the vices and literary fashions which he excoriated became increasingly fashionable at the Imperial court; but interest in him revived at the close of the fourth century, when the authoritative, commented edition of his *Satires* was published. The Christians, however, relished his denunciation of contemporary pagan cults, and the middle ages appreciated his writings far more as a textbook of ethics, as hundreds of manuscripts and commentaries attest.

Juvenal observed and judged the cosmopolitan city of Rome with all its domestic and foreign vices and roundly condemned them, from the man equally ready to give children to a woman and sexual pleasure to another man to the virago brandishing her spear in the arena. In the second satire he spends his ire on several types of homosexual male, particularly the effeminate and the transvestite: hypocritical philosophers, affected moralists, members of secret societies and orgy clubs, and mincing noblemen. In the ninth satire he voiced his disdain for adult hustlers. Witnessing and denouncing all the byways of sexual expression in frank and unequivocal language, he (unlike Martial) never resorted to obscenity. Yet he went so far as to urge his readers, if they