

Hadrian's Memoirs (New York, 1954). The great Portuguese writer Fernando Pessoa published an English poem on the theme in 1918. Antinous remains synonymous with the beauty of late adolescence, forever preserved from decay by premature death.

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ANTI-SEMITISM AND ANTIHOMOSEXUALITY

Social scientists have isolated several common features in prejudice directed against human groups. The prejudiced individual tends to view all members of the targeted group in terms of a **stereotype**; despite empirical counterevidence, he stoutly resists any abandonment of his views. Prejudiced persons are likely to act out their feelings through **discrimination** toward and avoidance of members of the disliked groups.

Several features link Jews and homosexuals as targets of prejudice. Unlike, say, Asian-Americans, both Jews and homosexuals have the option of passing, that is, not acknowledging their difference publicly and allowing those they meet to assign them tacitly to the majority group. However, just as many Jews in recent decades have been asserting ethnic pride through resuming their original "Jewish" surnames (when Anglo-Saxon ones had been adopted by the parents or ancestors) and wearing evident markers such as the Star of David and the yarmulka, so homosexuals and lesbians are now more assertive through "coming out" to colleagues, friends, and relatives, and wearing the pink triangle and the lambda symbols. Yet there is another side of the coin: both Jews and homosexuals seem to have more than their share of individuals who are afflicted with self-contempt—Jewish anti-Semites and antigay homosexuals. Just as some Jews restrict themselves to non-Jewish sexual

partners and spouses, some homosexuals find their erotic ideal only in the person of a heterosexual (or one presumed to be so). Both Jews and homosexuals have created mordant versions of ingroup **humor**, which serve as safety valves for such feelings, but do not suffice to exorcise them. One of the functions of advocacy and service organizations for both groups is to address such kinds of psychological self-oppression so that the victims may overcome them.

Our society also shows historical parallels of anti-Semitism and antihomosexuality. In the eleventh century in Western Europe, for reasons that are still not clearly understood, the majority society began actively to persecute heretics, lepers, Jews, and sodomites, as the Christian emperors had done by the time of Justinian. The first two social categories are no longer in the line of fire, but the latter two have continued to remain the object of prejudice, discrimination, persecution, and (ultimately) genocide. At various times Christian denominations have focused their ire on Jews (or Marranos [crypto-Jews]) and homosexuals. Even among some secularists, as the **Enlightenment** thinkers Diderot and **Voltaire**, a distaste for both groups has been freely vented. Popular opinion tends to attribute a conspiratorial clannishness to both Jews and homosexuals, the former ostensibly owing allegiance to the mythical organization described in the scurrilous *Protocols of the Elders of Zion*, the latter supposedly adherents or agents of a nonexistent "Homintern." Both Jews and homosexuals have attracted envy through their appearance of easy financial circumstances. While the economic advantages of both groups (which are relative, not absolute, as there are many poor Jews and many poor homosexuals and lesbians) reflect self-discipline and industry, they also stem from the fact that Jewish middle-class families are statistically more likely to have few children or even remain childless, while homosexuals (though more of them have children than would be ex-

pected) have considerably fewer than the average. Reduction of investment in the nourishment and education of offspring yields an economic dividend that can be applied to other purposes.

The year 1895 saw the dramatic staging of what amounted to show trials, the Oscar Wilde prosecutions in England and the Alfred Dreyfus case in France. These highly publicized events revealed vast reservoirs of antihomosexual feeling and anti-Semitism respectively. They also enhanced the political identity and solidarity of both groups, leading to the formation of the first homosexual rights organization in Berlin, Germany, in 1897 (the **Scientific-Humanitarian Committee**), and the convening of the First Zionist Congress in Basel, Switzerland, in the same year. In the Nazi holocaust, homosexuals (the pink-triangle men) were sent to concentration camps along with Jews and gypsies.

Individual Jews have been in the forefront of the modern study of sex and in the campaign for more enlightened attitudes toward it, a prominence that has served as an additional rationalization for antisemitism: Arnold Alettrino, Iwan Bloch, Sigmund Freud, Norman Haire, Kurt Hiller, Magnus Hirschfeld, Albert Moll, and Marc-André Raffalovich. As victims of prejudice, enlightened Jews have shown special sensitivity to the disadvantages of other minorities. To be sure, there are antigay Jews, who can find no persuasive analogy between the situation of the two groups, as well as anti-Semitic homosexuals, some of whom claim to ground their animosity in the antihomosexual passages of the **Old Testament**. There are also anti-Semites who vehemently defend the Biblical injunctions against homosexual behavior while denouncing all Jewish influence on modern civilization as the subversive activity of a racially alien segment of the population. This was paradoxically enough the mentality of the Nazi leaders who called for increased repression of homosexuals and even a gay holocaust.

As measured by public opinion polls, recent decades have shown a significant lessening of stereotypical prejudices directed against both Jews and homosexuals. Yet both have reason for concern about countervailing trends which suggest that bigotry is on the rise again. Unpredictable factors may lie at the root of such disconcerting reversals. In the case of the Jews it appears to be the continuing Arab-Israeli dispute and the Palestinian independence struggle that are the major sources of tensions. For homosexuals the AIDS crisis, especially in the sensationalized and selective presentation offered by the media, has negatively impacted progress toward full toleration. Some observers, such as the American playwrights William Hoffman and Larry Kramer, have seen an analogy between the fate of homosexuals in the AIDS crisis and the fate of the Jews in Hitler's holocaust. The analogy is imperfect, however, since the National Socialist persecution was the malevolent action of an ideology that singled out whole ethnic communities for extermination, while AIDS is a viral disease that has disproportionately affected several human groups, but (on present evidence) has not been engineered by a human agency expressly to destroy them. Nonetheless, there may well be similarities in the effects on the victims, and these parallels in the fate of otherwise dissimilar stigmatized groups merit insightful and sympathetic study.

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APOLOGETIC, HOMOSEXUAL

For some centuries Christians have engaged in a systematic effort to analyze and defend their faith to nonbelievers, such defenses being termed apolo-
gias. An analogous tendency has surfaced among some homosexual and lesbian