late-nineteenth-century notion of homosexuality as disease has given the ambiguous notion of contagion a new lease on life and contributed to the persistence of homophobic attitudes which the gay movement has had to work patiently to dispel—thus far not with entire success. The recent association of homosexual activity with the spread of a pathological and usually fatal condition such as Acquired Immune Deficiency Syndrome (AIDS) has the side-effect of reviving the paranoid aspect of this belief system in the unconscious depths of the mass mind.

Warren Johansson

CONTEST LITERATURE

In Greek literature a subgenre—sometimes known under the rhetorical term syncrisis—developed in which two characters debate opposing points of view. Thus in Aristophanes' Frogs the characters Aeschylus and Euripides argue the merits of their poetry, while his Clouds verbally pits Just Reasoning against Unjust Reasoning. In later Greek writing several pieces of contest literature appeared debating the relative merits of boys and women as love objects. Such a debate is featured in the novel Leucippe and Clitophon by Achilles Tatius [perhaps second century A.D.]. An anonymous specimen is the so-called Affairs of the Heart by pseudo-Lucian.

Together with much else in the Greek heritage, this tradition of arguing the merits of pederasty vs. the love of women passed to Islam, where the first known example seems to be by al-Jahiz of the ninth century. A more accessible instance occurs in the Arabian Nights (419th night and following in the Burton translation). In the mid-seventeenth century a specimen appeared in Japan, the Dembu monogatari [Story of a Boor], perhaps derived ultimately from an Islamic source.

In the medieval literature of Western Europe the boy–woman contest flourished, the most salient instance being the twelfth-century “Ganymede and Helen.” In this medieval Latin poem, Helen offers herself to Ganymede only to find that he would rather assume the passive role with another man. A violent quarrel breaks out, to settle which they appoint Nature and Reason as arbiters. Traveling to “the world's eastern edge, the house of Nature,” they argue their respective positions before their judges, who are not exactly impartial. Ganymede praises love between man and boy, Helen champions the passion of man and woman. Although Ganymede makes several telling points, in the end he is vanquished by the argument that intercourse between males is sterile, that it wastes potential human lives. “The old heresy is abandoned by the gods,” and the teaching of the church is vindicated. Parallels to this literary genre of debate were the public controversies between Jewish and Christian theologians that typically ended in a decision in favor of the church, and often in woe for the Jewish communities in the cities where the debates were staged.

After the church had imposed obligatory heterosexuality upon the population of Western Europe, all debate on the issue ceased, and it became impossible to defend male love publicly. But in cultures where a significant part of the male population is actively bisexual and intercourse with a boy is a viable social option, the choice is posed in life quite as much as in literature—and not always to Ganymede's disadvantage. With the gradual rehabilitation of the homosexual option in today's pluralistic world, the notion of victory in such a contest has become moot.

Wayne R. Dynes

CONTRARY SEXUAL FEELING

This expression is the English rendering of the overarching term adopted by the German physician Karl Friedrich Otto Westphal (1833–1890) for the condition that he had abstracted from two case
histories under his observation, one of a
lesbian, the other of a male transvestite. A
colleague in classical philology suggested
to him the expression *die contraire Sexual-
empfindung*, which he then used in the
title of an article published in *Archiv für
Psychiatrie und Nervenkrankheiten* in
1869 that is regarded as the first medical
paper in modern times on what came to be
designated as homosexuality. Westphal
himself judged the condition inborn, a
symptom of a neuropathic or psychopathic
state, as an alienation from the feeling
proper to the anatomical sex of the subject.
He drew the forensic distinction between
exclusive and occasional homosexuality,
but his failure to separate the two psycho-
logical entities that he had encountered
was not corrected until fifty years later,
when Havelock Ellis formulated the dif-
ferential concept of *eonism* and Magnus
Hirschfeld that of *transvestism*, the latter
on the basis of 17 cases of heterosexual
transvestism that he had isolated from the
7,000 homosexual case histories he had
taken until that time.

The English abstractors and trans-
lators of psychiatric literature from the
Continent were never able to decide upon
a uniform equivalent for the awkward
German expression (in which the adjecti-
ve is, strictly speaking, a French word),
but “contrary sexual feeling” or “contrary
sexual instinct” does figure in the writing
of some British and American alienists at
the close of the nineteenth century. To the
English-speaking lay public, of course, the
word “contrary,” like “perverse” conveyed
a notion of the rebellious, refractory, and
antithetical, though such connotations
were not overtly recognized by specialists.
In any event the expression was not des-
tined to survive. As early as 1870 an
American psychiatrist preparing an ab-
stract of Westphal's article had used
“inverted sexual feeling,” and eight years
later the Italian Arrigo Tamassia invented
the far more satisfactory *inversione
dell'istinto sessuale* in an article published
in *Rivista sperimentale di freniatria e
medicina legale*. With appropriate modifi-
cations this term, simplified to sexual in-
version, was adopted in all the Romance
languages and in English as the medical
designation for what journalistic style was
later to dub *homosexuality*, a term in-
vented by the apologist Károly Mária Kert-
beny in 1869 and taken up by Gustav
Jaeger in the book *Entdeckung der Seele* in
1880. Since the last of these fitted per-
fectly into the international nomenclature
of Greek-Latin expressions and al-
lowed for a triptych with *bisexual* and
*heterosexual*, it drove the clumsy and
eccentric coinages that had been proposed
in earlier decades out of use. So “contrary
sexual feeling” is the linguistic remnant of
the first, uncertain psychiatric attempt to
grapple with the problem of homosex-
uality.

*Warren Johansson*

**Counseling**

The concept of counseling, as it
was introduced at the beginning of the
twentieth century, referred to the way
students were helped to deal with prob-
lems in the areas of study and choice of a
professional career. The counselor gave
information and advice, expecting the
student to act accordingly.

Since then the meaning of the
word “counseling” has changed consid-
erably. It is now widely used in the sense
of a more or less professional way of help-
ing people with relatively uncomplicated
emotional or social problems, by way of
conversation (listening and talking). More
complicated psycho-social problems, ne-
cessitating an intrapsychic personality
change or complex and difficult behav-
ioral changes, are the realm of psycho-
therapy.

Over the years counseling tech-
niques have changed considerably as well,
especially as a result of the work of Carl R.
Rogers. In his view, people can, under the
right circumstances, find the answers to
their problems themselves. Instead of