

reversal has varied motives. To some extent it results from the influence of fundamentalist religion, whether Christian or Islamic. In other instances, prohibition of same-sex behavior reflects a misguided notion that modernization requires a ban on "decadence" and "perversion." Another problem is that the World Health Organization continues to list homosexuality as an illness. Beginning in 1984, the International Lesbian and Gay Association undertook to monitor the situation on a worldwide basis, and to encourage renewed momentum toward decriminalization.

BIBLIOGRAPHY. International Lesbian and Gay Association, *Second ILGA Pink Book 1985: A Global View of Lesbian and Gay Liberation and Oppression*, Utrecht: Interfacultaire Werkgroep Homostudies, 1988.

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DELLA CASA, GIOVANNI (1503–1556)

Italian prelate and author. Della Casa served as archbishop of Benevento in 1544, papal nuncio to the Venetian republic (1544–49), and papal secretary of state under Paul IV (1555–56). He wrote a manual of polite conduct, *Il Galateo, ovvero dei costumi* (1558), which enjoyed great success after its posthumous publication.

Before undertaking a clerical career in 1537, Della Casa wrote various compositions in the Bernesque vein, which are typically full of double entendres. Among his juvenilia it is conventional to mention a text in Latin prose entitled *In laudem pederastiae seu sodomiae* or *De laudibus sodomiae* (in praise of buggery). In reality this work never existed, as was demonstrated by Gilles Ménage (1613–1692) in his *Anti-Baillet* (The Hague, 1682). In this study Ménage traced the attestations for the supposed work, showing that they all go back, directly or indirectly, to propagandistic pieces spread by Protestants in order to discredit Della Casa and Roman Catholicism with which he was prominently connected.

Much of the responsibility lies at the door of Pier Paolo Vergerio, a heterodox prelate whom Della Casa harassed by bringing him to trial, after loudly adhering to Protestantism, Vergerio composed a harsh indictment of his persecutor. In reality the young Della Casa had written only a small satire, the *Capitolo del forno*, in which he pretended to praise, in a Bernesque vein, bread and the oven, while extolling the sexual act through double entendres. Although this composition was mainly heterosexual, a few lines do speak of homosexuality. From this slender foundation arose the legend of the pretended *In laudem . . . sodomiae*. In his own lifetime Della Casa defended himself of the charge in the short Latin work *Ad Germanos* in which he declared of himself: "We did not praise men, but clearly women." Nonetheless, some have held that the charge cost the learned prelate a cardinal's hat.

Other references to homosexual behavior that appear here and there in the *Galateo* serve, however, to confirm that, like many intellectuals formed before the Counter-Reformation, Della Casa held a detached and tolerant attitude toward same-sex love. This attitude drew Protestant attacks aimed at an educated class that was considered excessively lax and tolerant toward homosexual conduct.

Giovanni Dall'Orto

DEMOGRAPHIC FACTORS

Demography is the study of populations. Sex ratios, marriage ages, life expectancies, and prevalence of polygamy may tell us much about the relative frequency of homosexuality, or perhaps more strictly speaking, of **bisexuality**.

Theoretical Basis. Such deductions follow from a theoretical framework which sees the prevalence of homosexual behavior as somewhat plastic, responsive to **situational** factors, rather than fixed at birth or in infancy, and particularly sensitive to the relative lack or abundance of opportunity for heterosexual behavior,