

men and deny them protection have in some instances been tacitly approved by the courts and legislatures. Also, forms of ostracism and social isolation inspired by fear of disease have gone so far as to deny people with AIDS seats on a commercial airliner.

Prospects and Goals. The campaign for anti-discrimination ordinances parallel to those protecting other minorities will be a major part of gay movement activity in the decades ahead, as removing the negative sanctions in the law is only the first, though necessary, step. One cannot logically ask to be protected in behavior which is per se illegal. Many homosexuals choose not to advertise their sexual orientation to an unfriendly environment, and desire only respect for their privacy. The long tradition of exclusion and ostracism of homosexuals in Western civilization has only begun to recede in the face of the organized movement for gay rights, and positive guarantees of the fundamental liberties that homosexuals need to become full-fledged members of modern society remain one of that movement's principal goals.

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Warren Johansson

DISGUST

Disgust is a physical reaction comparable to nausea that is provoked by exposure to something experienced as distasteful or loathsome. Nausea is a primary response of the gastro-intestinal system to substances rejected and expelled by it, typically in the form of vomiting. The close relationship between the oral

cavity, the sense of taste, tactile sensations, and deglutition on the one hand, and the functions of the stomach, on the other, explain the existence of tastes and odors that are nauseating even to one who has never previously encountered them.

The principal reason for mentioning disgust in this encyclopedia is that it figures so frequently as an argument for the intolerance of homosexual expression. In debates on the sodomy laws speakers often allege that "hearing of these practices makes me sick to my stomach" or that "what I read there nauseated me to the foundations of my being." Further, this reaction is cited as a spontaneous expression of the *vox populi*, as the natural aversion of the common man to "this revolting filthiness" that justifies the perpetuation of the statutes by a democratically elected legislature.

Psychology. Modern psychology recognizes that erotic sensations are closely associated with the arousal of certain parts of the body known as erogenous zones. Among these, the buccal cavity must be regarded not merely as primary and as one of the most important, but also as one of those which retain their function into adulthood. Early in the life of the child the feeling of disgust originates as a negative reaction deriving from external conditioning that represses the erotic tendencies associated with the oral cavity. Just as the complete gratification of the hunger instinct is followed by a disgust felt for further nourishment, so the satisfaction of sexual desires can result in disdain for further activity.

A further consideration is that the sexual acts of others are capable of arousing disgust in an individual who regards his own with equanimity. This reaction is not confined to high stages of civilization, but is found among primitive peoples in an even more palpable form. It gives rise to the belief that sexual intercourse is unclean, impure, defiling, and also to the social compulsion to hide one's sexual activity from the light of day, to

perform erotically only in the absence of witnesses. Hence the **privacy** of sexual behavior is a need recognized by virtually every human society, even if the criminal law in the Western world has only recently become aware of the contradiction between this norm of the "deep structure" of social control and the century-long tradition that made the law of the state coterminous with the **canon law** of the Church.

History. Of all the peoples of antiquity, the Greeks had the least collective sense of disgust at the sexual side of life. The nonchalance with which the classic authors discussed erotic matters sorely embarrassed later generations of scholars who had to prepare bowdlerized editions of their writings. The Persian religion, on the other hand, with its pronounced dualism, relegated homosexuality to the realm of darkness and evil, reinforcing the Judaic tradition that associated sexuality with ritual impurity. Christianity reinforced this negativism with its ascetic strivings that identified the flesh and sexual pleasure with sin and defilement. In the high Middle Ages this belief system evolved into a virtual compulsion neurosis with ritualized defense mechanisms that included violently punitive measures against those found guilty of "uncleanness." Homosexual sodomy became for the Christian mind the quintessence of filthiness and foul horror, a pollution that excluded the offender from Christian society and turned him into a "moral leper" and "plaguebearer."

Analysis. That homosexual activity in particular should arouse disgust in the uninitiated cannot surprise anyone given that it so often entails anal-genital or oral-genital contact, and that the opposite ends of the gastro-intestinal tract are major loci of taboos associated with cleanliness and propriety. It is even alleged that the very word "homosexual" provokes in the minds of certain individuals the image of a subject engaged in anal intercourse, with accompanying feelings of disgust and horror. The experience of another male's

semen as repugnant and defiling must also enter into the negative reaction.

It is also a fact that the homosexual orientation may include a feeling of disgust for the person of the opposite sex, an inversion of the attraction experienced by the heterosexual. For some, there is not just the positive magnetism experienced for one's own sex, but a negative repulsion that magnifies the distasteful sides of the person of the other sex—the specific odor of the body, the texture of the skin and hair, the perceived disharmonies of the physique.

Concluding Reflections. To what extent should disgust figure as a motive for legislation aimed at the control of sexual activity? That such activity should be confined to private places or to ones where only other consenting adults are present is tacitly assumed by all modern legislation. On the other hand, to claim that such behavior is "abominable" and "offensive" even when committed in private, and therefore within the scope of the criminal law, is to deny the significance of privacy itself; it is the state, not the sexual partners, that is infringing the principle of privacy by invoking the sanctions of criminal law. What adults do under conditions of strict privacy for their own sexual pleasure offends the feelings of no one, even if it would cause profound indignation and disgust when committed in public. In fact, at the end of the eighteenth century, one of the chief motives for repealing the medieval sodomy statutes was desire to avoid the scandal attendant upon sensational trials and executions.

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Warren Johansson

DONATELLO (DONATO DI NICCOLÒ DI BETTO BARDI; CA. 1386-1466)

Florentine sculptor. Less well known today than some other Italian Renaissance artists of the fifteenth century, Donatello may have been the most original. His apprenticeship took place in the orbit of ongoing work on Florence Cathedral. In 1408-09 he created the marble *David*; the youthful, teasing grace of this delightful figure already shows the sculptor's homosexual tastes, which are documented from other sources. From 1416 to 1420, for Or San Michele, he created the moving figure of *St. George*, a work which later became the "boyfriend" of countless admirers of male beauty.

In 1431-33 he was in Rome with the architect Brunelleschi, studying ancient works of art which were then accepted as touchstones of quality. On his return Donatello created the bronze *David* now in the Bargello Museum. From 1433 to 1453 he was in Padua, where he made the high altar of the great church of St. Anthony, as well as the equestrian monument to the condottiere Gattamelata, which set the pattern for countless such figures in public squares throughout Europe and the Americas. On his return to Florence, Donatello explored new expressive dimensions of characterization, opening avenues which were important for the paintings of Sandro Botticelli.

Donatello's patrons, including Cosimo de' Medici, took an attitude of amused tolerance with regard to his homosexual escapades. On one occasion he is supposed to have chased a boy to another town with the intention of killing him, only to relent when he saw the beloved

form once more. As a homosexual Donatello was fortunate to live mainly in the first half of the fifteenth century when attitudes were relatively relaxed. After his death, the authorities of Florence, alarmed at the city's reputation as a new Sodom, sought to take "corrective" action. Although the resulting denunciations did little to stem the overall incidence of activity, they dissolved the easy, almost carefree environment in which Donatello flourished.

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Wayne R. Dynes

DOOLITTLE, HILDA (H.D.; 1886-1961)

American poet, novelist, and translator. A Pennsylvanian, H.D. met Marianne Moore at Bryn Mawr and Ezra Pound and William Carlos Williams at the University of Pennsylvania. Footloose after college, she formed her first lesbian attachment with Frances Gregg, a family friend. In 1911 she left America to settle in Europe. Pound introduced her to his London circle and gave her the nickname "Dryad." He also included her work in his anthology *Des Imagistes* (1914), and arranged for her poems to be published elsewhere, signed (at his suggestion) "H.D. imagiste." Her lyrics, influenced by ancient Greek poetry, were characterized by a minimalist concision and purity of language. In 1913 H.D. married the English writer Richard Aldington, while they were not officially divorced until 1938, the separation caused by his wartime service effectively ended the union.

In 1918 Annie Winifred Ellerman, daughter of one of the richest men in England, sought her out. Ellerman, better known under her pen name of "Bryher," had memorized H.D.'s volume *Sea Garden* (1918). Although she was linked to the