

for killing Patroclus, is homophile, as is the language in which the hero addresses the dead Patroclus and Patroclus' spirit requests that their ashes be united in the same urn forever.

So if Homer (or the bards whose work is preserved under his name) did not anticipate the pederasty of the Golden Age, he created an imperishable monument of male love and fidelity on the battlefield that is one of the earliest, yet enduring classics of world literature.

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## HOMOPHILE

A modern coinage from the Greek, etymologically the term means "loving the same." *Homophile* is, theoretically at least, broader in scope than *homosexual*, in that it includes nongenital as well as genital relations, but less broad than *homosocial*, which comprises all significant relations between members of the same sex. Although the term had some circulation in Germany in the 1920s (e.g., as *Homophilie* in the writings of the astrophically inclined Karl-Günther Heimsoth), it was first used systematically in the Dutch homosexual rights movement after World War II. It was internationally diffused through the advocacy of the International Committee for Sexual Equality (Amsterdam) in the early 1950s. In the following decade the word homophile was adopted as a self-designation by a number of middle-class organizations in the United States, and it seemed for a time that it might prevail. Homophile had the advantage of clearly including affectional, nonsexual

relations as well as sexual ones, thereby deemphasizing the perceived genital emphasis of the term homosexual.

The new militant trend that arose in the wake of the 1969 *Stonewall Rebellion* rejected the word homophile as a euphemism, preferring *gay*. Histories of the *gay movement* sometimes refer to the years 1950-69, when the word was in vogue, as the "homophile period." This phase stands in contrast with the more radical one that ensued.

## HOMOPHILE MOVEMENT

See *Movement, Homosexual*.

## HOMOPHOBIA

Although precise definitions vary, this term usually refers to negative attitudes toward homosexual persons and homosexuality. Characterizing antihomosexual prejudice as a *phobia* has been criticized for several reasons, including the implication that such prejudice is an irrational fear and a manifestation of individual pathology rather than of cultural norms. Despite its limitations, "homophobia" is likely to enjoy increasingly widespread use in American English until a more suitable term is introduced. Care should be taken, therefore, to identify homophobia as a prejudice, comparable to racism and anti-semitism, rather than an irrational fear similar to claustrophobia or agoraphobia.

*Institutional Homophobia.* At the institutional and individual levels, homophobia can be observed both through explicit hostility toward lesbians and gay men and through failure to recognize the existence of gay people or the legitimacy of their concerns. Institutional homophobia manifests itself in part through anti-gay laws, policies, and pronouncements from legislatures, courts, organized religion, and other groups within society. It also is evident in the social processes that reinforce the general invisibility of lesbians and gay men in society (e.g., in mass media, through