

A third point is that Jung did identify homosexuality with "primitive" societies, and by analogy reasoned that homosexuality is a result of psychological immaturity and therefore abnormal and disturbed. This interpretation is maintained in both the theoretical and the casuistic portions of his work.

Fourth, Jung distinguished an individual's homosexuality from other aspects of his personality. In the case histories Jung went beyond the patient's homosexual behavior, scrutinizing other aspects of his psychological development. In theoretical discussions he posited that a mother complex resulting in homosexuality could also foster other personality traits, positive and negative.

The last and most characteristically Jungian attitude is that an individual's homosexuality has its own meaning specific to the individual in question, and that psychological growth consists in becoming conscious of that meaning. The search for that meaning led Jung to elaborate a two-stage process of examination; he first discerned how the homosexuality finds expression in the patient's life, then examined the repercussions of this expression on the patient's entire personality. This culminated in the insight that homosexuality can have both positive and negative meanings for any individual. Underpinning this whole approach to homosexuality is the characteristic "individuality" of Jung's psychology, in which the unit of study is the individual soul. Thus homosexuality varies from one subject to another and contains seeds of growth and of deformation for each individual. Hence his teaching implies that every homosexual must examine his sexual interests with the goal of deeper self-understanding.

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JUVENAL (67-CA. 140)

The last extant Roman satirist. The facts of his personal life are elusive, as his work contains almost no autobiographical material. The unreliability of the Life compiled only in late antiquity makes reconstruction of the events of his life impossible. His *Satires* in 16 books (the last of them mutilated) castigate the moral corruption and hypocrisy of contemporary Roman society, particularly its upper strata, which are contrasted with the sober virtues of an idealized Roman past. The bitter indignation of his work may have been the result of his personal fortunes. The publication of his verse satires began in the reign of Trajan and reached its high point under Hadrian. After Juvenal's death his works were little read, quoted, or studied, since the vices and literary fashions which he excoriated became increasingly fashionable at the Imperial court; but interest in him revived at the close of the fourth century, when the authoritative, commented edition of his *Satires* was published. The Christians, however, relished his denunciation of contemporary pagan cults, and the middle ages appreciated his writings far more as a textbook of ethics, as hundreds of manuscripts and commentaries attest.

Juvenal observed and judged the cosmopolitan city of Rome with all its domestic and foreign vices and roundly condemned them, from the man equally ready to give children to a woman and sexual pleasure to another man to the virago brandishing her spear in the arena. In the second satire he spends his ire on several types of homosexual male, particularly the effeminate and the transvestite: hypocritical philosophers, affected moralists, members of secret societies and orgy clubs, and mincing noblemen. In the ninth satire he voiced his disdain for adult hustlers. Witnessing and denouncing all the byways of sexual expression in frank and unequivocal language, he (unlike Martial) never resorted to obscenity. Yet he went so far as to urge his readers, if they

really want to "burn the candle at both ends," to seek sensual pleasure from a boy rather than from a woman—advice that betrays a strong element of homosexuality in his character. Juvenal was a convinced misogynist; he detested and despised not the women of his own corrupt age, but women in general. However, there are favorable references to boys as love objects, which would imply that his own preferences were those of the pederast.

Juvenal was basically a member of the **Stoic** and aristocratic opposition to the empire who painted its life and manners in the blackest possible hues. Moralizing Christian commentators, and even modern scholars such as Gilbert Highet, have seized upon certain of his satiric thrusts as anticipating and confirming their

own attitudes, but his work merits a more detached approach to its ethical complexities. Juvenal undeniably represents a major source of information about homosexual life in Rome in the first half of the second century, and is also a classic of the satiric genre in antiquity.

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JUVENILES

See Youth.