persons, there has been little academic study of the erotic interest in crippled and physically defective partners.

3038. BARTHELL, CHARLES N. "Deaf and Gay: Where is My Community?" Readings in Deafness, no. 9 (1983), 147-57.
Attitudes of the hearing and deaf population toward deaf sexuality and gay deaf persons, the incidence of homosexuality in the deaf community, the attitude toward homosexuals as reflected in American Sign language and patterns of support among the deaf/gay population.


3040. CHESLEY, ROBERT, and DAVID GLASBERG. "See Me! Hear Me!" Advocate, no. 274 (August 23, 1979), 17-20.
The gay blind and deaf ask to be heard. See also: Neal Twyford, "The Double Closet: Disabled Gays Who Cope with Coming Out--Twice," ibid., no. 336 (February 18, 1982), 18-21.

The problems of young stutterers in relation to homosexuality.

This volume represents the proceedings of a conference sponsored by the National Institute of Child Health and Human Development, U. S. Department of Health, Education and Welfare. See index for references to homosexuality.

Reviews data from a study conducted in 1976 by an enterprise selling amputee fantasy materials. Those who returned the questionnaire were typically married white males of above-average educational and occupational achievement.

One man's story of life in the "fat lane," along with a look at some of the organizations for gay heavyweights.

3045. HANNON, GERALD. "No Sorrow, No Pity: The Gay


3049. ZAKAREWSKY, GEORGE. "Patterns of Support among Gay and Lesbian Deaf Persons," \textit{Sexuality and Disability}, 2 (1979), 178-91. For deaf gay men and lesbians, assimilation into the homosexual subculture can be as difficult as assimilation into the hearing world because the same prejudices permeate both.

\section*{K. FRIENDSHIP}

The subject of friendship clearly parallels that of homosexuality, though experientially the two are usually found to be distinct. Some favor a new term, \textit{homsociality}, to include both same-sex friendship and homosexual attraction. The subject was extensively canvased in ancient Greece and Rome, where sex segregation meant that most significant friendships were between people of the same sex (see also III.C). In the middle ages (see III.D) "special friendships" developed in monasteries and nunneries; their homosexual character is uncertain, and clearly varied from case to case. See also the discussion of gay clergy, VII.F.

delphia, including the male-female and homosexual friendships.

This study by an Anglo-French Cistercian (1110-1167) is justly regarded as a landmark in the "special friendship" tradition—though it is problematic whether it can be annexed without anachronism to a "gay" sensibility. See, e.g., Kenneth C. Russell, "Aelred, the Gay Abbot of Rievaulx," Studia Mystica, 5:4 (Winter 1982), 51-64.

See "Friendships of Woman with Woman" and "Pairs of Female Friends" (pp. 266-363). This remarkably rich source on passionate friendships between women was first published in 1867.

Results of a questionnaire completed by 62 male and 74 middle-aged adults support sex-stereotypical assumptions about the nature of male-male and female-female conversations (i.e., the former being about business, sports and other "objective" concerns; the latter being more intimate and personal).

Books 8 and 9 (pp. 450-575) offer a classic statement on the mutuality of friendship, based on equality, which time is required to solidify. Concentrates on close, deep friendships.

Discusses "particular friendships" on pp. 347-92.

Defends a concept of Lieblingsmame (a neo-medieval expression, sometimes rendered "chivalric love"), rejecting earlier medical theories. See also his Frauenbewegung und Freundesliebe: Versuch einer Losung des geschlechtlichen Problems (Berlin: Brand, 1904; 24 pp.); reprinted in Lesbianism and Feminism in Germany, 1895-1910 (New York: Arno Press, 1975).


3060. BLUEHER, HANS. Die Rolle der Erotik in der männlichen Gesellschaft: eine Theorie der menschlichen Staatsbildung nach Wesen und Wert. Jena: Eugen Diederichs, 1917-19. 2 vols. Influential, though sometimes murky work of a significant German homosexual theorist. Stresses the importance of male bonding in the genesis of the state as opposed to the family, which is grounded in heterosexual relations with reproduction as its aim.


3063. CHARLIER, YVONNE. Erasmus et l'amitié d'après sa correspondance. Paris: Les Belles Lettres, 1977. 358 pp. Friendship in Erasmus of Rotterdam (ca. 1466-1536) as revealed by his correspondence (in which homoerotic subtexts have sometimes been detected).

FRIENDSHIP

Concentrating on middle-class Protestant New Englanders, charts the emergence in 19th-century America of a "newly self-conscious and idealized concept of female friendship." More recently, this matter has been extensively treated by Lillian Faderman, *Surpassing the Love of Men: Romantic Friendship and Love between Women from the Renaissance to the Present.* (New York: William Morrow, 1981; 496 pp.).


Specifies three levels of communication—topical, relational, and personal—concluding that women relate on all three levels, while men relate primarily on the topological level.


Psychologist's delineation of the stages through which friendship evolves.

Concludes that all these relationships share the fact that they are "particularistic, personal, voluntary, and fully institutionalized (usually in ritual terms)." Contrast Yehudi A. Cohen, "Patterns of Friendship," in his (ed.): *Social Structures and Personality* (New York: Holt, Rinehart and Winston, 1961), pp. 351-86.
A study of 149 girls and 129 boys in grades 1-8 provides support for a three-stage model: (1) the unilateral physicalistic; (2) the reciprocal physicalistic; and (3) the reciprocal emotional.

Finds strongly positive qualities in close friendships between gay men and heterosexual women. Both find it a relationship purged of sexual tension, and the men are able vicariously to explore aspects of the feminine that intrigue them. See also, in the same issue, Roberta Pliner, "Tea and Empathy: Friendships between Straight Women and Gay Men—Fag Hags, Friends or Fellow Travelers?" ibid., pp. 15-25; and J. W. Malone, below.

On types of bonding between homosexual men and women.

On the custom of German intellectuals to commission dual portraits in token of spiritual friendship (late 18th-19th century).

Views of a European Christian therapist, who considers homosexuality resulting from sexual experiences with adolescent friends to be a "deplorable aberration" and "a rare exception."

Although men report more same-sex friendships than women do, most of these are not close, intimate, or characterized by self-disclosure. Homophobia may play a part in these limitations.

Journalistic account of the role of friendship in the lives of fourteen men, most of them upper-class Americans.

Fear of homosexuality inhibits the formation of close bonds among men.


Following Aristotle and Cicero, Montaigne (1533-92) insists that friendship requires equality. Affection for women cannot be characterized as friendship. See: Maurice Riveline, Montaigne et l'amitié (Paris: F. Alcan, 1939; 268 pp.).

Explores the attitudes to, and representations of female friendships and communities in the lives and works of three major 19th-century British women writers, set against the contemporary controversy over single "super-abundant" women and the public debate about women's relationships with women.

The David and Jonathan relationship as portrayed in a Biblical epic of 1656.

Through the friendship of two boys, Lysis and Menaxenus, Plato explores the concept of friendship. See: David Bolotin, Plato's Dialogue on Friendship: An Interpretation of the Lysis, with a New Translation (Ithaca, NY: Cornell University Press, 1979; 227 pp.). See also
passages in such other works of Plato as the Symposium, Phaedrus, Timaeus, Republic, Statesman, and Laws.

A radical feminist proposes a new theory of friendship—individual and communitarian—based in part on historical evidence.

Discusses a network of intimate supportive relationships among American women during much of the 18th and 19th centuries, which was subjected to increasing stress after ca. 1875.

The writings of the German sociologist Georg Simmel (1858-1918) on the dyad and the triad have been widely influential. He also dealt with the "stranger" as social type, as well as the social psychology of secrecy, subordination, and urbanism.

German dissertation analyzing the writings of the two most influential writers on friendship from classical antiquity.

3089. TALBOT, SERGE. "La Fraternité du sang," Arcadie, no. 194 (February 1970), 76-82.
On homosexual aspects of blood brotherhood in a number of cultures.

A comparative study of blood brotherhood in the context of Mediterranean high cultures, emphasizing legal aspects.

Arabic text of a treatise on friendship, by an author who died in A. D. 1023.

This much-noticed popular work launched a brief vogue of the neologism "limerence" (in effect, romantic love),
which differs from both lust and simple friendship.

An anthropologist's semisensationalized approach to male bonding, which was treated as of major importance by the popular press when it appeared, but which has proved to have little lasting resonance.

A solid work of literary criticism, emphasizing British and American literature.

Employed participant observation and interviewing to examine the types of interaction and relationship among male homosexuals and lesbians and female heterosexuals. Women gave four reasons for this involvement: greater sociability of gay men compared to lesbians, a liking for traditionally "feminine" women (whom they would meet in the cliques), the safety factor, and functional reasons.

Wide-ranging, but somewhat personal bibliography on friendship stressing the homoerotic aspects but sharply distinguishing it from overt "modern" homosexuality. In addition to print materials, mostly German, has information on films, photography, and statues.

Asserts that covenants of men--religious, military, and small groups--operate as a defense against homosexuality by sublimating or desexualizing it. If the bonds of the group are weakened, overt homosexuality can break through strongly, since the energy of the drive was fed in the group.

L. Ghetto, Gay

In recent years the term ghetto has undergone a perhaps excessive expansion from its original definition as a quarter of late medieval cities where Jews were required to live. Through journalistic usage, the expression "gay ghetto" has gained a certain currency. Under this cat-
egory are included various studies of the spatial organ-
ization of urban homosexuals—whether or not these liv-
ing and socializing arrangements constitute ghettos in
any strict sense of the term.

3098. BURKS, JOHN. "The Gay Mecca; But San Francisco is
Still No Utopia for Homosexuals," San Francisco
(April 1970), 30-34, 42-45.
Profile of the city just prior to the changes symbolized
by the rise of Castro Street.

3099. CASTELLS, MANUEL, and KAREN MURPHY. "Cultural
Identity and Urban Structure: The Spatial Organ-
ization of San Francisco's Gay Community," in: Nor-
man Fainstein and Susan Fainstein (eds.). Urban
Policy under Capitalism. Beverly Hills, CA: Sage,
1982.
Offers a neo-Marxist approach. See also Castells, The
City and the Grassroots: A Cross-Cultural Theory of Ur-
ban Social Movements (Berkeley: University of Califor-
nia Press, 1983; 450 pp.).

3100. EIGHNER, LARS. "The Ghetto and the Gay Ghetto."
Sketch of historical and sociological conceptualizations
of the idea. Finds the first (metaphorical) use of the
term "homosexual ghetto" in Alfred A. Gross, Strangers
in Our Midst (Washington: Public Affairs Press, 1962),
pp. 131-33.

3101. FISCHER, CLAUDE G. To Dwell among Friends: Person-
al Networks in Town and City. Chicago: University
Influential contrast of personal networks in the San Fran-
cisco Bay area. See esp. pp. 63-74, 237-40 on gay and
black cultures in the city.

3102. GITECK, LENNY. "How Gay Are the Ghettos?" Advocate,
no. 275 (September 6, 1979), 15-18.
Report on the current scene by a San Francisco journalist.
See also: Gordon Johnston, "Keys to the Ghetto," Chris-
topher Street (January 1980), 21-32.

3103. HANSEN, EDWARD, et al. The Tenderloin Ghetto: The
Young Reject in Our Society. San Francisco: Coun-
Pioneering study of conditions in San Francisco's inner
city, its dweller (including many young gay males), and
the availability of social services.

3104. HARRY, JOSEPH, and WILLIAM B. DEVALL. The Social
Organization of Gay Males. New York: Praeger,
Integrates existing knowledge with data obtained from 243
Detroit gay males and field work elsewhere. In addition