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 organization of urban homosexuals—whether or not these living and socializing arrangements constitute ghettos in any strict sense of the term.

Profile of the city just prior to the changes symbolized by the rise of Castro Street.


Influential contrast of personal networks in the San Francisco 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.

Pioneering study of conditions in San Francisco's inner city, its dweller (including many young gay males), and the availability of social services.

Integrates existing knowledge with data obtained from 243 Detroit gay males and field work elsewhere. In addition
to material on gay ghettos, offers information on stereotypes, age preferences, and job discrimination. Shows that differentiation of specialty bars is a predictable function of population size. See also Joseph Harry, "Urbanization and Gay Life," *Journal of Sexual Research*, 10 (1974), 238-47.


3106. KOPKIND, ANDREW. "Gay City on the Hill: Once Upon a Time in the West," *Nation* (June 1, 1985), 672-67. The factors that produced the first incorporated municipality with a gay majority on the city council (West Hollywood, CA).


3112. VAN DYNE, LARRY. "Is DC Becoming the Gay Capital of America?" *Washington*, 15 (September 1980), 96-101, 133, 141. Reflects the enhanced visibility of the gay and lesbian
community in the nation's capital, as well as the significance of the black contribution.

Lightweight personal memoir, contrasting growing up in a lower middle-class Chicago suburb with initiation into San Francisco's premier gay ghetto.

An early mention of residential concentration of homosexuals, as part of "Bohemia." (pp. 238, 252). This book was first published in 1935 (Boston: Houghton Mifflin).

Offers a territorial approach.

The straight press, relying on a number of misconceptions, tends to portray the housing problem in a number of inner city areas as a struggle between poor minorities and decadent well-healed gays. See also: Allen Young, "Gentrification," P&I, no. 26 (1979), 14-15, 30.

M. IDENTITY FORMATION

The idea of identity has both an individual dimension, the self-concept that is rooted in the human capacity for reflexivity and self-awareness, and a social dimension, in which identity is shaped and reshaped in interaction with others. Apart from investigations by sociologists and social psychologists, homosexuals themselves have evolved a way of speaking and thinking about the process of identity formation, which they term "coming out." The question remains complex and hard to clarify, probably because it involves both contested areas of social theory and the variable life adjustments of individuals in a society that continues to stigmatize them.

In a sphere where previous attempts have been characterized by confusion, disarray, and ambiguity, it is necessary to undertake a serious multidisciplinary approach.