Based on a 17-page schedule of inquiry submitted to leaders in Los Angeles, San Diego, and San Francisco, Russo found that the power was "expert, referent, and conjunctive."

A reprint of Sagarin's 1966 dissertation (New York University), this sociological study stems from the writer's participant-observation (as "Donald Webster Cory") in the Mattachine Society of New York. As an organization, MSNY was found to be strongly instrumental on the manifest level, while latently almost entirely expressive. The somewhat negative picture of factionalism and confusion that the author gives would appear to reflect in part his own frustrations in being rejected in his candidacy for president. See also his: Odd Man Out: Societies of Deviants in America (Chicago: Quadrangle, 1969).

Presents data from questionnaires returned by 38 organizations.

Reporting on San Francisco organizations, finds important similarities to the early labor movement, and the women's and black civil rights movement. Argues that homophile organizations must be seen in the context of American values and institutions. The book is a reprint of her Ph.D. dissertation in criminology, University of California, Berkeley.

This detailed study of New York City from June 1969 to June 1970, with particular attention to the Gay Liberation Front and the Gay Activists Alliance, incorporates much primary material from periodicals and leaflets.

Autobiographical sketches of eleven male and four female leaders prominent in the American gay movement at the time.

V. THE HOMOSEXUAL MOVEMENT: ABROAD

Although several earlier theorists had conceived of the idea in some form—and indeed its spiritual roots are situated in the 18th-century Enlightenment—the homosexual rights movement began with the founding of the Scientific-humanitarian Committee in Berlin in 1897. From the beginning the German movement operated on two fronts: the legal-legislative and the scholarly. It was recognized that unless an enlightened intelligentsia could be formed that would be prepared to discard inherited stereotypes in favor of solid scientific and scholarly information, no lasting reforms could be achieved or maintained. Although the movement spread into neighboring countries of northern Europe, Germany remained dominant until 1933, when Hitler’s suppression of all homosexual groups combined with the Great Depression to end two generations of fruitful work. In a tentative fashion, gay rights movements revived in a number of European countries after World War II (a tenuous continuity had been maintained in Switzerland and Sweden). In the 1970s these groups, then well established, received a vigorous infusion of American activist concepts and lifestyle elements. Despite some stirrings in the Third World, which the international Gay Association (founded in England in 1978) has sought to foster, the gay and lesbian movement has remained largely restricted to the industrialized countries of the Western world. Regarding homosexuality itself as a mark of capitalist decadence, Marxist regimes do not permit any independent organized homosexual groups.


From a Marxian perspective, a Canadian scholar argues that capitalism generated the social conditions which produced the gay subculture and the homosexual rights movements. (Adam does not explain why Germany, the last of the major capitalist powers to emerge, should have been the first to develop a homosexual rights movement.)


Account of the founding and growth of the Danish gay-rights group Forbundet af 1948 and of the periodical
Vennen, which Fogedgaard edited.

1278. BANENS, MAKS. "De eerste jaren van het COC," Homojaarboek (Amsterdam), 1 (1981), 133-60. Account of the first five years (1946-51) of the leading Dutch homosexual social and rights organization Cultuur en Ontspannings Centrum (COC; now NVIH/COC). This volume contains other articles on homosexual rights work in the Netherlands by Judith Schuyf, Maurice van Lieshout, and Rob Tielman. The major synthesis of the matter is: Rob Tielman, Homoseksualiteit in Nederland (Amsterdam: Boom Meppel, 1982; 336 pp.).


1283. DIECKMANN, BERNHARD, and FRANCOIS PESCATORE. Elemente einer homosexuellen Kritik: französische Texte 1969-77. Berlin: Verlag Rosa Winkel, 1979. 239 pp. Translations of French articles and manifestos, mainly stemming from left sources, such as the Front Homosexuel d'Action Révolutionnaire, and from the post-structuralist trend. See also their (ed.): Drei Milliarden Perverse (Berlin: Verlag Rosa Winkel, 1980; 185 pp.).

1284. Documents of the Homosexual Rights Movement in


1287. FRIELING, WILLY (ed.). Schwule Regungen—schwule Bewegungen. Berlin: Verlag Rosa Winkel, 1985. 205 pp. Essays, reports, and conversations on the German gay movement by a group of German men, most of whom became active in the radical phase after 1968, and who now reflect on the changes that have ensued since. Includes chronology, 1969-83 (pp. 183-200).


1290. GIRARD, JACQUES. Le mouvement homosexuel en France 1945-1980. Paris: Syros, 1981. 206 pp. Although though this book is presented as a history of the homosexual movement in France, the presentation is selective and skewed towards radical groups, such as FHAR. Marred by minor factual mistakes and typographical errors.


considered to be retarding the progress of the homosexual emancipation movement in the German Federal Republic.

Report of the Third International Congress of the Comité International pour l’Égalité Sexuelle (ICSE), Amsterdam, September 12-24, 1953. ICSE arose after World War II to continue the international work of sexual reform that had been interrupted by the Depression and the rise of Hitler fifteen years before.

A portion of this book by a noted French writer is a reworking of Gide’s ideas as expressed in *Corydon*.

Documents from the German lesbian movement.

On the Frente Homosexual de Acción Revolucionaria, formed in Mexico City in April 1978.

Offers a clear account of scholarly and political activity, mainly in Germany, but also in England, with biographical sketches of key figures (including Karl Heinrich Ulrichs, Magnus Hirschfeld, and Edward Carpenter). The later sections overstate the case for the socialist-communist contribution in Germany, and the book has been used to buttress the uncertain case that there is a special affinity between homosexual emancipation and the revolutionary left. There are German, Italian, and Spanish translations. See also: James Steakley, *The Homosexual Emancipation Movement in Germany* (New York: Arno Press, 1975; 121 pp.).

Treats the emergence of CAMP, Inc., in 1970 and Sydney Gay Liberation in 1971, the latter ostensibly more radical.

Seeks to destroy myths with straightforward answers to questions.


1307. *Was soll das Volk vom Dritten Geschlecht wissen?* Leipzig: Spohr, 1901. 26 pp. An explanation of homosexuality for the lay public prepared by the Berlin Scientific-Humanitarian Committee under the direction of Magnus Hirschfeld. This pamphlet,
which was often reprinted, is the prototype of educational brochures created by homosexuals throughout the world in an effort to reach the public directly and refute myths and slanders.


In the late 19th century, according to Weeks, capitalist society sought to control homosexual behavior by defining it in increasingly hostile terms. This repression led, by way of reaction, to the creation of a homosexual subculture, and eventually to efforts toward reform. Weeks offers considerable attention to individual reformers (Havelock Ellis, John Addington Symonds, Edward Carpenter) and to developments before and after World War II, leading to the Wolfenden Report and the implementation of its recommendations in 1967. See also: Sheila Rowbotham and Jeffrey Weeks, *Socialism and the New Life: The Personal and Sexual Politics of Edward Carpenter and Havelock Ellis* (New York: Pluto Press, 1980; 200 pp.).


Brief account of the Swedish homosexual rights group, RFSL (National Union for Sexual Equality), which separated from its Danish parent, Forbundet av 1948, in 1950.
IV. ANTHROPOLOGY

A. CROSS-CULTURAL APPROACHES

Although Europeans had become familiar with homosexual behavior in other cultures through medieval contact with Islam and Renaissance conquests in Asia and the Americas, an attempt to present some image of the world-wide diffusion of "strange sexual practices" began only in the 19th century with such globetrotters as Sir Richard Burton, Paolo Mantegazza, and "Jacobus X." The approach has lingered in pulp publications--some of them approximating adult-bookstore fare. Beginning with the large armchair synthesis of the German scholar Karisch-Haack (1333), professional anthropologists attempted more factual balance sheets. Despite the recording of substantial quantities of information, the still-tentative character of these summations demonstrates that more ethnologies (and more accurate and revealing ones) are needed from many parts of the world before we can attempt a great map, so to speak, of world homosexuality that will accurately mirror both the genuine typological affinities and the profound differences in cultural form that define homosexual behavior in various societies.

1310. BAUMANN, E. D. "Vervrouwelijking bij de primatieven," Mensch en Maatschappij, 10 (1934), 118-33. Surveys ancient literature and anthropological accounts for evidence of "change of sex," ranging from mere cultic transvestism to the homosexual aspect of the berauche. Stresses the universality of the phenomenon of feminization.
