

Hockney oeuvre, a view amply supported by a study of the artist's early gay polemical paintings, his famous double-portraits, and such later works as *The Love Potion* (1987). The most perceptive piece is Melia's own contribution, which unpacks Hockney's homoeroticized Los Angeles as a motif, demonstrating how physique magazines and John Rechy's salacious novel, *City of Night*—which informed Hockney's view of Los Angeles before he ever saw it—were to presage the artist's firsthand experience of the city. Melia notes that since the 1960s people have derived their impressions of Los Angeles from the apolitical and "dangerously unrepresentative" Hockney images that, in their portrayal of a "tropical utopia," fail to provide for the racial discord of their era or the epidemic poverty of exploited immigrant workers.

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## Homophile Movements in the United States

Adam, Barry D., *The Rise of a Gay and Lesbian Movement* (Social Movements Past and Present), Boston: Twayne, 1987, revised edition, 1995

Jagose, Annamarie, "The Homophile Movement," in her *Queer Theory: An Introduction*, New York: New York University Press, 1996

Katz, Jonathan, *Gay American History: Lesbian and Gay Men in the U.S.A.: A Documentary*, New York: Crowell, 1976; revised edition, New York: Meridian, 1992

Legg, W. Dorr, *Homophile Studies in Theory and Practice*, Los Angeles: One Institute, 1994

Sweet, Roxanna, *Political and Social Action in Homophile Organizations* (Homosexuality), New York: Arno, 1975

The gay and lesbian political and social movement in the United States known as the homophile movement is usually considered to date from the end of World War II to 1969. The movement first began to take shape during meetings at the Veterans Benevolent Association in New York and among working women in Los Angeles. Later, groups such as the Daughters of Bilitis and the Mattachine Society emerged and became important forces in the homophile movement.

ADAM's work focuses on the historical roots of the gay and lesbian movement. The most impressive aspect of Adam's book is his in-depth examination of the Mattachine Society and the Daughters of Bilitis. He supplements his primary study, the movement within the United States, with an analysis of gay and lesbian movements in European cultures before, during, and after World War II. While examining the homophile movement in the United States, Adam investigates societal perceptions of gays and lesbians. He explores the

effect Senator Joseph McCarthy's notorious accusations and persecutions during the early 1950s had on gay men and lesbians who were sometimes labeled as Communists or "subversives."

In addition to providing a comprehensive examination of the history of gay and lesbian people in the United States, KATZ devotes a substantial portion of his book to the homophile movement. He analyzes many of the problems of the movement's first organizations, the Mattachine Society and the Daughters of Bilitis. Katz concludes that the Mattachine Society's Communist-influenced political structure brought the group to McCarthy's attention. In addition, he includes a discussion of Lisa Ben, editor of the magazine *Vice Versa*, and the key role that her magazine played in the homophile movement and in linking gay and lesbian communities throughout the United States. Katz also includes an impressive bibliography of important homophile movement leaders.

Though not a comprehensive text, JAGOSE's book provides a good overview of the homophile movement and serves as an introduction to queer theory. Jagose begins by considering the German roots of the homophile movement, discussing Magnus Hirschfeld's Scientific Humanitarian Committee, which he founded in 1897. Additionally, she discusses some of the scientific research related to gay men and lesbians that was conducted in Britain between World War I and World War II. Jagose demonstrates how the British Study of Sex Psychology, completed in 1914 by Havelock Ellis and Edward Carpenter, influenced the formation of the Chicago Society of Human Rights in 1924, which in turn influenced the founding of both the Mattachine Society and the Daughters of Bilitis.

SWEET is one of the most interesting examinations of the homophile movement. Employing data collected in San Francisco during the 1960s, Sweet's first objective was to demonstrate that the homophile movement was a social movement, although she acknowledged it was not an effective social movement. At the time of Sweet's study, the San Francisco police estimated that there were approximately 60,000 to 90,000 homosexuals living in San Francisco. According to Sweet's estimates, however, only about 2 percent of them had ever heard about any homophile organizations, including the relatively well-known Daughters of Bilitis and the Mattachine Society. In addition to this lack of public awareness, Sweet notes that the homophile movement itself was very segregated and did not function as a unified movement. The "hair-fairies" (a term used during the 1960s and 1970s for gay men who had bouffant hairstyles) did not associate with the middle-class homosexuals, who in turn did not associate with the Daughters of Bilitis. Sweet concludes that the internal fighting among these groups prevented the movement from truly accomplishing anything. In addition, the San Francisco homophile movement consisted

primarily of Anglo individuals. In fact, the only homophile organization that actively sought out members of non-Anglo races was the Daughters of Bilitis. Although Sweet's pre-Stonewall study is dated and contains some naive assumptions, it provides a vivid depiction of the homophile movement.

LEGG analyzes how the One Institute, an offshoot of the Mattachine Society, for three decades influenced the way both society at large and the gay and lesbian community viewed the homophile movement. In particular, he examines the scientific research sponsored and endorsed by the homophile movement. The fundamental purpose of the One Institute was to provide a network for educators interested in homophile studies, and Legg's text focuses on the homophile studies curriculum and how it was designed and implemented. The book is divided into three sections and contains a collection of essays written by individuals from a variety of fields. The first section examines the historical roots of gay and lesbian activism worldwide, with an emphasis on the homophile movement in the United States. In the second section, Legg studies the information collected by the One Institute in disciplines such as history, sociology, psychology, law, religion, biology, anthropology, philosophy, literature, and the arts. The last section of the book consists of copies of primary documents relating to the One Institute.

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*See also* Gay Liberation

## Homophobia

- Blumenfeld, Warren J. (editor), *Homophobia: How We All Pay the Price*, Boston: Beacon, 1992
- De Cecco, John P. (editor), *Homophobia: An Overview* (Research on Homosexuality, no. 10), New York: Haworth, 1984
- Herek, Gregory M. (editor), *Stigma and Sexual Orientation: Understanding Prejudice against Lesbians, Gay Men, and Bisexuals* (Psychological Perspectives on Lesbian and Gay Issues, vol. 4), Thousand Oaks, California, and London: Sage, 1998
- Pharr, Suzanne, *Homophobia: A Weapon of Sexism*, Inverness, California: Chardon, 1988; 2nd edition, Berkeley, California: Chardon, 1997
- Rothblum, Esther and L. Bond (editors), *Preventing Heterosexism and Homophobia* (Primary Prevention of Psychopathology, vol. 17), Thousand Oaks, California: Sage, 1996
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