

Gay People, Sex, and the Media

Edited by
Michelle A. Wolf and
Alfred P. Kielwasser



"This is a superbly edited volume which breaks new ground in a significant area that has gone largely overlooked for far too long. Each [chapter] makes an interesting and useful contribution; they all add up to stimulating and insightful reading. The quality of scholarship is excellent and represents varying methodologies and paradigms so much a part of today's study of complex interpersonal and mediated communication processes. The treatment of the subject is comprehensive—all important topics are discussed with ample examples and recent evidence. This book raises key issues that should generate considerable attention and discussion."

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"A worthy collection covering many important bases. This anthology should be in the hands of anyone concerned with the interaction between subcultural and mainstream interests."

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"This volume calls attention to the fact that we know little about mass media's role in the construction of sexual identities. Traditional mass media research has neglected this important issue particularly where lesbians and gay men are concerned. These [chapters] successfully whet our appetites and will hopefully stimulate others to explore the many questions that remain unanswered."

R. Jeffrey Ringer, PhD, Chair of the Caucus on Gay and Lesbian Concerns of the Speech Communication Association; Co-founder and Chair, Central Minnesota AIDS Project, St. Cloud, Minnesota

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**Michelle A. Wolf, PhD
Alfred P. Kielwasser, MA
Editors**



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ABOUT THE EDITORS

Michelle A. Wolf, PhD, is Associate Professor of Broadcast Communication Arts at San Francisco State University. She has also taught at the University of Texas at Austin and the University of Massachusetts, Amherst. Her classroom teaching experiences include instruction in interpersonal, public, and mass communication. Dr. Wolf continues to write about various aspects of her more primary research interest in relationships between theory and method in the study of human communication processes, particularly in the context of mediated communication. She is currently studying the intrapersonal functions of popular music and is conducting field work to document the complex tactics involved in audience usage of popular television texts.

Alfred P. Kielwasser, MA, currently an instructor at the University of San Francisco, San Francisco, California, has taught a wide range of courses on interpersonal and mass communication at San Francisco State University and the University of San Francisco. He has written about media uses and gratifications, children and television, social cognition, and naturalistic inquiry. His current research interests include the many issues that evolve out of exploring gay and lesbian culture from a communication perspective. He is also researching the intrapersonal dynamics of human communication and is conducting field research designed to integrate critical and empirical lines of inquiry. He continues his ongoing search for greater understanding of the complex relationships, unique to communication research, between theory and method.

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Preface

In my neighborhood, the feared sexual disease of the 1980s is SIDA (Síndrome Inmune Deficiencia Adquirida), known to non-Spanish speakers as AIDS. Describing the disease with a different language is but one discursive element that separates the Hispanic community from the rest of San Francisco. The lead article in this month's issue of *El Tecolote*, one of San Francisco's Spanish-language newspapers, calls attention not only to the medical devastations of the disease, but to the intercultural battle that is waged in the struggle for prevention and treatment of SIDA. The article points out that medical services and information campaigns designed to deal with SIDA appeal primarily to members of the City's *Anglo* gay community, a well-organized, vocal, politically-potent group—a dominant subculture. Peculiarities of Latino culture, including especially the inestimable impact of Catholicism and *machismo* on the creation and intensification of guilt feelings around gayness, limit the willingness of many SIDA sufferers to seek treatment even as they continue to take sexual risks. These factors require a culturally-specific response from the medical community and from programmers of the mass media.

Splashed across the pages of the *San Francisco Examiner and Chronicle* at the same time is a story about a related local struggle. This one developed between the gay community in San Francisco and the NBC television network. Gay activists protested the filming of an episode of a new drama series, *Midnight Caller*, a story that was based on the behavior of a bisexual man with AIDS who willfully sought to infect his sexual partners. Protestors said that by airing the program, NBC was promoting a "false and vicious image of people living with AIDS."

These cases reflect the very issues that concern the contributors to this volume—images, the role of technology in the distribution of images, and the psychological, sociological, and cultural disposi-

tion of mediated imagery—the invisible places where images and audiences meet. The mass media regularly gush images of sexuality, sex, sexiness, of romance and relationships, of pleasures, of SIDA and AIDS—imagery that is created for popular consumption and sold for profit. Imagery that promotes formation of what the editors call a “sexual culture.” Mediated imagery that defines sex and prescribes preferred sexual behavior while at the same time serves it up as a resource to be put to use by media consumers—audience members—in ways that satisfy their needs and interests.

We are concerned here with dimensions of a controversial content area that is embedded within a social process commonly known as “mass communication”—a descriptor that names an academic field as well. Even in its young age, scholarship in mass communication is today undergoing serious reconsideration that focuses largely on the adequacy of research methodology. At the heart of the dispute is the problem of coming to terms with “audience”—viewers, listeners, readers—the most evasive component of any mass communication system. In the examples I used at the beginning of this brief piece, for instance, the most compelling issues ultimately revolve around consideration of the force of media texts *as they interact with audiences*. How do Latinos cope with Anglo-oriented messages? How would the general public react to a portrayal of an AIDS victim as a murderer where the weapon is the disease itself? These are concrete empirical questions that require imaginative research strategies and acceptance of diverse methodological contributions.

The aforementioned cases help illustrate the fact that the limitations of traditional approaches to doing research in mass communication may indeed be most apparent when we study how sexual identities are formed and how sexual activity is carried out. There may exist no more fundamental yet complex social processes. And while we *know* that the mass media somehow play a central role in the way societies develop sexual awareness and cultivate particular lifestyles, we are far less certain of *how* social actors actually construct their own sexual identities and come to perceive the sexual lives of others.

These social processes operate within a matrix of interdependent influences. The symbolic agenda of the mass media, the subtleties

and nuances of interpersonal networks, the impact of policy priorities of social institutions, and the specific requirements of cultural groups in their roles as media audience members all intermesh to form fragile sexual (and all other) identities. This blending of influences promotes patterns of thinking and acting that coalesce in ways that characterize not only mainstream culture, but subcultures too. The opaque, hegemonic, and dynamic character of these considerations is so empirically elusive that we mislead ourselves by relying on the practices of traditional social science to somehow reveal the statuses and processes that influence sexual identities and behavior. The reasonable call now is for theoretical and methodological diversity, integration, and appreciation.

The collection of studies and essays that follows, therefore, can be seen as part of a larger debate now going on in the field of “media studies” or “mass communication,” exacerbated here by the importance of the topic. Relevant research issues addressed in the following pages run the gamut of methodological possibilities—from textual and discourse analyses of sexually-oriented material to empirical studies of the diffusion of sex information and processes of socialization to sexual identities and roles, together with historical and critical evaluations and recommendations regarding legal and policy implications. The dialogue that these analyses will stimulate through distribution of this volume (a mass communication process itself!) is more than worthy.

Methodological and theoretical advances and integrations aside, however, the mysteries that are contained within the themes featured in the pages that follow will persist. We can readily observe, for instance, that the ideological hegemony of mass media-reinforced mainstream values pertaining to the formation of sexual identity often clashes head on with the emotional and physical priorities and the behavioral agenda of audience members. Men and women construct their sexual identities in ways that are far more diverse than the range of prescriptions that are presented on the popular media would predict. Development of one’s sexual identity is an utterly personal matter, but one that is inherently social and, as my description of the frustrations of the Latino community indicates, is furthermore characterized and differentiated by emotionally-charged cultural values and practices. Now, in the era of elec-

tronic media, theoretical relationships that stand among processes of sexual identity formation, consciousness formation generally, and patterns of everyday life are sufficiently intriguing to have encouraged a number of scholars from diverse disciplines, representing a variety of methodological orientations and theoretical positions, to produce the work that appears herein. I trust that the reader will benefit greatly from this thoughtful collection of essays, a compilation that is especially powerful because of its synthesis of territories that are rarely combined.

James Lull, PhD
San Jose, CA

Acknowledgments

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In addition to the indispensable advice of our reviewers, we have also enjoyed the assistance of many other colleagues and friends. Two administrators in particular provided supportive, stimulating environments for our research and teaching. Their often invisible hard work helped to make our own work possible. We extend our appreciation to Ronald J. Compesi, Chair, Department of Broadcast Communication Arts, San Francisco State University, and Steven C. Runyon, Director, Mass Media Studies Program, University of San Francisco.

This project would not exist except for the interest and commitment of John P. De Cecco, Director, Center for Research and Education in Sexuality, San Francisco State University. We continually benefited from his gentle guidance as we struggled through editorial

tasks that were new to us and that, just as he predicted, took more time than we ever anticipated.

We would also like to thank Gary Borgstedt for contributing his mixed-media illustrations toward the enhancement of this collection; Robin Parker Garcia for her photograph; James Lull, for adding our Preface to his many writing commitments; and, of course, our contributing authors, for the most obvious reasons of all.

Finally, to our families and friends, we owe recognition and gratitude for more than just their input into this project. These individuals continue to stand with us through so many academic expeditions, supporting whatever happens to be “the new thing that Al and Michelle are working on.” In particular, our deepest thanks and love belong to Jacqueline I. Kielwasser, Mark J. Theis, Patricia J. Paige, Patricia Aguilera, Michelle Ryan, Robin Scammell, Paul Glancy, Sharyn Wolf, Debbie Wolf, and David J. Searles.

Introduction: The Body Electric — Human Sexuality and Mass Media

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I sing the body electric,
The armies of those I love engirth me and I engirth them,
They will not let me off till I go with them, respond to them,
And discorrupt them, and charge them full with the charge
of the soul.

— Walt Whitman, *Leaves of Grass*

Writing the introduction to a recent anthology covering the rather broad area of human communication, James Anderson reflects on the principles guiding his editorial work:

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There has been much criticism, some of it justified, of professional academics writing only to other professional academics and then only to those of their own kind. There has developed in communication and other disciplines a “boutiques of inquiry” mentality. Articles are written in coded language about issues empowered by members with the righteousness of incised perspectives. In spite of my frank language, there is clear value in such articles for some of the work that must be done in this and every other field of inquiry. There is other work to be done, however. (1988, p. 11)

That other work to which Anderson refers involved bringing together diverse papers and attempting to make them accessible to a wider, interested audience. In many ways, the editorial tasks associated with creating our collection were guided by a similar principle. Yet Anderson’s audience remained, in the end, a relatively homogeneous one, that of communication scholars. And while the contributors to our own collection of articles are also scholars, we envision that their work will be read—and found useful—by a truly diverse range of readers.

Both mass communication and human sexuality are enormously complex and pervasive processes; both are relentlessly influential in the life cycle of the individual. Ironically, understanding the interactions of these processes is not facilitated by their ubiquity. One-time media guru Marshall McLuhan likened this situation to that of a fish in water (McLuhan & Fiore, 1968). The fish, he explained, will be the last creature to discover water. In fact, water is an invisible environment for the fish precisely because of its obvious ubiquity. We also tend to remain unaware of (or perhaps ignore) the more routine and commonplace features of our daily lives. We continuously immerse ourselves in television, radio, films, newspapers, magazines, and recorded music, but rarely pause to consider the implications of these ongoing media activities.

The mass media are indeed everywhere. They form a unique electrified environment that many of us—much like McLuhan’s fish—have yet to truly discover. Our title for this introduction, borrowed from Walt Whitman’s poem, “I Sing the Body Electric,” underscores this observation. Our sexual selves—in body and

mind—have taken on fantastically new (and often disturbing) configurations through the complicated influences of the electronic media that we so avidly consume. To sample the contours of this electric ecology, consider a few simple facts:

- In the United States, more households have television sets than have refrigerators or indoor plumbing (National Institute of Mental Health, 1983, p. 23). *Excluding* Alaska and Hawaii, the number of U.S. households with television is estimated to be 88,600,000 (Woodhead, 1988, p. 13).
- A greater percentage of the U.S. Gross National Product comes from activities involving the creation and exchange of information than from manufacturing products (Berger, 1988, p. 319).
- About 99% of U. S. homes have radios (Jamieson & Campbell, 1988, p. 4).
- Roughly 60% of all households in the U.S. have at least one videocassette recorder; only 4% of these households contained a videocassette recorder six years ago (Nielsen Media Research, 1988, p. 2).
- Over 55% of the U.S. households with television have subscribed to cable television services; that's about 50,241,840 households (Nielsen Media Research, 1989, p. 4).
- Television is similarly popular around the world. For example, 90 to 99% of all homes in the following countries have television sets: Belgium, Luxembourg, Canada, France, Ireland, Italy, Japan, Sweden, Switzerland, United Kingdom and West Germany (Liebert & Sprafkin, 1988, p. 3).
- It is estimated that by the time a child born today reaches 18 years of age, she or he will have spent more time watching television than engaging in any other single activity besides sleep (Liebert & Sprafkin, 1988, p. ix).
- *Playboy* and *Penthouse* are the most widely-read magazines on American college campuses (Hiebert & Ruess, 1988, p. 162).
- Sexually-explicit videocassettes account for at least 15% to 25% of total videocassette sales. Only one of every four videocassette distributors does not carry X-Rated videotapes (Brown, 1988/1986, pp. 168-169).

- In a 1986 Harris survey of 1,000 adolescents, television was ranked fourth as a source of sex information, followed only by friends, parents, and courses at school (Liebert & Sprafkin, 1988, p. 203).
- The late 1980s have been marked by press references to a current frenzy in the film industry to engage homosexual issues and themes, intensifying public concern over the implications of gay and lesbian media portrayals (Weiss, 1986, p. 4; cf. Dyer, 1984; Lippe, 1986; Russo, 1988).
- Supermarkets around the country remain well-stocked with a variety of tabloids catering to a presumed interest in the sexually sensational. Articles report such diverse "news" as "Radio Fans Turned Off by Macho Dad's Sex Swap: DeeJay Who Charmed the Ladies Becomes One!" (*Weekly World News*, 1988), "Gay Bigfoot Molesting Little Boys" (*National Examiner*, 1985) and "Gay Hooker Ring Tours White House" (*The Sun*, 1989).

Clearly, this list could go on. But the point here, however obvious, resonates for all of us: It is not possible for the forces and processes of mass communication to have *no* effect on our lives. Naturally, then, it is not possible for these same processes to have *no* effect on the sexual aspects of our lives. The question is not *whether* mass communication and human sexuality processes interact, but, more properly, how and why such interactions occur. The issues addressed in the series of articles that follows concern how and why the mass media and mass communication are used to construct mediated sexual realities and help to inform our sexual identities.

Because this collection was largely stimulated by our perceived demand for a group of papers that cuts across many of the boundaries found in more traditional publications on sexuality and mass communication, the articles cover a broad range of sexual identity, socialization, and mass communication issues and represent a variety of theoretical and methodological orientations. As such, they cannot be neatly grouped into discrete and conceptually-consistent or convenient categories. This special issue begins with a discussion and analysis of several concerns regarding minority perspectives in the context of the study of mass media content and effects.

Larry Gross proposes that the world is becoming a Leviathan, a huge monster with telecommunications as its nervous system. After discussing how television cultivates mainstream cultural values, Gross argues that minority images are, at best, poorly represented, and laments the fact that television maintains a presumably “normal” gender system in which lesbians and gays are belittled, subverted and ignored. To deal with this offensive situation, he calls for alternative mass media channels and continued demand for more equitable mediated images.

While Gross believes that the AIDS epidemic has expanded the array of negative mediated images of lesbians and gays, Bruce Drushell found little evidence for this claim in his study of the content of Associated Press Videotext reports on the disease. Although Drushell’s analysis of words used in AIDS reports by Associated Press journalists did not reveal unusual distortion or overemphasis of homosexuals as perpetrators of the disease, he does not suggest that such distortion is nonexistent. Apparently, if it does occur, such bias is probably the result of more subtle factors than the simple choice of words (for example, decisions by mass media gatekeepers to use sensational story headlines and photographs, and to perpetuate the popular view of AIDS as a decontextualized collection of tragic deaths).

In another analysis of mediated information about AIDS, Kathleen Reardon and Jean Richardson studied individuals with an elevated risk of AIDS-related symptoms and doctors who treat AIDS patients. The two researchers focused on how members of these different populations perceived the gravity of the AIDS threat, took measures to protect themselves and others against AIDS, and evaluated the adequacy of media coverage of the disease. Finding little consensus between subject groups in these three areas, the authors claim that the AIDS epidemic poses a massive challenge for the mass media to disseminate more accurate information.

The next two articles address relationships between mass media content (primarily television) and sexual socialization. The research report of Jane Brown and Susan Newcomer, as well as the article by James Peterson, Kristen Moore, and Frank Furstenberg, Jr., are both quantitative studies of relationships between television usage and the initiation of adolescent heterosexual intercourse. Though the data that they analyzed did reveal a link between television us-

age and sexual intercourse, Brown and Newcomer's ambitious desire to establish directional causality was not realized. Still, the authors legitimately challenge television creators to offer more realistic and socially responsible portrayals of heterosexual practices, including the use of contraceptive devices and the integration of educational messages about pregnancy. Peterson, Moore, and Furstenberg explore the same variables by using data from a longitudinal study of the well-being of children in the United States, but find no support for any significant relationships between the quality and quantity of sexually-oriented television content and early initiation of sexual intercourse. These data, which indirectly call into question the findings of Brown and Newcomer, are explored in the context of methodological and theoretical issues.

Several of the authors in this issue directly explore and deconstruct the content of mass media. Five such papers were accepted, in part, because of their unique approaches to mass media texts. Corless Smith argues that while sexual activity is not explicitly represented on prime time network television, it is *suggested* in distinctly different forms that vary according to program genre (e.g., situation comedies explore the realm of taboo, while detective shows display the sexual underworld). According to Smith, images that transcend the constraints of genre are more useful objects for critical analysis. Further exploring televised content, Rodney Buxton uses the concepts of dialogue and celebrity discourse to examine the ideological complexity of a particular genre, late-night talk/variety programs. Using as examples selections from some recent television programs that address the relatively new media celebrity Dr. Ruth Westheimer, Buxton argues that his ideological analysis makes a significant contribution that goes beyond the more predominant, traditional studies of this genre as an economic vehicle for the promotion of popular culture.

Based on a very different (and slightly off-beat) critical framework, Arthur Asa Berger offers his contribution to the study of popular culture mice, or "mouse-ology" according to his neologism. Comparing Disney's Mickey Mouse (who, according to the author, extends to the American psyche) to Herriman's Krazy Kat, Berger considers the sexual-symbolic significance of the two comic characters and their creators. An equally singular study of mediated

content is Rick Houlberg's report on the monthly magazine of a sadomasochism club. Based on his descriptive analysis of 47 issues of the magazine, a review of the results of a readership survey, and data from non-participant observation of some of the club's activities, Houlberg explores a number of issues confronted by individuals whose sexual orientations are generally perceived as falling out of the mainstream. This area of research, one that has been largely neglected by mass media researchers, offers unique opportunities to explore sexual identity and the creation of alternative forms of social reality and shared meaning through mass communication.

In the fifth and final critical analysis of mass communication content, R. Brian Attig considers the gay voice in popular music as a vehicle for affecting social values associated with homosexuality. Considering an exemplary song that makes a statement about gay experience from a gay perspective, Attig argues that this message had to be conveyed in subtle ways in order to receive commercial airplay. This analysis of the popular song "Don't Leave Me This Way" deals with value opposition and symbolic content, narrative content, lyrical content, and other overt and covert analytical criteria.

We have also included one detailed, descriptive review of some of the struggles confronted by lesbian and gay litigants. Paul Siegel explains that in many of these legal cases, lesbians and gays encounter what Dressler (1979) refers to as "judicial homophobia" as a result of their self-identification as a sexual minority. This analysis of sexual/legal issues is not limited to their existence solely in the context of mass communication. Rather, as Siegel notes, his review is an examination of free speech caselaw involving the gay civil rights movement. Considering the communication process in a broad sense, special attention is paid to First Amendment issues in lesbian and gay litigation.

Finally, our collection concludes with a selective bibliography of print, aural, and visual resources on gays, lesbians, and the mass media. As Fred Fejes points out, his task of compiling these references, and of locating and including both popular and scholarly listings, was constrained not only because much of this material is not broadly indexed, but also because few libraries subscribe to many of the more popular gay publications.

You will notice that we resisted writing a traditionally-evaluative introduction; we purposely chose not to review these articles from our own critical vantage point. We believe that each selection speaks best for itself, and have positioned our role as compilers of, rather than commentators on, this material. This has not been easy, since we certainly do have our own theoretical outlooks on many of these issues, and our own political and research agendas as well. Quite frankly, some of the studies included here do not reflect the sort of methodological pluralism that we have argued for elsewhere (Kielwasser & Wolf, 1989; Kielwasser & Wolf, 1988; Wolf, 1987; Wolf & Kielwasser, 1989). In lieu of considering *only* those studies with which we could agree, we chose to accept contributions that address important, interdisciplinary themes in interesting or provocative ways. Thus, we leave the site of evaluation where, ultimately, it should be—with the reader.

At a most general level, however, George Gerbner, Professor at the Annenberg School of Communication, University of Pennsylvania, offers a useful context for evaluating the cumulative importance of the studies included here: “All animals react to things, but humans act in a world of towering symbolic constructions that we call culture.” “Culture,” he goes on to say,

is that system of messages and images which regulates social relations; introduces us into roles of gender, age, class, and vocation; gives us models of conformity and targets for rebellion; provides the range of personalities, temperaments, and mentalities said to be our “characteristics”; helps us rise to selfless acts of courage and sacrifice; and makes us accept (or even perpetuate) repression and slaughter of countless unknown people assigned to the appropriate categories of barbarians and other enemies. In other words, culture is that symbolic organization which socializes us and cultivates our fantasies about a world we do not experience directly. It is a system of stories and other artifacts, increasingly mass-produced, that mediates between existence and our consciousness of existence, and thereby helps shape both. (1988, p. 320)

Each of the contributors to this compilation has a number of intriguing insights to offer about the “system of stories” that constellates,

if you will, our sexual culture, and forms the shape of our “body electric.” They address many of the dynamics listed by Gerbner, and a diverse range of subject matter has been purposely selected for inclusion. All of the studies are united in diversity, though, by each author’s implicit and perspicacious realization that the mass media—through a seemingly infinite supply of stories and the uses to which those stories are put—contribute significantly to the very definitions we form of ourselves and of each other. In this respect, Gerbner is right: our culture is indeed mass-mediated. And, by extension, *so are we*.

Acknowledging this fact places not only social scientific, but also political demands upon media scholars, consumers and creators. We must consider and reconsider the creation and consumption of our stories, enabling the sorts of postmodern strategies described by Hebdige (1988) as “the opening up to critical discourse of lines of enquiry which were formerly prohibited, of evidence which was previously inadmissible so that new and different questions can be asked and new and other voices can begin asking them . . . , the opening up of institutional and discursive spaces within which more fluid and plural social and sexual identities may develop,” in which we might enhance “our collective (and democratic) sense of *possibility*” (p. 226). In short, we must all seek to discover the content of our electric environments, discern the functions of such content, *and* act upon this content in ethically defensible ways. A point made by the Executive Director of the Alliance for Gay and Lesbian Artists in the Entertainment Industry, Chris Uszler, is illustrative in that regard: “A recent *Los Angeles Times* poll found that 56% of those surveyed said they did not know anyone who was gay or lesbian So how do they form their opinions? Well, certainly through friends, through religion, through their upbringing—but also through the media. And, of all those, what do we [gays] have access to? It is the media” (Vandervelden, 1987, pp. 10-11). While Uszler’s observation is somewhat naive, it is true that as gays and lesbians continue to battle discrimination, confronting entangled questions regarding their public and private identities, the mass media will continue to figure prominently in that process. Contributions of the mass media to the daily discourse about homosexuality can either exacerbate or attenuate phobic and heterosexist definitions of human sexuality, reinforcing the particular necessity for

more programmatic research in this area.

In the broadest sense, we see the mass media as integral aspects of the processes by which sexual consciousness is formed and re-formed. We use the term "sexual consciousness" with a purposeful imprecision, including within it the full range of hopes, fears, and commitments, both public and private, that we all hold in regard to sexuality. Accordingly, there continues to be a need for research that is not limited by what human sexuality researchers have referred to as the "genitalization" of sexual relationships (De Cecco, 1985, p. xi). Arguing that "genitality is *not* all of sexuality," Hansen and Evans (1985, p. 2) have commented on the constraints that result from "the faulty placement of emphasis on genital sexual activity, rather than on the larger issues of loving." While mass communication studies remain largely focused upon the more easily operationalized aspects of human sexuality, it is clear that such research will benefit from less ruptured conceptions of sexual consciousness. Consideration of sexuality and mass communication in the larger context of love and affection makes good theoretical and practical sense. This context could lead to more sophisticated theory-building and, perhaps, stimulate research *results* that are more useful to research *subjects*.

We hope that the individual articles presented in *Human Sexuality and Mass Media* will inform and challenge your thinking about mass communication and human sexuality, encouraging not merely more research, but informed public action upon these pressing concerns. There are many significant ideas here that, while they do not always fully explain every relevant concern, do point to the best possibilities for explanation through exploration. Ultimately, we believe that the publication of any significant idea is not the end, but the means.

Thus reflection shows that the Realm of Introductions is incomparably more vast than the Realm of Literature, for what the latter endeavors to *realize*, Introductions merely announce from afar.

—Stanislaw Lem, *Imaginary Magnitude*

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