2nd Edition



MEDIA, GENDER AND IDENTITY

An introduction

David Gauntlett



Media, Gender and Identity

Praise for the first edition:

> 'Gauntlett's optimism is infectious, the subject matter engaging, and, as a result, the book is difficult to put aside. It is a thoroughly pleasurable introduction to the ties between self-identities and representations of gender in media.'
>
> Anne E. Lincoln in *Journal of Consumer Culture* (2003)

> 'Brings the theory of popular culture to the widest possible audience ... Delightful and provocative.'
>
> Charlie Peverett of *HERO* (2002)

Popular media present a vast array of stories about women and men. What impact do these images and ideas have on people's identities?

The new edition of *Media, Gender and Identity* is a highly readable introduction to the relationship between media and gender identities today. Fully revised and updated, including new case studies and a new chapter, it considers a wide range of research and provides new ways for thinking about the media's influence on gender and sexuality.

David Gauntlett discusses movies such as *Knocked Up* and *Spiderman 3*, men's and women's magazines, TV shows, self-help books, YouTube videos, and more, to show how the media play a role in the shaping of individual self-identities.

The book includes:

- a comparison of gender representations in the past and today, from James Bond to *Ugly Betty*;
- an introduction to key theorists such as Judith Butler, Anthony Giddens and Michel Foucault;
- an outline of creative approaches, where identities are explored with video, drawing or Lego bricks;
- a website with extra articles, interviews and selected links at www.theoryhead.com.

David Gauntlett is Professor of Media and Communications at the University of Westminster, London. He is the author of several books on media audiences and identities, including *Moving Experiences* (1995, 2005) and *Creative Explorations* (2007). He produces Theory.org.uk, the award-winning website on media, gender and identity.

Media, Gender and Identity

An introduction

SECOND EDITION

David Gauntlett

Routledge
Taylor & Francis Group
LONDON AND NEW YORK

This edition published 2008
by Routledge
2 Park Square, Milton Park, Abingdon, Oxon OX14 4RN

Simultaneously published in the USA and Canada
by Routledge
270 Madison Ave, New York, NY 10016

First edition published 2002

This edition published in the Taylor & Francis e-Library, 2008.

"To purchase your own copy of this or any of Taylor & Francis or Routledge's collection of thousands of eBooks please go to www.eBookstore.tandf.co.uk."

Routledge is an imprint of the Taylor & Francis Group, an informa business

© 2002, 2008 David Gauntlett

All rights reserved. No part of this book may be reprinted or reproduced or utilised in any form or by any electronic, mechanical, or other means, now known or hereafter invented, including photocopying and recording, or in any information storage or retrieval system, without permission in writing from the publishers.

British Library Cataloguing in Publication Data
A catalogue record for this book is available from the British Library

Library of Congress Cataloging in Publication Data
Gauntlett, David.
Media, gender and identity: an introduction / David Gauntlett. – 2nd ed.
p. cm.
1. Mass media and sex. 2. Sex differences in mass media. 3. Sex role in mass media.
4. Mass media and culture. I. Title.
P96.S45G28 2008
305.3–dc22
2007036666

ISBN 0-203-93001-0 Master e-book ISBN

ISBN10: 0-415-39660-3 (hbk)
ISBN10: 0-415-39661-1 (pbk)
ISBN10: 0-203-93001-0 (ebk)

ISBN13: 978-0-415-39660-8 (hbk)
ISBN13: 978-0-415-39661-5 (pbk)
ISBN13: 978-0-203-93001-4 (ebk)

For Jenny (1977–)
and Finn (15 January 2008–),
always

CONTENTS

	Illustrations	ix
	Acknowledgements	xi
1	**Introduction**	**1**
2	**Some background debates**	**22**
3	**Representations of gender in the past**	**46**
4	**Representations of gender today**	**62**
5	**Giddens, modernity and self-identity**	**99**
6	**Michel Foucault: discourses and lifestyles**	**125**
7	**Queer theory and fluid identities**	**145**
8	**Men's magazines and modern masculinities**	**164**
9	**Women's magazines and female identities**	**190**
10	**Directions for living: role models and self-help discourses**	**223**
11	**Exploring identity stories**	**254**
12	**Conclusions**	**278**
	Notes	290
	References	291
	Index	308

ILLUSTRATIONS

FIGURES

1.1 Identities can be explored in a number of ways 17
4.1 Fan websites dedicated to *Ugly Betty* 69
4.2 The Silver Surfer flying through the London Eye 80
4.3 Posters advertising *Knocked Up* 81
4.4 'The chart' from *The L Word* 92
5.1 Anthony Giddens 105
6.1 Square Michel Foucault in Paris 127
7.1 Judith Butler 146
8.1 Men's magazines: seeking masculinities for the modern world 165
9.1 Women's magazines: offering a range of contradictory suggestions about modern female identities 191
10.1 Self-help books 232
11.1 Examples of drawings of celebrities produced by teenagers 258
11.2–11.5 Participants building metaphorical models of their identities in the Lego identity study 260–261
11.6 The individual and society 271
12.1 The Lego study found that people were familiar with the task of constructing a meaningful story of self-identity 280

TABLES

8.1 Circulation figures of UK men's lifestyle magazines, 1 July–31 December 2006 170
9.1 Circulation figures of UK women's monthly lifestyle magazines, 1 July–31 December 2006 193

9.2 Circulation figures of UK women's weekly magazines, 1 July–31 December 2006 194
9.3 Circulation figures of UK 'teenage lifestyle' magazines for young women, 1 July–31 December 2006 195

ACKNOWLEDGEMENTS

At the start of this second edition, I would like to thank all the readers of the first one (2002), especially those who took the time to e-mail me with their comments. The book was meant to be readable, and to connect the sometimes-complex theories with everyday examples from the media and social experience, and I am glad that people seemed to think that I achieved that. This time around, I've tried to do a *proper* second edition, revising and updating the material, tweaking some of the wonky opinions, and adding new stuff. I hope you like it.

The first edition was helped considerably by those people who were kind enough to read parts of the text and provide their perceptive comments: Ross Horsley, Susan Giblin, Clare O'Farrell, Nick Stevenson and Kirsten Pullen. I am also very grateful to the people who generously gave their time to be interviewed by e-mail about lifestyle magazines, pop stars and other matters.

For the second edition, I am grateful to Per Kristiansen and Jesper Just Jensen of Lego Serious Play, Sara Bragg, Nick Couldry, Anja Hirdman, Peter Holzwarth, Ross Horsley, Knut Lundby, Stuart Nolan, Jon Prosser, Jon Shore and Paul Sweetman, for their help and ideas. I had useful discussions with Fatimah Awan, who also helped to find some new material on role models. At the University of Westminster I have enjoyed the support of Annette Hill, Peter Goodwin, Colin Sparks, Sally Feldman, Jeanette Steemers, David Hendy, Edmund de Waal, Rachel Groom and many others.

At Routledge, Natalie Foster and Charlie Wood have been extremely helpful and supportive.

Visitors to the Theory.org.uk website regularly send me thought-provoking responses, so I am grateful to them; and my ideas about media, gender and identity have been most thoroughly challenged by several cohorts of ruthlessly intelligent students at the Universities of Leeds, Bournemouth and Westminster, so a big and broad thanks to all of them too.

Finally, all my love and thanks to Jenny and Finn, who supported me so much doing this second edition, even though one of them wasn't even born yet.

PICTURE CREDITS

All photographs and images are by David Gauntlett, except:

- page 80, photograph of Silver Surfer advertising promotion on the London Eye by Judith Duddle, reproduced by kind permission.
- page 92, 'The chart' from *The L Word*, reproduced under GNU Free Documentation License, from http://en.wikipedia.org/wiki/The_L_Word.
- page 105, photograph of Anthony Giddens, courtesy of LSE Press Office.
- page 127, photograph of Square Michel Foucault in Paris by Cameo M. Kaisler, reproduced by kind permission.
- page 146, photograph of Judith Butler by Richard Moran, reproduced by kind permission of University of Leeds Press Office.

Chapter 1

INTRODUCTION

WHY EXPLORE THE relationship between media, gender and identity? Media and communications are a central element of modern life, whilst gender and sexuality remain at the core of how we think about our identities. With the media containing so many images of women and men, and messages about men, women and sexuality today, it is highly unlikely that these ideas would have no impact on our own sense of identity. At the same time, though, it's just as unlikely that the media has a direct and straightforward effect on its audiences. It's unsatisfactory to just assume that people somehow copy or borrow their identities from the media. To complicate things further, we live in changing times. What we learned in the 1960s, 1970s or 1980s about media and gender might not be so relevant today, because the media has changed, and people's attitudes have changed. The 'role models' of times gone by might be rather laughable and embarrassing now.

Even the idea of media 'audiences' has become more complex in recent years. Since the first edition of this book was published in 2002, we have seen the launch of MySpace (in 2003), YouTube (in 2005), and numerous other social networking sites where people can be creative media producers, sharing their work with thousands and sometimes millions, or just communicating with friends. This was all possible previously, of course – in particular, the World Wide Web had become a popular place for people to share their life stories and creative products during the 1990s (see Gauntlett, 2000; Gauntlett and Horsley, 2004). The promise of the Web, to connect people and enable them to create, share and collaborate, was there from the

start, but has only really taken off since around 2003, with the growth of 'Web 2.0' tools which make this especially easy for people. Today, YouTube and MySpace are the fourth and sixth most popular websites globally (see Alexa.com for latest rankings). Apart from search services, these are *the most popular websites in the world*.

We know from various studies that individuals – especially young people – are spending less time with traditional media, such as television, and more time online, interacting with others through these popular websites (see, for example, BBC, 2006a, 2006b). So people's relationship with media today is more often characterised by the role of 'user' or 'participant' than 'audience member'. Nevertheless, each of us is still 'audience' of a lot of electronic and print messages every day – and 'audience' seems to be the best word we have for it at the moment. Perhaps we can accept that the idea of 'audience' itself has now changed, and incorporates a level of interactivity.

This book, then, sets out to establish what messages the media suggests to contemporary audiences about gender, and what the impact of those messages might be. We will consider some of the previous writings on media and identity, but rather than dwell on the same set of works that textbooks have covered in the past – a set of concepts and ideas which I will suggest are not always so helpful today – this book seeks to introduce the reader to particular social theorists (such as Anthony Giddens, Michel Foucault and Judith Butler), whose ideas about identity give us more to work with when considering the role of the media in the formation and negotiation of gender and sexual identities. This second edition also gives you a taste of new 'creative methods' which have been used to explore identities in unconventional ways.

WHY MEDIA INFLUENCES ARE IMPORTANT

In modern societies, people typically consume many hours of television each week, look at magazines and other publications, surf the internet, pass billboards, go to the movies, and are generally unable to avoid popular culture and advertising. In the most obvious example, people in Europe and the USA typically spend three or four hours per day watching TV. That's a lot of information going into people's heads – even if they don't see it as 'information', and even if they say they're not really paying much attention to it. (For statistics on leisure activities and media consumption, see www.worldopinion.com, www.statistics.gov.uk.)

It seems obvious and inevitable, then, that we will be affected by these experiences somehow. The media shows us situations and relationships from other people's points of view – indeed, it is part of the eternal fascination of drama that we can see 'how the world works' in lives other than our

own. This could hardly fail to affect our own way of conducting ourselves, and our expectations of other people's behaviour. For example:

- Domestic or romantic dramas (including soap operas) show us how neighbours, friends and lovers interact. When a person has a lover for the first time in their lives, how do they know how to behave? And where do we learn the typical shape and content of friendships? Our main reference points are surely films and TV.
- Magazines aimed at women, and increasingly those for men, contain all kinds of advice on how to live, look and interact. Even if we only read these items in an ironic state of mind, it must all sink in somewhere.
- Movie heroes, female or male, are almost uniformly assertive and single-minded. The attractive toughness of these stars, whilst not necessarily a problem, is 'advertised' to us continuously, and therefore should have *some* impact on our own style and preferences.
- Images of 'attractive people' abound. This may have absolutely no influence on how we rate our own appearance, and that of others – but that's improbable.

So it is imperative that, as students of contemporary culture, we try to investigate the ways in which everyday popular media material affects people's lives. Researchers have tried to do this before, of course – not always with great success, as we will see in the next chapter.

MEN AND WOMEN TODAY

Before we consider the media's role further, it is worth establishing the relative positions of women and men in modern Western democracies. If there is a 'battle of the sexes', who is winning nowadays? Women and men generally have equal rights – with a few exceptions within various laws, which we see being campaigned against and changed. The sexes today are generally thought to be 'equal', to the extent that the cover of *Time* magazine wondered if feminism was 'dead' in June 1998. There is even a noisy minority who argue that feminism has 'gone too far' and that it is now men who have the worst deal in society (Farrell, 2001; Nathanson and Young, 2001, 2006; Hise, 2004; Ellis, 2005).

Equality and inequality

The modern Western world is an odd mix of equal and unequal. Women and men may 'feel' equal, but at the same time are aware that this is kind-of

inaccurate. Women have the formal *right* to do most things that a man can do, and vice versa; situations where this is not the case become well-publicised courtroom battles. More informally, women and men generally believe themselves to be equals within the sphere of personal relationships. The sociologist Anthony Giddens (of whom more in Chapter 5) asserts that intimate relationships have become 'democratised', so that the bond between partners – even within a marriage – has little to do with external laws, regulations or social expectations, but is based on the internal understanding between two people – a trusting bond based on emotional communication. Where such a bond ceases to exist, modern society is generally happy for the relationship to be dissolved. Thus we have 'a democracy of the emotions in everyday life' (Giddens, 1999).

A 1999 study based on longitudinal data from the US General Social Survey, run by the National Opinion Research Center at the University of Chicago, concluded that over the previous 27 years:

> Marriage has declined as the central institution under which households are organized and children are raised. People marry later and divorce and cohabitate more. A growing proportion of children have been born outside of marriage. Even within marriage the changes have been profound as more and more women have entered the labor force and gender roles have become more homogenous between husbands and wives.
>
> (Smith, 1999)

Compared to the findings of similar studies in 24 other advanced industrial countries, Americans were found to be 'on the middle range of many of the attitude scales' and could be expected to further 'evolve in their attitudes towards acceptance of more non-traditional attitudes', the study found (ibid.). In other words, the new 'democracy of the emotions' which is beginning to take hold means that adults are less willing to stay in unhappy relationships or dysfunctional households, and are increasingly likely to 'vote with their feet' and go in search of happiness elsewhere.

Women increasingly reject dated ideas regarding their gender role, and men are changing too. The UK's National Centre for Social Research (2000) reported that their annual survey of social attitudes had found that:

> The traditional view of women as dedicated 'housewives' seems to be all but extinct. Only around one in six women, and one in five men [mostly older people], think women should remain at home while men go out to work.

This sounds like a huge break with tradition, then. But note that this is a change in *attitudes*. The reality of actual *behaviour* is somewhat different. The government's Time Use Survey for 2005 found that:

> Women in Great Britain spent more time on shopping and other domestic work in 2005 than on paid work, 228 minutes and 146 minutes respectively. In comparison, men spent more time on paid work (225 minutes) than on domestic work (129 minutes). If paid work and domestic work are combined, women still spent 20 minutes more on average per day on work than men.
>
> Overall, women carried out about two thirds of the time spent on housework (178 minutes a day compared with 100 minutes for men). Women spent more time than men cooking and washing up, cleaning and tidying, washing clothes and shopping (159 minutes per day compared with 71 minutes per day for men). Men spent more time performing DIY repairs and gardening (23 minutes per day compared with 11 minutes per day for women).
>
> (National Statistics, 2006a)

It is worth remembering, of course, that paid work can be difficult and tedious. But housework is almost *always* tedious, and exhausting. Men, we note from this study, only really pull the stops out for the satisfaction of putting up some shelves and growing potatoes. Young fathers seem to be doing a bit better: *New Scientist* (2005) reported that British fathers of under-fives spend an average of two hours per day on child-related activity; in the 1970s it was just 15 minutes.

Meanwhile, there are obvious inequalities on the 'macro' level of Western states. Most visibly, those people we see on TV running governments and businesses are more often men than women. For example, the proportion of female politicians in Western European parliaments was 19 per cent on average in 2007. In the USA, this was just 16 per cent. In Sweden and Finland, by contrast, it was 47 and 42 per cent respectively (all data from Inter-Parliamentary Union, 2007).

In the UK, just 15 per cent of businesses are owned by women (ESRC, 2006), whilst in the United States, women own 26 percent of all non-farm businesses (US Department of Labor, 2002). According to the research organisation Catalyst, women held just 15.6 per cent of the top corporate officer positions in *Fortune* 500 companies in 2006, and occupied only 14.6 per cent of all board seats in those companies. The number of women in

top-paying positions was 6.7 per cent (Catalyst, 2007). A United Nations report on women's impact in business, academia, civil society, the media and the judiciary, in 2006, was surprisingly stark: Rachel Mayanja, the Special Adviser to the Secretary-General on Gender Issues, officially summarised it by saying, 'Women remain largely invisible, their voices unheard' (United Nations, 2006).

The principal jobs in businesses and organisations are no doubt protected by a 'culture of men' at the top. For example, when Cambridge University – a supposedly 'enlightened' institution – commissioned a report from external consultants to find out why women were not well represented in its top jobs, the researchers identified 'an insular and secretive "macho" culture, dominated by white males' (BBC Online, 2001a) – revealing how everyday attitudes at the 'micro' level can have an impact upon the 'macro' level employment statistics.

Macho work cultures are detrimental to women's chances of progression – and may not be so great for men either. The pressure of work in the City, London's financial centre, was highlighted in 2007 by a spate of male breakdowns, suicides and a murder. 'It is a very macho culture, a very competitive culture', commented Andrew Kinder of the British Association of Counselling and Psychotherapy. 'It is surely no coincidence that there are more Alcoholics Anonymous, Narcotics Anonymous and Gamblers Anonymous meetings in the City than anywhere else', noted the *Independent* (Mesure, 2007).

Traditional attitudes can have an impact on other people's lives at all levels. Although girls in the UK tend to do better than boys at school, for instance, studies by the Equal Opportunities Commission (EOC) have shown that they still tend to be pushed by their teachers and careers advisors towards 'the five "C"s – cleaning, catering, caring, cashiering and clerical' (EOC, 2006). Masculine stereotypes meanwhile mean that young men still tend to avoid precisely these careers, even though they say that they might enjoy them (EOC, 2005). Furthermore, a study in 2007 found that Black and Asian women were 'missing' from almost a third of workplaces in areas with significant ethnic minority populations: 'Those who want to work are finding it more difficult to get jobs, progress within them and are more likely to be segregated into certain types of work, despite leaving school with the same career aspirations as white girls and similar or better qualifications than white boys', the study found (EOC, 2007). All of these stories – which are mirrored around the world – are about *other people's expectations* getting in the way of individual choices and achievements.

All bad news?

In spite of the depressing facts and figures above, there is still a lot of ongoing transformation for us to be reasonably pleased about. Society clearly changed a great deal in the second half of the twentieth century, and sexual equality is something that almost everybody in power at least *says* they are in favour of. On the everyday level, as noted above, women and men expect to be treated equally, and are frustrated if this does not happen. As we will see in later chapters, magazines for women encourage their readers to be assertive and independent. Pop stars like Beyoncé, and other media icons such as Oprah Winfrey, convey the same message. Magazines for men, whilst sometimes going overboard with macho excess, encourage men to understand women, and face up to modern realities. Women and men are usually equals in today's movies and TV shows; we raise an eyebrow when this isn't so. Things have changed quite quickly, and there is still some way to go, but equality within everyday life is now quite well established. This needs to be carried forward into the formal world of work and government where a disproportionate number of men are running the show. Other changes are needed in the world of work too – amazingly in the 'modern' world, working fathers are allowed few concessions to spend time with their children, and paternity leave, which is typically minimal or non-existent, is viewed as a luxury. (Tony Blair set a poor example by refusing to take paternity leave upon the birth of his son in 2000; instead he said he would work less for a short period so that he would be able to 'help out', but insisted 'I have to run the country', as if no Prime Minister had ever taken a break (BBC Online, 2000a).) Mothers are still seen as the natural carers of children. But attitudes and regulations are changing, albeit very slowly, in this area too.

Masculinity

Every so often there is a wave of media coverage about contemporary 'masculinity' and the idea that it is 'in crisis'. In Australia in 2006, for example, former political leader Mark Latham prompted such a debate when he complained, in print, about the decline of 'Australian male culture':

> This has been squeezed out of society by a number of powerful influences: the crisis in male identity brought about by changes in the workplace and family unit; the rise of left-feminism in the 1970s and 1980s, with its sanitising impact on public culture;

> and, more recently, the prominence of neo-conservatism and its timid approach to social behaviour and language.
>
> (Latham, 2006)

This observation led to his forthright conclusion: 'Australian mates and good blokes have been replaced by nervous wrecks, metrosexual knobs and toss-bags' (ibid.). Unsurprisingly, Australian columnists took this prompt to spend a few weeks discussing the state of Australia's men in general, and toss-bags in particular.

In Britain, a somewhat more temperate debate was prompted by the publication of Anthony Clare's book *On Men: Masculinity in Crisis* in 2000 – which gained publicity since Clare was a well-known broadcaster – and, separately, London's Royal Festival Hall ran a series of public discussions on 'Masculinity in Crisis' in spring 2001. Similar discussions were prompted in the USA by the publication of Susan Faludi's *Stiffed: The Betrayal of the Modern Man* (1999), in which Faludi, well-known as the bestselling feminist author of *Backlash: The Undeclared War Against Women* (1991), appeared to come out in sympathy for the modern man.

Anthony Clare sets out the 'masculinity in crisis' idea at the start of his book:

> Now, the whole issue of men – the point of them, their purpose, their value, their justification – is a matter for public debate. Serious commentators declare that men are redundant, that women do not need them and children would be better off without them. At the beginning of the twenty-first century it is difficult to avoid the conclusion that men are in serious trouble. Throughout the world, developed and developing, antisocial behaviour is essentially male. [...] And yet, for all their behaving badly, they do not seem any the happier. Throughout North America, Europe and Australia, male suicides outnumber female by a factor of between 3 and 4 to 1. [...] Men renowned for their ability and inclination to be stoned, drunk or sexually daring, appear terrified by the prospect of revealing that they can be – and often are – depressed, dependent, in need of help.
>
> (2001: 3)

Men used to know their place, as provider for their family, says Clare, and this was a role to be proud of. But today, as women show that they can do everything that men can, this provider role becomes diminished. Women

are also finding that they can bring up families perfectly well without the father being present at all, and scientific advances seem to be making men unnecessary to reproduction itself (Clare 2001: 7).

All this adds up to the modern men's 'crisis' although, of course, it's a bit over-excitable to call it a crisis. It's a set of changing circumstances, and men, most certainly, need to renegotiate their place within this new culture. But – without wanting to sound too masculine and rational about it – it's surely nothing to have a crisis about. Men may not be able to fit into their *traditional* role, but that's no reason to conclude that life is over for men. Men just have to find a new, modern, useful place for themselves in the world – just as women have to. And this is where the mass media and popular culture come in, because they offer important tools to help men – and women – adjust to contemporary life. Many of the academic books on 'masculinity' are disappointing, as they dwell on archetypes from the past, and have little to say about the real lives of modern men; whereas top-selling magazines and popular self-help books – and, to a lesser but significant extent, TV shows and movies – are full of information about being a man in the here-and-now. So these are discussed later in this book.

To be fair, Anthony Clare doesn't think that men need to have a crisis, either, but they do need to change. Emotional communication, and the expression of love and vulnerability, are important. Men don't need to become 'like women' but can develop a new form of masculinity which places 'a greater value on love, family and personal relationships and less on power, possessions and achievement', he suggests (2001: 221). He carefully sifts through scientific evidence in order to reject the idea that men cannot help themselves for biological reasons. As one reviewer noted,

> Clare does a thorough job of demolishing the 'unreconstructable caveman' that pop science peddles to the media. It's easy (but false) to say that testosterone causes aggression; the truth – that [testosterone]-levels and aggressive behaviour are linked in a circular relationship dependent on a multitude of environmental factors – is hard to fit into a tabloid headline.
>
> (Kane, 2000)

Clare is particularly good on the masculine drive to 'prove' oneself through work – perhaps because, as he admits in the book, he has suffered from this himself. He marshals evidence from major studies, though, to support his point that the quality of personal relationships has a much greater impact on

a person's levels of life satisfaction than their success in work. Indeed, 'once a person moves beyond the poverty level, a larger income contributes almost nothing to happiness' (2001: 100; see also Layard, 2006). Therefore he recommends social changes to allow men and women to spend less time in work, and more time experiencing their relationships with each other, with children, and with the world in general – which, the evidence shows, makes for happier people and – lest employers be worried by all this talk of leisure – better workers.

In Susan Faludi's *Stiffed* (1999), as mentioned above, the well-known feminist surprised readers by arguing that contemporary culture damages men just as much as women, albeit in different ways. (This, of course, is not actually inconsistent with the basic idea of feminism, which originally sought to free both women and men from constricting gender stereotypes.) Explaining the book's title in a 1999 interview, Faludi said:

> To me it has three meanings: working stiff; the way guys have been cheated by this society; and the fact that men are supposed to be stiff – that they have to show their armoured self to the world all the time. Having to do that hurts them as much as it hurts everyone else.
>
> (Halpern, 1999)

Like Clare, Faludi notes that men who spend their lives in work miss out on a proper engagement with their partners, children and friends, and don't get anything for it except an early death. Faludi finds that the traditional male 'provider' role also bitterly hurts men who cannot find employment. In this sense, Faludi feels that men have been 'betrayed' by a society which had seemed to promise them that the traditional masculine role would deliver some ultimate happiness. She also implies that feminism was mistaken to see men's traditional role as being one of 'power', and wrong to think that men had kept the best lifestyle for themselves and only given women the boring responsibilities. A role which turns men into bread-winning robots, subject to the whims of the employment market and disconnected from quality relationships and parenthood, is not particularly powerful or desirable, she observes. It is important to note that Faludi does not renounce feminism, or suggest that women now have a better deal in society than men; her point is more that contemporary society is just as depressing and constricting for the average man as it is for the average woman, and that men deserve to be heard.

Faludi further argues that both sexes have now become victims of the culture of consumerism, appearances and glamour:

> Truly, men and women have arrived at their ornamental imprisonment by different routes. Women were relegated there as a sop for their exclusion from the realm of power-striving men. Men arrived there as a result of their power-striving, which led to a society drained of context, saturated with a competitive individualism that has been robbed of craft and utility, and ruled by commercial values that revolve around who has the most, the best, the biggest, the fastest. The destination of both roads was an enslavement to glamour.
>
> (1999: 599)

It is our media-saturated consumer culture which now has men as well as women 'by the throat' (1999: 602), she suggests, and she urges men to overthrow the overly competitive, uncommunicative and ultimately unrewarding world they have created for themselves.

There is general agreement, then, that this is not a particularly stable time for the 'male identity', if such a singular thing exists. Some parts of popular culture are said to be 'reasserting' the traditional forms of masculinity, whilst others are challenging them – and as we will see later in the book, it's even debatable which media products are conveying which messages. More of that later; now we'll turn to masculinity's opposite – or counterpart – femininity.

Femininity

The ideas of 'masculinity' and 'femininity' have been pulled through the social changes of the past few decades in quite different ways. Masculinity is seen as the state of 'being a man', which is currently somewhat in flux. Femininity, on the other hand, is not necessarily seen as the state of 'being a woman'; instead, it's perceived more as a stereotype of a woman's role from the past. Men like their identities to fit within 'masculinity', even if we have to revise that term as attitudes change. Modern women are not generally very bothered about fitting their identity within the idea of 'femininity', though, perhaps because feminists never really sought to *revise* femininity, preferring to dispose of the fluffy, passive concept altogether. Femininity is not typically a core value for women today. Instead, being 'feminine' is just one of the performances that women can choose to employ in everyday life – perhaps for pleasure, or to achieve a particular goal.

There's plenty of evidence that traditional femininity is no longer popular. Virtually everybody wants young women to be successful, so the characteristics of femininity – passivity, reticence, assuming that men and

authority figures are probably right and that you are probably wrong – are therefore redundant. Schoolgirls today have shaken off 'feminine' docility and are out-performing boys at all levels of school education in both the UK and the USA (www.statistics.gov.uk; www.nces.ed.gov). Sales of the Barbie doll are reported to be falling because only the youngest girls will accept such a 'girly' toy nowadays, and the pretty-but-passive Barbie doll is easily beaten at Christmas time by toys and games related to Dora the Explorer, the inquisitive and multi-lingual adventurer whose animated TV series is hugely popular around the world (Gogoi, 2006). Meanwhile, young women have a wide range of other assertive 'girl power' role models to choose from in magazines, movies and pop music – all of which will be discussed in the following chapters.

Traditional ways of thinking are still present in modern society, of course, so we can think of occasions when a woman may be criticised for her 'lack of femininity'. And elements of fashion, say, might be commended for adding 'a dash of femininity' to a woman's appearance. Even these examples of the term in use, however, incorporate a recognition of the broadly 'optional' role which femininity has today. Whole books have been written about how Madonna showed that femininity is a 'masquerade' or a 'performance' in her videos from the early 1990s such as *Express Yourself* and *Justify My Love* (Schwichtenberg, 1993; Lloyd, 1993; Frank and Smith, 1993). For example, E. Ann Kaplan wrote that '[Madonna's] image usefully adopts one mask after another to expose the fact that there is no "essential" self and therefore no essential feminine but only cultural constructions' (1993: 160). Madonna was seen to be playing with 'the given gender sign system' where 'femininity' was just one of the available guises. And indeed, the idea of a woman being seductively 'feminine' in order to get her own way is a dramatic cliché appearing in various movies from throughout the last century, so the idea of femininity as a mere performance, to be used by wily women, is not new.

Today, magazines such as *Cosmopolitan* suggest ways in which cunning women might use 'feminine' tricks to get certain things from gullible men, but traditional femininity is far from being essential to the modern female reader – instead, it is just one technique amongst many, and an amusing, lightweight one at that. In a fascinating in-depth study of a group of British working-class women, Beverley Skeggs (1997) finds that her subjects had a complex relationship with 'femininity', since they sought the 'respectability' which was associated with the 'feminine' role, but had no interest in being associated with its connotations of passivity or weakness. The women rejected the historical idea of women's 'divine composure' in favour of their modern 'having a laugh'. As Skeggs explains, 'They had knowledge and

competencies to construct feminine performances, but this was far removed from *being* feminine. They usually "did" femininity when they thought it was necessary' (1997: 116). The women found that they were compelled to invest in femininity in order to succeed economically – such as when applying for a job – and that femininity was also a kind of 'cultural capital' which brought both pleasures and problems.

> Their forays into femininity were immensely contradictory. Femininity offered a space for hedonism, autonomy, camaraderie, pleasure and fun whilst simultaneously regulating and generating insecurities. The women simulated and dissimulated but did not regard themselves as feminine. [...] Aspects of femininity are, however, something which they have learnt to perform and from which they can sometimes take pleasure.
>
> (Ibid.)

Femininity, then, whilst seen as a 'nice' thing for women traditionally, is increasingly irrelevant today. Whilst 'masculinity' always included a number of positive attributes which men are keen to hang on to – assertiveness and independence, for example, are clearly good things when not taken to extremes – 'femininity' was traditionally lumbered, by the unsubtle patriarchs of yesteryear, with feeble qualities like subservience and timidity. The sensible woman of today has little enthusiasm for these traits, and so the meaning of 'femininity' now is just a swishy kind of glamour – and ideally is just a masquerade, utilised by a confident woman who knows *exactly* what she's doing.

SEXUAL IDENTITIES TODAY

Although lesbians, gays and bisexuals continue to face prejudice and discrimination, there is a growing amount of evidence that Western societies – especially younger generations – are becoming more accepting of sexual diversity. When the first edition of this book was published, we were able to report that British attitudes had largely broken with tradition: a 2001 study by Britain's largest market research group, Mintel, suggested that gay and straight lifestyles were increasingly convergent, and that an atmosphere of tolerance and social mixing dominated in cities (Arlidge, 2001). A MORI poll in the same year found that just 17 per cent of people in England said that they felt 'less positive' towards lesbians and gays, and three-quarters of people with children in their household said that they would be comfortable if the child had a gay or lesbian teacher (MORI, 2001). In the USA,

however, surveys suggested some less open-minded views: surveys conducted by Gallup had found acceptance of homosexuality as 'an acceptable alternative lifestyle' rising from 38 per cent in 1992 to 52 per cent in 2001 (Newport, 2001), but almost half the population (42 per cent) felt that 'homosexual relations between consenting adults' should *not be legal*. So – have things changed since then?

In 2004, the large-scale Pew Global Attitudes Project found that the question 'Should homosexuality be accepted by society?' gained an affirmative response from 69 per cent of Canadians and 77 per cent of Western Europeans, but only 51 per cent of Americans. Fewer than half of American men (46 per cent) felt that homosexuality was acceptable (Pew Research Center, 2004a). It is worth noting that elsewhere in the world, there are more trenchant views: in Kenya, for instance, 99 per cent of people said that the answer to the question 'Should homosexuality be accepted by society?' was 'No' (ibid.).

Recent polls on legal issues in this area give us a little more information on attitudes in the United States. A CNN/Opinion Research Corporation poll in 2007 found that around half of Americans would support the legal recognition of same-sex marriages or civil unions for gay or lesbian couples (24 per cent accepting the idea of same-sex marriages, and a further 27 per cent approving of civil unions but not same-sex marriages). However, almost as many respondents (43 per cent) said that they would approve of neither. Asked whether 'people who are openly gay or homosexual' should be allowed to serve in the US military, 79 per cent said yes, 18 per cent said no. On the question of whether gay or lesbian couples should have the legal right to adopt a child, however, only 57 per cent were in favour, with 40 per cent opposed (*Polling Report*, 2007). As mentioned above, these attitudes can differ by age: for instance, the Pew Research Center in 2006 found that among the over-65s, three-in-four (73 per cent) opposed the legalisation of gay marriage, whereas more than half (53 per cent) of the under-30s were in favour (Pew Research Center, 2006).

As these polls indicate, the legal status of gay and lesbian partnerships has become a hot issue in various parts of the world. Same-sex marriages have been legally recognised in the Netherlands (since 2001), Belgium (2003), Spain (2005), Canada (2005) and South Africa (2006). The US state of Massachusetts recognised same-sex marriages in 2004, a decision which to date has withstood various attempts to overturn it (see the Wikipedia article 'Same-sex marriage in Massachusetts' for up-to-date coverage). Same-sex civil unions, similar to but legally not the same as marriage, have been introduced in Nordic countries and Western Europe since Denmark led the way

in 1989. In the UK, civil partnerships came into effect in 2005. (The helpful Wikipedia article 'Civil union' provides much detail.) Again, the picture is less positive elsewhere in the world: homosexual acts can result in the death penalty in countries including – at the time of writing – Iran, Mauritania, Pakistan, Saudi Arabia, Sudan, United Arab Emirates and Yemen.

It is not possible to measure the relative influence of the mass media upon changing attitudes to sexuality, of course (although when questioned, MORI respondents said that the media was an important source of information about minorities (MORI, 2001)). In his book *Striptease Culture*, Brian McNair (2002) shows how sex and sexuality have come to be represented in a diverse range of ways in popular culture, and makes a strong case for the central role of popular culture in the rejection of tradition and the transformation of society. It seems likely that as the media introduces the general audience to more everyday gay and lesbian (and bisexual and transgendered) characters, tolerance should grow. Discussions of the representations of sexual minorities in television and film appear in Chapter 4.

OTHER AXES OF IDENTITY

Identities, of course, are complex constructions, and gender is only one part of an individual's sense of self. Ethnicity is obviously an important aspect of identity, and like gender may be felt to be more or less central to self-identity by each individual, or might be *made* significant by external social circumstances (such as a racist regime or community). Other much-discussed axes of identity include class, age, disability and sexuality. In addition, a range of other factors may contribute to a sense of identity, such as education, urban or rural residency, cultural background, access to transportation and communications, criminal record, persecution or refugee status. Furthermore, whilst usually less significant in terms of overall 'life chances', any aspects of the physical body can be relevant to self-identity: for example, whether one is seen as overweight or underweight, tall or short, hairy or shaven or bald, or wearing spectacles, unusual clothes, or piercings. Researchers have studied all of these aspects of identity. This book generally confines itself to discussing gender, though, as one particular *part* of identity which all individuals, in whatever way, have to integrate and express within their personalities.

MEDIA, *ETHNICITY* AND IDENTITY

See also the valuable books that have been written on representations of 'race' and their implications. See, for example, *Representing 'Race': Racisms, Ethnicity and the Media* by John Downing and Charles Husband (2005), *Watching Race: Television and the Struggle for 'Blackness'* by Herman Gray (2004), *Race/Gender/Media: Considering Diversity Across Audience, Content, and Producers* by Rebecca Ann Lind (2003), *Say It Loud!: African-American Audiences, Media, and Identity* edited by Robin Means Coleman (2002), *Representing Black Britain: Black and Asian Images on Television* by Sarita Malik (2002), and *Ethnic Minorities and the Media: Changing Cultural Boundaries* edited by Simon Cottle (2001). For a thought-provoking black feminist perspective, see the work of bell hooks, in particular *Black Looks: Race and Representation* (1992) and *Reel to Real: Race, Sex, and Class at the Movies* (1996).

OUTLINE OF THIS BOOK

In Chapter 2, we catch up on previous debates about the power of the media within cultural theory and psychological research. Then we consider representations of gender in the media, both in the past (Chapter 3) and today (Chapter 4). In Chapters 5 to 7, we look at some theoretical approaches which we can employ to help us understand how people form their sense of self and identity in relation to the media: Chapter 5 takes up the work of Anthony Giddens, Chapter 6 employs Michel Foucault and Chapter 7 makes use of queer theory. (No previous knowledge of these approaches is assumed.) In Chapters 8 to 10, we turn back to actual contemporary media, and seek to relate some of these theoretical ideas to popular culture. In Chapter 8 we consider popular lifestyle magazines aimed at men, such as *FHM* and *Maxim*, and Chapter 9 looks at those for women, such as *Cosmopolitan* and *Glamour*: do these glossy publications play a role in shaping gender identities, or are they pure entertainment? Chapter 10 looks at some aspects of popular culture which provide ideas about 'ways of living', from the notion of 'role models', to self-help books and their more explicit advice about self-fulfilment. Chapter 11, which is all-new for this edition of the book, discusses ways of exploring identities in which participants are asked to engage in creative visual tasks – including my own recent study in which participants were asked to build metaphorical models of their



Figure 1.1 Identities can be explored in a number of ways: Lego identity study discussed in Chapter 11

identities in Lego. Finally, the conclusion brings together a number of key themes which emerge through the course of the book.

A note on methodology

The book mixes an analysis of previous theories and research with some new material. Quotations from e-mail interviews are included in the chapters on men's magazines, women's magazines and role models, providing qualitative information about how people relate to media texts. E-mail interviews are very similar to any other kind of interview, except that the researcher is able to contact people from different parts of the world quite easily. As a means of surveying the general population, this is a bad method (the most obvious problem is that only people with internet access are even *potentially* reachable). For interviewing *fans* or users of a particular media artist or artefact, though, the internet is extremely valuable – fans can be found via websites and message boards dedicated to the performer or thing in question, and are often happy to share their thoughts about the object of their affection. It's also not too hard to find people willing to be interviewed about their other media habits and interests.

Some people say 'You don't know who you're talking to on the internet – they might be lying to you', but this is often a weak reservation; people are no more likely to waste their time lying in an e-mail interview, than in a

face-to-face interview. Where in-depth interviews about magazine reading or pop music idols are concerned, in particular, it seems unlikely that anyone would bother making fictional submissions. Of course, respondents may leave out or 'modify' parts of their account, but that is the case in any interview situation.

Elsewhere, I have sometimes taken the responses of consumers (of a movie, or a self-help book, say) from websites where everyday people are requested to post their views – such as The Internet Movie Database (www.imdb.com) for movies, and Amazon (www.amazon.com) for books and music. Whilst comments from these sites could not be used as the basis for a whole thesis – because their authors are a self-selected bunch of people interested in reviewing things on websites (who may not, therefore, represent the 'general audience') – quotes from these sites are useful for fleshing out an idea or illustrating a point, and they do represent the spontaneously-offered views of people who are actually interested in the media product in question.

Funny way of talking

This book is not intended to be written in pointlessly complex language, but a few specific terms from the worlds of sociology and cultural studies will spring up here and there. Most students will probably be familiar with them already, but for clarification, here's what I mean by the following terms:

Text – In media studies, 'text' can refer to any kind of media material, such as a television programme, a film, a magazine, or a website, as well as a more conventional written text such as a book or newspaper.

Discourse – Broadly means 'a way of talking about things' within a particular group, culture or society; or a set of ideas within a culture which shapes how we perceive the world. So when I talk about 'the discourse of women's magazines', for example, I am referring to the ways in which women's magazines typically talk about women and men and social life, and the assumptions that they commonly deploy.

Biological determinism – The view that people's behaviour patterns are the result of their genes and their biological inheritance. Biological determinists typically argue that women and men are fundamentally different, and that they cannot help it – they were born that way.

Social constructionism – The view that people's personality and behaviour are *not* pre-determined by biology, but are shaped by society and culture. People are not fixed from birth, and can adapt and change.

Modern life and *modernity* – The present time in developed Western countries. Although postmodernists have correctly observed a range of cultural features of developed societies (such as scepticism towards science, religion and other 'macro' explanations; consumerism; superficiality, and the importance of appearance and media image), I agree with Anthony Giddens that it's not really worth calling these features 'post'-modern, because we do not really live in a wholly new era. The term 'post-traditional' is certainly useful, however. More on these terms appears in Chapter 5.

Other terminology will be explained as it appears.

WHAT'S WRONG WITH THIS BOOK

Like all books, this one spends time discussing things that the author considers to be relevant and interesting, at the expense of other matters which are judged to be less pertinent, or which there simply wasn't room for. This section offers brief explanations for some of its limitations:

The emphasis tends to be more on the choices of individuals, and less on the social constraints which they may face

There is a growing social perception, which is certainly encouraged by popular media, that people can make what they want of their own lives. This book explores this idea of personal autonomy – and therefore might occasionally appear to be assuming that we all live in a 'middle class' world where people are free to do what they like and not be inhibited by lack of money, or fear of social rejection or violence. Needless to say, however, most people do face social, cultural and financial constraints, which have been well documented by social scientists for many decades. These constraints can be very powerful. At the same time, though, individuals do have *choices*, and we are surrounded by media which celebrates a range of possible lifestyles (whilst also, perhaps, selecting and channelling what seems to be available). Rather than simply rehash the sociological pessimism which assumes that any sense of individual autonomy is more-or-less irrelevant because of the poverty and sexism imposed by capitalism and patriarchy, this book takes individual identities – and their relationship with popular media – more seriously, because changes in people's consciousness will ultimately lead to changes in the wider society (an idea developed further in Chapter 5). We should also note that the notion that you can choose a way

of living, as suggested by some of the theorists and media which are discussed in this book, is not actually limited to the middle classes, even if it sounds, to some people, like a 'middle class' discourse.

The book doesn't spend much time criticising media texts themselves

A number of previous books on media and gender have consisted of detailed criticism of particular representations of women (e.g. MacDonald, 1995; Tasker, 1998; Gateward and Pomerance, 2002), or representations of men (e.g. Cohan and Hark, 1993; Lehman, 2001; Spicer, 2001). Even Liesbet van Zoonen's excellent introduction to *Feminist Media Studies* (1994) spends more time on critical approaches to texts than on the more significant question of how audiences relate to them. Although these text-based approaches may reveal 'hidden' (i.e. not-so-obvious) aspects of media messages, they often do not help us to understand why such texts are appealing or popular, or how they are consumed by actual audiences. (They may also suggest interpretations of texts which are not apparent to most viewers, and it is difficult to assert that a particular academic reading of a text is superior to that made by any other person.) In this book I will discuss the changing representations of gender in Chapters 3 and 4, and elsewhere, but rather than describing worrying aspects of texts *in themselves*, I will be considering – in later chapters in particular – how we can understand the ways in which popular media are connected to the gendered identities of real people. In other words, how do mass-produced items (from the 'outside' world) become significant in how we think of ourselves (in our 'inner' world)?

The book only focuses on popular, mainstream media

Although many delightful challenges to the status quo are made by small-scale or minority media producers and artists, this book is concerned with the messages about identity, gender and lifestyle *which people most commonly encounter*, which means that there is a deliberate focus on the popular and mainstream.

The book doesn't simply spell out the process by which we acquire gender

This book argues that there is not a single, straightforward psychological process through which gender identities are formed; instead, there is a

complex interaction of thoughts, evaluations, negotiations, emotions and reactions. We are therefore never going to be able to produce a simple flow chart showing how identities are 'formed'; other, more subtle, approaches are needed. Chapter 11 discusses some recent attempts to explore identities and media influences in a more sophisticated way.

The book is focused on Western media and culture

Indeed, this book's remit is the discussion of media and gender identities in developed Western countries, with examples from the USA and the UK in particular. Of course, the question of media influences on gender and identities in non-Western countries around the world is very important too (Thussu, 2006; Machin and Van Leeuwen, 2006; Altman, 2002; Stald and Tufte, 2001), but is beyond the scope of the present volume.

THE BOOK'S WEBSITE

A website for this book can be found at www.theoryhead.com. The site contains additional resources, including some extended analyses, extra articles, discussions between the author and other people, and links to related websites. You can also send suggestions and comments via the site.

REFERENCES

ABC (2007), *Ugly Betty* website, http://abc.go.com/primetime/uglybetty

Adorno, Theodor W. (1991), *The Culture Industry: Selected Essays on Mass Culture*, Routledge, London.

Althusser, Louis (1971), *Lenin and Philosophy and Other Essays*, London: New Left Books.

Altman, Dennis (2002), *Global Sex* (new edition), Chicago: University of Chicago Press.

Anderson, Kristin J. and Cavallaro, Donna (2002), 'Parents or Pop Culture? Children's Heroes and Role Models', *Childhood Education*, vol. 78, no. 3, pp. 161–168.

Arbuthnot, L. and Seneca, G. (1982), 'Pretext and Text in Gentlemen Prefer Blondes', reprinted in Erens, Patricia, ed. (1991), *Issues in Feminist Film Criticism*, Bloomington: Indiana University Press.

Arlidge, John (2001), 'Straights and Gays Take to Same Lifestyle', *Guardian*, 27 May, www.guardian.co.uk

Assibey-Mensah, George O. (1997), 'Role Models and Youth Development: Evidence and Lessons From the Perceptions of African-American Male Youth', *The Western Journal of Black Studies*, vol. 21, no. 4, pp. 242–251.

Awan, Fatimah (2007), 'Young People, Identities, and the Media', unpublished PhD thesis, Bournemouth: Bournemouth University.

Babygirl_Gigi (2007), 'Ugly Betty!', posted 15 April, http://babygirlgigi.vox.com

Baehr, Helen and Dyer, Gillian, eds (1987), *Boxed In: Women and Television*, London: Pandora.

Baehr, Ted (2006), 'Time Warner Promotes Terrorism and Anti-Christian Bigotry in New Leftist Movie, "V for Vendetta"', *World Net Daily*, 17 March, www.wnd.com/news/article.asp?article_id=49317

Barker, Gary T. (2005), *Dying to Be Men: Youth, Masculinity and Social Exclusion*, London: Routledge.

Bartlett, Nancy H., Vasey, Paul L. and Bukowski, William M. (2000), 'Is Gender Identity Disorder in Children a Mental Disorder?', *Sex Roles*, vol. 43: no. 11–12, pp. 753–785.

Barton, Laura (2007), 'Girl Wonders', *Guardian*, 4 July, www.guardian.co.uk

Bartsch, Robert A., Burnett, Teresa, Diller, Tommye R. and Rankin-Williams, Elizabeth (2000), 'Gender Representation in Television Commercials: Updating an Update', *Sex Roles*, vol. 43, nos 9/10, pp. 735–743.

Baudrillard, Jean (1988), *America*, London: Verso.

Baudrillard, Jean (1994), *Simulacra and Simulation*, Ann Arbor: University of Michigan Press.

BBC (2006a), 'Super Surfers Oust Couch Potatoes', 8 March, http://news.bbc.co.uk/1/hi/business/4784518.stm

BBC (2006b), 'Online Video "Eroding TV Viewing"', 27 November, http://news.bbc.co.uk/1/hi/entertainment/6168950.stm

BBC (2007), 'Body Image Survey: Results', 20 February, www.bbc.co.uk/radio1/news/newsbeat/070220_body_image.shtml

BBC Online (2000a), 'Blair to Take "Paternity Holiday"', 8 April, www.bbc.co.uk/news

BBC Online (2000b), 'Models Link to Teenage Anorexia', 30 May, www.bbc.co.uk/news

BBC Online (2001a), 'Cambridge's "Macho" Culture', 30 January, www.bbc.co.uk/news

BBC Online (2001b), 'Poor Body Image Plagues Women', 9 May, www.bbc.co.uk/news

Beck, Ulrich (2002), 'A Life of One's Own in a Runaway World: Individualization, Globalization and Politics', in Beck, Ulrich and Beck-Gernsheim, Elisabeth eds, *Individualization*, London: Sage.

Beck, Ulrich and Beck-Gernsheim, Elisabeth (2002), *Individualization*, London: Sage.

Beezer, A., Grimshaw, J. and Barker, M. (1986), 'Methods for Cultural Studies Students', in Punter, D., ed., *Introduction to Contemporary Cultural Studies*, London: Longman.

Bell, Vikki, ed. (1999), *Performativity and Belonging*, London: Sage.

Benson, Susan (1997), 'The Body, Health, and Eating Disorders', in Woodward, Kathryn, ed., *Identity and Difference*, London: Sage.

Berger, John (1972), *Ways of Seeing*, London: Penguin.

Billboard (2007), 'Billboard 2006 Year In Music: Top 25 Tours', www.billboard.com/bbcom/yearend/2006/touring/top_tours.jsp

Blunkett, David (2006), *The Blunkett Tapes: My Life in the Bear Pit*, London: Bloomsbury.

BMA Board of Science and Education (2000), *Eating Disorders, Body Image and the Media*, London: British Medical Association.

Borden, Richard J. (1975), 'Witnessed Aggression: Influence of an Observer's Sex and Values on Aggressive Responding', in *Journal of Personality and Social Psychology*, vol. 31, no. 3, pp. 567–573.

Bourland, Julia (2000), *The Go-Girl Guide: Surviving Your 20s with Savvy, Soul and Style*, Lincolnwood, Chicago: Contemporary Books.

Brannon, Linda (2007), *Gender: Psychological Perspectives – Fifth Edition*, Boston: Allyn and Bacon.

Bristow, Joseph (1997), 'Discursive Desires', *Sexuality*, London: Routledge.

Brooke, Jill (1997), 'Gay Characters Don't Always Cost TV Ad Dollars', *CNN.com*, 9 April, www.cnn.com/showbiz/9704/09/ellen/index.html

Brooks, Ann (1997), *Postfeminisms: Feminism, Cultural Theory and Cultural Forms*, London: Routledge.

Bryant, Christopher G. A. and Jary, David, eds (2001), *The Contemporary Giddens: Social Theory in a Globalizing Age*, Basingstoke: Palgrave.

Buckingham, David (1993), 'Boys' Talk: Television and the Policing of Masculinity', in Buckingham, David, ed., *Reading Audiences: Young People and the Media*, Manchester: Manchester University Press.

Buckingham, David (1996), *Moving Images: Understanding Children's Emotional Responses to Television*, Manchester: Manchester University Press.

Buckingham, David and Bragg, Sara (2004), *Young People, Sex and the Media: The Facts of Life?*, Basingstoke: Palgrave Macmillan.

Bunting, Madeleine (2001), 'Loadsasex and Shopping: A Woman's Lot', 9 February, *Guardian*, www.guardian.co.uk

Butler, Judith (1990), *Gender Trouble: Feminism and the Subversion of Identity*, London: Routledge.

Butler, Judith (1997), *The Psychic Life of Power: Theories in Subjection*, Stanford: Stanford University Press.

Butler, Judith (1999), 'Revisiting Bodies and Pleasures', in Bell, Vikki, ed., *Performativity and Belonging*, London: Sage.

Butler, Judith (2004), *Undoing Gender*, London: Routledge.

Butler-Bowdon, Tom (2003), *50 Self-Help Classics*, London: Nicholas Brealey.

Campbell, Denis, and Asthana, Anushka (2007), 'Catwalk Ban for Under-16 Models', 8 July, *Observer*, www.guardian.co.uk

Carver, Charles S. and Scheier, Michael F. (2006), *Perspectives on Personality – 5th Edition*, Boston: Allyn and Bacon.

Carver, Terrell, and Chambers, Samuel, eds (2007), *Judith Butler's Precarious Politics: Critical Encounters*, London: Routledge.

Cashmore, Ellis (2006), *Celebrity/Culture*, London: Routledge.

Catalyst (2007), 'Catalyst Releases 2006 Census of Women in Fortune 500 Corporate Officer and Board Positions', 21 February, www.catalyst.org/pressroom/press_releases/2006_Census_Release.pdf

Chauncey, George (1994), *Gay New York: Gender, Urban Culture, and the Making of the Gay Male World 1890–1940*, New York: Basic Books.

Clare, Anthony (2001), *On Men: Masculinity in Crisis*, London: Arrow.

Cohan, Steven, and Hark, Ina Rae, eds (1993), *Screening the Male: Exploring Masculinities in Hollywood Cinema*, London: Routledge.

Cohen, Nicole (2007), 'On Ugly Betty', posted 27 January, www.shamelessmag.com/blog

Coleman, Robin R. Means, ed. (2002), *Say It Loud!: African-American Audiences, Media, and Identity*, London: Routledge.

Coltrane, Scott and Messineo, Melinda (2000), 'The Perpetuation of Subtle Prejudice: Race and Gender Imagery in 1990s Television Advertising', *Sex Roles*, vol. 42, nos 5/6, pp. 363–389.

Cottle, Simon, ed. (2001), *Ethnic Minorities and the Media: Changing Cultural Boundaries*, Maidenhead: Open University Press.

Cronin, Anne M. (2000), 'Consumerism and "Compulsory Individuality": Women, Will and Potential', in Ahmed, Sara, Kilby, Jane, Lury, Celia, McNeil, Maureen and Skeggs, Beverley, eds, *Transformations: Thinking Through Feminism*, London: Routledge.

Currie, Dawn H. (1999), *Girl Talk: Adolescent Magazines and Their Readers*, Toronto: University of Toronto Press.

Davies, Bob (2007), 'Seven Things I Wish Pro-Gay People Would Admit', National Association for Research and Therapy of Homosexuality website, www.narth.com/docs/7things.html.

Davis, D. M. (1990), 'Portrayals of Women in Prime-time Network Television: Some Demographic Characteristics', *Sex Roles*, vol. 23, nos 5/6, pp. 325–332.

Davis, Kathy (1995), *Reshaping the Female Body: The Dilemma of Cosmetic Surgery*, London: Routledge.

De Certeau, Michel (1984), *The Practice of Everyday Life*, Berkeley: University of California Press.

Deveaux, Monique (1994), 'Feminism and Empowerment: A Critical Reading of Foucault', *Feminist Studies*, vol. 20, no. 2, pp. 223–247.

DeWolf, Rose (1997), 'ABC, Others Don't See Advertisers Fleeing from a Lesbian-themed Ellen', 6 March, *Philadelphia Daily News*, www3.newstimes.com/archive97/mar0697/tvc.htm

Dittmar, Helga, Lloyd, Barbara, Dugan, Shaun, Halliwell, Emma, Jacobs, Neil and Cramer, Helen (2000), 'The "Body Beautiful": English Adolescents' Images of Ideal Bodies', *Sex Roles*, vol. 42, nos 9/10, pp. 887–915.

Douglas, Susan J. (1995), *Where the Girls Are: Growing Up Female with the Mass Media*, London: Penguin.

Downing, John and Husband, Charles (2005), *Representing 'Race': Racisms, Ethnicity and the Media*, London: Sage.

Doyle, Laura (2000), *The Surrendered Wife: A Practical Guide to Finding Intimacy, Passion, and Peace with a Man*, New York: Simon & Schuster.

Dyer, Gillian (1987), 'Introduction', in Baehr, Helen and Dyer, Gillian, eds, *Boxed In: Women and Television*, London: Pandora.

Easton Ellis, Bret (1991), *American Psycho*, London: Picador.

Edwards, Tim (1997), *Men in the Mirror: Men's Fashion, Masculinity and Consumer Society*, London: Cassell.

Edwards, Tim (1998), 'Queer Fears: Against the Cultural Turn', *Sexualities*, vol. 1, no. 4, pp. 471–484

Elasmar, Michael; Hasegawa, Kazumi and Brain, Mary (1999), 'The Portrayal of Women in US Prime Time Television', *Journal of Broadcasting and Electronic Media*, vol. 44, no. 1, pp. 20–34.

Elliot, Gregory, ed. (1994), *Althusser: A Critical Reader*, Oxford: Blackwell.

Ellis, Thomas (2005), *The Rantings of a Single Male: Losing Patience with Feminism, Political Correctness . . . and Basically Everything*, Austin: Rannenberg.

Equal Opportunities Commission (2005), 'Jobs for the Boys?', 2 September, www.eoc.org.uk/Default.aspx?page=17429

Equal Opportunities Commission (2006), 'Free to Choose – Tackling Gender Barriers to Better Jobs', 31 March, www.eoc.org.uk/Default.aspx?page=17332

Equal Opportunities Commission (2007), 'Black and Asian Women Are "Missing" from Almost a Third of Workplaces', 15 March, www.eoc.org.uk/Default.aspx?page=20064

ESRC (2006), 'Change Needed to Ensure Women Secure Business Loans', 16 August, www.esrc.ac.uk/ESRCInfoCentre/PO/releases/2006/august/women.aspx

Faith, Karlene (1997), *Madonna: Bawdy and Soul*, Toronto: University of Toronto Press.

Faludi, Susan (1991), *Backlash: The Undeclared War Against Women*, London: Vintage.

Faludi, Susan (1999), *Stiffed: The Betrayal of the Modern Man*, London: Chatto & Windus.

Family Research Council (2001), 'Position Statement', www.frc.org

Family Research Council (2007), 'Homosexuality In Your Child's School', www.frc.org/get.cfm?i=BC06D02

Farrell, Warren (2001), *The Myth of Male Power*, New York: Penguin.

Ferree, Myra Marx, Lorber, Judith and Hess, Beth B., eds (1999), *Revisioning Gender*, London: Sage.

Ferretter, Luke (2005), *Louis Althusser*, London: Routledge.

Fiske, John (1989a), *Understanding Popular Culture*, London: Unwin Hyman.

Fiske, John (1989b), *Reading the Popular*, London: Unwin Hyman.

Fiske, John (1989c) 'Moments of Television: Neither the Text Nor the Audience', in Seiter, Ellen, *et al.*, *Remote Control: Television, Audiences and Cultural Power*, London: Routledge.

Foucault, Michel (1980), *Power/Knowledge: Selected Interviews and Other Writings 1972–1977*, edited by Colin Gordon, New York: Pantheon.

Foucault, Michel (1990), *The Care of the Self: The History of Sexuality Volume Three*, translated by Robert Hurley, London: Penguin.

Foucault, Michel (1992), *The Use of Pleasure: The History of Sexuality Volume Two*, translated by Robert Hurley, London: Penguin.

Foucault, Michel (1998), *The History of Sexuality, Volume I: The Will To Knowledge*, London: Penguin.

Foucault, Michel (2000), *Essential Works of Foucault 1954–1984: Ethics*, edited by Paul Rabinow, London: Penguin.

Fraker, Pamela (2001), 'The Hypocrisy of So-Called Women's Magazines', *Voices: The Women's College Magazine at Santa Monica College*, vol. 2, no. 1, Spring, www.smc.edu/voices/volume2_1/politics/Women's%20 Magazines.htm

Frank, Lisa and Smith, Paul, eds (1993), *Madonnarama: Essays on Sex and Popular Culture*, Pittsburgh: Cleis Press.

Frazer, Elizabeth (1987), 'Teenage Girls Reading *Jackie*', *Media, Culture and Society*, vol. 9, pp. 407–425.

Friedan, Betty (1963), *The Feminine Mystique*, Penguin: London.

Frisby, David (2002), *Georg Simmel: Revised Edition*, London: Routledge.

Frosh, Stephen, Phoenix, Ann and Pattman, Rob (2001), *Young Masculinities: Understanding Boys in Contemporary Society*, Basingstoke: Palgrave Macmillan.

Future Beauty & Body Visions (2006), Conference brochure, 20–21 September, www.beauty-visions.com

Ganahl, Dennis J., Prinsen, Thomas J. and Netzley, Sara Baker (2003), 'A Content Analysis of Prime Time Commercials: A Contextual Framework of Gender Representation', *Sex Roles*, vol. 49, nos 9/10, pp. 545–551.

Garfinkel, Harold (1984), *Studies in Ethnomethodology*, Cambridge: Polity.

Gateward, Frances K. and Pomerance, Murray, eds (2002), *Sugar, Spice, and Everything Nice: Cinemas of Girlhood*, Detroit: Wayne State University Press.

Gauntlett, David (1995), *Moving Experiences: Understanding Television's Influences and Effects* [first edition], London: John Libbey.

Gauntlett, David (1997), *Video Critical: Children, the Environment and Media Power*, London: John Libbey. (Online version available at www.artlab. org.uk/videocritical).

Gauntlett, David (1998), 'Ten Things Wrong with the "Effects Model" ', in Dickinson, Roger, Harindranath, Ramaswani and Linné, Olga, eds, *Approaches to Audiences – A Reader*, London: Arnold.

Gauntlett, David (2000), *Web.Studies: Rewiring Media Studies for the Digital Age*, London: Arnold.

Gauntlett, David (2001), 'The Worrying Influence of "Media Effects" Studies', in Barker, Martin and Petley, Julian, eds, *Ill Effects: The Media/Violence Debate – Second Edition*, Routledge: London.

Gauntlett, David (2002), *Media, Gender and Identity: An Introduction* [first edition], Routledge, London.

Gauntlett, David (2005), *Moving Experiences, Second Edition: Media Effects and Beyond*, London: John Libbey.

Gauntlett, David (2007), *Creative Explorations: New Approaches to Identities and Audiences*, London: Routledge.

Gauntlett, David (2008), 'Self-help books and the pursuit of a happy identity', extended version of the material given here, available at www.theoryhead.com

Gauntlett, David and Hill, Annette (1999), *TV Living: Television, Culture and Everyday Life*, London: Routledge.

Gauntlett, David and Holzwarth, Peter (2006), 'Creative and Visual Methods for Exploring Identities', *Visual Studies*, vol. 21, no. 1, April, pp. 82–91.

Gauntlett, David and Horsley, Ross, eds (2004), *Web.Studies, 2nd Edition*, London: Arnold.

Giddens, Anthony (1991), *Modernity and Self-Identity: Self and Society in the Late Modern Age*, Cambridge: Polity.

Giddens, Anthony (1992), *The Transformation of Intimacy*, Cambridge: Polity.

Giddens, Anthony (1998), *The Third Way: The Renewal of Social Democracy*, Cambridge: Polity.

Giddens, Anthony (1999), *Runaway World: How Globalisation is Reshaping Our Lives*, London: Profile Books.

Giddens, Anthony (2000), *The Third Way and Its Critics*, Cambridge: Polity.

Giddens, Anthony (2006), *Europe in the Global Age*, Cambridge: Polity.

Giddens, Anthony (2007), *Over To You, Mr Brown: How Labour Can Win Again*, Cambridge: Polity.

Giddens, Anthony and Pierson, Christopher (1998), *Conversations with Anthony Giddens: Making Sense of Modernity*, Cambridge: Polity.

Gill, Rosalind (2007), *Gender and the Media*, Cambridge: Polity.

Goffman, Erving (1959), *The Presentation of Self in Everyday Life*, London: Penguin.

Gogoi, Pallavi (2006), 'Mattel's Barbie Trouble', *Business Week*, 18 July, www.businessweek.com

Gratch, Alon (2001), *If Men Could Talk, This Is What They Would Say*, London: Arrow.

Gratch, Alon (2006), *If Love Could Think: Using Your Mind to Guide Your Heart*, New York: Three Rivers Press.

Gray, Ann (1992), *Video Playtime: The Gendering of a Leisure Technology*, London: Routledge.

Gray, Herman (2004), *Watching Race: Television and the Struggle for 'Blackness'* (new edition), Minnesota: University of Minnesota Press.

Gray, John (1993), *Men Are From Mars: Women Are From Venus*, London: Thorsons.

Greer, Germaine (1999), *The Whole Woman*, London: Doubleday.

Grogan, Sarah (1999), *Body Image: Understanding Body Dissatisfaction in Men, Women and Children*, London: Routledge.

Gunter, Barrie (1995), *Television and Gender Representation*, London: John Libbey.

Gutting, Gary (2005a), 'Michel Foucault: A User's Manual', in Gutting, Gary, ed.,

A Cambridge Companion to Foucault: Second Edition, Cambridge: Cambridge University Press.

Gutting, Gary (2005b), *Foucault: A Very Short Introduction*, Oxford: Oxford University Press.

Hacking, Ian (1986), 'Self-Improvement', in Couzens Hoy, David, ed. *Foucault: A Critical Reader*, Oxford: Blackwell.

Hagell, Ann and Newburn, Tim (1994), *Young Offenders and the Media: Viewing Habits and Preferences*, London: Policy Studies Institute.

Hall, Stuart (1973), 'Encoding/Decoding', reprinted in Hall, Stuart, Hobson, Dorothy, Lowe, Andrew and Willis, Paul, eds (1980), *Culture, Media, Language*, London: Hutchinson.

Hall, Stuart (1983), 'The Great Moving Right Show', in Hall, Stuart and Jacques, Martin, eds, *The Politics of Thatcherism*, London: Lawrence & Wishart.

Hall, Stuart (1988), *The Hard Road to Renewal*, London: Verso.

Hall, Stuart (1997), 'Cultural Identity and Diaspora', in Woodward, Kathryn, ed., *Identity and Difference*, London: Sage.

Halperin, David M. (1994), *Saint Foucault: Towards a Gay Hagiography*, New York: Oxford University Press.

Halpern, Sue (1999), 'Susan Faludi: The Mother Jones Interview', *Mother Jones*, September/October, www.motherjones.com/mother_jones/SO99/faludi.html

Hardiman, Michael (2000), *Ordinary Heroes: A Future for Men*, Dublin: Newleaf.

Harding, Jennifer (1998), *Sex Acts: Practices of Femininity and Masculinity*, London: Sage.

Hargreaves, Duane A. and Tiggemann, Marika (2003), 'Female "Thin Ideal" Media Images and Boys' Attitudes Toward Girls', *Sex Roles*, vol. 49, nos 9/10, pp. 539–544.

Harris, Anita (2004), *Future Girl: Young Women in the Twenty-First Century*, New York: Routledge.

Hart, Kylo-Patrick R. (2000), 'Representing Gay Men on American Television', *The Journal of Men's Studies*, vol. 9, no. 1, pp. 59–79.

Helmanis, Lisa (2006), *How to Be an Irresistible Woman: How to Charm and Attract Everyone You Meet*, London: Carlton.

Hermes, Joke (1995), *Reading Women's Magazines: An Analysis of Everyday Media Use*, Cambridge: Polity.

Hill, Annette (1997), *Shocking Entertainment: Viewer Response to Violent Movies*, Luton: John Libbey Media.

Hill, Annette (2004), *Reality TV: Audiences and Popular Factual Television*, London: Routledge.

Hill, Annette (2007), *Restyling Factual TV: Audiences and News, Documentary and Reality Genres*, London: Routledge.

Hise, Richard T. (2004), *The War Against Men*, Oakland: Elderberry Press.

Holliday, Ruth (1999), 'The Comfort of Identity', *Sexualities*, vol. 2, no. 4, pp. 475–491.

Holliday, Ruth (2004), 'Reflecting the Self', in Knowles, Caroline and Sweetman, Paul, eds, *Picturing the Social Landscape: Visual Methods and the Sociological Imagination*, London: Routledge.

Hollows, Joanne, Hutchings, Peter, and Jancovich, Mark, eds (2000), *The Film Studies Reader*, London: Arnold.

Holmes, Su and Redmond, Sean, eds (2006), *Framing Celebrity: New Directions in Celebrity Culture*, London: Routledge.

hooks, bell (1982), *Ain't I a Woman: Black Women and Feminism*, London: Pluto.

hooks, bell (1992), *Black Looks: Race and Representation*, Boston: South End Press.

hooks, bell (1996), *Reel to Real: Race, Sex, and Class at the Movies*, London: Routledge.

hooks, bell (2000), *Feminist Theory: From Margin to Center – Second Edition*, London: Pluto.

hooks, bell (2005), *Sisters of the Yam: Black Women and Self-Recovery*, South End Press Classics edition, Boston: South End Press.

Horkheimer, Max and Adorno, Theodor W. (1979), *Dialectic of Enlightenment*, London: Verso.

Huffman, Karen (2006), *Psychology in Action – 8th Edition*, New York: Wiley.

Humm, Maggie (1997), *Feminism and Film*, Edinburgh: Edinburgh University Press.

Icon (2004), *Gender Identity Disorder*, San Diego: Icon Health Publications.

Inter-Parliamentary Union (2007), 'Women in National Parliaments: Situation as of 31 May 2007', www.ipu.org/wmn-e/classif.htm

Jackson, Peter, Brooks, Kate and Stevenson, Nick (1999), 'Making Sense of Men's Lifestyle Magazines', *Environment and Planning D: Society and Space*, vol. 17, pp. 353–368.

Jackson, Peter, Stevenson, Nick and Brooks, Kate (2001), *Making Sense of Men's Lifestyle Magazines*, Cambridge: Polity.

Jackson, Stevi (1996), 'Ignorance is Bliss, When You're Just Seventeen', *Trouble and Strife*, no. 33, summer.

Jameson, Fredric (1991), *Postmodernism, or the Cultural Logic of Late Capitalism*, London: Verso.

Jansz, Jeroen and Martis, Raynel G. (2007), 'The Lara Phenomenon: Powerful Female Characters in Video Games', *Sex Roles*, vol. 56, nos 3–4, pp. 141–148.

Jeffers, Susan (2007), *Feel the Fear and Do It Anyway: 20th Anniversary Edition*, London: Vermilion.

Jeffords, Susan (1993), 'Can Masculinity Be Terminated?', in Cohan, Steven and Hark, Ina Rae, eds, *Screening the Male: Exploring Masculinities in Hollywood Cinema*, London: Routledge.

Jones, Liz (2001a), 'Why It's All Over for Nova', *Observer*, 6 May, www.guardian.co.uk

Jones, Liz (2001b), 'I Expose the Guilty Fashion Editors Who Drive Young Women to Starve Themselves', *The Mail on Sunday*, 15 April, pp. 32–33.

July, William II (2001), *Understanding the Tin Man: Why So Many Men Avoid Intimacy*, New York: Broadway Books.

Jung, John (1986) 'How Useful is the Concept of Role Model?', *Journal of Social Behavior and Personality*, vol. 1, no. 4, pp. 525–536.

Kane, Pat (2000), 'Dispatches from the Genderquake Zone', *Independent*, 14 August, www.independent.co.uk

Kaplan, E. Ann (1983), *Women and Film: Both Sides of the Camera*, London: Methuen.

Kaplan, E. Ann (1992), Review of *Gender Trouble*, *Signs*, vol. 17, no. 4, pp. 843–848.

Kaplan, E. Ann (1993), 'Madonna Politics: Perversion, Repression, or Subversion? Or Masks and/as Master-y', in Schwichtenberg, Cathy, ed., *The Madonna Connection: Representational Politics, Subcultural Identities, and Cultural Theory*, Boulder: Westview Press.

Kaspersen, Lars Bo (2000), *Anthony Giddens: An Introduction to a Social Theorist*, Oxford: Blackwell.

Kendall, Gavin and Wickham, Gary (1999), *Using Foucault's Methods*, London: Sage.

Kirby, Vicki (2006), *Judith Butler: Live Theory*, London: Continuum.

Kirkham, Pat and Thumim, Janet, eds (1993), *You Tarzan: Masculinity, Movies and Men*, London: Lawrence & Wishart.

Kirkham, Pat and Thumim, Janet, eds (1995), *Me Jane: Masculinity, Movies and Women*, London: Lawrence & Wishart.

Knowles, Caroline and Sweetman, Paul, eds (2004), *Picturing the Social Landscape: Visual Methods and the Sociological Imagination*, London: Routledge.

Koch, Richard (1997), *The 80/20 Principle*, London: Nicholas Brealey.

Koch, Richard (2004), *Living the 80/20 Way*, London: Nicholas Brealey.

Kohlberg, L. (1966), 'A Cognitive-developmental Analysis of Children's Sex-role Concepts and Attitudes', in Maccoby, E. E., ed., *The Development of Sex Differences*, Stanford: Stanford University Press.

Latham, Mark (2006), 'Real Men Aren't Weasel-word-wielding Toss-bags', *The Age*, 25 September, www.theage.com.au

Lauzen, Martha M. and Dozier, David M. (1999), 'Making a Difference in Prime Time: Women on Screen and Behind the Scenes in the 1995–96 Television Season', *Journal of Broadcasting and Electronic Media*, vol. 43, no. 1, pp. 1–19.

Lauzen, Martha M., Dozier, David M. and Cleveland, Elizabeth (2006), 'Genre Matters: An Examination of Women Working Behind the Scenes and On-screen Portrayals in Reality and Scripted Prime-Time Programming', *Sex Roles*, vol. 55, no. 7–8, pp. 445–455.

Layard, Richard (2006), *Happiness: Lessons from a New Science*, London: Penguin.

Lee Simmons, Kimora (2006), *Fabulosity: What It Is and How to Get It*, New York: HarperCollins.

Lehman, Peter, ed. (2001), *Masculinity: Bodies, Movies, Culture*, London: Routledge.

Lentricchia, Frank (1982), 'Reading Foucault (Punishment, Labor, Resistance)', *Raritan* 2.1, pp. 41–70.

Lind, Rebecca Ann (2003), *Race/Gender/Media: Considering Diversity Across Audience, Content, and Producers*, Boston: Allyn & Bacon.

Lindenfield, Gael (2000), *The Positive Woman: Simple Steps to Optimism and Creativity*, London: HarperCollins.

Lloyd, Fran, ed. (1993), *Deconstructing Madonna*, London: Batsford.

Lloyd, Moya (2007), *Judith Butler: Key Contemporary Thinkers*, Polity: Cambridge.

Macdonald, Myra (1995) *Representing Women: Myths of Femininity in the Popular Media*, London: Arnold.

McGee, Micki (2005a), 'Belabored: The Cult of Life as a Work of Art', *The Chronicle of Higher Education*, 16 September, Section: The Chronicle Review, vol. 52, no. 4, p. B17.

McGee, Micki (2005b), *Self-Help Inc.: Makeover Culture in American Life*, New York: Oxford University Press.

McGraw, Phillip C. (2001), *Life Strategies: Doing What Works, Doing What Matters*, London: Vermilion.

Machin, David and Van Leeuwen, Theo (2006), *Global Media Discourse: A Critical Introduction*, London: Routledge.

McKee, Robert (1999), *Story*, London: Methuen.

McNair, Brian (2002), *Striptease Culture: Sex, Media, and the Democratisation of Desire*, London: Routledge.

McNeil, J. (1975), 'Feminism, Femininity and the Television Shows: A Content Analysis', in *Journal of Broadcasting*, vol. 19, pp. 259–269.

McRobbie, Angela (1999), *In the Culture Society: Art, Fashion and Popular Music*, London: Routledge.

McRobbie, Angela (2004), 'The rise and rise of porn chic', *The Times Higher Educational Supplement*, 2 January, subscribers-only archive at www.thes.co.uk

McRobbie, Angela (2005), 'Cutting Girls Down to Victoria Beckham's Size', *The Times Higher Educational Supplement*, 14 October, subscribers-only archive at www.thes.co.uk

McRobbie, Angela (2006), 'Post-feminism and Popular Culture: Bridget Jones and the New Gender Regime', in Curran, James and Morley, David, eds, *Media and Cultural Theory*, London: Routledge.

Maio, Kathi (1991), *Popcorn and Sexual Politics*, Santa Cruz: Crossing Press.

Malchiodi, Cathy (1998), *Understanding Children's Drawings*, London: Jessica Kingsley.

Malik, Sarita (2002), *Representing Black Britain: Black and Asian Images on Television*, London: Sage.

Malim, Tony and Birch, Ann (1998), *Introductory Psychology*, London: Macmillan.

Marketdata (2006), *The US Market for Self-Improvement Products and Services*, Tampa: Marketdata Enterprises.

Martin, C. L. (1991), 'The Role of Cognition in Understanding Gender Effects', *Advances in Child Development and Behaviour*, vol. 23, pp. 113–149.

Martin, Rux (1988), 'Truth, Power, Self: An Interview with Michel Foucault, October 25, 1982', in Martin, Luther H., Gutman, Huck and Hutton, Patrick H. eds, *Technologies of the Self: A Seminar with Michel Foucault*, Amherst: University of Massachusetts Press.

Meštrović, Stjepan G. (1998), *Anthony Giddens: The Last Modernist*, London: Routledge.

Mesure, Susie (2007), 'Stress and the City: Dead Girl's Father on Suicide Watch', *Independent*, 10 June, www.independent.co.uk

Miles, B. (1975), *Channelling Children: Sex Stereotyping as Primetime TV*, Princeton: Women on Words and Images.

Miller, Stephen H. (2000), 'Just Folks', *Independent Gay Forum*, 15 December, www.indegayforum.org/articles/miller32.html

Mills, Sara (2003), *Michel Foucault: Routledge Critical Thinkers*, London: Routledge.

MiM (1999), 'MiM Campaign to Shield Children from Prurient Magazine Covers at Supermarket Checkout Counters', *Morality in Media* (New York), www.moralityinmedia.org/badcosmo2.html

MiM (2000), 'Supermarkets Can Refuse to Allow Their Checkouts to be Used for the Open Display of "Pornographic or Indecent Talk"; "Common Decency Requires Nothing Less"', *Morality in Media* (New York), Press Release, 9 October, www.moralityinmedia.org/storelet10.html

MiM (2006), 'Morality in Media and American Decency Association Call for Magazine Coverup at Supermarket Checkout Lanes', *Morality in Media*, Press Release, 29 June , www.moralityinmedia.org/mediaIssues/supmktmags.htm

MORI (2001), 'Poll Shows Prejudice Rife as Stonewall Launches New Project to Combat Discrimination', MORI Polls and Surveys Archive, 19 June, www.mori.com/polls

Morley, David and Chen, Kuan-Hsing, eds (1996), *Stuart Hall: Critical Dialogues in Cultural Studies*, London: Routledge.

Mulvey, Laura (1975), 'Visual Pleasure and Narrative Cinema', *Screen*, vol. 16, no. 3, pp. 6–18.

Muncer, Steven, Campbell, Anne, Jervis, Victoria and Lewis, Rachel (2001), '"Ladettes," Social Representations, and Aggression', *Sex Roles*, vol. 44, nos 1/2, pp. 33–44.

Nathanson, Paul and Young, Katherine K. (2001), *Spreading Misandry: The Teaching of Contempt for Men in Popular Culture*, Montreal, Quebec: McGill-Queen's University Press.

Nathanson, Paul and Young, Katherine K. (2006), *Legalizing Misandry: From*

Public Shame to Systemic Discrimination Against Men, Montreal, Quebec: McGill-Queen's University Press.

National Centre for Social Research (2000), 'British Social Attitudes: Focusing on Diversity – The 17th Report: 2000–01 Edition', NCSR Press Release, 28 November, www.natcen.ac.uk

National Statistics (2001), *Population Trends: Spring 2001*, London: The Stationery Office.

National Statistics (2006a), 'Lifestyles: Men Spend More Time Watching TV than Women', 16 October, www.statistics.gov.uk

National Statistics (2006b), 'Civil Partnerships: Over 15,500 Formed by September 2006', 4 December, www.statistics.gov.uk

Nauta, Margaret M. and Kokaly, Michelle L. (2001), 'Assessing Role Model Influences on Students' Academic and Vocational Decisions', *Journal of Career Assessment*, vol. 9, no. 1, pp. 81–99.

New Scientist (2005), 'Fatherhood and Apple Pie', 27 August, p. 41.

Newport, Frank (2001), 'American Attitudes Toward Homosexuality Continue to Become More Tolerant', Gallup website, 4 June, www.gallup.com/poll/releases/pr010604.asp

Nixon, Sean (1996), *Hard Looks: Masculinities, Spectatorship and Contemporary Consumption*, London: UCL.

Nussbaum, Martha (1999), 'The Professor of Parody', *The New Republic*, 22 February. Accessed at *The New Republic Online*: www.tnr.com/archive/0299/022299/nussbaum022299.html

O'Brien, Martin, Penna, Sue and Hay, Colin, eds (1999), *Theorising Modernity: Reflexivity, Environment and Identity in Giddens' Social Theory*, Harlow: Addison Wesley Longman.

O'Keefe, Tracie and Fox, Katrina, eds (2003), *Finding the Real Me: True Tales of Sex and Gender Diversity*, San Francisco: Jossey-Bass.

Ogletree, Shirley Matile and Drake, Ryan (2007), 'College Students' Video Game Participation and Perceptions: Gender Differences and Implications', *Sex Roles*, vol. 56, no. 7–8, pp. 537–542.

Orbach, Susie (1993), *Hunger Strike: The Anorectic's Struggle as a Metaphor for Our Age*, London: Penguin.

Osborne, Peter and Segal, Lynne (1994), 'Gender as Performance: An Interview with Judith Butler', *Radical Philosophy*, 67 (summer).

Palmer, Patricia (1986), *The Lively Audience: A Study of Children Around the TV Set*, Sydney: Allen & Unwin.

Pennington, Donald C., Gillen, Kate and Hill, Pam (1999), *Social Psychology*, London: Arnold.

Penny, Laurie (2007), 'Where the Size-zero Debate Goes Awry', *The F Word* website, www.thefword.org.uk/features/2007/07/size_zero

Pew Research Center (2004a), 'Americans and Canadians: The North American

Not-so-odd Couple', 14 January, Pew Global Attitudes Project, http://pewglobal.org

Pew Research Center (2004b), 'A Global Generation Gap: Adapting to a New World', 24 February, Pew Global Attitudes Project, http://pewglobal.org

Pew Research Center (2006), 'Pragmatic Americans Liberal and Conservative on Social Issues', 3 August, The Pew Research Center for the People and the Press, http://people-press.org

Pew Research Center (2007), 'As Marriage and Parenthood Drift Apart, Public Is Concerned about Social Impact: Generation Gap in Values, Behaviors', 1 July, The Pew Research Center, http://pewresearch.org

Phares, E. Jerry and Chaplin, William F. (1998), *Introduction to Personality: Fourth Edition*, New York: Longman.

Phillips, E. Barbara (1978), 'Magazines' Heroines: Is *Ms.* Just Another Member of the Family Circle?', in Tuchman, Gaye, Kaplan Daniels, Arlene and Benét, James, eds, *Hearth and Home: Images of Women in the Mass Media*, New York: Oxford University Press.

Polling Report (2007), 'Law and Civil Rights', www.pollingreport.com/civil.htm

Posener, Jill (1982), *Spray It Loud*, London: Routledge & Kegan Paul (see also www.jillposener.com).

Procter, James (2004), *Stuart Hall*, London: Routledge.

Prosser, Jon, ed. (1998), *Image-Based Research: A Sourcebook for Qualitative Researchers*, London: RoutledgeFalmer.

Pruzinsky, Thomas and Cash, Thomas F., eds (2004), *Body Image: A Handbook of Theory, Research, and Clinical Practice*, New York: Guilford.

Rapping, Elayne (1996), *The Culture of Recovery: Making Sense of the Self-Help Movement in Women's Lives*, Boston: Beacon Press.

Red Pepper (2005), 'Guerilla Guides: Help yourself', March, www.redpepper.org.uk/gg/x-Mar2005-guerillaguides.htm

Richardson, Diane (2000), *Rethinking Sexuality*, London: Sage.

Ricoeur, Paul (1992), *Oneself as Another*, translated by Kathleen Blamey, Chicago: University of Chicago Press.

Rojek, Chris (2001), *Celebrity*, London: Reaktion Books.

Rosen, Marjorie (1973), *Popcorn Venus*, New York: Avon Books.

Rumsey, Nicola and Harcourt, Diana (2007), *The Psychology of Appearance*, Maidenhead: Open University Press.

Said, Edward W. (1983), *The World, the Text, and the Critic*, Cambridge, Massachusetts: Harvard University Press.

Salih, Sara (2002), *Judith Butler: Routledge Critical Thinkers*, London: Routledge.

Sarup, Madan (1996), 'Foucault: Sex and the Technologies of the Self', *Identity, Culture and the Postmodern World*, Edinburgh: Edinburgh University Press.

Scaff, Lawrence A. (2000), 'Georg Simmel', in Ritzer, George, ed., *The Blackwell Companion to Major Social Theorists*, Oxford: Blackwell.

Scheibe, C. (1979), 'Sex Roles in TV Commercials', *Journal of Advertising Research*, vol. 19, pp. 23–28.

Schirato, Tony and Yell, Susan (1999), 'The "New" Men's Magazines and the Performance of Masculinity', *Media International Australia*, no. 92, August, pp. 81–90.

Schlesinger, Philip, Dobash, R. Emerson, Dobash, Russell P. and Weaver, C. Kay (1992), *Women Viewing Violence*, London: British Film Institute Publishing.

Schlessinger, Laura (1995), *Ten Stupid Things Women Do To Mess Up Their Lives*, New York: Harper Perennial.

Schlessinger, Laura (1998), *Ten Stupid Things Men Do To Mess Up Their Lives*, New York: Harper Perennial.

Schwichtenberg, Cathy, ed. (1993), *The Madonna Connection: Representational Politics, Subcultural Identities, and Cultural Theory*, Boulder: Westview Press.

Segal, Lynne (1997), 'Sexualities', in Woodward, Kathryn, ed., *Identity and Difference*, London: Sage.

Simmel, Georg (1971), *On Individuality and Social Forms*, Chicago: University of Chicago Press.

Simmel, Georg (2004), *The Philosophy of Money: Third Enlarged Edition*, edited by David Frisby, translated by Tom Bottomore and David Frisby, London: Routledge.

Simonds, Wendy (1996), 'All Consuming Selves: Self-Help Literature and Women's Identities', in Grodin, Debra and Lindlof, Thomas R., eds, *Constructing the Self in a Mediated World*, London: Sage.

Skeggs, Beverley (1997), *Formations of Class and Gender: Becoming Respectable*, London: Sage.

Smith, Sharon (1972), 'The Image of Women in Film: Some Suggestions for Future Research', *Women and Film*, no. 1, pp. 13–21.

Smith, Tom W. (1999), 'Marriage Wanes as American Families Enter New Century', National Opinion Research Center at the University of Chicago, 24 November, www-news.uchicago.edu/releases/99/991124.family.shtml

Smith, Tom W. (2000), *Changes in the Generation Gap, 1972–1998*, GSS Social Change Report No. 43, Chicago: National Opinion Research Center, University of Chicago.

Soghomonian, Talia (2005), 'The Pussycat Dolls – Purrfect Girl Power Pop', www.musicomh.com/interviews/pussycat-dolls_1105.htm

Sönser Breen, Margaret and Blumenfeld, Warren J., eds (2005), *Butler Matters: Judith Butler's Impact on Feminist and Queer Studies*, London: Ashgate.

Spicer, Andrew (2001), *Typical Men: The Representation of Masculinity in Popular British Culture*, London: I. B. Tauris.

Stacey, Jackie (1987), 'Desperately Seeking Difference', reprinted in Kaplan, E. Ann, ed. (2000), *Feminism and Film*, Oxford: Oxford University Press.

Stald, Gitte and Tufte, Thomas, eds (2001), *Global Encounters: Media and Cultural Transformation*, Luton: University of Luton Press.

Starr, Alexandra (1999), 'You've Got a Long Way to Go, Baby: Women's Magazines

Continue to Create – and Exploit – Women's Anxiety', *Washington Monthly*, vol. 31, no. 10, www.washingtonmonthly.com

Stevenson, Nick; Jackson, Peter and Brooks, Kate (2000), 'The Politics of "New" Men's Lifestyle Magazines', *European Journal of Cultural Studies*, vol. 3, no. 3, pp. 369–388.

Strachan, Alex (2007), 'Life is Beautiful for Ugly Betty Star America Ferrera', *Dose*, 22 January, www.dose.ca

Strinati, Dominic (1995), *An Introduction to Theories of Popular Culture*, London: Routledge.

Sullivan, Andrew (2000), 'Dumb and Dumber', *The New Republic*, 15 June, www.thenewrepublic.com/062600/trb062600.html

Sussman, Dalia (2007), 'Poll: Hillary Clinton as Role Model', 19 July, *The Caucus: Political Blogging from the New York Times*, http://thecaucus.blogs.nytimes.com/2007/07/19/

Tasker, Yvonne (1998), *Working Girls: Gender and Sexuality in Popular Cinema*, London: Routledge.

Templar, Richard (2002), *The Rules of Work*, London: Pearson Education.

Templar, Richard (2006), *The Rules of Life*, London: Pearson Education.

Thussu, Daya K., ed. (2006), *Media on the Move: Global Flow and Contra-flow*, London: Routledge.

Tuchman, Gaye (1978), 'Introduction: The Symbolic Annihilation of Women by the Mass Media', in Tuchman, Gaye, Kaplan Daniels, Arlene and Benét, James, eds, *Hearth and Home: Images of Women in the Mass Media*, New York: Oxford University Press.

Tucker, Kenneth H. Jr (1998), *Anthony Giddens and Modern Social Theory*, London: Sage.

United Nations (2006), 'Women Still Struggle to Break Through Glass Ceiling in Government, Business, Academia', 8 March, www.un.org/womenwatch/daw/csw/csw50/PressReleaseIWD8March.pdf.

US Department of Labor (2002), 'Women's Bureau Publication Offers Statistics on Women-Owned Businesses', 9 December, www.dol.gov/wb/media/pressusdl05.htm

Valenti, Jessica (2007), *Full Frontal Feminism: A Young Woman's Guide to Why Feminism Matters*, Emeryville: Seal Press.

Valls-Fernández, Federico and Martínez-Vicente, José Manuel (2007), 'Gender Stereotypes in Spanish Television Commercials', *Sex Roles*, vol. 56, nos 9/10, pp. 691–699

Van Zoonen, Liesbet (1994), *Feminist Media Studies*, London: Sage.

Vernon, Polly (1999), 'Girls at Our Best', 27 October, *The Guardian*, www.guardian.co.uk

Vogler, Christopher (1999), *The Writer's Journey: Second Revised Edition*, London: Pan.

Walter, Natasha (1998), *The New Feminism*, London: Little, Brown.

Whelehan, Imelda (2000), *OverLoaded: Popular Culture and the Future of Feminism*, London: Women's Press.

Wilke, Michael (2000), 'Advertisers Battle Dr Laura', *The Commercial Closet*, 29 May, www.commercialcloset.org

Wilke, Michael (2001), 'CBS Show Heightens Gay TV Presence', *The Commercial Closet*, 4 March, www.commercialcloset.org

Williams, J. E. and Best, D. L. (1977), 'Sex Stereotypes and Trait Favorability on the Adjective Check List', *Educational and Psychological Measurement*, 37, 101–110.

Williams, J. E. and Best, D. L. (1990), *Measuring Sex Stereotypes: A Multination Study (Revised Edition)*, Newbury Park: Sage.

Williams, Zoe (2002), 'Just Fancy…' (interview with Kim Cattrall), *Guardian Weekend*, 5 January, pp. 14–19.

Williams, Zoe (2007), 'Wake up. Feminism is More than Just Capitalism with Tits', *Guardian*, 4 July, www.guardian.co.uk

WIMN's Voices (2007), 'An Open Letter to Ugly Betty's America Ferrera', posted 19 January, www.wimnonline.org/WIMNsVoicesBlog

Winship, Janice (1987), *Inside Women's Magazines*, London: Pandora.

Wykes, Maggie and Gunter, Barrie (2005), *The Media and Body Image*, London: Sage.

Ziglar, Zig (1998), *Success for Dummies*, Foster City: IDG Books.