



**MIDLANDS STATE UNIVERSITY**

**FACULTY OF ARTS**

**DEPARTMENT OF ENGLISH AND COMMUNICATION**

**DISSERTATION TOPIC**

**The Portrayal of Homosexuality in Selected American Soap Operas: A Case of Filmic  
Cultural Hegemony?**

**By**

**Garikai Michael Makotsi**

**Reg. Number R125338H**

**A dissertation submitted to the Department of English and Communication, Midlands  
State University in partial fulfilment of the requirements for the Bachelor of Arts English  
and Communication Honours Degree.**

**MAY 2016**

**Supervisor: Professor M. Zimunya**

## **APPROVAL FORM**

The undersigned certify that they have read this research document, approved it for submission and marking as it conforms to the English and Communication Department requirements.

Supervisor's signature..... Date.....

..... Date.....

Co-Supervisor's signature..... Date.....

..... Date.....

## **DECLARATION**

I declare that, **The Portrayal of Homosexuality in Selected American Soap Operas: A Case of Filmic Cultural Hegemony?** is my own work and it has not been submitted before for any other Degree or examination at any other University. I declare that all references used or quoted have been indicated and acknowledged as complete references in the reference list.

GARIKAI MICHAEL MAKOTSI

(R125338H)

Signature.....

Date.....

## **DEDICATIONS**

I dedicate this dissertation to my family, for their enthusiastic support for my success.

## **ACKNOWLEDGEMENTS**

The fruition of this research task would not have been conceivable had it not been for my proceeded faith in GOD, and the insight and excellence he bestowed on me.

I would also like to express my appreciation towards my Supervisor Professor M. Zimunya for the scholastic direction he wholeheartedly offered.

I would also like to recognise the unwavering support I received from my dear companions, namely Joel Mutangadura, Julius Ndou, Tatenda Hwaire, Christopher, Mandala and Mtulisi, I salute you kindred companions.

## **ABSTRACT**

The research is aimed at examining whether substantial viewing of TV as hypothesized by the Cultivation theory, can prompt a thoughtful reaction to the rising presence of gay persons on TV in the American media. The study will concentrate additionally on how certain political and societal philosophies and other human issues are set into the publics through the hypothesis of Cultural hegemony and how the audience and general masses respond to this. Particular T.V shows and survey information alongside statistics will be investigated to get on patterns inside the TV business about the depiction of gay person characters and how the audience of mass media communications are reacting to this continued existence of gay characters in the media.

# TABLE OF CONTENTS

<b>APPROVAL FORM</b>	<b>II</b>
<b>DECLARATION</b>	<b>III</b>
<b>DEDICATIONS</b>	<b>IV</b>
<b>ACKNOWLEDGEMENTS</b>	<b>V</b>
<b>ABSTRACT</b>	<b>VI</b>
<b>TABLE OF CONTENTS</b>	<b>VII</b>
<b>CHAPTER 1: INTRODUCTION</b>	<b>1</b>
<b>1.1 INTRODUCTION</b>	<b>1</b>
<b>1.2 BACKGROUND OF STUDY</b>	ERROR! BOOKMARK NOT DEFINED.
<b>1.3 STATEMENT OF THE PROBLEM</b>	<b>3</b>
<b>1.4 DEFINITION OF KEY TERMS</b>	<b>3</b>
<b>1.5 SCOPE OF STUDY</b>	<b>4</b>
<b>1.6 AIMS AND OBJECTIVES</b>	<b>4</b>
<b>1.7 JUSTIFICATION</b>	<b>5</b>
<b>1.8 LIMITATIONS OF THE STUDY</b>	<b>6</b>
<b>1.9 SIGNIFICANCE OF STUDY</b>	<b>7</b>
<b>1.10 KEY RESEARCH GUIDELINES</b>	<b>7</b>
<b>1.11 THEORETICAL FRAMEWORK</b>	<b>8</b>
<b>1.11.1 INTRODUCTION</b>	<b>8</b>
<b>1.11.2 ASSUMPTIONS</b>	<b>8</b>
<b>1.11.3 SIGNIFICANCE</b>	<b>10</b>
<b>1.11.4 OPPONENTS</b>	<b>10</b>
<b>1.11.5 APPLICATION</b>	<b>11</b>
<b>1.11.6 CONCLUSION</b>	<b>11</b>
<b>1.12 LITERATURE REVIEW</b>	<b>11</b>
<b>1.12.1 INTRODUCTION</b>	<b>11</b>

1.12.2 IMPORTANCE OF TELEVISION	12
1.12.3 CLARKS FOUR STAGES OF MEDIA REPRESENTATION	17
1.12.4 NON-REPRESENTATION	18
1.12.5 RIDICULE	18
1.12.6 REGULATION	21
1.12.7 RESPECT	24
1.12.8 RELIGION VS. HOMOSEXUALITY	24
<b>1.13 METHODOLOGY</b>	<b>27</b>
1.13.1 SAMPLING	28
<b>1.14 CHAPTER OUTLINE</b>	<b>29</b>
<b>1.15 CONCLUSION</b>	<b>29</b>
<b>CHAPTER TWO: THE GAY AGENDA</b>	<b>30</b>
2.1 INTRODUCTION	30
2.2 CULTURAL HEGEMONY	30
2.3 THE PUPPY EPISODE	33
2.4 MODERN TIMES WITH THE MODERN FAMILY	35
2.5 HOLLYWOOD POLITICS AND THE GAY AGENDA	42
2.6 CONCLUSION	47
<b>CHAPTER THREE: ANALYSIS OF STATISTICS AND POLLS</b>	<b>48</b>
3.1 INTRODUCTION	48
3.2.1 GLAAD 2010-2011	48
3.2.2 GLAAD 2012-2013	49
3.2.3 GLAAD 2013-2014	50
3.2.4 GLAAD 2014- 2015	50
3.2.5 GLAAD 2015-2016	52
3.3 TELEVISION VIEWERS IN NUMBERS	53
3.4 POLLS	53
3.4.1 PUBLIC OPINION	53
3.4.2 RELIGION	54
3.4.3 POLITICAL AFFILIATION	56
3.5 CONCLUSION	57
<b>CHAPTER FOUR: DISCUSSION</b>	<b>58</b>



<b>4.1 INTRODUCTION</b>	<b>58</b>
<b>4.2 ANALYSIS</b>	<b>58</b>
<b>4.3 THE ZIMBABWEAN SITUATION</b>	<b>61</b>
<b>4.4 GLOBAL IMPACT OF HEGEMONY</b>	<b>64</b>
<b>4.5 CONCLUSION</b>	<b>66</b>
<b>CHAPTER FIVE: CONCLUSION</b>	<b>67</b>
<hr/>	
<b>5.1 VALUE OF RESEARCH</b>	<b>67</b>
<b>5.2 CONCLUSION</b>	<b>67</b>
<b>5.2 RECOMMENDATIONS</b>	<b>68</b>
<b>REFERENCE LIST</b>	<b>69</b>
<hr/>	

## **CHAPTER 1: INTRODUCTION**

### **1.1 INTRODUCTION**

The fundamental motivation behind this research is to present the study and express the reasons that propelled the researcher to launch an examination concerning how TV can be utilized to stimulate sensitivity towards homosexuality in connection to substantial viewing of TV as messages and pictures can be considered responsible for the moulding of an individual's social reality. In this chapter the researcher shall verbalise on the scope of study, aims and objectives, justification and importance of the study and give a significance of the resulting research. For this study, the researcher will make an examination of how TV shows giving careful consideration to particular scenes, on how they are being utilised to impart certain human undertakings and qualities with regards to the issue of homosexuality.

### **1.2 BACKGROUND OF STUDY**

Since the invention of the Television and the resulting advancement of programing, individuals have been intrigued by the small screen, societies have been framed and demolished, and the mass media has turned out as a proprietor of force of impact over its gigantic group of audiences as they are in a position to impart certain human belief systems. Calzo and Ward (2009) express it, by stating that because of the programing that we have been presented to, we have a tendency to permit them to shape our societal feelings.

As an energetic adherent of American TV arrangement, the researcher has had direct observational experience to the philosophies and societal themes that have been fervently contested on American TV. For the reasons for this study the researcher, has picked the issue that has the world divided over what is good and bad, and that is, being gay person or hetero,

with the centre of the study being on how mass media through TV is being utilized to characterise and shape the perspectives of the audiences. Walters (2001) states that wise social comprehension can be achieved through the viewing of TV as it is a place where one can expect thought regarding society and the general public to be moulded. TV has affected how the researcher sees certain convictions, for example, woman's rights, sexual orientation, races and heterosexuality among others, in this manner the question would be can T.V watching change the way the researcher feels and views the issue of homosexuality.

This then realises the issue of Cultural hegemony. Cultural hegemony which is a form of social authority is a mass media theory propounded by Political researcher Antonio Gramsci from the 1920s-30s. He laid preparation on the meaning of Cultural hegemony in which he implied this was a case whereby there is a predominant and compelling group, which creates an assembly of thoughts, convictions or philosophies and state what is correct and what is not, what is characteristic or perfect or in different situations the way things are for a given society. Now, from the above portrayal of Cultural hegemony, shows how social dominion can be hypothesized in a given society, when the ones in control over what individuals devour as media and the media organisations themselves included, are in a position to control or in a roundabout way forcibly feed their consumers, their ideological points of view. On account of heterosexuality and homosexuality the long civil argument has been, ought everyone to acknowledge homosexuality as ordinary when contrasted with heterosexuality.

Perceptions that I have by and by made since I began watching American TV programs subsequent to the mid-2000s have incorporated the expanded characterisation of both gays and lesbians. The researcher's perceptions have prompted the study in view of the

presumption that if the American film and TV industry is equipped for imparting certain philosophies and qualities into the psyches of their audiences then there are in a position to do likewise with regards to the issue of homosexuality.

### **1.3 STATEMENT OF THE PROBLEM**

There is next to no exploration as of present day that is centred on the effect of TV watching and connecting it with the Cultivation theory and Cultural hegemony as determinants of how the truth is moulded in the general public. This research tries to set up a scaffold that connection the three thoughts with an end goal to conceptualize how TV is being utilized as an instrument of social organising and rebuilding.

### **1.4 DEFINITION OF KEY TERMS**

*Cultivation Theory* – The concept that focuses on the effects of heavy and long term watching of television.

*Cultural hegemony* – Dominant ideology or set of beliefs of a society that defines what is right, natural and ideal

*Heterosexuality* – The state of being sexually attracted to individuals of the opposite sex.

*Homosexuality* - The state of being sexually attracted to individuals of the same sex.

*Ideologies* – A set of ideas and beliefs of a group, society or political party.

*Minority* – A group of people who are smaller in size yet exist in a bigger group.

*Religious Doctrine* – A set of codes of beliefs, principles, and teachings that guide and are accepted by a particular religious group

*Society* – People who live and share several values, customs or laws in a given place.

*Stereotype* – The belief that everyone or anything with similar traits is the same.

*Television shows* – Programs that are broadcasted by television station.

*Theoretical Framework* – A group of interconnected concepts that help guide a research study.

## **1.5 SCOPE OF STUDY**

The study looks to give careful consideration to particular time eras and specific TV programs.

The study is going to take a gander at the condition of American TV from the late 1990s to the present times that include issues to do with homosexuality. This period gives the best of times to make an investigative correlation between the late 1990s to mid-2000s and afterward from the mid-2000s to present day 2016. These two periods offer diverse recognitions towards the issue of homosexuality depiction on TV.

The content that this study will focus on will include shows that have homosexual themes and or characters such as the Ellen show (1994-1998), Will and Grace (1998-2006), Orange is the new black (2013- present), Scandal (2012-present), Modern Family (2009-present) House of Cards (2013- present, Empire (2015-present) Being Mary Jane (2014-present). It is important to note that these shows also have heterosexual characters and therefore they are also good examples to compare homosexual vs. heterosexual relations.

## **1.6 AIMS AND OBJECTIVES**

➤ To investigate if television is being used to stimulate sympathy towards homosexuality.

- To investigate whether the cultivation theory and cultural hegemony is the influential power behind the general acceptance of heterosexuality and the imminent acceptance of homosexuality.
- Evaluate the importance of television as a tool of cultural structuring.
- Look at the representation of homosexuals in television
- Give a critical analysis of specific television shows and its characters to determine the representation of heterosexuals and homosexuals.
- Analyse relevant research that has been conducted concerning and homosexuality.
- Research on the different groups of people that are in support of and against homosexuality.
- Evaluation of the data to establish whether the Cultivation theory is responsible for shaping the opinions of the people.

## **1.7 JUSTIFICATION**

The analyst is conducting this study in light of the perceptions made amid a rapt period of viewing American TV shows, as a component of the researcher's entertainment bundle. Sentiments assembled from utilisation of the previously stated media diet have been the motivation towards the investigation of this study.

The analyst is additionally directing this study with the point of evaluating the impact of the Cultural hypothesis and Cultural hegemony. The goal being to evaluate their capacity to shape general assessment on matters to do with human undertakings.

This study is being set up in a manner that the researcher will have the capacity to exhibit the distinctive elucidations of various gatherings relating the issue of homosexuality and how it is as of now depicted in American TV.

### **1.8 LIMITATIONS OF THE STUDY**

Access to the relevant materials which include the television show's episodes and other films for study proved to be a hindrance. Acquiring the pertinent material using ethical means proved tremendously problematic as such resources are not typically available in local stores and in the case that somehow one stumbles across them, they are usually expensive. The other alternatives that one can be able to access the episodes and films is by paying subscriptions to service providers such as Multi-Choice's DSTV or Netflix. This also gives rise to another limitation when one decides to opt for DSTV in that such a service provides satellite television therefore you are only able to view what the service provider is airing and you cannot request specific television shows and their episodes. Financial constraints are another of the limitations to this study, as such services oftentimes are expensive to subscribe to. DSTV for example one can expect to fork out something from \$35-\$85/month and for a service like Netflix one can pay a monthly fee of \$10-\$15 but for one to view the content they would need a very fast and reliable internet service which could make one part ways with about \$70-\$150 monthly. Therefore for the sake of the study, the researcher had to download the material on the internet but it also was tricky as some of the episodes were no longer available because of age hence the researcher had to rely on second hand analysis of certain episodes. For future research studies, the researcher suggests that anyone looking to undertake similar studies would have to set aside a budget to allocate towards the subscriptions of a service most

preferably Netflix as it has a library of old and new material of television shows and also a fast and reliable internet service.

## **1.9 SIGNIFICANCE OF STUDY**

*To the researcher* it is of indispensable significance not just in that it satisfies the English and Communication Honours Degree commitments, yet it additionally serves as experience picked up in the field of research for the analyst. It is vital in addition in the sense that the researcher would have at long last been managed the chance to scholastically record his perceptions of American network shows.

*To network shows devotees, scholastics and the overall populations* this study is imperative to this group in that they would be presented with a chance to see a basic investigation of how TV can be utilised as an apparatus to assist the dissemination certain belief systems of human undertakings.

*To future analysts* this study can be conceivably be of tremendous value to the individuals who wish to undertake related studies and research as it would help as a significant reference point on matters do with the effect of TV watching, the Cultivation theory and Cultural hegemony.

## **1.10 KEY RESEARCH GUIDELINES**

- What is the importance of television?
- Clark's four stages of media representation
- Religion vs. Homosexuality



- Governments, lobby groups and different organisations stance on homosexuality

## **1.11 THEORETICAL FRAMEWORK**

### **1.11.1 INTRODUCTION**

The theoretical framework that the researcher picked is the Cultivation Theory (C.T). This framework fits flawlessly with the research study and is valuable in endeavouring to build up relations between TV watching and how social reality is construed. As indicated by an online article from the University of Twente site titled Cultivation Theory it expresses that the hypothesis was formulated by Professor George Gebner of the University of Pennsylvania in the 1960s. The base of his examination studies was to discover a relationship between overwhelming TV viewing and the route in which those groups of people see this as the true depiction the world. The outcomes inferred that there existed long haul impacts that affected how a heavy watcher of TV would start to see the world. As per Zaharopoulos (2001 as cited in Moon 2007), the Cultivation Theory endeavours to give a portrayal of social reality in connection to what viewers would have been presented to by TV.

### **1.11.2 ASSUMPTIONS**

The C.T as indicated by Zaharopoulos (2001 as referred to in Moon 2007) is the suspicion that when an individual is a substantial customer of TV, they will undoubtedly get a handle on the sort of social reality that the TV is portraying such that they get to be distanced from this present reality. With late statics demonstrating that the normal American sits in front of the TV

for somewhat more than 5 every day which would sum to around 35 hours for each week of TV, and this is only the normal American. Shrum (1999 as cited in Moon 2007) is of the guess that viewers "develop" the diverse messages and pictures that they get from the TV and consolidate them into their real ordinary lives with the truth turning out to be near what is being portrayed by the TV, with the in all likelihood casualties being the individuals who sit in front of the TV all the more frequently.

Different researchers, for example, Morgan and Shanahan (1997 as cited in Moon 2007) are suggestive of the way that the C.T is a hypothesis that can be utilised to put to scale the conceivable influence that TV hangs on its audience with regards to the path in which they carry on, their mentalities towards certain human issues and feelings. Davies and Roskos (2004 as cited in Moon 2007) bolster this affirmation of C.T when they express that the media is additionally in charge of forming our existence of the world in which we live, in light of what they need us to put stock in. Hughes' (1980 as cited in Moon 2007) research inferred that the individuals who viewed T.V much more than others built up an anxiety for meandering around during the evening in their neighbourhoods, and this was as an after-effect of the trepidation the T.V had imparted in them, so they developed a sense that if they do so, it may lead them to fall prey to some fierce criminal act.

### **1.11.3 SIGNIFICANCE**

Gebner (1998 as cited in Moon 2007) implies that the C.T principle plan is to place consideration on the sort of consequences that may grow as an aftereffect of nonstop reception of messages, pictures and stories radiating from viewing T.V vigorously.

Lett, DiPietro and Johnson (2004 as cited in Moon 2007) are suggestive of the generation of today are like never before, being affected by what they see on the telly, subsequently the T.V is responsible for forming their assessment, which brings into the field the significance of the C.T as a hypothesis that can best clarify the relationship that exists between substantial viewing of the telly and the long haul impacts as far as social reality shaping is concerned. Moon (2007) goes ahead to express that as of now T.V consumers are inclined at what they see on the telly in the diverse aspects of their lives and this turns into how their value a specific belief system, how their demeanour is one-sided towards a particular human issue subject and a ton more.

### **1.11.4 OPPONENTS**

They are some scholars who are not so convinced about the Cultivation Theory. These include the likes of Doob and MacDonald (1979) and Hirsch (1980) as noted by Schrum. These scholars are of the assertion that there must be a third variable that can be used to explain the effects that are being suggested by the C.T. They proposed that such variables that can lead an individual to develop a false or stereotypical sense of reality may include direct experience with

the subject matter, a kind of personality, level of education and availability of T.V watching time among other variables.

### **1.11.5 APPLICATION**

As indicated by the online article on C.T from the University of Twente, to investigate the C.T, there must be a connection between substance information which on account of this research will originate from network show scenes and survey information which will originate from existing studies of consumer and public opinion. The outcomes will then be utilised to set up a connection between substantial TV viewing and the way social reality is built. This then prompts making sense of if mass media is in charge of having TV viewers trust the reality that they propose on their different shows focused on how much an individual watches T.V.

### **1.11.6 CONCLUSION**

This researcher chose to utilise the C.T on the grounds that it best guides the research study, which has the plan to build up if there is a relationship between TV watching and the uplifting state of mind towards gay people given the way that increasingly TV programs now include gay characters and plotlines like never before in a more propelled way. What's more, as Reber and Chang (2000 as cited in Moon 2007) state that the C.T endeavours to perceive the diverse perspectives of social reality between a substantial and a light watcher of TV.

## **1.12 LITERATURE REVIEW**

### **1.12.1 INTRODUCTION**

The goal of this chapter is to proceed from the previous section which gave a prologue to the research study by going directly into the survey of the applicable accessible literature relating

to the research guidelines which are if whether TV can be considered responsible for an endeavour at empowering sensitivity towards gay people in American TV. In this section of the chapter, the survey of the literature will be guided by Clark's 1969 4 phases of media representation of minority groups and research questions. This part will likewise give an outline of the picked hypothetical system which is the Cultivation Theory which is basically determined by the supposition that how one sits in front of the TV can have an impact on their understanding of society. Toward the end of this part, a connection between the exploration study and the hypothetical structure will be set up.

### **1.12.2 IMPORTANCE OF TELEVISION**

Following the time when the creation of the TV in the 1920s, the world has been intrigued by the silver screen and got snared on it. Throughout the decades, the telly has given endless hours of entertainment, news and all that can be seen on it. It is currently a place where a society gets the opportunity to be uncovered by its viewers and to whatever is left of the world. Gitlin 1979 in the Journal of Social Problems gave an insight on an research study he had directed, in which he inferred that, what the TV endeavors to impart through its programing is really a proliferation of what is really occurring in the public eye.

Gitlin (1979, p. 255) examines the force that TV has on a given society and how one who wields such control, can control the inner voice of the viewer purposely or accidentally. What media houses, governments, lawmakers, religion and different publics have figured out what to do since time immemorial, is to impart certain belief systems on their consumers, customers,

viewers, believers et cetera, such that they might be in a position to control them. To represent this, Gitlin states that when a person is viewing a TV program, publishing organisations exploit the circumstance and assault that individual with their adverts that have diverse motivations within to them. The same can in this manner be said in regards to the program themselves taking it from an essential major motivation behind making that program in any case, which is to serve an ideology through the method for stimulation. TV is additionally critical to people with significant influence, over what substance can achieve the survey publics in that much of the time than not, the substance is produced using the viewpoint of the social position of the politically and financially prevailing groups, in this manner raising the issue of social dominion through Cultural hegemony. Subsequently having the ability to impart a message through TV to a huge number of viewers is a certain insurance that, the message will be received and individuals will respond contingent upon how that message is designed, whether that specific message is intended to advise, control, shift support to the centre or against a particular branch of knowledge.

Another significance of TV in a given society is the certainty it is open to any kind of interpretation and anybody is allowed to do as such. This is why Gitlin (1979, p.255) calls attention for, when he investigates the possibility that when one watches a TV program, they more often than not do as such in the security of their homes. The point that Gitlin is attempting to accentuate here is that correspondence that is received through a TV and the way the viewer responds to it is unique in relation to how the same correspondence can be reacted to, on the off chance that it was given in an open talk occasion, for example, an open

occasion. This is so, in light of the fact that in such an occasion, the perspectives of one can be eclipsed by the swarm but since with TV, it is between the suppliers of that program and the viewers. As Adams (1992, p.125) states, TV can be viewed as a solid protest such that it gets to be interested in different translations from its diverse viewers and includes that it gets to be feasible for anybody from a cutting edge society to evaluate the world in an omniscient way. In addition to the fact that it is close to home as indicated by Gitlin it is interested in various elucidations taking into account the supposition that there rises an incongruity when one watches a TV system, where their customary conclusions are set side by side by those that are being transmitted by the program, bringing about various translations of that specific message. One beyond any doubt method for suggesting the significance that TV conveys, is by taking a look at the materials incorporated into programming. Implanted in the materials can be discovered social issues. Gitlin (1979, p. 256) gives an affirmation of the way that TV can and has been utilised as an instrument to standardise social issues to the publics whether they are upright or pejorative. This has been the situation in most network shows, for example, *Blackish* (2015) which manages generalisations of the black family in an America society thus does *Fresh off the Boat* (2015) which does likewise however for Asian families or *Modern Family* (2009) which likewise parodies the cutting edge ways in which white American families have now been organised because of different advances in innovation, finances and distinctive different variables. A portion of alternate issues that TV can be or is being utilised to standardise and set out to the large number of viewers, incorporate those themes that may differ from prejudice, sexism, woman's rights, current human servitude and homosexuality among a large group of others. Neuman (1982, p. 471) underpins this by taking the TV marvel from a sociological angle

as in, it gives a normal for universalism in that it draws out all the social masses. This is additionally reinforced by Esslin (1982, p.54 as cited in Adams 1992, p.127) in that TV is that one common-sense object that all individuals in a general public have in like manner. In his article Television as a Gathering Place, Adams (1992) infers that the TV can be seen as a social system that serves to convey different social and typical capacities. This is along these lines what Gitlin is stating when he uncovers that TV is in fact being utilized to show social positives and ills.

Expanding programs and giving different sorts that serve the diverse needs of the consumers and audiences, ends up being an imperative, showcasing the capability that has driven TV organisations to gain a great many dollars in benefits. This is the reason Gitlin (1979, p257) thinks that its exceptionally substantial to express that this makes TV authoritative in such a consistent path in light of the fact that by so doing, TV organizations have been figuring out how to give captivating programs that quality diverse social orders needs without gambling disconnecting ones as non-existent. This as per Gitlin has empowered them to contact a more extensive group of viewers and for networks to have the capacity to accomplish this sort of status, they would have led sensible examination on what individuals need and what is prevalent in that culture. To bolster this Neuman (1982, p. 471) likewise proposes that TV programs are planned to contact a broad group of viewers in an offer to evade separation of the lesser people. This demonstrates TV as a vital angle in that the viewers are managed with a variety of society representations.



Gitlin (1979, p. 261) is of the assertion that TV, regardless of the way that it gives a variety of society expansion, it can likewise be utilised to promote the plan of one particular subject, which Gitlin portrays as an inclination. This is whereby a media company opts to give their viewers a specific position concerning a specific subject which for instance could be anything running from prejudice, sexism, debasement of the present day family and homosexuality and this can be achievable through the route in which TV characters are depicted in appears. This in a way demonstrates TV as a vital social apparatus, in that it can stand out enough, to be noticed on that inclination and have the capacity to bring about a response or reaction from them. Gitlin likewise calls attention to that when there is a sure social smouldering issue close by, for example, that of homosexuality. As of 2016, the network organisations rush to make monetary profits from it. Inclinations are accordingly used to make disconnected or particular issues known and this can be accomplished through the way the shows are organized and characterisation.

Franklin and Shanto (2000) in their article which deals with the impact TV news has on its publics openly propose that TV news has turned into the window in which the American public is in a position to get the events happening the world over. This declaration is upheld by a prior case by Neuman (1982, p.471) in which the possibility that TV as a piece of mass media communication has emerged as a prevailing power in the American culture. As most recent statics figures suggest, as indicated by the Statisticbrain site, as of February 2016 the ordinary American watches the TV a total of 5.11 hours for each day and 99% of the families own no less than one set of TV. TechCrunch site assessed that \$79 billion was spent in advertising alone on

TV in the USA in 2015. To advance these startling figures Smith (1985, p.10) construes that the TV has gone to a point where it is a spot for mandatory investment in the general public, a position already held by establishments, for example, the congregation and schools. Despite class, societal position and topographical area, Adams (1992, p.118) states that individuals for the most part utilise the TV to accomplish the same results. This then conveys to the point hinted by McLuhan (1967 as cited in Adams 1992, p.120) which communicates that there is a connection between TV use and electronic media and that it has been a key component in changing the importance of space, time and place. The above are characteristic of exactly how imperative TV is in this present day world.

The significance of TV can hence be seen from two alternate points of view, that of the system and TV organisations and that of the viewing publics.

### **1.12.3 CLARKS FOUR STAGES OF MEDIA REPRESENTATION**

As indicated by Raley and Lucas (2006) in 1969 Cedrick Clark came up with what he termed the four phases of media acknowledgment for the minorities or social groups. The researcher will utilise the model set by Clark as a way to deal with analyse the representation of gay people in the media. The primary stage is known as the Non-Existent stage, trailed by the Ridicule stage. The third stage is known as the Regulation stage and the last one is distinguished as the Respect

stage. Kanter (2012) gathers that the media owes an extensive segment of its presence towards its promoters who are in charge of the financing part. In this manner the programming that is seen on the different media companies is an impression of the perspectives that are held by these enormous media enterprises and organisations as they are in charge of choosing what kind material can be made accessible to the group of viewers.

#### **1.12.4 NON-REPRESENTATION**

Kanter (2012) portrays the non-representation as a phase when the minority group is prohibited totally. There is no way of seeing that specific group hence the name non-representation. On account of homosexuality it was once at this stage at an early stage even after the initiation of TV. It wasn't until the 1970s that homosexuality began getting media consideration as expressed by Kanter (2012, p.13). Netzley (2010 as cited in Kanter 2012) says that there were references towards homosexuality in the 1940s into the 1960s yet there were only delineations of feminized men or dangerous lowlifes. Generally homosexuality was fundamentally non-existent amid this time.

#### **1.12.5 RIDICULE**

This is the stage whereby that minority group has at long last stood out enough to be noticed and begin to show up on TV. Raley and Lucas (2006) state this is whereby the groups accomplish TV telecast but, yet are subjected to deride and scornful comedy. They go ahead to say that the groups being referred to may gain a feeling of having a place in that in any event they are perceived by the media yet this is all futile as they experience the ill effects of low regard attributable to the consistent torrent they get from the media itself.

Gross (1991 as cited in Fouts and Lunch 2005, p.38) keeps up that with the fact that representation of gay people is generally focused on their sexuality as opposed to them as people who are fit for finishing regular assignments simply like their kindred heteros. This is accomplished by depicting homosexuality as an evil that must be managed. This then prompts gay people being pre-involved with the condition of their sexuality and Gross (1991) places accentuation on the way that this obsession with sexuality is accordingly utilised as plots and comedic gadgets. This is a point in the phase where in spite of the way that, there is currently acknowledgment, mocking is still joined to the characterisation of the gay people in TV programs.

A route in which gay people are depicted in this phase of Ridicule is that of appointing generalisations to gay person. This can be built up from the attestations given by Ciasullo (2001) and Wilton (1995) (as cited in Jackson and Gilbertson 2009) where they express that the media's kind of the lesbian is displayed as the inverse of an attractive sexual article, generally as the hetero female is dealt with, yet the lesbian is dealt with as undesirable, manly and unappealing. This statement is bolstered by Dow (2001 as cited in Jackson and Gilbertson 2009) where the way that lesbians have consistently been regarded as objects of satire is raised. At that point as time went on the media lesbians were beginning to be dealt with as objects of sexual yearnings by contrasting them with hetero females and McRobbie (1996; 2004 as cited in Jackson and Gilbertson 2009) propose this is so on account of the post-women's activist talk which suggest that ladies ought to be seen as objects of sexual longing. Torres (1993) articles to

this sort of derision of lesbians as it turns into a peril to the character of the lesbian. This demonstrates amid this phase of Clark's model of representation, gay people as a minority bunch experience the ill effects of criticism regardless of the way that they are being unmistakable in the media.

The issue of stereotyping proceeds at this phase of Ridicule whereby gay people are given sure characteristics that distort the entire gay community. In a 2013 online article titled Stereotypes of Homosexuality in the Media, the subject of depicting gay men in a female way and lesbians as masculinities is as an aftereffect of the impact media has over its viewers. As per the article, the nearness of gay people on T.V has expanded however so has the quantity of generalisations, for example, being fashionistas, refined and unrestrained. Concurring with this declaration is Alwood (1996 as cited in Hart 2004) who refers to the 1967 CBS narrative The Homosexuals as containing inconvenient generalisations, for example, gay people are wanton, and can't keep up a consistent relationship among others and Hart (2000 as cited in Hart 2004) additionally settles with this case when he expresses that representation of gay people in the 1960s into the 1970s was mostly intended to scorn them more than to make them noticeable. Alwood (1996 as cited in Hart 2004) affirms the way that, amid this time in period it was illegal to assign positive scripts and plots for TV when it came to gay people, which means writer and producers needed to just delineate them in damaging ways, and this was done as an approach to not frighten viewers and promoters off. Hart (2000 as cited in Hart 2004) states that they were really urged to do precisely the inverse, in which the deciding result was ridicule of gay people in the media and cases incorporate shows like Marcus Welby which Alwood (1996 as

cited in Hart 2004) included scenes which were suggestive of the way that young men were in threat of being sexually mishandled by gay person instructors. Different shows incorporate Hawaii Five-O which had a gay character portrayed as a drag character and Hart (2000 as cited in Hart 2004) records a portion of the belittling names, for example, homo, fag, pixie and pansy that were credited to gay men and ladies.

One way that was utilized as an approach to taunt the character of gay individuals was that of being singled out as the cause and bearer of the newfound and fatal infection "AIDS". Padgug and Oppenheim (1992 as cited in Hart 2004) bear witness to the way that it was amid the 1980s that gay people were connected to the AIDS infection and the real advocate for this one-sided substantiation was the mass media. As per Netzhammer and Shamp (1994 as cited in Hart 2004) in 1985 NBC system disclosed a motion picture called An Early Frost, taking into account a character who as of late acquired the AIDS infection and the character visits his family to let them know that he is gay and has AIDS. This shows exactly how the media was set up to assault gay men in any conceivable way notwithstanding going similarly as connecting them to the AIDS infection. Different researchers, for example, Cadwell (1991 as cited in Hart 2004) viewed this period as a period when gay people needed to manage a great deal of trashing.

### **1.12.6 REGULATION**

This is the stage in Clark's 4 phases of media representation for the minority groups. Raley and Lucas (2006) state this is the stage where the group is give the viewership or media

representation with concentrate now put on worthy social parts yet anyway, this is done in a restricted way. Hart (2004) admits to the way that their representation is presently in a tremendously directed state, there are still hints of derision.

It was amid the 1990s that Hart (2004) ascribes to the period at which gay people characters turned out to be increasingly noticeable on TV as there was an expansion of recurring gay characters on both daytime and primetime TV programs, for example, *ThirtySomething*, *Ellen* and *Will and Grace*. These shows had in them gay characters that were romantically involved with each other. This was a shift away from the by and large generalising of gay people as scary individuals. Hart (2004) goes ahead to give another case in which he noticed that in the daytime soap show *One Life to live*, where there is a gay character who is depicted in a way in which he is on a self-finding excursion of his sexual introduction. 1995's *All My Children* incorporated a plot which was focused on two gay men entering a long term relationship which was in spite of customary generalisations which recommended that gay person men were wanton as had been proposed by the CBS narrative. This demonstrates TV was at long last going to the acknowledgment of this minority community.

The pattern proceeds into the late 1990s with shows like *Ellen* and *Will and Grace* which were situation comedies that put gay characters on the map and Hart (2004) states that, that move by the networks lead to a social acknowledgment of gay characters. Furthermore, the personalities and identities of gay person characters likewise moved forward. This is the same feeling shared by researchers, for example, Netzley (2010 as cited in Liu 2012) who expresses

that the expansion in gay person characters on TV was roused by such shows as Will and Grace. Netzley (2010) and Walters (2001) as cited in Liu (2012) the matching of gay person characters with their hetero partners without a doubt demonstrated accommodation when it came to accomplishing a more extensive audience.

Hart (2004) is additionally of the declaration that shows like Queer Eye for the Straight Guy moved to indicate a more positive way, however keeping up a portion of the generalisations that gay men have dependably been known for, yet appears, Hart noticed that the lead characters endeavour to ridicule such connections as an approach to downplay such generalisations.

The issues relating the characterisation of gay people in the third phase of Clark's 4 phases of representation are noted by various researchers, for example, Boysen et al (2011 as cited in Liu 2012) where they contend that gay men are delineated in gendered parts where they seem to play the parts of female heteros whilst lesbians are a ton of times depicted as manly. This perspective is bolstered by Kite and Deaux (1987 a cited in Liu 2012) in their Implicit Inversion Theory which contends that gay men are stereotypically developed as female and hold characteristics, for example, being excessively passionate and helpless. Ivory et al (2009 as cited in Liu 2012) likewise concede to this attestation when they guarantee that delineations of gay relational unions or connections is usually, gendered with no less than one individual from that relationship taking up the womanly figure or part. This demonstrates a control of the depiction of gay characters in that they are given satisfactory social parts yet at the same time



generalisations are held as Liu (2012) puts it and that the positive thing to note is that there has been an expansion in the quantity of gay person characters on TV and Dow (2001 as cited in Kanter 2012) experiences considerable difficulties in portraying gay characters amidst the groups or in any connections otherwise.

### **1.12.7 RESPECT**

Raley and Lucas (2006) state that it is amid this period that Clark hypothesized that now the minority group would have accomplished representation which would bring out positive and negative delineations of that group. They proceed by saying that they would at last be in a position to be able to be seen on TV doing regular exercises and being included additionally in sentimental connections. Gross (2001 as cited in Kanter 2012) is of the statement that when a formerly underrepresented group sees the light of the TV world it is normally on the grounds that people with great influence over what can and what can't be seen have permitted such a social groups to get media recognition. Walters (as cited in Kanter 2012) recommends that generally held convictions are in the end bound to take a movement as entrance groups, for example, the LGBT have their individuals being acclimatised into the standard media, consequently risks are that they are attempting to ensure that they have a decent amount of representation.

### **1.12.8 RELIGION VS. HOMOSEXUALITY**

Religion and homosexuality have a rich history together. As indicated by Parker (2009 as cited in Claybaugh 2014) the default route in which an individual ought to behave, sexually that is, has reliably been characterised by religious teachings. It is a direct result of these religious tenets that gay men and women discover it as a test to coordinate into a general public as

Hartzebuehler (2011 as cited in Claybaugh 2014) hints that the nature in which gay men and women exist in, affects how they can absorb into and religion assumes a noteworthy part as a hindrance. This offers ascend to clashes inside a man as Stefurak, Taylor and Mehta (2010 as cited in Claybaugh 2014) contend that the way that there exists some sort of exceptional relationship amongst religion and a man's sexuality, there will undoubtedly be clashes which will influence an individual's life. It ought to however be noticed that the way the issue of homosexuality is dealt with in social orders, fluctuates from religion to religion and as Helminiak (2008 as cited in Claybaugh 2014) recommends it does as such from religion to religion as well as after some time as things change of periods. Armstrong (1993 as cited in Claybaugh 2014) brings up at the way that religious categories, for example, Christianity, Judaism and Islam have constantly taken an intense position with regards to points to do with homosexuality as they construct their teachings in light of their sacred books which recommendations are negative towards homosexuality acts and connections. To facilitate this point Delact (2008 as cited in Claybaugh 2014) states that there are sure religious groups that out and out denies homosexual acts, for example, that of Islam, of which such acts are viewed as capital offenses and are deserving of death, whilst others as noted by Adamcyk and Pitt (2014 as cited in Claybaugh 2014) such as Hinduism and Buddhism are in a sort of impartial position as they are not obvious with reference to whether they bolster homosexuality or not. Gay et al (2015) are of the statement that mentalities towards gay individuals and same sex marriage change all on account of distinction in religion. So as noted above, an individual's religious foundation gives the important establishment to what they trust in and how they will approach the issue of homosexuality.

A path in which religion and homosexuality meet at again is the point at which a nation's governing laws depend on the religion of majority of inhabitants in that specific nation. Delact and Caulfield (2008 as cited in Claybaugh 2014) stress out the point that the laws and directions of the diverse nations of this world are set up utilising the standards of the most noticeable religion of that nation subsequently some nations are pro-gay whilst others are anti-gay and there are others are in between. Claybaugh (2014) bolsters this idea by expressing that the laws of a nation are without a doubt subjective to a nation's religion.

There are researchers, for example, Adamcyle and Pitt (2009 as cited in Claybaugh 2014) who suggest that the conclusion of the general population is formed by their religious precepts and this affects how that specific society sees homosexual acts and connections, in this way if their religious conventions are pointed towards support for such the general population's disposition will be moulded in the like manner, however they do express this fluctuates extraordinarily from nation to nation and religion to religion. Gay et al (2015) is suggestive of the point that popular sentiment can be moulded through open participation of religious occasions as this can have a positive or negative effect of the instance of review the subject homosexuality all things considered occasions work to fortify the valuations of that specific religion. Gay et al (2015) attest the perspectives of various researchers, for example, Ellison, Jefferies and Sherkat who reason that those people are attend open religious procedures are more than prone to build up the thoughts stated through such religious exercises as heading off from these departs one

from the philosophies being lectured and accordingly their perspective towards homosexuality is formed by the teachings and individuals they experience at religious exercises

### **1.13 METHODOLOGY**

The analyst has found it proper to utilise qualitative study tools such as observations, content and documentary analysis as a research methodology as it suits the research study. This is so on the grounds that, for the researcher to create a well thought-out and thoroughly considered study, there must be observations of the ideas (homosexuality, cultural hegemony, and cultivation theory) examination of archives (T.V reports, studies and so forth.) and program materials (T.V scenes and scripts).

As indicated by an online article by Singh (2010), observations are characterised as the gathering of data utilising human faculties, for example, eyes, ears and touch among others. It is said to have the capacity to give an exhaustive comprehension of the study being referred to. A portion of the real components of the observations strategy incorporate the way that there is the utilization of visual investigation, recording of results got, and precision as in what is watched is precisely what is going on. Points of interest of this strategy incorporate it being an immediate method for gathering data, having information which is precise and having a less reliance on respondents, whilst disservices includes being subject to accessible reports and unrecorded issues from the past can't be watched.

Content investigation as indicated by Busch et al (2012) is characterised as an exploration technique that is utilized to decipher the nearness of certain words or ideas inside a content

body. Researchers utilise this technique to find implications and ideas radiating from content bodies and make reference to the connections that may exist or be influenced, for example, society, character, and group of onlookers and time period. A portion of the points of interest connected with substance investigation involve it being it concentrates on writings and transcripts and in the process build up social worries inside that content, helps in the comprehension of human thought conduct combined with dialect and can be utilised to interpret writings for ideas found inside. Burdens incorporate the way that it can require investment devouring and frequently has a dismissal for the state in which the content was delivered and the state after that.

As per an online article from the SkillsYouNeedwebsite documentary analysis is characterised as the obtaining of information from effectively existing information without the bother of meeting individuals consequently it is an imperative apparatus for history specialists and social scientists. Documents are said to be of extraordinary significance as they uncover a considerable amount about human conduct and the environment in which they were delivered from.

### **1.13.1 SAMPLING**

The scientist utilised the judgemental or purposive sampling technique in order to come up with the TV scenes, documents and surveys to break down. With the definition gave by the Fairfax County Department of Neighborhood and Community Services pamphlet (2012) judgemental sampling is classified in the non-probability and this is whereby the researcher utilises his/her earlier familiarity with the topic before picking what precisely to test in light of that judgment

### **1.14 CHAPTER OUTLINE**

Chapter two will be centred on the discussion of the effect of Ellen (1994-1998) TV program and the Modern Family on how they opened the way to the gay community in terms of media acknowledgment. Cultural hegemony and the Cultivation theory will likewise be explored in this part as a method for the build up the connection between the individuals who control media and governmental ideologies, and the amount of time people sit in front of the T.V to watch network shows on how this may prompt the acknowledgment of homosexuality. Chapter three will take a look at the analysis of surveys of T.V watching, representation of gay characters on TV. Chapter 4 will be a discussion of the insights given in the previous chapters. Part five will give a conclusion and suggestions to further studies.

### **1.15 CONCLUSION**

In conclusion this introductory chapter gave background information on the research topic as well as its literature review where the past and current portrayal of homosexual characters was given as well. A theoretical approach was provided which is the Cultivation Theory which has its focus on how heavy watchers of television have their social reality shaped by what they see on television. The next chapter will be looking at the Will & Grace and Ellen and the Modern Family era and its impact.

## **CHAPTER TWO: THE GAY AGENDA**

### **2.1 INTRODUCTION**

In this Chapter the researcher will analyse the cultural hegemonic setup of the Hollywood and the TV industry by taking a look at the distinctive routes in which network shows are being utilised to push for standardisation of homosexuality by exhibiting it as a characteristic and ordinary sexual experience that is the same as heterosexuality and by likewise scrutinising the governmental point of view pertaining to Hollywood and the TV industry.

### **2.2 CULTURAL HEGEMONY**

Why do the huge numbers of people with various foundations, ranging from education, social class, race, and religion and demography overall, share pretty much the same social thoughts? The answer can be ascribed to the effect and impact TV has on its audience. In light of the works of researchers, for example, Gitlin (1979) and Adams (1992) and others who are of the perspective that TV can possibly impact an individual's point of view of society. For the TV industry, particularly the American one, to have such a monstrous effect on society, there must be a hidden force of impact behind it. The researcher has observed it to be Cultural Hegemony (C.H.).

Cultural hegemony (C.H.) was first perceived by Marxist theorist Antonio Gramsci in his early 20<sup>th</sup> century writings and later developed and elaborated by other scholars. A YouTube video by The Undoing Project (2014) portrays cultural hegemony as an arrangement of thoughts within a society which are prevailing over the others, and these arrangement of thoughts endeavour to determine what is good and bad for the audience and to adopt or acknowledge and how

society ought to work. The Undoing Project goes ahead to express that hegemony tries to clarify how power functions at a social level.

Consensual control inside C.H. is where the general public reaches a point where they acknowledge the perspectives of the predominant class and this is achievable through control of the media, education, legislation, entertainment and economics. The impact of C.H. can be distinguished in impression of the roles of men and women, that the establishment of marriage is saved for a man and a woman and that the objective of a sentimental relationship ought to be marriage, all ladies love chocolate, blacks are connected with blue-collar crimes and also the meaning of beauty and a whole lot others. In any case the Undoing Project video takes note of this and suggest that it can be both positive and negative, such that toward the end what the prevailing class has embarked to accomplish gets to be common sense. It is further expressed in The Undoing Project (2014) that C.H. is always showing signs of change and adjusting to changing times and situations to keep up control over different belief systems. In filmic society, C.H. is reacted to in three distinctive ways, which are: to embrace what is being seen as the typical thing, to acknowledge one idea whilst dismissing another or totally dismissing the entire ideological qualities being advanced. The above assertion on C.H. shows that the ones in force and in control of the media have available to them the social control over their audiences of on account of the convictions they need their groups of consumers to devour. This is the thing that a YouTube video by 10 Minute Philosophy (2015) states when it states that the things we have faith in, structure our way of life as a consequence of what has been given to us from a political, financial and social perspective. What they mean is that, what the administration, religion, mass media or any establishment which yields power ingrains in their objective groups turns



into the "typical thing" and something besides that is anomalous, connoting the significance of beliefs as having more control over its kin, more than any firearm or weapon can ever accomplish. To embody this, the TV hit show Orange is the New Black (season 3), the character, Alex Vaun, trusts that her previous accomplice Drug Lord, Kubra, has sent somebody to execute her from inside the jail cells. Since Alex immovably holds to this belief, her activities and the way she treats people around her including companions and other jail mates inside and out demonstrates the apprehension that she has of this Kubra character to the degree that when her close companion Piper tries to advise her else she fervently can't help contradicting her and turns out to be significantly more suspicious about the entire circumstance all through the entire season. This demonstrates holding a conviction about something can shape an individual's perspectives about their general surroundings and, along these lines, the organisations that control the mass media know about this mystery and use it to great impact.

Proof to bolster this case originates from research conducted by the Business Insider site (2012) which demonstrates that there are 6 major organizations that control the broad communications of the USA. Given the quantity of TV slots in the USA and considering how huge the nation is and how liberal they claim to be, it makes one wonder with respect to how for the most part their mass media is being controlled by 6 expansive organisations which incorporate General Electrics (which possesses Comcast, Universal Pictures, Focus Features and so forth.), News-Corp (which claims Fox, New York Post and so on.), Disney (ABC, ESPN, Pixar and so on.), Viacom (MTV, Nick JR. and so forth.), Time Warner (CNN, HBO, Time and so on.), CBS (Showtime, Nfl.com, and so forth.). Consequently the distinctive human belief systems that

exist in the TV industry of America are an impression of the ideological viewpoints that the huge 6 need to pass on to the massive populace of consumers of their media materials.

### **2.3 THE PUPPY EPISODE**

The puppy episode from the Ellen show in 1997 gave viewers in America as well as to the rest of the world the present status of the American legislative issues and social setup. The 50-50 scenario where there was backlash to that episode whilst others were in support was a show of the cultural hegemony at the time. Insights at the time as indicted in an online article T.V Basics (2012) which gathered information inquired about by the Nielsen Company basically demonstrate that the average American of the 1990s sat in front of the TV a total of 7 hours a day. So from the researcher's comprehension of the Cultivation theory combined with the Cultural hegemony one can comprehend why America was equally divided over the issue of homosexuality and same-sex relational unions as the governmental issues at the time would bear witness to. With this sort of regular viewing of TV by the American public it becomes obvious why in the 1990s public polls show that homosexuality was not opposed by the majority and one observes that the polls could not get at least a three quarters majority in favour of opposing homosexuality. A closer investigation of the 2-part episode which was from season 4 of 1997's Ellen T.V show, is in a therapy session with her specialist who happened to be guest star Oprah Winfrey. Because the researcher could not find the episode's script on the internet, manual transcribing had to be done taken from season 4 episode 22 found on YouTube and is as follows;

Oprah: Is there something that you wanna talk about?

Ellen: well as a matter of fact yes, you know what I hate? I will tell you what I hate... I hate it when people make assumptions about you, especially when that you is me,

it's not like I haven't had boyfriends, just because I don't have a boyfriend right now, it's just that I'm choosy, if I wasn't choosy I would be Mrs. Larry Gladstone,

Oprah: There is nothing wrong with being choosy Ellen.

Ellen: Right exactly, and it's not like I'm looking for perfection, I just want someone special, somebody that I click with.

Oprah: And obviously you didn't click with Richard? .... Has there ever been anyone you feel you clicked with? And what was his name?

Ellen: Susan.

In that scene Ellen comes out of the closet and reveals that she is homosexual by stating that the only person who has been able to make her feel sexual desire happens to be a another woman. From the above scene Ellen seems to acknowledge the fact that there exists gay stereotypes and she has been harshly judged as people immediately make assumptions about her. Oprah suggests to her that it is alright for her to choose who she wants to be sexually close to and this alone is suggestive of the fact that fellow stars in the Hollywood and television industry were not all against homosexuality. This brings shows the overwhelming influence of hegemony in that trend setters have the power to change the views of the audience and this form of manipulation was necessary and indeed proved fruitful as Lesbians, Gays, Bisexuals and Transgender (LGBT) and Gay and Lesbian Alliance Against Defamation (GLAAD) and other supporters and scholars would readily testify in the case of the *Ellen* show and *Will and Grace* which have become iconic today. It is now acknowledged that they have given the gay community a voice in the mass media. As Myers (2014) rightly points out from his online blog when he posts an extract of his then forthcoming book:

Art, in its best form, allows you to experience life and ultimately changes the way you view the world. *Will & Grace* was one of those rare television shows to do just that. It was entertaining, but it did more than just amuse its viewers. *Will & Grace* presented America with a perspective that was completely

contrary to popular belief...

It was because of the way these shows packaged that they were able to change the world view of a nation that was conservative when it came to sensitive issues through the sheer power of manipulation. After the backlash and subsequent drop from air of the *Ellen* show in 1998 it was all up to the *Will and Grace* show to pick up from where *Ellen* had left. Consequently public opinion slowly shifted towards a more tolerant attitude to homosexuality. A summary of the different polls conducted from the 1990s up to the 2000s tells a story of how Americans may have been “victims” of a cultural hegemony strategy of Hollywood and the television industry to influence them to accept homosexuality as a way of life in American society and, subsequently, the rest of the world through globalization.

#### **2.4 MODERN TIMES WITH THE MODERN FAMILY**

This is the era the researcher has chosen to call the modern times with the modern family not just simply because of the success of the television show *Modern Family* and others but because of what it represents to the culture. LBGT and GLAAD which are lobbyists for equal and fair representation of homosexuality in the film and television industry have always been calling for exactly this, and the researcher believes that this could be one of the reasons why the gay community has had an influx of homosexual characters in American television today. What television does is reflect and shape a society so it comes as no surprise that as opinion polls suggest the American society, with time, began to find no wrong in same sex marriages. Television can be taken as attributed with having a hand in helping change the perspective of the American people. If we look at the pilot episode from season 1 of *Modern Family* from 2011, we see that what the creators of the show were attempting to achieve was to place a

homosexual couple on par with their heterosexual counterparts. A scene from the episode sees Cameron and Mitchell, a gay couple from the show in a flight from Vietnam where they have adopted their daughter Lily:

Mitchell: Okay, excuse me. (Stands up) Excuse me, but this baby would've grown up in a crowded orphanage if it wasn't for us cream puffs. And you know what? No, to all of who judge-

Cameron: Mitchell...

Mitchell: -hear this: love knows no race, creed-

Cameron: Mitchell...

Mitchell: -or gender. And shame on you, you small-minded, ignorant few-

If one looks at this scene from the show, they soon find out that what Mitch is attempting to do is criticising the American population that consider it very odd that a man and man can adopt and be able to raise a baby in the same way heterosexual couples do. According to religious doctrines of Christianity and Islam, homosexual relations are forbidden. The rather "infamous/famous" verse from the book of Leviticus 18:22 in the Christian Bible which reads as follows proves the case:

Do not practice homosexuality, having sex with another men as with a woman. It is a detestable sin.

This explains why the other passengers in the plane are astonished at the fact that Cam and Mitch, two men who are in a romantic relationship, have gone as far as adopting a baby. This goes against their religious beliefs which suggests that a man cannot have a sexual relation with

another man and therefore making it a sin against the law set by God. But the response given by Mitch in this situation gives the gay community a voice in the sense that he argues that love knows no boundaries of race, colour, creed or gender. In other words, he is implying that it is as human a right as the others. He goes on to ridicule the American society for being ignorant to the pleas by the gay community for recognition as equal human beings. This is a powerful scene in that it brings out to the world a gay couple who are representative of the many others and their endeavours to be socially accepted despite the fact that they are going against the social expectations that are governed by religious doctrines that forbid this kind of behaviour.

A scene in the same episode in which Cam and Mitch are introducing their newly adopted baby to their family is just as powerful and is used as reinforcement of the view that gay couples can also be treated as normal heterosexual couples. Excerpts from the scene show how different family members responded to the “good news” that Cam and Mitch had to share;

Mitchell: ...Anyway. Um... so about a year ago, Cam and I started feeling this longing, you know, for something more like, uh... maybe a baby?

Jay: Oooh, that’s a bad idea.

Mitchell: What do you mean “bad idea”?

Jay: Well, kids need a mother. I mean, if you two guys are bored, get a dog.

Mitchell: We’re not bored, dad.

Gloria: I support you, Mitchell, even though you’re not my son.

Claire: I-I-I think what dad is trying to say is that Mitchell, you're a little uptight, kids bring chaos and you don't handle it well.

Mitchell: Oh, uh, that's not what dad is saying; that's what you're saying and it's insulting in a whole different way.

Phil: Okay people, let's all chillax.

For different reasons, the family is not sure whether Cam and Mitch should be adopting a baby, one being that bringing up a baby is a hectic chore according to Claire and Jay's argument being that the whole institution of marriage should have a man and a woman with the job of the woman being that of raising the baby. Therefore, Jay does not trust both Cam and Mitch have the ability to raise a baby. This view can also help explain why he does not approve of their relationship to start with, but because of those around him Jay has to tolerate the sexual path his son Mitch has decided to take.

What the creators of *Modern Family* had in mind is to convey a reality that says it is ok and normal for a gay couple to raise a baby just as in any normal family would do and by thus they are furthering the agendas of the television industry which, in this case, is to give the gay community a fair representation in the mass media.

Other T.V shows like *Scandal* and *House of Cards* which are political dramas are already setting certain political tones in the minds of American viewers and, therefore, to include the inclusion of characters is another way of showing the American public that it is now acceptable to be gay

even if you are occupying some of the highest offices in the land. Take for instance Cyrus, a character in *Scandal* who is the chief of staff in the white house and so happens to be gay. Through characterisation we come to learn that he came out of the closet after his wife had died meaning he was living a “lie’ all along. The inclusion of a gay character in *Scandal* implies the idea to the world that even political figures can also be gay, so it’s alright. In the series we don’t get to see Cyrus being judged by others as gay but quite the opposite as he is a celebrated figure. This absence of negative judgements coming from others and the environment is a clear departure from the normal scenarios we are used to in which gay characters are so often stereotyped. In fact, Cyrus uses his homosexual husband, James, to his political advantage in season 3 episode 9 of the show to get dirty on a political opponent. In one scene Cyrus is mad at James for overstepping the original plan which was to have pictures of James and Daniel (the political opponent) in compromising positions and yet James claims that he slept with him. A manual transcription of the scene reads as follows;

James: ...what I cannot figure out is why you couldn’t just hire a hooker, why you would pimp out your own husband...I want answers Cyrus.

Cyrus: James you don’t get answers...you lost that right the minute you took off your pants

James: ooh yeah I did do that and then I took off his, got to admit that was a pleasant surprise

Cyrus: (screaming) shut up...you’re disgusting

James: Me? You used me like a cheap whore.

From the scene above, the reality that is being portrayed here is that gay couples do, indeed, have relationship related fights and operate in the same way that any heterosexual couple



would do. So the viewer gradually begins to see this as a representation of a social reality. *House of Cards* also presents a chilling scene in season 2 of the show where Frank Underwood, the president of the USA, and his wife Claire are engaged in a threesome with their handpicked secret service agent Meacham. Again this scene reinforces the point from *Scandal* that the reality being created and instilled here by the creators of the show is that those in the gay community can act in the same way as their heterosexual counterparts do. This scene breaks all the rules of a normal threesome which involves two men and a woman (they are supposed to just engage with the woman and not themselves). In the scene Frank and Meacham actually kiss, implying that they could have had sex together alongside Claire. This brings us to the point that the kind of social reality being painted here is that one can be an important person in politics or in any walk of life and still be gay and it's alright to do so because it's one's right.

*Being Mary Jane* is a movie that presents us with another situation in which the T.V industry is attempting to portray the gay community as a worthy theme for entertainment. This happens in season 2 episode 2 of the show where Mark, a co-worker/friend/neighbour of Mary Jane, begs her to be his "beard" again because his parents were coming into town and he has to present to them the impression that he is seeing a woman in order to assure his parents that he is heterosexual and not gay. Now Mark's argument with Eric in one scene where he is setting up his home to make it look as if he really was in a relationship with Mary Jane is that he is in a society that is already judging him based on the colour of his black skin and adding homosexuality to that plate is not such a good idea. In this case, Mark acknowledges the social reality that it's hard being black and gay at the same time and so he should hide the fact that he

is gay. The T.V solution is comes from the scene where Mark's parents are at his house as the following manual transcription of the scene shows:

Mark's Mom: Mark I know you are gay

Mark's Dad: Beatrice what the hell is the matter with you

Mark: What are you talking about Mom?

Mark's Mom: I gave life to you and I wanna share that life with you but I can't if you keep hiding parts of it from us...just say the words...I promise its ok

Mark: Mom

Mark's Mom: just say the words baby

Mark: What are you talking about Mom...I'm gonna get the wine opener

Mark's Mom: It's in here (taking wine opener from Marks hand), sit down.

Mark's Dad: You are homosexual.

Mark: Yap.

Mark's Dad: When did this happen?

Mark: I have always been gay Dad.

Mark's Dad: Not when we taught you to walk, not when you were you were in little league, not when you were prom king, you weren't anybody's homosexual.

Mark: Time is gay dad.

Mark's Dad: No I'm gay I'm happy as a June bug doesn't mean I go around sucking men's -

Mark's Mom: Stan!!!

Mark: it's ok Mom.

Mark's Dad: No it's not ok son...your mom and I raised you in an atmosphere where you could be honest with us, the fact that you've been lying your whole life, is more important to me than the person who is literal up your assMark: I tell you I'm gay and you make this all about you.

Mark's Dad: No you didn't tell me squat, your mother just told me and you confirmed with a weak yap, big difference son, and I'm not making this about me I'm making this about us, who are you, the son we raised would have had the courage to be the hell he is, no matter what anybody thought about it including me, and instead you've been running around like a thief in the night, lying and pulling others into your lie, is that who you're, is that the man I raised.

Mark: I lied to you because you are a homophobic.

Mark's Dad: yes I am a homophobic and so is half the country.

From this sit down scene with Mark's parents we get an emotional coming out from Mark but the underlying reality being portrayed is that some Americans especially blacks are finding it hard to come out of the closet for fear of being labelled as social a social disgrace and the potential backlash they may face which may include prejudice, among others. The family as an institution is here being portrayed as a pillar of support as Mark's father and mother are shown to love their son and are willing to offer emotional support to their gay son no matter the social repercussions that may come as a result. This is the social reality that T.V shows like *Being Mary Jane* are setting to their millions of viewers who tune in week in week out to watch these shows or binge them on Netflix.

## **2.5 HOLLYWOOD POLITICS AND THE GAY AGENDA**

In a YouTube video in which he was giving an insight into his book titled *Prime Time Propaganda* Ben Shapiro (2011) offers a unique point of view when it comes to critiquing the nature of Hollywood and the television industry in a conservative perspective. Shapiro shows what Hollywood and the television industry have adopted as the narrative strategy when it comes to furthering their agenda. The narrative strategy is inserting their messages and images of the kind of the social reality they want to be reflected towards their audiences in eye catching narrative television shows and films. This is evidenced by the fact that television shows with a very strong narrative storyline get major reception from the audience and hence they take this opportunity to insert their intended messages. Shapiro (2011) states that the television industry is quite concerned with the money that comes from advertisers as it's that

kind of funding that allows them to produce T.V shows year in year out. So in a way this means that the audience is relegated to the peripheries of importance when it comes to what kind of content comes out of television at any given time. What this means is that in the 1990s advertisers and television heads and also politicians were mostly against homosexuality. According to a 2014 YouTube video on NBC *1990s Special*, featuring T.V news footage of NBC news from the 1990s, homosexuality was a hotly contested debate in which most ordinary Americans, religious figures, politicians and army officials disapproved the idea of homosexuals being given equal rights. The researcher believes that the agenda that was set by the mass media at that time proves what the Cultivation theory had already identified, which is that if an individual is a frequent viewer of television, they then end up with a perception of the social world from the perspective of the television programmes they view. It should be remembered, as pointed out in the literature review from the previous Chapter, that characterisation of homosexual persons on television was mainly at the ridicule stage where all gay stereotypes were being reinforced through their negative portrayal. So one cannot blame the social, religious and political opposition to homosexuality in the 1990s on the people but it should be noted that this was the kind of agenda being set by the television industry.

Statistics collected by the Nielsen Company as previously mentioned show that the more people watch television the more they start believing the social messages that are being portrayed on television to be the actual reality. Now those long hours per day on television are a nod that the cultivation theory can be used to validate the frequency of watching television with the way in which an individual adopts the social reality created for them by the T.V messages, beliefs and images that they are constantly getting on a daily basis. With the agenda

having been set by the C.H. which suggests that homosexuals are the ridicule of society, the cultivation theory then states that the more an individual watches television the more they believe the world that is being portrayed on T.V through the images and messages that they are constantly viewing. This may help explain why in the 1990s almost all of the American mass media was anti-gay.

Charlene Cothran, a former gay activist states in an interview from the YouTube video of Pure Passion that the media is the number one driver of what she refers to as the 'gay agenda'. Cothran goes on to suggest that the gay community have found a way to infiltrate the society and they are doing so by influencing the various public and private institutions of America which include politics, education mass media and the economical fields among others. And as Cothran points out, the gay community have discovered that the one way to preach their message directly to the people is through the use of media, and hence their recent increased influence in the mass media.

Interviews conducted by Shapiro for his book confirm the Hollywood and television way of doing business in that most T.V. executives admitted to the fact that the messages and images in the T.V shows and films they produce are a reflection of the agendas of the big owners of these media companies.. In the interviews Shapiro conducts, a T.V head by the name of Mike Dann concedes that at one point in his career he was forced to cancel a T.V show because it was not aligning itself with the worldview according to Hollywood, the television industry and the government as a whole. So one is able to see the politics being played by Hollywood here in that the owners of the mass media companies have a set of ideas that want to be projected

and they use the television as it has the potential to influence the audiences because everyone is watching it. This is the cultural hegemonic position of Hollywood and the T.V industry and the more people watch it, the more they start to believe what they are seeing as reality and start going along with it. Examples of cultural hegemonic instances that the American public have been fed over the years are pointed out in an online blog called Hegemonic Hollywood in a post titled, *What is Hegemony?* It provides a slew of ways in which television has managed to create a false reality about certain issues, topics and ideas and people have actually bought into this reality to the extent that they allow themselves to be absorbed by these ideas. The first one is the public's obsession with celebrities. The blog insinuates the idea that it is through the use of celebrities that cultural hegemonic ideas are in a position to be spread and instilled in the minds of the people because the audiences are so obsessed with every aspect of their favourite celebrities to the extent that they follow, eat, dress and share the same philosophical mind-set associated with their Beyoncé, Justin Bieber, Ellen DeGeneres, Lady Gaga and so many more. Now what you are left with are celebrities that go on to publicly state that they are in support of the gay rights movement. Then you are left with a people who decide to support the same movement not because they made up their mind on their own but because their favourite celebrity said so. Miley Cyrus, Lady Gaga, Brad Pitt, Kerry Washington and Ellen DeGeneres are some of the celebrities who have gone on record and declared not only to their audience but to the rest of the world that they are in support of the gay rights movement. This is how cultural hegemony works as the views of the people are being shaped by what their celebrities who they hold in high esteem say in the mass media.

Another way in which Hollywood and the television industry promote their hegemonic agendas is through the recent influx of reality television shows. According to the blog Hegemonic Hollywood, T.V. shows like *The Real Housewives of Beverly Hills* are filled with hegemonic qualities and exhibit exactly what the mass media companies want you to believe in. The argument being raised by the blog is that T.V. shows like *The Real Housewives of Beverly Hills* portray a life filled with glamour and wealth which resonates to the audience the idea that to be considered as a someone in society, one should possess such financial qualities and make them into a lifestyle rather than being achievements. This is the same situation which can occur within the politics of a country where political opinion is generally created by the mass media, then the people just consume what is given to them. Celebrities can in this case be used to endorse certain political candidates for office as the Hegemonic Hollywood blog points out in the case of Barack Obama who, in the run up to the 2008 USA presidential elections, enjoyed the endorsements from celebrities such as Oprah Winfrey, Jay Z to name just a few. What this meant for Obama was that Hollywood hegemonic support helped to increase his chances of winning the elections. Obama also took a U-turn on his opposition to homosexuality and instead started supporting it, which may have increased his support base, Bill Clinton also used this strategy in the run up to the presidential elections of 1992 as pointed out in an NBC 1990s news special. Now when you have public figures both politicians and celebrities endorsing a particular idea it becomes hard for the audience who idolise them to not fall for such hegemonic manoeuvres. These are just a few examples of Hollywood and the television industries cultural which are aimed at shaping the audiences social reality when it comes to politics, economy, and social way of living, religion, and homosexuality and so on.

## **2.6 CONCLUSION**

In summary this chapter focused on the cultural hegemonic strategies being employed by the television industry to create a certain kind of social reality that when audiences watch at a higher frequency may lead them to start believing the social reality being broadcasted. The following chapter is going to be an analysis of television statistics and survey polls to evaluate whether the cultivation theory can be attributed to the increasing support of homosexuality.



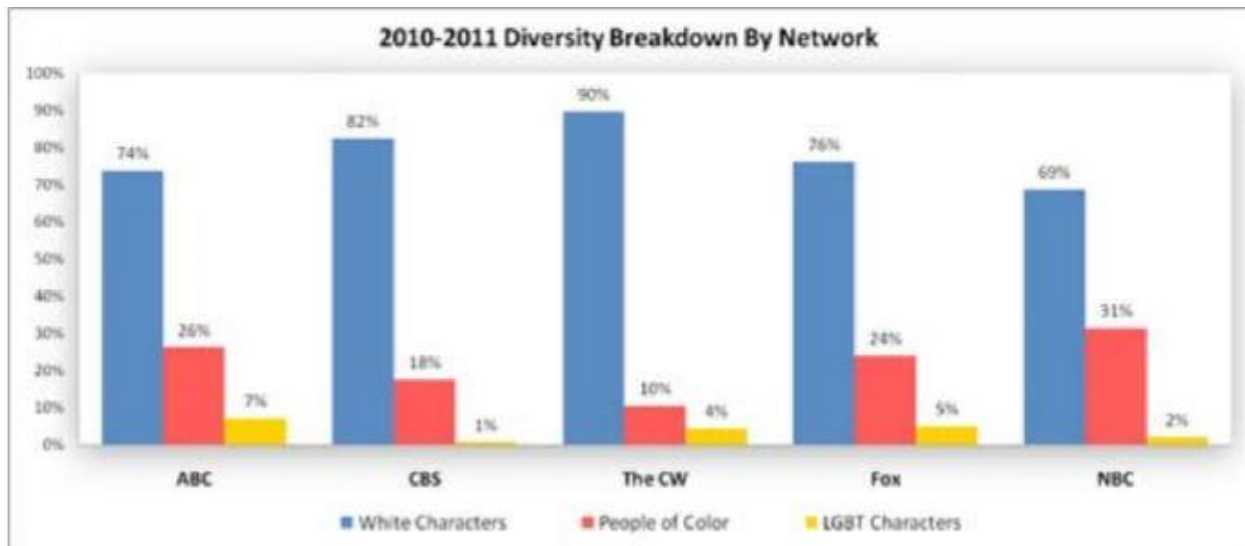
## CHAPTER THREE: ANALYSIS OF STATISTICS AND POLLS

### 3.1 INTRODUCTION

This Chapter will be focused on presenting and analysing T.V statistics of America daytime and primetime television viewing based on data published by Gays and Lesbians Alliance against Defamation (GLAAD) from the years 2010-2015.

#### 3.2.1 GLAAD 2010-2011

GLAAD's Where we are on T.V yearly TV report which is aimed at breaking down the representation of the gay person on the significant television systems across America. For the 2010-2011 season, LGBT characters made up 3.9 % of all series regulars which was an ascent from the 3 % recorded the earlier year and the 2.6 % and the 1.1 % likewise recorded in 2008 and 2007 individually.

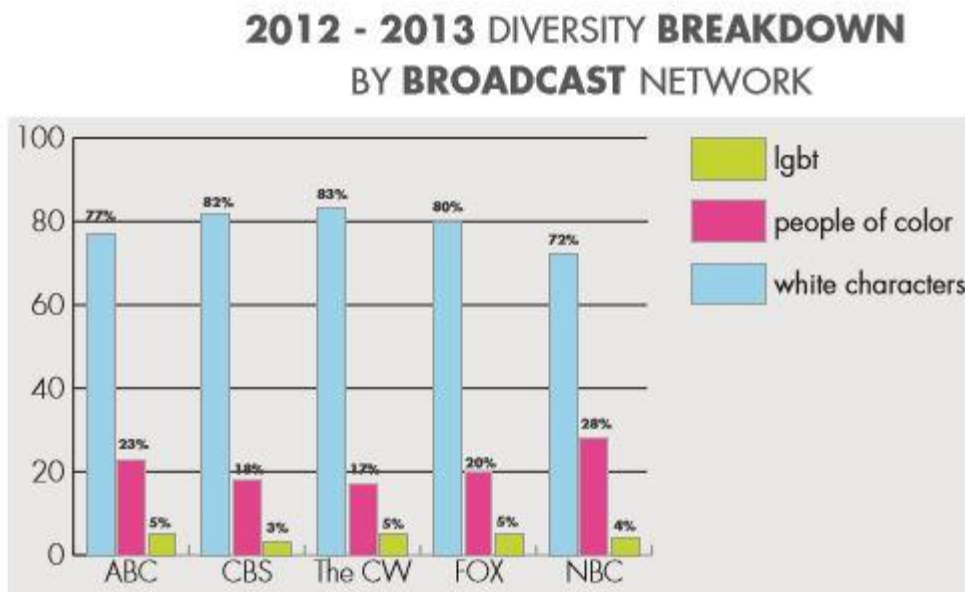


Courtesy of GLAAD T.V Report

GLAAD reports that for that particular season there were 11 regular LGBT characters out of 152 with ABC being the front runner with 7.2 % and also GLAAD notes they have been leading for the past 5 years.

### 3.2.2 GLAAD 2012-2013

During this season GLAAD registered a record breaking representation across the major networks in America by having a 4.4 % presence in the television sector with 31 regular characters which was significant increment from the previous season.

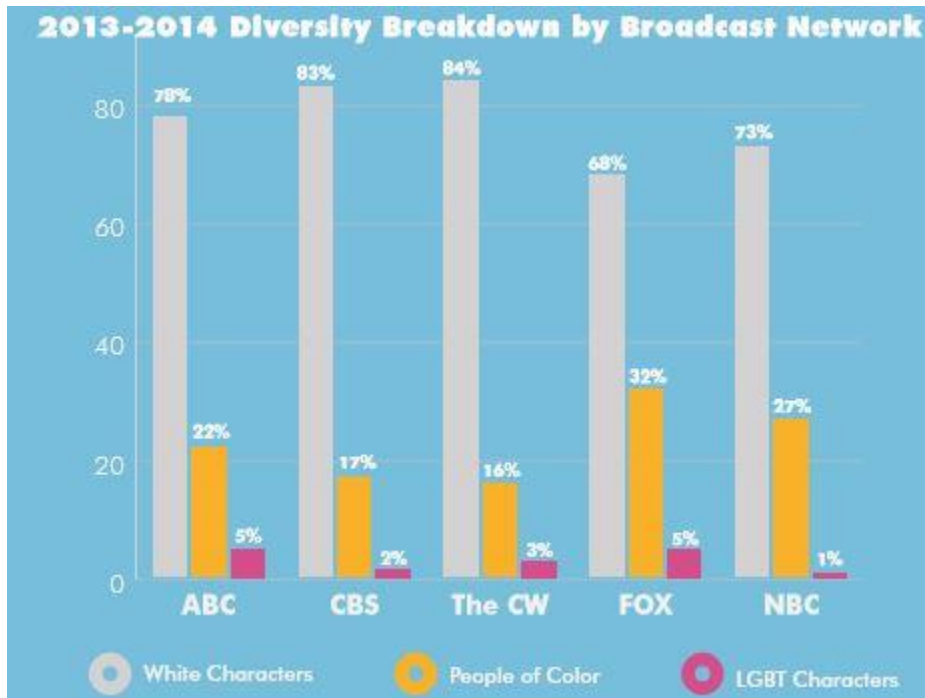


Courtesy of GLAAD T.V Report

At that point President Herndon Graddick said this was essential for the LGBT people group and it demonstrated that T.V was insightful of American culture and notes that the reason this is so can be credited to the issue of having Americans beginning to relate to the LGBT characters being depicted in the different network shows.

### 3.2.3 GLAAD 2013-2014

This season was portrayed by a slight abatement in the aggregate number of LGBT characters in the TV plan season. It dropped to 3.3 % from the record breaking 4.4 %. In any case, the report does for sure commend the way that there is equivalent representation over the sex parity among the LGBT characters. There were 42 characters which were regulars for the season.



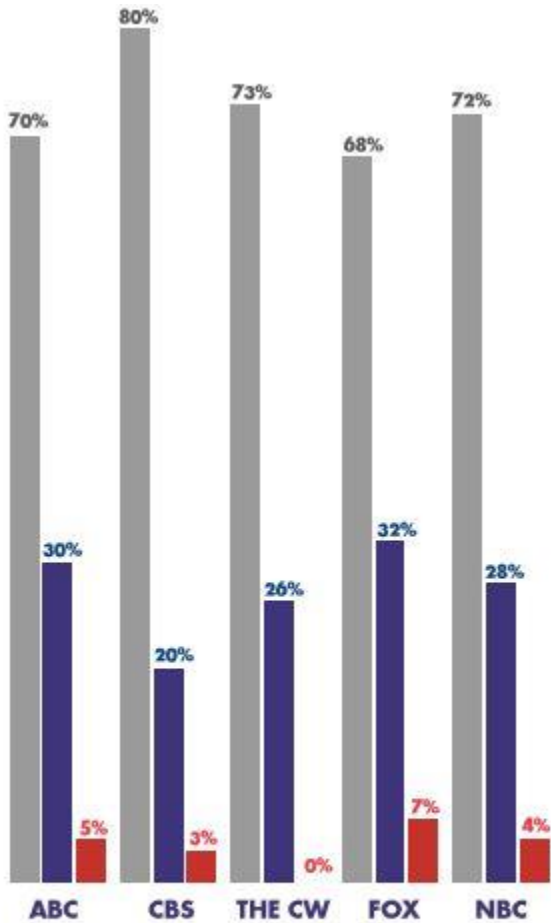
Courtesy of GLAAD T.V Report

### 3.2.4 GLAAD 2014- 2015

GLAAD's Wilson Cruz is of the declaration that their gay development harmonized with the accomplishment of the past season and asked network executives to keep driving the path regarding forming another society. The explanation behind this could be to credit FOX and ABC who are driving the way to LGBT recognition worldwide.

An increase is marked for this season with representation pegging at 3.9 % with a total of 64 regular characters on primetime and daytime. GLAAD also counted the tally for the number of

LGBT characters on cable T.V which was 41 and as always FOX leads the way with 5.4 % of their regular characters from their T.V series being of the LGBT community, ABC coming in second at 4.5 % and NBC occupying the third spot with 3.5 %.



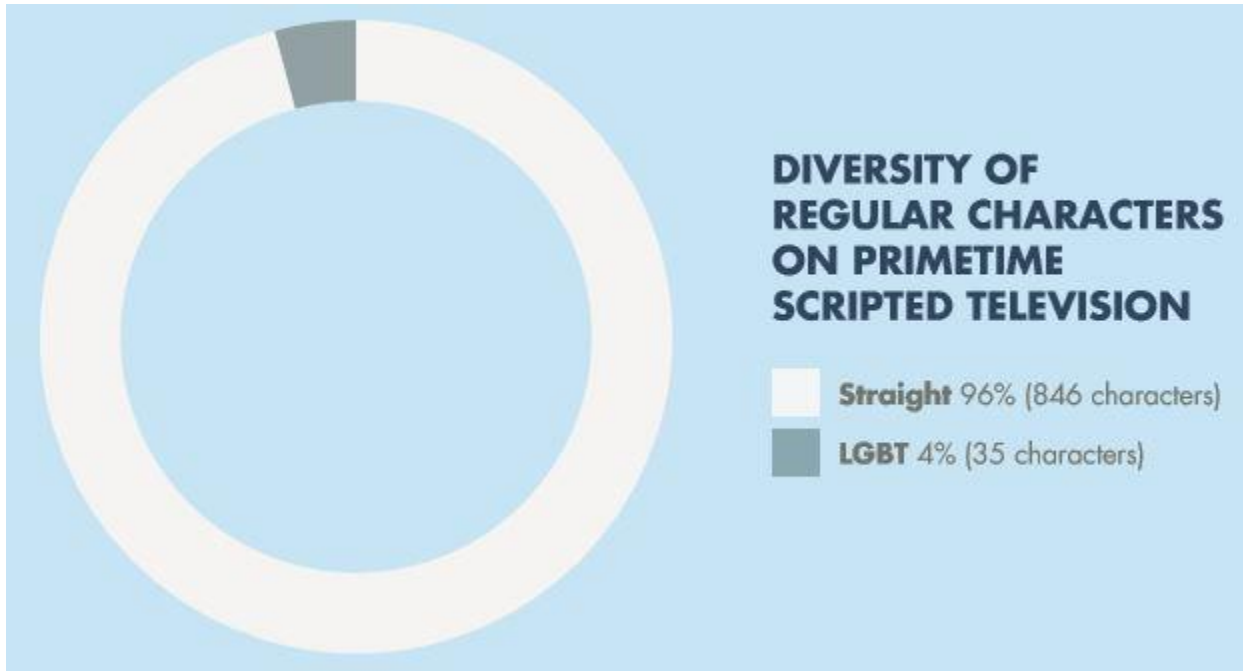
2014-2015  
Diversity Breakdown by Broadcast Network

WHITE CHARACTERS
  LGBT CHARACTERS  
 PEOPLE OF COLOR

Courtesy of GLAAD T.V Report

### 3.2.5 GLAAD 2015-2016

Sarah Kate Ellis of GLAAD reminds everybody that GLAAD has been at the front line at following LGBT patterns in the TV business since 1995 and that in those days one could check the quantity of the gay group on one hand, but now real advances have been accomplished throughout the years.



Courtesy of GLAAD T.V Report

During this season it is speculated that 4 % of primetime T.V will be LGBT. GLAAD is of the view that the major network should provide diversity when it comes to racial representation towards LGBT characters.

The above trends show that through the intervention of lobbyist groups like GLAAD there can be indeed a change of attitude in the mass media.

### **3.3 TELEVISION VIEWERS IN NUMBERS**

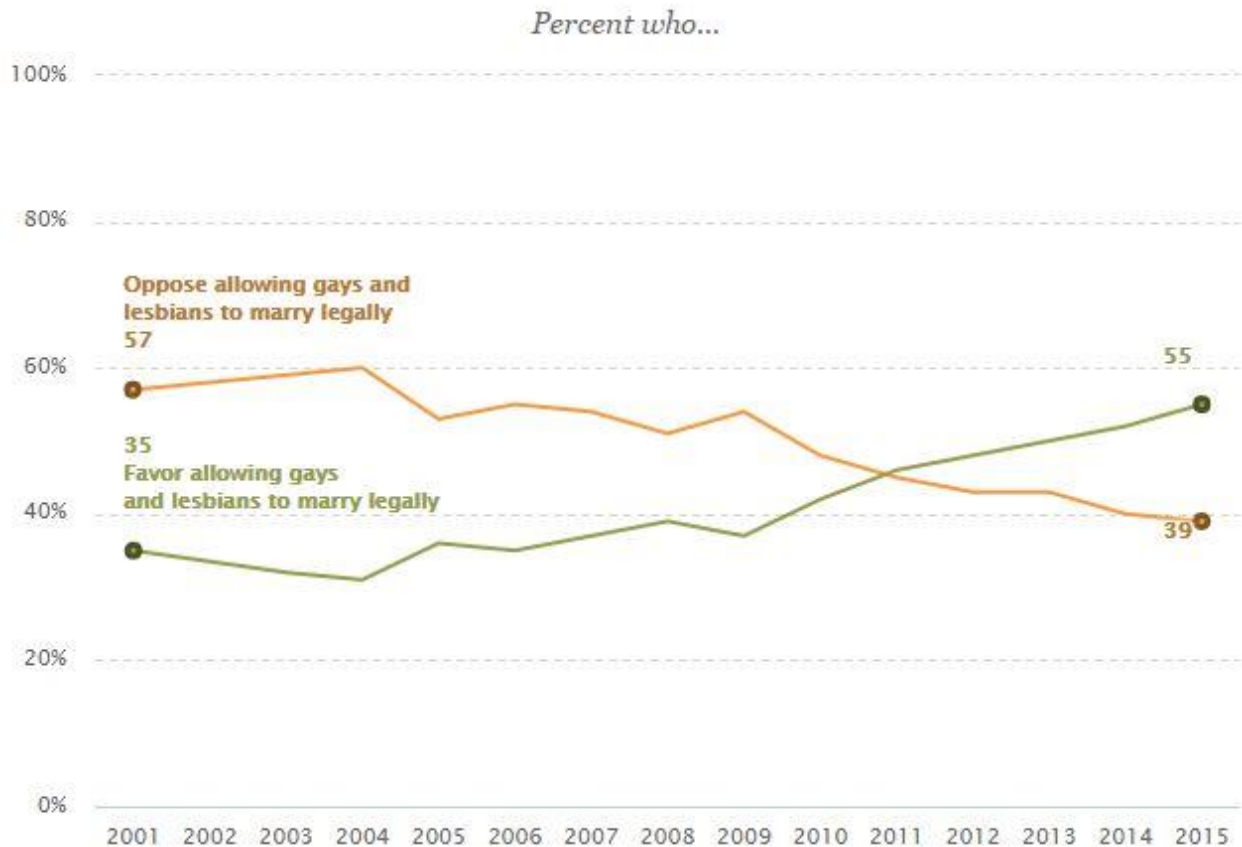
There are millions and a great many individuals who watch these TV programs and to give only a couple of cases to demonstrate that in fact individuals tune in week in and week out to watch their most loved T.V shows. As indicated by the T.V hit, Scandal's Wikipedia page (2012-present) viewership information gathered from season 1 - 4, takes note that there has been a combined of 41.33 million viewers altogether. Modern Family (2009-present) has had a sum of 70.32 million viewers across 6 seasons. Being Mary Jane (2014-present) figured out how to snatch 64.1 million viewers over three seasons and Ellen (1993-1998) hoarding more than 66 million viewers. Shows like *Orange is the new black* and *House of Cards* are available on streaming platform NetFlix which as per their Wikipedia page, as of April 2016 they now have more than 81 million subscribers around the globe. These numbers demonstrate the sheer extent of viewers who are tune in to watch these shows, and as their prevalence takes off, their numbers develop.

### **3.4 POLLS**

The survey information for this research was taken from the Pew Research Center (2015) which is a legitimate research bank and where they have been directing studies since the 2000s and do as such on a yearly premise. It is essentially conducted to make sense whether people in general are for or against same-sex relational unions.

#### **3.4.1 PUBLIC OPINION**

In these polls, the focus was on the general opinion of the public whether they opposed same-sex marriages.



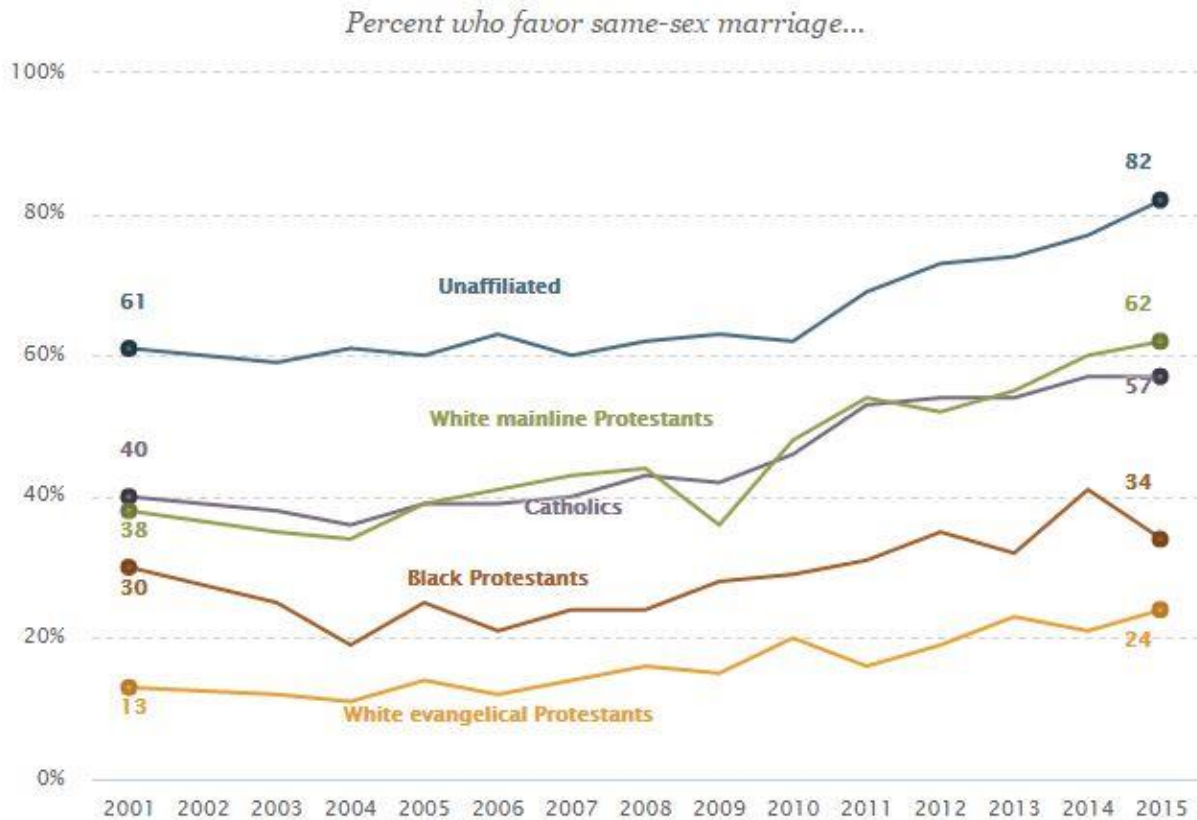
Courtesy of Pew Research Center

The chart demonstrates an unfaltering ascent in the backing of same-sex relational unions beginning with 35 % in 2000 up to the most recent figure of 2015 which remains at 55 % in backing, whilst there has likewise been a decrease in the individuals who are against same sex unions as from the year 2000, 57 % of the populace rejected same-sex marriage however in 2015 just 39 % contradict it. This demonstrates a movement in the way the American general populace is supporting the gay community.

### 3.4.2 RELIGION

Religion is a precarious spot for the argument of homosexuality and same-sex relational unions and the graphical representation of religion from the surveys, focused on views of religious

affiliations may shade light on why this might be so, based on the diversity of religious organizations in America.



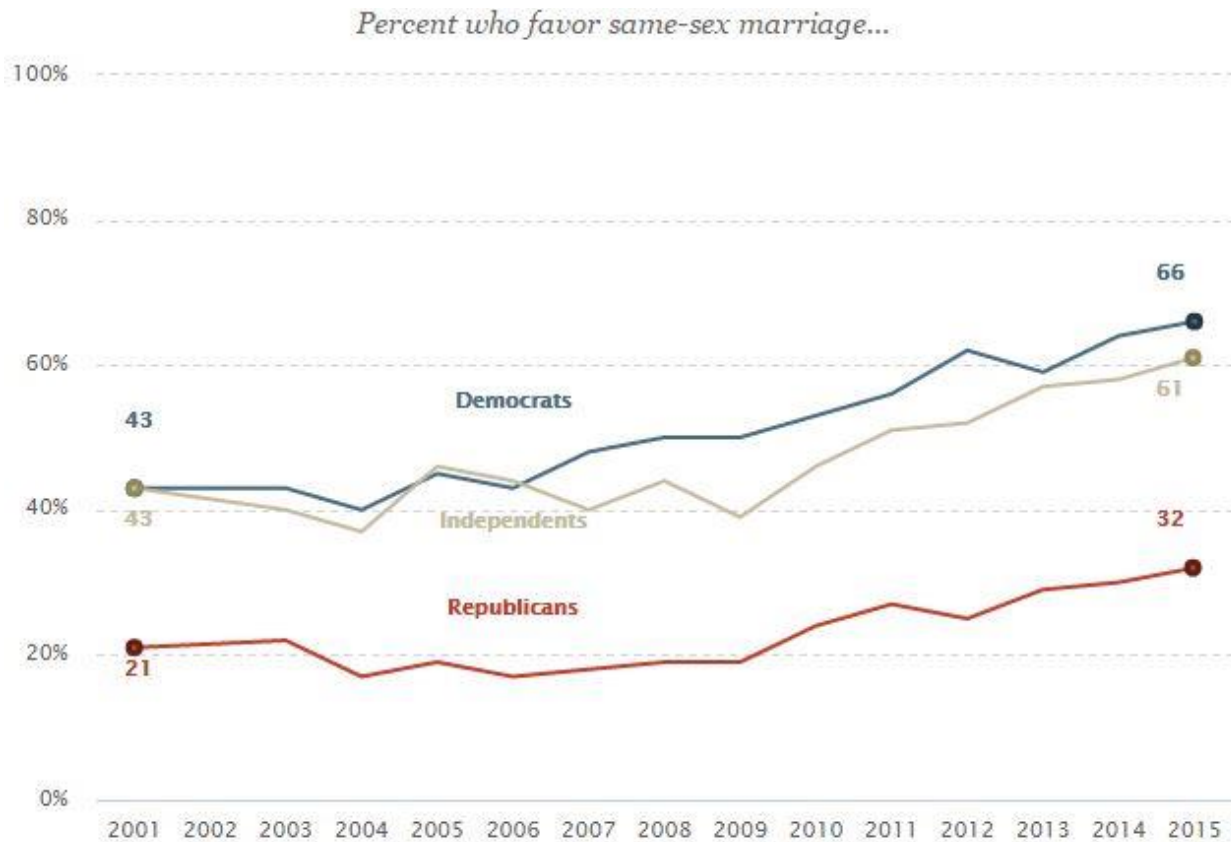
Courtesy of Pew Research Center

The graph illustrates that Black Protestants and White evangelical Protestants have not been supportive of same-sex marriages from the early 2000s. This is shown by their fluctuating support over the decade which is rather low percentage coming out in support of same-sex union. Catholics and White mainline Protestants have over the years continued with their support for same-sex marriages as the figures show. The biggest group that supports same-sex marriages are those categorised as unaffiliated to any religious sect. Their support has over the past years been high and constant and statistics confirm this position.



### 3.4.3 POLITICAL AFFILIATION

Political affiliation also has had an effect on the way people make their decision and the way they generally view the world.



Courtesy of Pew Research Center

Democrats have consistently been strong supporters of gay rights and same-sex relational unions and this is appears in the above graphical representation since the early 2000s up to 2015 as a persistent ascent is seen and with bolster originating from essential political figures, for example, USA President Barack Obama it turns out to be anything but difficult to see why Democrats would bolster same-sex relational unions whilst the Republicans, however preservationist, have steadily dealt with the need to bolster.

### **3.5 CONCLUSION**

These TV details surveys offer a perspective that over their country, Americans, do base their choices about certain human, political, financial and social belief systems on components, for example, religion, political gatherings et cetera and it is also imperative point to note that information is their way to life, and for the greater part of them broad communications is their go to juncture. Therefore the mass media has the ability to influence the decision making and creation of social reality and through frequent watching of television there is cultivation of images, ideas and messages by the heavy watchers of television.

## **CHAPTER FOUR: DISCUSSION**

### **4.1 INTRODUCTION**

In this Chapter the researcher shall be discussing the statistics collected from the previous chapter by analyzing the trends of television.

### **4.2 ANALYSIS**

We see that Hollywood and television cultural hegemony is set up by the industry in the sense that there are certain aspects human affairs that are pushed over others. The definition of cultural hegemony is a set of ideas that are dominant over others in a given society which basically govern how the society and its people should conduct themselves. We see examples of hegemonic strategies being used by the mass media e.g., that the goal of every romantic relationship is to be married; when one can be involved in a romantic relationship to discover the kind of women/men they want or it can be used to test sexuality among other things or the recently racial stereotype that has gained popularity since 9/11 in America which is that of identifying Arab nationals as terrorists. This kind of thinking is what the big players in the media want consumers to perceive. Controlling the minds of the masses is probably more important to them than any other form of social control and this can be achieved through television. As Gitlin (1979) puts it across, television is a tool that is being used to exert power and authority over a society and the one that possess this kind of control, indeed can channel any kind of hegemonic agenda and the people will in one way or the other be influenced by such.

When television is being used as a mainstream medium for social agendas it does help to explain why prior to the 2000s eras the issue of homosexuality was a hotly contested debate. Yes, there existed gay characters in the media even as early as the 1970s right up to the days of Ellen and Will and Grace, the gay community and the characters that represented them were

stereotyped by being given traits that, well of course, were reflective of the way they lived and associated with themselves but not all of them and not all of the traits were factual. An example can be drawn from the 1980s and 1990s, where one can be able to note that the AIDS pandemic was pinned down on the homosexuals as they were labeled as the couriers of the deadly virus which was not true at all and Oppenheim (1992 as cited in Hart 2004) blames this hysteria on the mass media. What we are seeing here is the fact that the mass media, television industry included, can set an agenda about a certain thing and people will start believing it.

This brings us to the theoretical part of this research which is based on the Cultivation Theory which was developed by Gebner in the 1960s, which states that the more a person watches television, the more they will start believing the way the world is being portrayed from the perspective of the television. He even goes to give an example of a research study he conducted in which he had a group of students heavily watch violent television shows and another group watch less of the violent shows. What he discovered was that those who were heavy watchers of the violent T.V shows were more afraid to walk around their suburbs at night because they had been programmed to believe that the world outside is a violent place for them, whilst those who watched less of the violent shows, exhibited less fright. The conclusion that was drawn from this research is that the more one watches television the more they see the world as that being portrayed on the telly, thus creating a social reality which in many cases can be a little different to a whole different entity from the actual reality that is really out there.

Now with the issue of homosexuality the researcher can safely say that during the 1990s the state of mass media was against the idea of homosexuality and same sex marriages. This helps

to explain why the politics of the 1990s were hostile towards the issue with religious groups, the government and gay rights movement groups were at each other's throat. Though at the time religion and these other groups were pushing for an anti- gay America, the television industry was also against the same idea and this they achieved through the content they released which was negative towards the gay community. Look at how Ellen almost lost her career after she came out, her show was cancelled, advertisers ran away but one can argue that it opened the door for others to come out and state their sexuality. The point here is that this was the state of affairs in the 1990s and it climaxed with the brutal murder of 21 year old University of Wyoming Matthew Shepard in 1998 where he was lured by two men, beaten and left for dead, because he was homosexual. This made a case for the gay community in which they argued that hatred towards them was now at an all-time high and change was needed.

Somehow during the early 2000s and up to date, resentment for homosexuals has been on a gradual decline as polls suggest. According to the National Conference of state legislature's website article titled Same-sex laws (2015) the Supreme Court which is one of the highest courts in the USA ruled that states cannot ban same-sex marriages. This is one of the political landmark victories for the LGBT movement yearned for and got. So in the 2000s we see not only a political shift in consciousness towards the plight of the homosexuals but social shifts and a change of mindset of the T.V executives and show runners. Shapiro (2011) in a presentation of his book states that there is always an agenda in Hollywood and the television industry that is always being pushed, and this is evidenced by the kind of messages and images being streamed towards the mass audience. We now have T.V shows like Modern Family, Scandal, Orange is the new black, Empire, Glee, and a whole lot others that are depicting the reality that it is ok to be gay,

gays can adopt and raise a baby like any other heterosexual family, and these are hit shows that have millions of viewers across the USA and around the world and the impact they have had can also be attributed to the changing of ill attitudes towards the gay folks.

Shapiro (2011) strongly believes that the head honchos and the big kahuna's of Hollywood and the television industry are conscious of the fact that T.V is an important aspect in the lives of their audiences and they can use it to further their agendas just the same way they did with promoting public support for the war against Vietnam, Iraq, Afghanistan, war against terrorism through films such as *To the shores of Hell* (1966), *American Sniper* (2014) and *The Lone Survivor* (2013) are just but a few to mention who go all the way to show their military superiority and prowess whilst painting America as the victim in the process.

### **4.3 THE ZIMBABWEAN SITUATION**

According to the Zimbabwean constitution amended in 2013, the marriage “persons of the same sex are prohibited from marrying each other”. This is a way echoes the statement made by Delact and Caulfield (2008 as cited in Claybaugh 2014) which is that the laws and legislation of a nation are based on the majority's religion. So in the case of Zimbabwe, where Christianity is the main religion, the law is moulded along those lines. In Christianity homosexuality is considered a sin more than it can be considered as a basic human right. This explains why in Zimbabwe it is unlawful to practice homosexuality. The Gays and Lesbians of Zimbabwe (GALZ) an affiliate of the LGBT movement has had several run-ins with the police as their activities are considered to be unlawful. According to Stewart (2014) in an online news article, armed men believed to be members of the security forces of Zimbabwe gate-crashed a private party open to GALZ members and left at least 35 of them injured courtesy of their attack. This is evidence that the

government of Zimbabwe will do anything to squash any LGBT movement in the country. With the country's leader President Robert Mugabe having time and time again denounced homosexuality both on the local frontier and at international events such as 2015's UN General Assembly, where he castigated the Western powers (USA included) for trying to impose same-sexual rights on African countries and withholding of food, health and financial aid if those countries do not support homosexuality.

My experience as a Zimbabwean citizen has yielded observations that I have made conclusions to the fact that indeed Americanisation which Giddens describes as the spreading of American culture and influence around the world has indeed reached our shores. The music we listen to (Hip-Hop, R & B, Rock, Soul), the way we dress (skinny jeans, hipsters, designer clothing, sneakers), the fast food we like (burgers, chicken and chips, Coca Cola, Pizza), the entertainment we watch (western films and T.V shows). All this points to the fact that no matter how we may try to be tradition in keeping with our customs, globalisation has taken over the world. The World Wide Web has more the most part assisted in breaking geographical and cultural backgrounds. Giddens calls globalisation the new phenomenon in which the whole world is becoming connected. With America at the forefront, it's easy to see why they have dominated even our local Zimbabwean culture.

Therefore despite the fact that the Zimbabwean government is against the implementation of homosexual rights, the researcher believes that at one point, the country will curve in and there are two factors that the researcher has identified that could lead to this. The first is the fact that due to Americanisation and globalisation, where if more and more people start to sympathise

with the gay community based on the fact that they are heavy watchers of American media which is in full support of homosexuality, the people of Zimbabwe could one day wake up and say “it’s okay to be gay” meaning that others will start to identify themselves as gay and when influential people do so, then it means the government would be in a tight spot. The second factor that the researcher has identified as one which could lead the Zimbabwean government to curve in, is when the whole international community has adopted same sex rights and we are left alone in isolation. This could mean that the government may decide to adopt such rights as a way to appease the nations and organisations that we would need several forms of backing such as financially and so forth. To give an illustration of how the world is slowly adopting homosexual rights an image which shows the countries that are in support and those that are against clearly marks the advancements the pro-gay communities have achieved.



## 78 countries where homosexuality is illegal

Updated May 18, 2016



Courtesy of [76crimes.com](http://76crimes.com)

The above image is evidence that in most parts of Africa, Arab nations and Asia the LGBT movement still has a long way to go but there are obviously in the process. With their large financial backing, and political influence even over other countries sovereignty, it's only a matter of time before the whole globe is pro-gay.

### 4.4 GLOBAL IMPACT OF HEGEMONY

Hultgren (2009) is of the perspective that globalisation has achieved a point whereby communication is possible over the entire globe in a moment, just a tick of a button away. This has empowered a person from the USA to speak with somebody from France so effectively, which was not achievable before the development of the World Wide Web. Hultgren (2009) goes ahead to express that American hegemony has been the motivation behind why a few

absolutist states have been on high caution as a result of the way that they can no longer control the stream of data that goes to their people. This implies there can be weakening of society and standards or individuals who opt to follow the foreign ways.

Hultgren (2009) refers to the work of Kirchner whose study inferred that as globalisation spreads countries around the globe have less and less control of what their people devour as news and entertainment. The issue of cultural hegemony and cultivation theory strikes a chord as in, if American social qualities can be spread through globalization then the consumers of American media materials are presented to the same philosophies and human undertakings being feed to the United States publics. The inquiry would be, will the rest of the world respond to the same belief systems in the same way.

Pemberton (2015) in an online news article makes a startling revelation when he states that Cuba a country that has for over 50 years been under economic sanctions from the United States of America, has several signs of American influence. Pemberton (2015) illustrates this with examples which include hegemonic penetration such as that found in their music, language, literature and fashion are in one way or the other influenced by the Americans including their love for American sports and entertainment emanating from Pop culture.

Online blogger by the name Contributor (2016) points to the fact that critics of globalisation assert that it actually is the spreading of American agendas that will mostly benefit them. The blogger suggests that even in India, America has been exercising its influence on them due to the fact the two leading economic industries which are technology and pharmaceuticals are

governed by American laws. Contributor (2016) believes that globalisation is just a platform for America to spread its cultural values and political agendas and this can be shown by the fact that traditional news networks such as CNN have a competitor Al Jazeera which has over the years offered an alternative view of news which is different from what we have grown to become accustomed to.

#### **4.5 CONCLUSION**

This chapter was looking at the figures being released by GLAAD in which one is able to see a trend growing which indicates that more and more gay characters are now present in television with them having past Clark's stage of ridicule and now on the regulation stage, in the four stages of media representation of a minority. The general opinion of the public as shown by the poll data collected by Pew Research Center as of 2015 shows a gradual increase of support of same sex marriages from the early 2000s up to this day which shows that American have come to accept a new reality which the researcher believes could be attributed to heavy watching of television in which the mass media has been pushing the gay agenda. It also looks at how the rest of the world has been reacting to globalisation which is aimed at spreading American culture and values. The following chapter will give a conclusion to the study and further recommendations.

## **CHAPTER FIVE: CONCLUSION**

In this chapter the researcher will provide a conclusion to the research and delineate how this study can be of future value to further researches.

### **5.1 VALUE OF RESEARCH**

The researcher deems this research valuable in the sense that it adds to the Midlands State University inventory of research studies. It is a valuable addition in that such a research had not yet been conducted. It can also be appreciated

### **5.2 CONCLUSION**

To summarise the study, the statement of the problem stated that there was need to investigate the possible effects of heavy television watching and how it can impact the individual's perception of social reality as hypothesised by the cultivation theory by Gebner. The next step was to establish a link between cultivation theory and cultural hegemony which is the fundamental platform to disseminate messages and images that would help shape social reality and the way people perceive the everyday life. The major players in the hegemonic field include governments, politicians, mass media, influential individuals, celebrities among others.

Specific television shows were analysed which include Ellen show, Modern Family, Being Mary Jane and Orange is the new black. Characterisation of the homosexual actors was the main factor behind the research, which enabled the researcher to conceptualise that the more an individual watches television shows which are a carrier of culture and norms of the society, the more likely they will start to shape their insights based along the way social reality is presented on television.

## **5.2 RECOMMENDATIONS**

The researcher would like to recommend the future researchers to explore further into this area of study and attempt to bring it more closely to Africa and Zimbabwe, in an effort to view how locals perceive American media materials.

## REFERENCE LIST

10 Minute Philosophy (2015). Online video, (Accessed on 3 March 2016).

<https://www.youtube.com/watch?v=js8E6C3ZnJ0>

Adamczyk, A., & Pitt, C. (2009). 'Shaping attitudes about homosexuality: The role of religion and cultural context', *Social Science Research*, Vol. 38, No. 2, pp. 338-351. doi:

10.1016/j.ssresearch.2009.01.002

Adams, P, C. (1992). 'Television as Gathering Place', *Annals of the Association of American Geographers*, Vol. 82, No. 1, pp. 117-135. (Accessed on 09 April 2016),

<http://www.jstor.org/stable/2563539>

Armstrong, K. (1993). *A history of God: The 4000-year quest of Judaism, Christianity, and Islam.*

New York City: A.A. Knopf

Boysen, G. A., Fisher, M., Dejesus, M., Vogel, D. L., &Madon, S. (2011). 'The mental health stereotype about gay men: The relation between gay men's self-stereotype and stereotypes about heterosexual women and lesbians', *Journal of Social and Clinical Psychology*, Vo. 30, No. 4, pp. 329-360.

Cadwell, S. (1991). 'Twice removed: The stigma suffered by gay men with AIDS', *Smith College Studies in Social Work*, Vol. 61, pp. 236-246.

Chang, Y., & Reber, B. H. (2000). Assessing cultivation theory and public health model for crime reporting. *Newspaper Research Journal*, 21(4). 99.

Ciasullo, A.M. (2001) 'Making Her (In)visible: Cultural Representations of Lesbianism and the Lesbian Body in the 1990s', *Feminist Studies*, Vol. 27, No. 3, pp. 577–608.

Claybaugh, J. (2014). 'The Relationship between Level of Religiosity and Past Suicidal Ideation in Gay Males', Doctoral dissertation, Walden University (Accessed on 17 April 2016) <http://scholarworks.waldenu.edu/cgi/viewcontent.cgi?article=1037&context=dissertations>

Cothran, C. (2014). 'How the gay agenda is being spread' online video (Accessed on 09 May 2016), <https://www.youtube.com/watch?v=FmlkKd3RQdA>

Davies, J., Roskos-Ewoldsen, B., & Roskos-Ewoldson, D.R. (2004). Implications of the mental models approach for cultivation theory. *Communications*, 29, 345- 363.

DeLaet, D.L., & Caufield, R.P. (2008). 'Gay marriage as a religious right: Reframing the legal debate over gay marriage in the United States', *Polity*, Vol. 40, No.3, pp. 297-320. doi:10.1057/palgrave.polity.2300103

Dow, B. J. (2001) 'Ellen, Television, and the Politics of Gay and Lesbian Visibility', *Critical Studies in Media Communication*, Vol.18, No. 2, pp. 123–40.

Ellen & Portia (2013). 'ELLEN: Season 4 [Episode 22] "The Puppy Episode" (Part 1)' Online video (Accessed on 05 May 2016), <https://www.youtube.com/watch?v=kW0yWmjdXUM>

Esslin, M (1982). *The Age of Television*. San Francisco: W.H Freeman

Fouts, G. PhD, & Inch, R. (2005). 'Homosexuality in TV Situation Comedies', *Journal of Homosexuality*, Vol. 49, No. 1, pp. 35-45 (Accessed on 17 April 2016). [http://dx.doi.org/10.1300/J082v49n01\\_02](http://dx.doi.org/10.1300/J082v49n01_02)

Franklin D. G, Jr. & Shanto I. (2000). 'Prime Suspects: The Influence of Local Television News on the Viewing Public', *American Journal of Political Science*, Vol. 44, No. 3 pp. 560-573 (Accessed on 09 April 2016), <http://www.jstor.org/stable/2669264>

Freedom (2015). 'Being Mary Jane season 2 episode 2' BET. 3 Feb

Gay, D. A., Lynxwiler, J. P. & Smith, P (2015). 'Religiosity, Spirituality, and Attitudes toward Same-Sex Marriage: A Cross-Sectional Cohort Comparison', PP.1-14 (Accessed on 26 April 2016). DOI: 10.1177/2158244015602520

Gerbner, G. (1998). Cultivation analysis: An overview. *Mass Communication & Society*, 1 (3/4), 175-194.

GLAAD (2010) 'Where we are on tv' (Accessed on 15 April 2016), <http://www.glaad.org/sites/default/files/whereweareontv2010-2011.pdf>

GLAAD (2012) 'Where we are on tv' (Accessed on 15 April 2016), <https://www.glaad.org/files/whereweareontv12.pdf>

GLAAD (2013) 'Where we are on tv' (Accessed on 15 April 2016), <https://www.glaad.org/files/2013WWATV.pdf>

GLAAD (2014) 'Where we are on tv' (Accessed on 15 April 2016), <https://www.glaad.org/files/GLAAD-2014-WWAT.pdf>

GLAAD (2015) 'Where we are on tv' (Accessed on 15 April 2016), <http://www.glaad.org/files/GLAAD-2015-WWAT.pdf>



Gross, L. (1991). 'Out of the mainstream: Sexual minorities and the massmedia', *Journal of Homosexuality*, Vol. 21 No. 1-2 pp., 19-46.

Gross, L. (2001). *Up from Invisibility*. New York: Columbia University Press.

Hart, K. R. (2004). 'We're Here, We're Queer—and We're Better Than You: The Representational Superiority of Gay Men to Heterosexuals on *Queer Eye for the Straight Guy*', *The Journal of Men's Studies*, Vol, 12, No.3, pp. 241-243.

Hart, K.R. (2000). 'Representing gay men on American television', *The Journal of Men's Studies*, Vol, 9, pp.59-79.

Hatzenbuehler, M.L. (2011). 'The social environment and suicide attempts in lesbian, gay, and bisexual youth', *Pediatrics*, Vol. 127, No. 5, pp. 896-903. doi:10.1542/peds.2010-3020

Hegemonic Hollywood (n.d) 'What is Hegemony' (Accessed on 06 May 2016), <http://hegemonichollywood.blogspot.com/>

Helminiak, D.A. (2008). 'Rejoinder to Debra Punton and Len Sperry on Helminiak's (2008) "Homosexuality in world religions: A case study in the psychology of spirituality." *The Journal of Individual Psychology*, Vol. 64, No. 2, pp. 176-192. <http://utpress.utexas.edu/index.php/journals/journal-of-individual>

Holzlvory, A., Gibson, R., & Ivory, J. D. (2009). 'Gendered Relationships on Television: Portrayals of Same-Sex and Heterosexual Couples', *Mass Communication & Society*, Vol. 12, No. 2, pp. 170-192.

Hughes, M. (1980). The fruits of cultivation analysis : A reexamination of some effects of television watching. *Public Opinion Quarterly*, 44, 287-201.

Ivory, H. A., Gibson, R., & Ivory, J. D. (2009). 'Gendered relationships on television: Portrayals of same-Sex and heterosexual couples', *Mass Communication & Society*, Vol. 12, No. 2, pp. 170-192.

Jackson, S. & Gilbertson, T. (2009) "Hot Lesbians': Young People's Talk About Representations of Lesbianism', *Sexualities*, Vol. 12, No. 2, pp. 199-224 (Accessed on 17 April 2016), <http://sex.sagepub.com>

Kanter, A. (2012). 'An Analysis on the Influence of Fictional Gay Television Characters on the GLBT Community', Masters Project, American University (Accessed on 26 Feb 2016). <https://www.american.edu/soc/communication/upload/Annie-Kanter.pdf>

Kite, M.E. & Deaux, K. (1987). 'Gender belief systems: homosexuality and the implicit inversion theory', *Psychology of Women Quarterly*, Vol. 11, pp.83-96.

Lett, M.D., Dipietro, A.L., & Johnson, D.I.(2004). Examining effects of television news violence on college students through cultivation theory. *Communication Research Reports*, 21, 39-46

Liu, X. (2012). 'Homosexual Representation Diversity in Media: The Role of Associative Interference in Diminishing Stereotypes and Improving Attitudes', Master's Thesis, Ohio University (Accessed on 03 March 2016) [https://etd.ohiolink.edu/rws\\_etd/document/get/ohiou1354656326/inline](https://etd.ohiolink.edu/rws_etd/document/get/ohiou1354656326/inline)

Lunden, I (2015). '2015 Ad Spend Rises To \$187B, Digital Inches Closer To One Third Of It' (Accessed on 13 April 2016). <http://techcrunch.com/2015/01/20/2015-ad-spend-rises-to-187b-digital-inches-closer-to-one-third-of-it/>

Lutz, A. (2012). 'These 6 Corporations Control 90% Of The Media In America' (Accessed on 06 May 2016), <http://www.businessinsider.com/these-6-corporations-control-90-of-the-media-in-america-2012-6>

Matthew's Place (2013). 'MATTHEW'S STORY' (Accessed on 05 May 2016), <http://www.matthewsplace.com/matthews-story/>

McLuhan, M. & Fiore, Q. (1967). *The Medium is the Message*. New York: Bantam Books.

McRobbie, A. (1996) 'More! New Sexualities in Girls' and Women's Magazines', in J. Curran, D. Morley and V. Walkerdine (Eds) *Cultural Studies and Communications*, pp. 172–94. London: Arnold.

McRobbie, A. (2004) 'Post-feminism and Popular Culture', *Feminist Media Studies*, Vol. 4, No.3, pp. 255–64.

Moon, K. & Blaney, J. (2007) 'Cultivation Theory Definition', (Accessed on 20 April 2016). [http://communication.illinoisstate.edu/jaglascom366/sites/moon/portfolio/final%20\(cultivation\).pdf](http://communication.illinoisstate.edu/jaglascom366/sites/moon/portfolio/final%20(cultivation).pdf)

Myers, J. (2014). 'Will & Grace: The TV Series That Changed America' (Accessed on 05 May 2016), [http://www.huffingtonpost.com/jack-myers/will-grace-the-tv-series-that-changed-america\\_b\\_5543315.html](http://www.huffingtonpost.com/jack-myers/will-grace-the-tv-series-that-changed-america_b_5543315.html)

NBC News Archives (2014) 'Gay Rights 1990s' online video (Accessed on 05 May), <https://www.youtube.com/watch?v=Y4YtV3fMVLk>

Netzhammer, E.C., & Shamp, S.A. (1994). Guilt by association: Homosexuality and AIDS on prime-time television. In R.J. Ringer (Ed.), *Queer words, queer images: Communication and the construction of homosexuality* (pp. 91-106). New York: New York University Press.

Netzley, S. (2010). 'Visibility That Demystifies: Gays, Gender, and Sex on Television', *Journal Of Homosexuality*, Vol. 57, No. 8, pp. 968-986.

Neuman, W. R. (1982). 'Television and American Culture: The Mass Medium and the Pluralist Audience', *The Public Opinion Quarterly*, Vol. 46, No. 4, pp. 471-487. (Accessed on 09 April 2016), <http://www.jstor.org/stable/2748768>

Orange is the new black (2015), season 3, Netflix

Padgug, R.A., & Oppenheimer, G.M. (1992). Riding the tiger: AIDS and the gay community. In E. Fee & D.M. Fox (Eds.), *AIDS: The making of a chronic disease* (pp. 245-278). Los Angeles: University of California Press.

Parker, R. (2009). 'Sexuality, culture and society: Shifting paradigms in sexuality research', *Culture, Health & Sexuality*, Vol. 11, No. 3, pp. 251-266. doi:10.1080/13691050701606941

Pew Research Center (2015). 'Changing Attitudes on Gay Marriage' (Accessed on 11 May 2016), <http://www.pewforum.org/2015/07/29/graphics-slideshow-changing-attitudes-on-gay-marriage/>

Raley, A. B. & Lucas, J. L.(2006) 'Stereotype or Success?',*Journal of Homosexuality*, Vol. 51, No. 2 pp. 19-38 (Accessed on 09 April 2016), [http://dx.doi.org/10.1300/J082v51n02\\_02](http://dx.doi.org/10.1300/J082v51n02_02)

Same-Sex Marriage Laws (2015). (Accessed on 05 May 2016), <http://www.ncsl.org/research/human-services/same-sex-marriage-laws.aspx>

Scandal Italia (2014). 'Cyrus & James: "You have ruined us, Cy" 3x09 SUB ITA' Scandal season 03 episode 09, Online Video (Accessed on 05 May 2016), <https://www.youtube.com/watch?v=OLsom4OcQZM>

Shrum, L.J. (1999). The relationship of television viewing with attitude strength and extremity: implications for the cultivation effect. *Media Psychology*, 1(1), 3-25.

Singh (2015). 'Ben Shapiro - Primetime Propaganda True Hollywood Story of How the Left Took over Your TV' Online video (Accessed on 06 May 2016), <https://www.youtube.com/watch?v=Fd36WGEq7HQ>

Stefurak, T., Taylor, C., & Mehta, S. (2010). 'Gender-specific models of homosexual prejudice: Religiosity, authoritarianism, and gender roles', *Psychology of Religion and Spirituality*, Vol. 2, No. 4, pp. 247-261. doi:10.1037/a0021538

Tarasarper (2013). 'Stereotypes of Homosexuality in the Media' (Accessed on 26 April 2016). <https://lgbtvsmedia.wordpress.com/2013/03/14/stereotypes-of-homosexuality-in-the-media/>

Television Watching Statistics (2016). (Accessed on 12 April 2016). <http://www.statisticbrain.com/television-watching-statistics/>

The Bicycle Thief (2011). 'Modern Family transcripts season 1 episode 1, 7 January (Accessed on 09 May 2016), <https://modernfamilytranscripts.wordpress.com/2011/01/07/s01e01-pilot/>

The Undoing Project (2014). Online video, (Accessed on 3 March 2016). <https://www.youtube.com/watch?v=6cHThwyA8RE>

Torres, S. (1993) 'Television/Feminism: Heartbeat and Prime Time Lesbianism', in H. Abelove, M. Barale and D. Halperin (eds) *The Lesbian and Gay Studies Reader*, pp. 177–85. London: Routledge.

TV Basics (2012). (Accessed on 08 May 2016), [http://www.tvb.org/media/file/TV\\_Basics.pdf](http://www.tvb.org/media/file/TV_Basics.pdf)

Wikipedia (2016). 'Being Mary Jane' (Accessed on 05 May 2016), [https://en.wikipedia.org/wiki/Being\\_Mary\\_Jane](https://en.wikipedia.org/wiki/Being_Mary_Jane)

Wikipedia (2016). 'Ellen' (Accessed on 05 May 2016), [https://en.wikipedia.org/wiki/Ellen\\_\(TV\\_series\)](https://en.wikipedia.org/wiki/Ellen_(TV_series))

Wikipedia (2016). 'House of Cards' (Accessed on 05 May 2016), [https://en.wikipedia.org/wiki/House\\_of\\_Cards\\_\(U.S.\\_TV\\_series\)](https://en.wikipedia.org/wiki/House_of_Cards_(U.S._TV_series))

Wikipedia (2016). 'Modern Family' (Accessed on 05 May 2016), [https://en.wikipedia.org/wiki/Modern\\_Family](https://en.wikipedia.org/wiki/Modern_Family)

Wikipedia (2016). 'Netflix' (Accessed on 05 May 2016), <https://en.wikipedia.org/wiki/Netflix>

Wikipedia (2016). 'Orange is the new black' (Accessed on 05 May 2016), [https://en.wikipedia.org/wiki/Orange\\_Is\\_the\\_New\\_Black](https://en.wikipedia.org/wiki/Orange_Is_the_New_Black)

Wikipedia (2016). 'Scandal' (Accessed on 05 May 2016),  
[https://en.wikipedia.org/wiki/Scandal\\_\(TV\\_series\)](https://en.wikipedia.org/wiki/Scandal_(TV_series))

Wilton, T. (1995) 'Introduction: On Invisibility and Mortality', in T. Wilton (ed.) *Immortal, Invisible: Lesbians and the Moving Image*, pp. 1–19. London: Routledge

Zaharopoulos, T. (2001). *Traditional Family Relationships and Television Viewing in Greece*: TBS Archives,6.