

Michael A. Messner
Jeffrey Montez de Oca

The Male Consumer as Loser: Beer and Liquor Ads in Mega Sports Media Events

The historical development of modern men's sport has been closely intertwined with the consumption of alcohol and with the financial promotion and sponsorship provided by beer and liquor producers and distributors, as well as pubs and bars (Collins and Vamplew 2002). The beer and liquor industry plays a key economic role in commercialized college and professional sports (Zimbalist 1999; Sperber 2000). Liquor industry advertisements heavily influence the images of masculinity promoted in sports broadcasts and magazines (Wenner 1991). Alcohol consumption is also often a key aspect of the more dangerous and violent dynamics at the heart of male sport cultures (Curry 2000; Sabo, Gray, and Moore 2000). By itself, alcohol does not "cause" men's violence against women or against other men; however, it is commonly one of a cluster of factors that facilitate violence (Koss and Gaines 1993; Leichliter et al. 1998). In short, beer and liquor are central players in "a high holy trinity of alcohol, sports, and hegemonic masculinity" (Wenner 1998).

This article examines beer and liquor advertisements in two "mega sports media events" consumed by large numbers of boys and men—the 2002 and 2003 Super Bowls and the 2002 and 2003 *Sports Illustrated* swimsuit issues. Our goal is to illuminate tropes of masculinity that prevail in those ads. We see these ads as establishing a pedagogy of youthful masculinity that does not passively teach male consumers about the qualities of their products so much as it encourages consumers to think of their products as essential to creating a stylish and desirable lifestyle. These ads do more than just dupe consumers into product loyalty; they also work with consumers to construct a consumption-based masculine identity

We thank Cheryl Cooky and Sarah Banet-Weiser for their helpful suggestions on an earlier draft of this article and Wayne Wilson for his research assistance. We also give thanks to the editors and anonymous readers at *Signs*, whose criticisms and suggestions helped tighten and improve this article.

relevant to contemporary social conditions. Drawing on insights from feminist cultural studies (Walters 1999), we argue that these gendered tropes watched by tens of millions of boys and men offer a window through which we can broaden our understanding of contemporary continuities, shifts, and strains in the social construction of masculinities.

Gender, men's sports, and alcohol ads

Although marketing beer and liquor to men is not new, the imagery that advertisers employ to pitch their product is not static either. Our analysis of past Super Bowls and *Sports Illustrated* beer and liquor ads suggests shifting patterns in the gender themes encoded in the ads. Consistently, over time, the ads attempt not to simply “plug” a particular product but to situate products within a larger historically specific way of life. Beer and liquor advertisers normally do not create product differentiation through typical narratives of crisis and resolution in which the product is the rescuing hero. Instead, they paint a series of images that evoke feelings, moods, and ways of being. In short, beer and liquor advertising engages in “lifestyle branding.” Rather than simply attaching a name to a product, the brand emanates from a series of images that construct a plausible and desirable world to consumers. Lifestyle branding—more literary and evocative than simple crisis/resolution narratives—theorizes the social location of target populations and constructs a desiring subject whose consumption patterns can be massaged in specific directions. As we shall see, the subject constructed by the beer and liquor ads that we examined is an overtly gendered subject.

Beer and alcohol advertising construct a “desirable lifestyle” in relation to contemporary social conditions, including shifts and tensions in the broader gender order. Ads from the late 1950s through the late 1960s commonly depicted young or middle-aged white heterosexual couples happily sharing a cold beer in their suburban backyards, in their homes, or in an outdoor space like a park (fig. 1).

In these ads, the beer is commonly displayed in a clear glass, its clean, fresh appearance perhaps intended to counter the reputation of beer as a working-class male drink. Beer in these ads symbolically unites the prosperous and happy postwar middle-class couple. By the mid-1970s, women as wives and partners largely disappeared from beer ads. Instead of showing heterosexual couples drinking in their homes or backyards, these ads began primarily to depict images of men drinking with other men in public spaces. Three studies of beer commercials of the 1970s and 1980s found that most ads pitched beer to men as a pleasurable reward for a hard day's



Figure 1 Schlitz Beer, “Good Living,” *Sports Illustrated*, 1959. Color version available as an online enhancement.

work. These ads told men that “For all you do, this Bud’s for you.” Women were rarely depicted in these ads, except as occasional background props in male-dominated bars (Postman et al. 1987; Wenner 1991; Strate 1992).

The 1950s and 1960s beer ads that depicted happy married suburban couples were part of a moment in gender relations tied to postwar culture and Fordist relations of production. White, middle-class, heterosexual masculinity was defined as synonymous with the male breadwinner, in symmetrical relation to a conception of femininity grounded in the image of the suburban housewife. In the 1970s and early 1980s, the focus on men’s laboring bodies, tethered to their public leisure with other men, expressed an almost atavistic view of hegemonic masculinity at a time

when women were moving into public life in huge numbers and blue-collar men's jobs were being eliminated by the tens of thousands.

Both the postwar and the postindustrial ads provide a gendered pedagogy for living a masculine lifestyle in a shifting context characterized by uncertainty. In contrast to the depiction of happy white families comfortably living lives of suburban bliss, the postwar era was characterized by anxieties over the possibility of a postwar depression, nuclear annihilation, suburban social dislocation, and disorder from racial and class movements for social justice (Lipsitz 1981; May 1988; Spigel 1992). Similarly, the 1970s and 1980s beer ads came in the wake of the defeat of the United States in the Vietnam War, the 1972 gas crisis, the collapse of Fordism, and the turbulence in gender relations brought on by the women's and gay/lesbian liberation movements. All of these social ruptures contributed to produce an anxious white male subject (Connell 1995; Lipsitz 1998). Therefore, there is a sort of crisis/resolution narrative in these beer ads: the "crisis" lies broadly in the construction of white masculinities in the latter half of the twentieth century (Kimmel 1987), and the resolution lies in the construction of a lifestyle outside of immediate anxieties. The advertisements do not straightforwardly tell consumers to buy; rather, they teach consumers how to live a happy, stress-free life that includes regular (if not heavy) consumption of alcoholic beverages.

The 2002 and 2003 ads that we examine here primarily construct a white male "loser" whose life is apparently separate from paid labor. He hangs out with his male buddies, is self-mocking and ironic about his loser status, and is always at the ready to engage in voyeurism with sexy fantasy women but holds committed relationships and emotional honesty with real women in disdain. To the extent that these themes find resonance with young men of today, it is likely because they speak to basic insecurities that are grounded in a combination of historic shifts: deindustrialization, the declining real value of wages and the male breadwinner role, significant cultural shifts brought about by more than three decades of struggle by feminists and sexual minorities, and challenges to white male supremacy by people of color and by immigrants. This cluster of social changes has destabilized hegemonic masculinity and defines the context of gender relations in which today's young men have grown toward adulthood.

In theorizing how the loser motif in beer and liquor ads constructs a version of young white masculinity, we draw on Mikhail Bakhtin's (1981) concept of the chronotope. This is especially relevant in analyzing how lifestyle branding goes beyond the reiteration of a name to actually creating desirable and believable worlds in which consumers are beckoned to place themselves. The term *chronotope*—literally mean-

ing “time-space”—describes how time and space fuse in literature to create meaningful structures separate from the text and its representations (Bakhtin 1981). The ads that we looked at consistently construct a leisure-time lifestyle of young men meeting in specific sites of sports and alcohol consumption: bars, television rooms, and stadiums. This meeting motif gives a temporal and spatial plane to male fantasy where desire can be explored and symbolic boundaries can simultaneously be transgressed and reinscribed into the social world.

Two mega sports media events

This article brings focus to the commercial center of sports media by examining the gender and sexual imagery encoded in two mega sports media events: the 2002 and 2003 Super Bowls and the 2002 and 2003 *Sports Illustrated* swimsuit issues. (See the appendix for a complete list of the ads and commercials).¹

Mega sports media events are mediated cultural rituals (Dayan and Katz 1988) that differ from everyday sports media events in several key ways: sports media actively build audience anticipation and excitement throughout the year for these single events; the Super Bowl and the swimsuit issue are each preceded by major pre-event promotion and hype—from the television network that will broadcast the Super Bowl to *Sports Illustrated* and myriad other print and electronic media; the Super Bowl and the swimsuit issue are used as marketing tools for selling the more general products of National Football League (NFL) games and *Sports Illustrated* magazine subscriptions; the Super Bowl and the swimsuit issue each generate significant spin-off products (e.g., videos, books, “making of” TV shows, calendars, frequently visited Web pages); the Super Bowl and the swimsuit issue generate significantly larger audiences than does a weekly NFL game or a weekly edition of *Sports Illustrated*;

¹ We first conducted a content analysis of the Super Bowl tapes and the *Sports Illustrated* swimsuit issues to determine how many beer and liquor ads there were and where they were placed in the texts. Next, we employed textual analysis to identify common thematic patterns in the ads. We also sought to identify tensions, discontinuities, and contradictory gender themes in the ads. Finally, we examined the ways that the advertisements meshed with, respectively, the actual Super Bowl football game broadcast and the *Sports Illustrated* swimsuit issue text. We sought to understand how the intertextual cross-referencing of beer and liquor ads’ gender themes with the game or the swimsuit models might variously create tensions in the dominant gender codings of the texts, reinforce these tensions, or both. In the absence of a systematic study of the various ways that audiences interpret and use these texts, our textual analysis is obviously limited.

and advertisements are usually created specifically for these mega sports media events and cost more to run than do ads in a weekly NFL game or a weekly edition of *Sports Illustrated*.

To be sure, the Super Bowl and the *Sports Illustrated* swimsuit issue are different in some fundamental ways. First, the Super Bowl is a televised event, while the swimsuit issue is a print event. Second, the Super Bowl is an actual sporting contest, while the swimsuit issue is a departure from *Sports Illustrated*'s normal coverage of sports. However, for our purposes, we see these two events as comparable, partly because they are mega sports media events but also because their ads target young males who consume sports media.

Super Bowl ads

Since its relatively modest start in 1967, the NFL Super Bowl has mushroomed into one of the most expensive and most watched annual media events in the United States, with a growing world audience (Martin and Reeves 2001), the vast majority of whom are boys and men. Increasingly over the past decade, Super Bowl commercials have been specially created for the event. Newspapers, magazines, television news shows, and Web sites now routinely run pre-Super Bowl stories that focus specifically on the ads, and several media outlets run post-Super Bowl polls to determine which ads were the most and least favorite. Postgame lists of “winners” and “losers” focus as much on the corporate sponsors and their ads as on the two teams that—incidentally?—played a football game between the commercials.

Fifty-five commercials ran during the 2003 Super Bowl (not counting pregame and postgame shows), at an average cost of \$2.1 million for each thirty-second ad. Fifteen of these commercials were beer or malt liquor ads. Twelve of these ads were run by Anheuser-Busch, whose ownership of this Super Bowl was underlined at least twenty times throughout the broadcast, when, after commercial breaks, the camera lingered on the stadium scoreboard, atop which was a huge Budweiser sign. On five other occasions, “Bud” graphics appeared on the screen after commercial breaks, as voice-overs reminded viewers that the Super Bowl was “brought to” them by Budweiser. This represented a slight increase in beer advertising since the 2002 Super Bowl, which featured thirteen beer or malt liquor commercials (eleven of them by Anheuser-Busch), at an average cost of \$1.9 million per thirty-second ad. In addition to the approximately \$31.5 million that the beer companies paid for the 2003 Super Bowl ad slots, they paid millions more creating and testing those commercials with focus

groups. There were 137.7 million viewers watching all or part of the 2003 Super Bowl on ABC, and by far the largest demographic group watching was men, aged twenty-five to fifty-five.

Sports Illustrated swimsuit issue ads

Sports Illustrated began in 1964 to publish an annual February issue that featured five or six pages of women modeling swimsuits, embedded in an otherwise normal sixty-four-page magazine (Davis 1997). This modest format continued until the late 1970s, when the portion of the magazine featuring swimsuit models began gradually to grow. In the 1980s, the swimsuit issue morphed into a special issue in which normal sports coverage gradually disappeared. During this decade, the issue's average length had grown to 173 pages, 20 percent of which were focused on swimsuit models. By the 1990s the swimsuit issue averaged 207 pages in length, 31 percent of which featured swimsuit models. The magazine has continued to grow in recent years. The 2003 issue was 218 pages in length, 59 percent of which featured swimsuit models. The dramatic growth in the size of the swimsuit issue in the 1990s, as well as the dropping of pretence that the swimsuit issue had anything to do with normal "sports journalism," were facilitated by advertising that began cleverly to echo and spoof the often highly sexualized swimsuit imagery in the magazine. By 2000, it was more the rule than the exception when an ad in some way utilized the swimsuit theme. The gender and sexual themes of the swimsuit issue became increasingly seamless, as ads and *Sports Illustrated* text symbiotically echoed and played off of each other. The 2002 swimsuit issue included seven pages of beer ads and seven pages of liquor ads, which cost approximately \$230,000 per full page to run. The 2003 swimsuit issue ran the equivalent of sixteen pages of beer ads and thirteen pages of liquor ads. The ad space for the 2003 swimsuit issue sold for \$266,000 per full-page color ad.

The millions of dollars that beer and liquor companies spent to develop and buy space for these ads were aimed at the central group that reads the magazine: young and middle-aged males. *Sports Illustrated* estimates the audience size of its weekly magazine at 21.3 million readers, roughly 76 percent of whom are males.² Nearly half of the male audience is in the coveted eighteen- to thirty-four-year-old demographic group, and three quarters of the male *Sports Illustrated* audience is between the ages of

² *Sports Illustrated's* rate card claims 3,137,523 average weekly subscribers and additional single-copy sales of 115,337. The company then uses a multiplier of 6.55 readers per issue to estimate the total size of its audience at 21,306,468.

eighteen and forty-nine. A much larger number of single-copy sales gives the swimsuit issue a much larger audience, conservatively estimated at more than 30 million readers.³

The Super Bowl and the *Sports Illustrated* swimsuit issue are arguably the biggest single electronic and print sports media events annually in the United States. Due to their centrality, size, and target audiences, we suggest that mega sports media events such as the Super Bowl and the swimsuit issue offer a magnified view of the dominant gender and sexual imagery emanating from the center of the sports-media-commercial complex. Our concern is not simply to describe the stereotypes of masculinity and femininity in these ads; rather, we use these ads as windows into the ways that cultural capitalism constructs gender relationally, as part of a general lifestyle. In this article, we will employ thick description of ads to illuminate the four main gender relations themes that we saw in the 2002 and 2003 ads, and we will follow with a discussion of the process through which these themes are communicated: erotic and often humorous intertextual referencing. We will end by discussing some of the strains and tensions in the ads' major tropes of masculinity.

Losers and buddies, hotties and bitches

In the 2002 and 2003 beer and liquor ads that we examined, men's work worlds seem mostly to have disappeared. These ads are less about drinking and leisure as a reward for hard work and more about leisure as a lifestyle in and of itself. Men do not work in these ads; they recreate. And women are definitely back in the picture, but not as wives who are partners in building the good domestic life. It is these relations among men as well as relations between men and women that form the four dominant gender themes in the ads we examined. We will introduce these four themes by describing a 2003 Super Bowl commercial for Bud Lite beer.

Two young, somewhat nerdy-looking white guys are at a yoga class, sitting in the back of a room full of sexy young women. The two men have attached prosthetic legs to their bodies so that they can fake the yoga moves. With their bottles of Bud Lite close by, these voyeurs watch in

³ In addition to *Sports Illustrated's* 3,137,523 average weekly subscribers, the company's rate card claims 1,467,228 single-copy sales of the swimsuit issue. According to the same multiplier of 6.55 readers per magazine that *Sports Illustrated* uses for estimating the total size of its weekly audience, the swimsuit issue audience is over 30 million. More than likely, the multiplier for the swimsuit issue is higher than that of the weekly magazine, so the swimsuit issue audience is probably much larger than 30 million.

delight as the female yoga teacher instructs the class to “relax and release that negative energy . . . inhale, arch, *thrust* your pelvis to the sky and exhale, *release* into the stretch.” As the instructor uses her hands to push down on a woman’s upright spread-eagled legs and says “focus, focus, focus,” the camera (serving as prosthesis for male spectators at home) cuts back and forth between close-ups of the women’s breasts and bottoms, while the two guys gleefully enjoy their beer and their sexual voyeurism. In the final scene the two guys are standing outside the front door of the yoga class, beer bottles in hand, and someone throws their fake legs out the door at them. As they duck to avoid being hit by the legs, one of them comments, “*She’s* not very relaxed” (fig. 2).

We begin with this ad because it contains, in various degrees, the four dominant gender themes that we found in the mega sports media events ads:

1. Losers: Men are often portrayed as chumps, losers. Masculinity—especially for the lone man—is precarious. Individual men are always on the cusp of being publicly humiliated, either by their own stupidity, by other men, or worse, by a beautiful woman.
2. Buddies: The precariousness of individual men’s masculine status is offset by the safety of the male group. The solidity and primacy—and emotional safety—of male friendships are the emotional center of many of these ads.
3. Hotties: When women appear in these ads, it is usually as highly sexualized fantasy objects. These beautiful women serve as potential prizes for men’s victories and proper consumption choices. They sometimes serve to validate men’s masculinity, but their validating power also holds the potential to humiliate male losers.
4. Bitches: Wives, girlfriends, or other women to whom men are emotionally committed are mostly absent from these ads. However, when they do appear, it is primarily as emotional or sexual blackmailers who threaten to undermine individual men’s freedom to enjoy the erotic pleasure at the center of the male group.

To a great extent, these four gender themes are intertwined in the Super Bowl “Yoga Voyeurs” ad. First, the two guys are clearly not good-looking, high-status, muscular icons of masculinity. More likely they are intended to represent the “everyman” with whom many boys and men can identify. Their masquerade as sensitive men allows them to transgress the female space of the yoga class, but they cannot pull the masquerade off and are eventually “outed” as losers and rejected by the sexy women. But even if they realize that they are losers, they do not have to care



Figure 2 Budweiser, “Yoga Voyeurs,” Anheuser-Busch, 2003 Super Bowl on ABC. Color version available as an online enhancement.

because they are so happy and secure in their bond with each other. Their friendship bond is cemented in frat-boy-style hijinks that allow them to share close-up voyeurism of sexy women who, we can safely assume, are way out of these men's league. In the end, the women reject the guys as pathetic losers. But the guys do not seem too upset. They have each other and, of course, they have their beers.

Rarely did a single ad in our study contain all four of these themes. But taken together, the ads show enough consistency that we can think of these themes as intertwined threads that together make up the ideological fabric at the center of mega sports media events. Next, we will illustrate how these themes are played out in the 2002 and 2003 ads, before discussing some of the strains and tensions in the ads.

Real friends, scary women

Five twenty-something white guys are sitting around a kitchen table playing poker. They are laughing, seemingly having the time of their lives, drinking Jim Beam whiskey. The caption for this ad reflects the lighthearted, youthful mood of the group: "Good Bourbon, ice cubes, and whichever glasses are clean." This ad, which appeared in the 2002 *Sports Illustrated* swimsuit issue, is one in a series of Jim Beam ads that have run for the past few years in *Sports Illustrated* and in other magazines aimed at young men.⁴ Running under the umbrella slogan of "Real Friends, Real Bourbon," these Jim Beam ads hail a white, college-age (or young college-educated) crowd of men with the appeal of playful male bonding through alcohol consumption in bars or pool halls. The main theme is the safety and primacy of the male group, but the accompanying written text sometimes suggests the presence of women. In one ad, four young white guys partying up a storm together and posing with arms intertwined are accompanied by the caption, "Unlike your girlfriend, they never ask where this relationship is going." These ads imply that women demand levels of emotional commitment and expression undesirable to men, while life with the boys (and the booze) is exciting, emotionally comfortable, and safe. The comfort that these ads suggest is that bonding and intimacy have clear (though mostly unspoken) boundaries that limit emotional expression in the male group. When drinking with the guys, a man can feel close to his friends, perhaps even drape an arm over

⁴ Most of the Jim Beam "Real Friends" ads discussed here did not appear in the two *Sports Illustrated* swimsuit issues on which we focus. However, it enhances our understanding of the gender themes in the Jim Beam ads to examine the thematic consistencies in the broader series of Jim Beam "Real Friends" ads.

a friend's shoulder, embrace him, or tell him that he loves him. But the context of alcohol consumption provides an escape hatch that contains and rationalizes the eruption of physical intimacy.

Although emotional closeness with and commitment to real women apparently are to be avoided, these ads also do suggest a role for women. The one ad in the Jim Beam series that includes an image of a woman depicts only a body part (*Sports Illustrated* ran this one in its 2000 swimsuit issue in 3-D). Four guys drinking together in a bar are foregrounded by a set of high-heeled legs that appear to be an exotic dancer's. The guys drink, laugh, and seem thoroughly amused with each other. "Our lives would make a great sitcom," the caption reads, and continues, "of course, it would have to run on cable." That the guys largely ignore the dancer affirms the strength and primacy of their bond with one another—they do not need her or any other women, the ad seems to say. On the other hand—and just as in the "Yoga Voyeurs" commercial—the female dancer's sexualizing of the chronotopic space affirms that the bond between the men is safely within the bounds of heterosexuality.

Although these ads advocate keeping one's emotional distance from women, a commitment to heterosexuality always carries the potential for developing actual relationships with women. The few ads that depict real women portray them consistently as signs of danger to individual men and to the male group. The ads imply that what men really want is sex (or at least titillation), a cold beer, and some laughs with the guys. Girlfriends and wives are undesirable because they push men to talk about feelings and demonstrate commitment to a relationship. In "Good Listener," a 2003 Super Bowl ad for Budweiser, a young white guy is sitting in a sports bar with his girlfriend while she complains about her best friend's "totally self-centered and insensitive boyfriend." As he appears to listen to this obviously boring "girl talk," the camera pulls to a tight close-up on her face. She is reasonably attractive, but the viewer is not supposed to mistake her for one of the model-perfect fantasy women in other beer ads. The close-up reveals that her teeth are a bit crooked, her hair a bit stringy, and her face contorts as she says of her girlfriend that "she has these *emotional* needs he can't meet." Repelled, the guy spaces out and begins to peer over her shoulder at the television. The camera takes the guy's point of view and focuses on the football game while the speaking woman is in the fuzzy margins of his view. The girlfriend's monologue gets transposed by a football announcer describing an exciting run. She stops talking, and just in time his gaze shifts back to her eyes. She lovingly says, "You're such a great listener." With an "aw-shucks" smile, he says "thanks," and the "Budweiser TRUE" logo appears on the screen (fig. 3). These ads suggest that a sincere face and a



Figure 3 Bud Lite, "Good Listener," Anheuser-Busch, 2003 Super Bowl on ABC. Color version available as an online enhancement.

bottle of beer allow a guy to escape the emotional needs of his partner while retaining regular access to sex. But the apparent dangers of love, long-term commitment, and marriage remain. The most overtly misogynist ad in the 2003 Super Bowl broadcast was “Sarah’s Mom.” While talking on the phone to a friend, a young, somewhat nerdy-looking white guy prepares to meet his girlfriend’s mother for the first time. His friend offers him this stern advice: “Well, get a good look at her. ’Cause in twenty years, that’s what Sarah’s gonna look like.” The nerd expresses surprised concern, just as there is a knock on the door. Viewed through the door’s peephole, the face of Sarah’s mother appears as young and beautiful as Sarah’s, but it turns out that Sarah’s mother has grotesquely large hips, thighs, and buttocks. The commercial ends with the screen filled mostly with the hugeness of the mother’s bottom, her leather pants audibly stretching as she bends to pet the dog, and Sarah shoveling chips and dip into her mouth, as she says of her mother, “Isn’t she incredible?” The guy replies, with obvious skepticism, “yeah” (fig. 4).

The message to boys and men is disturbing. If you are nerdy enough to be thinking about getting married, then you should listen to your male friends’ warnings about what to watch out for and what is important. If you have got to have a wife, make sure that she is, and always will be, conventionally thin and beautiful.

In beer ads, the male group defines men’s need for women as sexual, not emotional, and in so doing it constructs women as either whores or bitches and then suggests ways for men to negotiate the tension between these two narrow and stereotypical categories of women. This, we think, is a key point of tension that beer and liquor companies are attempting to exploit to their advantage. They do so by creating a curious shift away from the familiar “madonna-whore” dichotomy of which Western feminists have been so critical, where wives/mothers/girlfriends are put on a pedestal and the women one has sex with are put in the gutter. The alcohol industry would apparently prefer that young men not think of women as madonnas. After all, wives and girlfriends to whom men are committed, whom they respect and love, often do place limits on men’s time spent out with the boys, as well as limits on men’s consumption of alcohol. The industry seems to know this: as long as men remain distrustful of women, seeing them either as bitches who are trying to ensnare them and take away their freedom or as whores with whom they can party and have sex with no emotional commitment attached, then men remain more open to the marketing strategies of the industry.



Figure 4 Bud Lite, “Sarah’s Mom,” Anheuser-Busch, 2003 Super Bowl on ABC. Color version available as an online enhancement.

Winners and losers

In the 2002 and 2003 Super Bowls, Budweiser's "How Ya Doin'?" ads featured the trope of a country bumpkin, or hick, in the big city to highlight the rejection of men who transgress the symbolic boundaries of the male peer group. These ads also illustrate the communication and emotional processes that police these boundaries. Men may ask each other "how's it goin'," but they do not want to hear how it's *really* goin'. It is these unspoken limits that make the group bond feel like an emotionally safe place: male buddies at the bar will not ask each other how the relationship is going or push each other to get in touch with their feminine sides. But men who transgress these boundaries, who do not understand the unwritten emotional rules of the male group, are suspect, are branded as losers, and are banished from the inner circle of the group.

Revenge of the regular guys

If losers are used in some of these ads to clarify the bounds of masculine normality, this is not to say that hypermasculine men are set up as the norm. To the contrary, overly masculine men, muscle men, and men with big cars who flash their money around are often portrayed as the real losers, against whom regular guys can sometimes turn the tables and win the beautiful women. In the ads we examined, however, this "regular guy wins beautiful fantasy woman" outcome was very rare. Instead, when the regular guy does manage to get the beautiful fantasy woman's attention, it is usually not in the way that he imagined or dreamed. A loser may want to win the attention of—and have sex with—beautiful women. But ultimately, these women are unavailable to a loser; worse, they will publicly humiliate him if he tries to win their attention. But losers can always manage to have another beer.

If white-guy losers risk punishment or humiliation from beautiful women in these ads, the level of punishment faced by black men can be even more severe. Although nearly all of the television commercials and print ads that we examined depict white people, a very small number do focus centrally on African Americans.⁵ In "Pick-Up Lines," a Bud Lite ad

⁵ Of the twenty-six beer and malt liquor ads in the two Super Bowls, twenty-four depicted people. Among the twenty-four ads that depicted people, eighteen depicted white people only, three depicted groups that appear to be of mixed race, and three focused on African American main characters. Thirteen of the twenty-four beer and liquor ads in the two *Sports Illustrated* swimsuit issues depicted people: twelve depicted white people only, and one depicted what appears to be the silhouette of an African American couple. No apparent Latino/as or Asian Americans appeared in any of the magazine or television ads.

that ran during the 2002 Super Bowl, two black males are sitting at a bar next to an attractive black female. Paul, the man in the middle, is obviously a loser; he's wearing a garish shirt, and his hair looks like an Afro gone terribly wrong. He sounds a bit whiny as he confides in his male friend, "I'm just not good with the ladies like you, Cedric." Cedric, playing Cyrano de Bergerac, whispers opening pickup lines to him. The loser turns to the woman and passes on the lines. But just then, the bartender brings another bottle of beer to Cedric, who asks the bartender, "So, how much?" Paul, thinking that this is his next pickup line, says to the woman, "So, how much?" Her smile turns to an angry frown, and she delivers a vicious kick to Paul's face, knocking him to the floor. After we see the Budweiser logo and hear the voice-over telling us that Bud Lite's great taste "will never let you down," we see a stunned Paul rising to his knees and trying to pull himself up to his bar stool, but the woman knocks him down again with a powerful backhand fist to the face (fig. 5).

This Bud Lite "Pick-Up Lines" ad—one of the very few ads that depict relations between black men and black women—was the only ad in which we saw a man being physically beaten by a woman. Here, the African American woman as object turns to subject, inflicting direct physical punishment on the African American man. The existence of these very few "black ads" brings into relief something that might otherwise remain hidden: most of these ads construct a youthful white masculinity that is playfully self-mocking, always a bit tenuous, but ultimately lovable. The screwups that white-guy losers make are forgivable, and we nearly always see these men, in the end, with at least a cold beer in hand. By contrast, the intersection of race, gender, and class creates cultural and institutional contexts of suspicion and punishment for African American boys and men (Ferguson 2000). In the beer ads this translates into the message that a black man's transgressions are apparently deserving of a kick to the face.

Erotic intertextuality

One of the dominant strategies in beer and liquor ads is to create an (often humorous) erotic tension among members of a "threesome": the male reader/viewer, a woman depicted as a sexy fantasy object, and a bottle of cold beer. This tension is accomplished through intertextual referencing between the advertising text and the sport text. For instance, on returning to live coverage of the Super Bowl from a commercial break, the camera regularly lingered on the stadium scoreboard, above which was a huge Budweiser sign. One such occasion during the 2003 Super Bowl was particularly striking. Coors had just run its only commercial (an episode



Figure 5 Bud Lite, "Pick-Up Lines," Anheuser-Busch, 2002 Super Bowl on ABC. Color version available as an online enhancement.

from its successful “Twins” series) during this mega sports media event that seemed otherwise practically owned by Anheuser-Busch. Immediately on return from the commercial break to live action, the handheld field-level camera focused one by one on dancing cheerleaders (once coming so close that it appears that the camera bumped into one of the women’s breasts), all the while keeping the Budweiser sign in focus in the background. It was almost as though the producers of the Super Bowl were intent on not allowing the Coors “twins” to upstage Anheuser-Busch’s ownership of the event.

Omnipresent advertising images in recent years have continued to obliterate the already blurry distinction between advertising texts and other media texts (Goldman and Papson 1996). This is surely true in the world of sport: players’ uniforms, stadium walls, the corner of one’s television screen, and even moments within telecasts are regularly branded with the Nike swoosh or some other corporate sign. Stephanie O’Donohoe argues that “popular texts have ‘leaky boundaries,’ flowing into each other and everyday life. . . . This seems especially true of advertising” (1997, 257–58). The “leakiness” of cultural signs in advertising is facilitated, O’Donohoe argues, “by increasing institutional ties between advertising, commercial media, and mass entertainment. . . . Conglomeration breeds intertextuality” (257–58). When ads appropriate or make explicit reference to other media (e.g., other ads, celebrities, movies, television shows, or popular music), they engage in what Robert Goldman and Stephen Papson call “cultural cannibalism” (1998, 10). Audiences are then invited to make the connections between the advertised product and the cultural meanings implied by the cannibalized sign; in so doing, the audience becomes “the final author, whose participation is essential” (O’Donohoe 1997, 259). As with all textual analyses that do not include an audience study, we must be cautious in inferring how differently situated audiences might variously take up, and draw meanings from, these ads. However, we suspect that experiences of “authorship” in the process of decoding and drawing intertextual connections are a major part of the pleasure of viewing mass media texts.

The 2002 and 2003 *Sports Illustrated* swimsuit issues offer vivid examples of texts that invite the reader to draw intertextual connections between erotically charged ads and other non-ad texts. Whereas in the past the *Sports Illustrated* swimsuit issue ran ads that were clearly distinct from the swimsuit text, it has recently become more common for the visual themes in the ads and the swimsuit text to be playfully intertwined, symbiotically referencing each other. A 2003 Heineken ad shows a close-up of two twenty-four-ounce “keg cans” of Heineken beer, side by side.

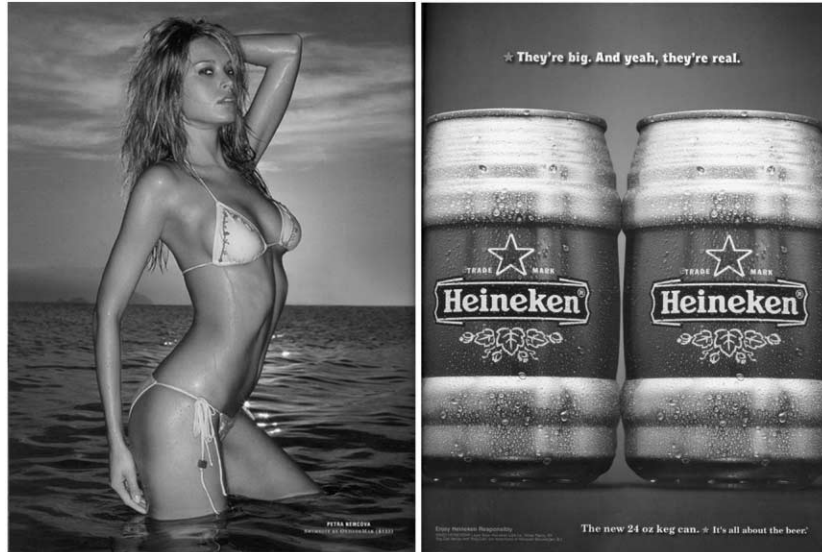


Figure 6 Heineken ad juxtaposed with *Sports Illustrated* swimsuit model, *Sports Illustrated* swimsuit issue, 2003. Color version available as an online enhancement.

The text above the two cans reads, “They’re big. And yeah, they’re real.” As if the reference to swimsuit models’ breast size (and questions about whether some of the models have breast implants) were perhaps too subtle, *Sports Illustrated* juxtaposed the ad with a photo of a swimsuit model, wearing a suit that liberally exposed her breasts (fig. 6).

For the advertisers and for *Sports Illustrated*, the payoff for this kind of intertextual coordination is probably large: for the reader, the text of the swimsuit issue becomes increasingly seamless, as ads and swimsuit text melt into each other, playfully, humorously, and erotically referencing each other. As with the Super Bowl ads, the *Sports Illustrated* swimsuit issue ads become something that viewers learn not to ignore or skip over; instead, the ads become another part of the pleasure of consuming and imagining.

In 2003, Miller Brewing Company and *Sports Illustrated* further developed the symbiotic marketing strategy that they had introduced in 2002. The 2003 swimsuit issue featured a huge Miller Lite ad that included the equivalent of fourteen full pages of ad text. Twelve of these pages were a large, pull-out poster, one side of which was a single photo of “Sophia,” a young model wearing a bikini with the Miller Lite logo on the right breast cup. On the opposite side of the poster were four one-



Figure 7 Miller Lite, “Choose Your Favorite,” Anheuser-Busch, *Sports Illustrated*, swimsuit issue, 2003. Color version available as an online enhancement.

page photos and one two-page photo of Sophia posing in various bikinis, with Miller Lite bottles and/or logos visible in each picture. As it did in the 2002 ad, Miller invites viewers to enter a contest to win a trip to the next *Sports Illustrated* swimsuit issue photo shoot. The site of the photo shoot fuses the text-based space of the magazine with the real space of the working models in exotic, erotic landscapes of desire that highlight the sexuality of late capitalist colonialism (Davis 1997). The accompanying text invites the reader to “visit <http://www.cnnsi.com>” to “check out a 360 degree view of the *Sports Illustrated* swimsuit photo shoot.” And the text accompanying most of the photos of Sophia and bottles of Miller Lite teasingly encourages the reader to exercise his consumer power: “So if you had to make a choice, which one would it be?” (fig. 7).

This expansive ad evidences a multilevel symbiosis between *Sports Illustrated* and Miller Brewing Company. The playful tease to “choose your favorite” (model, swimsuit, and/or beer) invites the reader to enter another medium—the *Sports Illustrated* swimsuit Web site, which includes access to a *Sports Illustrated* swimsuit photo shoot video sponsored by Miller. The result is a multifaceted media text that stands out as something other than mere advertisement and other than business-as-usual *Sports Illustrated* text. It has an erotic and commercial charge to it that simul-

taneously teases the reader as a sexual voyeur and hails him as an empowered consumer who can freely choose his own beer and whichever sexy woman he decides is his “favorite.”

“Life is harsh”: Male losers and alcoholic accommodation

In recent years, the tendency in the *Sports Illustrated* swimsuit issue to position male readers as empowered individuals who can “win” or freely choose the sexy fantasy object of their dreams has begun to shift in other directions. To put it simply, many male readers of the swimsuit issue may find the text erotically charged, but most know that these are two-dimensional images of sexy women who in real life are unavailable to them. In recent years, some swimsuit issue ads have delivered this message directly. In 1997, a two-page ad for Tequila Sauza depicted six women in short red skirts, posing flirtatiously, some of them lifting their blouses provocatively to reveal bare midriffs, or opening their blouses to reveal parts of their breasts. In small letters, across the six women’s waists, stretching all the way across the two pages, the text reads, “We can say with 99.9% accuracy that there is no possible way whatsoever in this lifetime that you will ever get a date with one of these women.” Then, to the side of the ad is written “LIFE IS HARSH. Your tequila shouldn’t be.” A similar message appears in other ads. For instance, in the 1999 swimsuit issue, a full-page photo of a Heineken bottle included the written text “The only heiny in this magazine you could actually get your hands on.”

These ads play directly to the male reader as loser and invite him to accommodate to his loser status, to recognize that these sexy fantasy women, though “real,” are unavailable to him, and to settle for what he can have: a good bottle of Tequila Sauza or a cold (rather than a hot) “Heiny.” The Bud Lite Super Bowl commercials strike a similar chord. Many Bud Lite ads either titillate the viewer with sexy fantasy women, point to the ways that relationships with real women are to be avoided, or do both simultaneously. The break that appears near the end of each Bud Lite ad contrasts sharply with the often negative depiction of men’s relations with real women in the ad’s story line. The viewer sees a close-up of a bottle of Bud Lite. The bottle’s cap explodes off, and beer ejaculates out, as a male voice-over proclaims what a man truly can rely on in life: “For the great taste that won’t fill you up, and never lets you down . . . make it a Bud Lite.”



Figure 8 “Great Body,” *Sports Illustrated* swimsuit model juxtaposed with Maker’s Mark Whiskey ad, *Sports Illustrated*, swimsuit issue, 2002. Color version available as an online enhancement.

Revenge of the losers

The accommodation theme in these ads may succeed, momentarily, in encouraging a man to shift his feelings of being a sexual loser toward manly feelings of empowerment through the consumption of brand-name beers and liquor. If the women in the ads are responsible for heightening tensions that result in some men’s sense of themselves as losers, one possible outcome beyond simply drinking a large amount of alcohol (or one that accompanies the consumption of alcohol) is to express anger toward women and even to take revenge against them. This is precisely a direction that some of the recent ads have taken.

A full-page ad in the 2002 swimsuit issue showed a large photo of a bottle of Maker’s Mark Whiskey. The bottle’s reflection on the shiny table on which it sits is distorted in a way that suggests an hourglass-shaped female torso. The text next to the bottle reads, “Your bourbon has a great body and fine character. I WISH the same could be said for my girlfriend.’ D. T., Birmingham, AL.” This one-page ad is juxtaposed with a full-page photo of a *Sports Illustrated* model, provocatively using her thumb to begin to pull down the right side of her bikini bottom (fig. 8).

Together, the ad text and *Sports Illustrated* text angrily express the

bitch-whore dichotomy that we discussed above. D. T.'s girlfriend is not pictured, but the description of her clearly indicates that not only does she lack a beautiful body; worse, she's a bitch. While D. T.'s girlfriend symbolizes the real woman whom each guy tolerates, and to whom he avoids committing, the juxtaposed *Sports Illustrated* model is the beautiful and sexy fantasy woman. She is unavailable to the male reader in real life; her presence as fantasy image highlights that the reader, like D. T., is stuck, apparently, with his bitchy girlfriend. But at least he can enjoy a moment of pseudo-empowerment by consuming a Maker's Mark whiskey and by insulting his girlfriend's body and character. Together, the Maker's Mark ad and the juxtaposed *Sports Illustrated* model provide a context for the reader to feel hostility toward the real women in his life.

This kind of symbolic male revenge toward women is expressed in a different way in a four-page Captain Morgan rum ad that appeared in the 2003 *Sports Illustrated* swimsuit issue. On the first page, we see only the hands of the cartoon character "Captain Morgan" holding a fire hose spraying water into the air over what appears to be a tropical beach. When one turns the page, a three-page foldout ad reveals that "the Captain" is spraying what appears to be a *Sports Illustrated* swimsuit issue photo shoot. Six young women in tiny bikinis are laughing, perhaps screaming, and running for cover (five of them are huddled under an umbrella with a grinning male character who looks suspiciously like Captain Morgan). The spray from the fire hose causes the women's bathing suits to melt right off their bodies. The readers do not know if the swimsuits are painted on or are made of meltable candy or if perhaps Captain Morgan's ejaculate is just that powerfully corrosive. One way or the other, the image suggests that Captain Morgan is doing a service to the millions of boys and men who read this magazine. Written across a fleeing woman's thigh, below her melting bikini bottom, the text reads "Can you say birthday suit issue?" (fig. 9).

Two men—apparently photographers—stand to the right of the photo, arms raised to the heavens (with their clothing fully intact). The men in the picture seem ecstatic with religious fervor. The male reader is perhaps invited to identify with these regular guys: like them, he is always good enough to look at these beautiful women in their swimsuits but never good enough to get them to take it off for him. But here, "the Captain" was clever enough to strip the women naked so that he and all of his male buddies could enjoy a vengeful moment of voyeurism. The relational gender and sexual dynamics of this ad—presented here without overt anger and with cartoonish humor—allegorize the common dynamics of group sexual assaults (Beneke 1982). These sexy women have teased men



Figure 9 Captain Morgan Rum, “Can you say birthday suit issue?” *Sports Illustrated*, swimsuit issue, 2003. Color version available as an online enhancement.

enough, the ad suggests. First they arouse men, and then they inevitably make them feel like losers. They deserve to be stripped naked against their will. As in many male rape fantasies, the ad suggests that women ultimately find that they like it. And all of this action is facilitated by a bottle of rum, the Captain’s magical essence.

Tension, stabilization, and masculine consumption

We argued in our introduction that contemporary social changes have destabilized hegemonic masculinity. Examining beer and liquor ads in mega sports media events gives us a window into the ways that commercial forces have seized on these destabilizing tendencies, constructing pedagogical fantasy narratives that aim to appeal to a very large group—eighteen- to thirty-four-year-old men. They do so by appealing to a broad

zeitgeist among young (especially white, heterosexual) men that is grounded in widespread tensions in the contemporary gender order.⁶ The sexual and gender themes of the beer and liquor ads that we examine in this article do not stand alone; rather they reflect, and in turn contribute to, broader trends in popular culture and marketing to young white males. Television shows like *The Man Show*, new soft-core porn magazines like *Maxim* and *FHM*, and radio talk shows like the syndicated *Tom Leykus Show* share similar themes and are targeted to similar audiences of young males. Indeed, radio talk show hosts like Leykus didactically instruct young men to avoid “girlie” things, to eschew emotional commitment, and to think of women primarily as sexual partners (Messner 2002, 107–8). The chronotope of these magazines and television and radio shows constructs young male lifestyles saturated with sexy images of nearly naked, surgically enhanced women; unabashed and unapologetic sexual voyeurism shared by groups of laughing men; and explicit talk of sexual exploits with “hotties” or “juggies.” A range of consumer products that includes—often centrally, as in *The Man Show*—consumption of beer as part of the young male lifestyle stitches together this erotic bonding among men. Meanwhile, real women are either absent from these media or they are disparaged as gold diggers (yes, this term has been resuscitated) who use sex to get men to spend money on them and trick them into marriage. The domesticated man is viewed as a wimpy victim who has subordinated his own pleasures (and surrendered his paychecks) to a woman. Within this framework, a young man should have sex with as many women as he can while avoiding (or at least delaying) emotional commitments to any one woman. Freedom from emotional commitment grants 100 percent control over disposable income for monadic consumption and care of self. And that is ultimately what these shows are about: constructing a young male consumer characterized by personal and emotional freedom who can attain a hip lifestyle by purchasing an ever-expanding range of automobile-related products, snack foods, clothes, toiletries, and, of course, beer and liquor.

At first glance, these new media aimed at young men seem to resuscitate a 1950s “*Playboy* philosophy” of men’s consumption, sexuality, and gender relations (Ehrenreich 1983). Indeed, these new media strongly reiterate the dichotomous bitch-whore view of women that was such a lynchpin of Hugh Hefner’s “philosophy.” But today’s tropes of masculinity do not simply reiterate the past; rather, they give a postfeminist twist to the

⁶ These same beer companies target different ads to other groups of men. Suzanne Danuta Walters (2001) analyzes Budweiser ads, e.g., that are aimed overtly at gay men.

Playboy philosophy. A half-century ago, Hefner's pitch to men to recapture the indoors by creating (purchasing) one's own erotic "bachelor pad" in which to have sex with women (and then send them home) read as a straightforwardly masculine project. By contrast, today's sexual and gender pitch to young men is delivered with an ironic, self-mocking wink that operates, we think, on two levels. First, it appears to acknowledge that most young men are neither the heroes of the indoors (as Hefner would have it) nor of the outdoors (as the 1970s and 1980s beer ads suggested). Instead, the ads seem to recognize that young white men's unstable status leaves them always on the verge of being revealed as losers. The ads plant seeds of insecurity on this fertile landscape, with the goal of creating a white guy who is a consistent and enthusiastic consumer of alcoholic beverages. The irony works on a second level as well: the throwback sexual and gender imagery—especially the bitch-whore dichotomization of women—is clearly a defensively misogynistic backlash against feminism and women's increasing autonomy and social power. The wink and self-mocking irony allow men to have it both ways: they can engage in humorous misogynist banter and claim simultaneously that it is all in play. They do not take themselves seriously, so anyone who takes their misogyny as anything but boys having good fun just has no sense of humor. The humorous irony works, then, to deflect charges of sexism away from white males, allowing them to define themselves as victims, as members of an endangered species. We suspect, too, that this is a key part of the process that constructs the whiteness in current reconstructions of hegemonic masculinity. As we have suggested, humorous "boys-will-be-boys" misogyny is unlikely to be taken ironically and lightly when delivered by men of color.

The white-guy-as-loser trope, though fairly new to beer and liquor ads, is certainly not new to U.S. media. Part of the irony of this character is not that he is a loser in every sense; rather he signifies the typical everyman who is only a loser in comparison to versions of masculinity more typical to beer and liquor ads past—that is, the rugged guys who regularly get the model-beautiful women. Caught between the excesses of a hyper-masculinity that is often discredited and caricatured in popular culture and the increasing empowerment of women, people of color, and homosexuals, while simultaneously being undercut by the postindustrial economy, the "Average Joe" is positioned as the ironic, vulnerable but lovable hero of beer and liquor ads. It is striking that the loser is not, or is rarely, your "José Mediano," especially if we understand the construction as a way to unite diverse eighteen- to thirty-four-year-old men. This is to

say that the loser motif constructs the universal subject as implicitly white, and as a reaction against challenges to hegemonic masculinity it represents an ongoing possessive investment in whiteness (Lipsitz 1998).

Our analysis suggests that the fact that male viewers today are being hailed as losers and are being asked to identify with—even revel in—their loser status has its limits. The beer and liquor industry dangles images of sexy women in front of men's noses. Indeed, the ads imply that men will go out of their way to put themselves in position to be voyeurs, be it with a TV remote control, at a yoga class, in a bar, or on the *Sports Illustrated*/Miller Beer swimsuit photo shoot Web site. But ultimately, men know (and are increasingly being told in the advertisements themselves) that these sexy women are not available to them. Worse, if men get too close to these women, these women will most likely humiliate them. By contrast, real women—women who are not model-beautiful fantasy objects—are likely to attempt to ensnare men into a commitment, push them to have or express feelings that make them uncomfortable, and limit their freedom to have fun watching sports or playing cards or pool with their friends. So, in the end, men have only the safe haven of their male friends and the bottle.

This individual sense of victimization may feed young men's insecurities while giving them convenient scapegoats on which to project anger at their victim status. The cultural construction of white males as losers, then, is tethered to men's anger at and desire for revenge against women. Indeed, we have observed that revenge-against-women themes are evident in some of the most recent beer and liquor ads. And it is here that our analysis comes full circle. For, as we suggested in the introduction, the cultural imagery in ads aimed at young men does not simply come from images "out there." Instead, this imagery is linked to the ways that real people live their lives. It is the task of future research—including audience research—to investigate and flesh out the specific links between young men's consumption of commercial images, their consumption of beer and liquor, their attitudes toward and relationships with women, and their tendencies to drink and engage in violence against women.

Department of Sociology and Gender Studies Program
University of Southern California (Messner)

Department of Sociology
University of Southern California (Montez de Oca)

Appendix

Table A1 Commercials and Advertisements in the Sample

<p>2002 Super Bowl:</p> <ul style="list-style-type: none"> Michelob Lite, "Free to Be" Budweiser, "Robobash" Budweiser, "Pick-Up Lines" Bud Lite, "Hawk" Budweiser, "Clydesdales" Bud Lite, "Greeting Cards" Budweiser, "How Ya Doin'?" Bud Lite, "Black Teddy" Budweiser, "Meet the Parents" Budweiser, "History of Budweiser" Budweiser, "Designated Driver" Smirnoff Ice 	<p>2002 <i>Sports Illustrated</i> swimsuit issue (no. of pages):</p> <ul style="list-style-type: none"> Miller Lite (2) Jim Beam (1) Miller Genuine Draft (2, plus card insert) Heineken (1) Budweiser (1) Captain Morgan Rum (1) Martell (1) Sam Adams Utopia (1) Maker's Mark Whiskey (1) Bicardi Rum (1.25) José Cuervo Tequila (1) Crown Royal (1) Chivas (1)
<p>2003 Super Bowl:</p> <ul style="list-style-type: none"> Budweiser, "Zebras" Bud Lite, "Refrigerator" Bud Lite, "Clown" Bud Lite, "Rasta Dog" Bud Lite, "Conch" Bud Lite, "Date Us Both" Smirnoff Lite, "Blind Date" Bud Lite, "Sarah's Mom" Bud Lite, "Three Arms" Coors, "Twins" Budweiser, "Good Listener" Budweiser, "'How Ya Doin'?' Redux" Michelob Ultra, "Low-Carb Bodies" Bud Lite, "Yoga Voyeurs" 	<p>2003 <i>Sports Illustrated</i> swimsuit issue (no. of pages):</p> <ul style="list-style-type: none"> Budweiser (1) José Cuervo Tequila (1) Smirnoff Vodka (1) Captain Morgan Rum (4) Seagrams (1) Miller Lite (11, including poster pullout) Crown Royal (1) Heineken (1) Skyy Vodka (1) Knob Whiskey (1) Chivas (1)

References

- Bakhtin, Mikhail. 1981. "Forms of Time and the Chronotope in the Novel." In *The Dialogic Imagination: Four Essays*, trans. Caryl Emerson and Michael Holmquist, 84–258. Austin: University of Texas Press.
- Beneke, Timothy. 1982. *Men on Rape*. New York: St. Martin's.

- Collins, Tony, and Wray Vamplew. 2002. *Mud, Sweat, and Beers: A Cultural History of Sport and Alcohol*. New York: Berg.
- Connell, R. W. 1995. *Masculinities*. Berkeley: University of California Press.
- Curry, Timothy. 2000. "Booze and Bar Fights: A Journey to the Dark Side of College Athletics." In *Masculinities, Gender Relations, and Sport*, ed. Jim McKay, Donald F. Sabo, and Michael A. Messner, 162–75. Thousand Oaks, CA: Sage.
- Davis, Laurel L. 1997. *The Swimsuit Issue and Sport: Hegemonic Masculinity in Sports Illustrated*. Albany, NY: SUNY Press.
- Dayan, Daniel, and Elihu Katz. 1988. "Articulating Consensus: The Ritual and Rhetoric of Media Events." In *Durkheimian Sociology: Cultural Studies*, ed. Jeffrey C. Alexander, 161–86. Cambridge: Cambridge University Press.
- Ehrenreich, Barbara. 1983. *The Hearts of Men: American Dreams and the Flight from Commitment*. New York: Anchor Doubleday.
- Ferguson, Ann Arnett. 2000. *Bad Boys: Public Schools in the Making of Black Masculinity*. Ann Arbor: University of Michigan Press.
- Goldman, Robert, and Stephen Papson. 1996. *Sign Wars: The Cluttered Landscape of Advertising*. New York: Guilford.
- . 1998. *Nike Culture: The Sign of the Swoosh*. Thousand Oaks, CA: Sage.
- Kimmel, Michael S. 1987. "Men's Responses to Feminism at the Turn of the Century." *Gender and Society* 1(3):261–83.
- Koss, Mary, and John A. Gaines. 1993. "The Prediction of Sexual Aggression by Alcohol Use, Athletic Participation, and Fraternity Affiliation." *Journal of Interpersonal Violence* 8(1):94–108.
- Leichliter, Jami S., Philip W. Meilman, Cheryl A. Presley, and Jeffrey R. Cashin. 1998. "Alcohol Use and Related Consequences among Students with Varying Levels of Involvement in College Athletics." *Journal of American College Health* 46(6):257–62.
- Lipsitz, George. 1981. *Class and Culture in Cold War America: "A Rainbow at Midnight"*. New York: Praeger.
- . 1998. *The Possessive Investment in Whiteness: How White People Profit from Identity Politics*. Philadelphia: Temple University Press.
- Martin, Christopher R., and Jimmie L. Reeves. 2001. "The Whole World Isn't Watching (but We Thought They Were): The Super Bowl and U.S. Solipsism." *Culture, Sport, and Society* 4(2):213–54.
- May, Elaine Tyler. 1988. *Homeward Bound: American Families in the Cold War Era*. New York: Basic Books.
- Messner, Michael A. 2002. *Taking the Field: Women, Men, and Sports*. Minneapolis: University of Minnesota Press.
- O'Donohoe, Stephanie. 1997. "Leaky Boundaries: Intertextuality and Young Adult Experiences of Advertising." In *Buy This Book: Studies in Advertising and Consumption*, ed. Mica Nava, Andrew Blake, Ian McRury, and Barry Richards, 257–75. London: Routledge.
- Postman, Neil, Christine Nystrom, Lance Strate, and Charlie Weingartner. 1987.

- Myths, Men, and Beer: An Analysis of Beer Commercials on Broadcast Television, 1987.* Washington, DC: AAA Foundation for Traffic Safety.
- Sabo, Don, Phil Gray, and Linda Moore. 2000. "Domestic Violence and Televised Athletic Events: 'It's a man thing.'" In *Masculinities, Gender Relations, and Sport*, ed. Jim McKay, Don Sabo, and Michael A. Messner, 127–46. Thousand Oaks, CA: Sage.
- Sperber, Murray. 2000. *Beer and Circus: How Big-Time College Sports Is Crippling Undergraduate Education.* New York: Henry Holt.
- Spigel, Lynn. 1992. *Make Room for TV: Television and the Family Ideal in Postwar America.* Chicago: University of Chicago Press.
- Strate, Lance. 1992. "Beer Commercials: A Manual on Masculinity." In *Men, Masculinity, and the Media*, ed. Steve Craig, 78–92. Newbury Park, CA: Sage.
- Walters, Suzanna Danuta. 1999. "Sex, Text, and Context: (In) Between Feminism and Cultural Studies." In *Revisioning Gender*, ed. Myra Marx Ferree, Judith Lorber, and Beth B. Hess, 222–57. Thousand Oaks, CA: Sage.
- . 2001. *All the Rage: The Story of Gay Visibility in America.* Chicago: University of Chicago Press.
- Wenner, Lawrence A. 1991. "One Part Alcohol, One Part Sport, One Part Dirt, Stir Gently: Beer Commercials and Television Sports." In *Television Criticism: Approaches and Applications*, ed. Leah R. Vende Berg and Lawrence A. Wenner, 388–407. New York: Longman.
- . 1998. "In Search of the Sports Bar: Masculinity, Alcohol, Sports, and the Mediation of Public Space." In *Sport and Postmodern Times*, ed. Genevieve Rail, 303–32. Albany, NY: SUNY Press.
- Zimbalist, Andrew. 1999. *Unpaid Professionals: Commercialism and Conflict in Big-Time College Sports.* Princeton, NJ: Princeton University Press.