

- Builders Rejected," in *Interpreting the Prophetic Tradition: The Goldensan Lectures, 1955-1966*, ed. Harry M. Orlinsky (Cincinnati: Hebrew Union College Press; New York: Ktav, 1969).
15. Almost all discussion of rights today centers around attitudes toward utilitarianism. See the readings in Waldron, for example; also H. L. A. Hart, "Between Utility and Rights" and Richard Wollheim, "John Stuart Mill and Isaiah Berlin: The Ends of Life and the Preliminaries of Morality," both in *The Idea of Freedom: Essays in Honour of Isaiah Berlin*, ed. Alan Ryan (Oxford: Oxford University Press, 1979); and Dworkin.
 16. Wolff, 20.
 17. Homosexual gathering places and social societies have a much longer history in America, but were quite distinct in composition and purpose from modern rights organizations. See Edward Sagarin, *Structure and Ideology in an Association of Deviants*, unpublished Ph.D. dissertation, New York University, 1966, 36-38; Jonathan Katz, *Gay American History: Lesbians and Gay Men in the U.S.A.* (New York: Thomas Y. Crowell, 1976), esp. 385-93, 407; John Lauritsen and David Thorstad, *The Early Homosexual Rights Movement (1864-1935)* (New York: Times Change Press, 1974), esp. 36, 71. Other sources that provide historical information on gay rights organizations in the United States include John D'Emilio, *Sexual Politics, Sexual Communities: The Making of a Homosexual Minority in the United States, 1940-1970* (Chicago: University of Chicago Press, 1983); Toby Marotta, *The Politics of Homosexuality* (Boston: Houghton Mifflin, 1981); Dennis Altman, *Homosexual: Oppression and Liberation* (New York: Avon, 1973).
 18. Edward Sagarin, *Odd Man In: Societies of Deviance in America* (Chicago: Quadrangle Books, 1969), 80-81.
 19. Howard Brown, *Familiar Faces, Hidden Lives: The Story of Homosexual Men in America Today* (New York: Harcourt Brace Jovanovich, 1976), 201-2.
 20. See similar statements in Katz, 7; introduction to Martin P. Levine, ed., *Gay Men: The Sociology of Male Homosexuality* (New York: Harper and Row, 1979), 2-3; Bruce Voeller, "Society and the Gay Movement," in *Homosexual Behavior: A Modern Reappraisal*, ed. Judd Marmor (New York: Basic Books, 1980), 238. D'Emilio explores the attitudes of the church, medical science, and the law toward homosexuality in a helpful overview, 13-19.
 21. Kenneth Burke, like Malinowski, often focuses on the essential differences among magic, science, and religion, but the repeated grouping of the three suggests their essential kinship, and Burke occasionally explicitly acknowledges this as when he writes, "Magic, religion, and science are alike in that they foster a body of thought concerning the nature of the universe and man's relation to it" (*Counter-Statement* [Berkeley: University of California Press, 1968], 163). In Burke's statement, we find a common objective in magic, religion, and science — that of defining man's relationship to a universe that is not man. See also Bronislaw Malinowski, *Magic, Science, and Religion* (Garden City, N.Y.: Doubleday-Anchor, 1954). On the demystifying tendencies in science, Burke notes: "There is, in science, a tendency to substitute for ritual, routine. To this extent, there is an antipoetic ingredient in science" (*The Philosophy of Literary Form: Studies in Symbolic Action*, 3d ed., revised [Berkeley: University of California Press, 1973], 130). Thomas Lessl has illuminated the rhetoric of science as a rhetoric of religion focusing on Carl Sagan: Thomas M. Lessl, "Science and the Sacred Cosmos: The Ideological Rhetoric of Carl Sagan," *Quarterly Journal of Speech* 71 (1985): 175-87.
 22. Dennis Altman, *Homosexual: Oppression and Liberation* (New York: Avon, 1973), 185; on Altman's view of the genesis of gay liberation as opposed to the homophile movement, see 152ff. For a view that stresses the continuities between the so-called "homophile liberation movement" and the later "gay liberation movement," see D'Emilio.
 23. Martin S. Weinberg and Colin J. Williams find a reevaluation of sexual mores after the Second World War to be a major factor in the formation of the homophile liberation movement in America, *Male Homosexuals: Their Problems and Adaptations* (New York: Oxford University Press, 1974). John D'Emilio traces the disruptive influences of the war and of new patterns of living following the war.
 24. William Lee Miller, "The Rise of Neo-Orthodoxy," in Arthur M. Schlesinger, Jr., and Morton White, eds., *Paths of American Thought* (Boston: Houghton Mifflin, Sentry, 1970).
 25. For this analysis and use of the term "civil religion," see John Murray Cuddihy, *No Offense: Civil Religion and Protestant Taste* (New York: Seabury Press, 1978).
 26. Arthur M. Schlesinger, Jr., "The One against the Many," reprinted in Schlesinger and White, 538.
 27. Edwin M. Schur, "The Sociologist Comments," in *Victimless Crimes: Two Sides of a Controversy*, ed. Edwin M. Schur and Hugo Adam Bedau (Englewood Cliffs, N.J.: Prentice-Hall, 1974), 118.
 28. Sagarin, *Odd Man In*, 82-84.
 29. D'Emilio, 18.
 30. Grant Gilmore, *The Ages of American Law* (New Haven, Conn.: Yale University Press), 110, *passim*.
 31. *Ibid.*, 95f.
 32. "Changing Public Opinion," *Mattachine Review* 3 (November 1957), 2.
 33. "How Far We Have Come," *Mattachine Times* (October-November, 1971), 1.
 34. For a quantitative corroboration of this claim, see James Darsey, "From 'Com-mies' and 'Queers' to 'Gay Is Good,'" in *Gayspeak: Gay Male and Lesbian Communication*, ed. James Chesebro, 224-47 (New York: Pilgrim Press, 1981); James Darsey, "From 'Gay is Good' to the Scourge of AIDS: The Evolution of Gay Liberation Rhetoric, 1977-1990," *Communication Studies* 42, no. 1: 43-66.
 35. *Mattachine Review*, September 1956, November 1957.
 36. *Mattachine Times*, October-November 1971.

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QUEER WORDS, QUEER IMAGES

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