CHAPTER II

LITERATURE REVIEW

This chapter aims to review what experts say about the related topics of present study. This chapter contains theories about the study on representation by Stuart Hall, theories of homosexuals, components of sexual identity theory by DeCecco and Shively and theories about fanfiction.

2.1 Representation

Representation connects meaning and language to culture (Hall, 1997). Through representation, a meaning is produced and exchanged among society. So it can be said that, representation is one way to produce meaning. Representation is an essential part of the process by which meaning is produced and exchanged between members of a culture. It involves the use of language, signs and images which stand for represent things.

Representation is the production of the meaning of the concepts in our minds through language. These two components are mutually related. The concept of something we have in our minds makes us know the meaning of it. However, meaning will not be able to be represented without language.As a simple example, we recognize the concept of 'glass' and its meaning. We will not be able to meaning of glass (as objects used to drink) if we cannot express it in a

language that can be understood by others. Therefore, the most important thing in this representational system is that the group that can produce and exchange meaning is a certain group that has a common background of knowledge to create a similar understanding. According to Stuart Hall (1997),

> *"Member of the same culture must share concepts, images, and ideas which enable them to think and feel about the world in roughly similar ways. They must shares, broadly speaking, the same cultural codes. In this sense, thinking and feeling are themselves 'system of representation'."*

Thinking and feeling by Hall is also a representational system. As a representational system, thinking and feeling also serves to make sense of something. Therefore, in order to do so, a common background of understanding of concepts, drawings and ideas or cultural codes is required.

The meaning of something can be very different in different cultures or groups of society because in each culture or group of society there are ways in interpreting something. Community groups who have a background of unequal understanding of certain cultural codes will not be able to understand the meaning produced by other community groups.

Meaning is nothing but a construction. Humans construct meaning so firmly that a meaning seems natural and irreversible. Meaning is constructed through representational systems and fixed through code. It is this code that keeps people in a same cultural group that understands and uses the same name, which has been through a social convention process.

For example, when we think of 'home' then we will use the word 'home' to tell what we want to express to others. This is because the word 'home' is a code that has been agreed in our society to interpret a concept of the house that exists in our mind (shelter or a gathering place with the family). The code, thus, builds the correlation between the conceptual systems that exists in our mind with the language system we use.

Representational theories use a structuralism approach, that meaning is constructed through language. According to Stuart Hall, things do not mean: we construct meaning using representational systems-concepts and signs. Therefore, *concepts* (in the mind) and *signs* (language) become an important part used in the process of construction or the production of meaning.

So it can be concluded that representation is a process to produce meaning from concept that exist in our mind through language. The process of producing that meaning is made possible by the presence of a representational system. However, the meaning process depends on the background of knowledge and understanding of a social group on a mark. A group must have the same experience to be able to interpret something in an almost identical way.

According to Stuart Hall, there are three representational approaches. The first is reflective approach, with this approach meaning is produced by humans through ideas, media objects and experiences in society in a real way. Language is said to function like a mirror; it reflects the true meaning of an object, person,

idea or event as it already exists in the world. This approach tells that language works by simply reflecting or imitating a fixed "truth" that is already present in the real world.

The second one is intentional approach argues that speakers or authors of both spoken and written language give a unique meaning to each of their work. This approach suggests that the speaker or author of a particular work *imposes* meaning to the world through the use of language. Words mean only what their author intends them to mean. This is not to say that authors can go making up their own private languages; communication depends on *shared* linguistic conventions and shared codes within a culture. The author's intended meanings/messages have to follow these rules and conventions in order to be shared and understood (Hall, 1997). But, the speakers or authors can voice out their view of something through language.

The third one is constructivist approach recognizes the social character of language and acknowledges that neither things in themselves nor the individual users of language can fix meaning (Hall, 1997). The speakers or writers select and assigns meaning in the message or work it makes. In this approach it is believed that individuals construct meaning through the language used.

Stuart Hall (1997: 17) tries to describe the process of representation as a system. This representation system is *"First, there is the system by which all sort of objects, people, and events are correlated with a set of concepts or mental*

representations which we carry around in our heads." This means representation is a process that lies within one's mind. So the representation depends heavily on the concepts and imagination of one's mind to define meaning.

This representational system makes it possible to form meaning. But it is also said that with the definition above, humans are actually simplifying a complex process. Representation will be easier to see in the real form, for example, material objects in the form of human, trees, or flowers, and so forth. However, representation also works in the abstract realms, for example, the human view of the concepts of life, death, love, friendship, and an idea or idea, including concepts and ideas about homosexuality.

2.2 Homosexual

Homosexuality can be understood as an expression of human sexuality. Reiter (in Galink, 2013) gives a brief explanation that sexual identity refers to the concept of the individual. Sexual identity can be associated with how a person sees himself, identifying and up to the stage to accept himself. Further develop into sexual behavior or action seemed that arise because of the encouragement from within himself, seemed the intended action in this case is not just through sexual intercourse, but through small behavior by individuals, small example is a glance of the eye.

In social life, homosexuals recognize an agreement to establish a relationship or relationship, same-sex relationships. Relationships are the same as those of a heterosexual couple, loving each other and filling each other. As Marcel Latuihamalo puts it this way:

> "Gay people usually in relationships they imitate the heterosexual relationship style. The form of affection between them takes place as men and women in heterosexual couples, they give each other attention and fill each other."

To live as same-sex couples is not an easy thing. They have to deal with religious norms and societies that are strongly opposed to same-sex relationships, especially for gay couples. In this case homosexual women are more tolerable by society than male homosexuals. This is simply because in general women are allowed to have greater physical intimacy than men. Kisses and hugs of women are forms of expression of friendships that are acceptable to society. If this behavior is done by the men, the public will usually look at the side and think the action is less worth doing by men. This is as revealed by Fromm:

> On the other hand, if two men do the same thing (hugging, kissing and stylish women) may encounter open hostility. Similarly, when a man becomes openly homosexual, he almost always refers to inner difficulties because of intolerant society (Fromm, 2008: 189-191).

Basically the relationship of gay couples is a special relationship that is lived by two men who have the same emotional and sexual attraction. Although such a relationship has long been known in our social life but can not be fully accepted in our social life.

Sexual orientation can be understood as something more emotional. Cannot be seen by other people, but stays inside the mind of the individual. Sexual orientation can only be felt by each individual. Sexual orientation is generally divided into four parts. The first heterosexual or a state where an individual like the opposite sex. Furthermore, bisexual where a person has a good interest in the opposite sex or with conspecifics. Third asexual, where a person's sexual orientation does not have an interest in others either similar or opposite sex and the forth is homosexual.

Specifically homosexuals may be defined as the interest people emotionally and sexually to a person or persons of the same sex. Homosexuality itself is divided into two, namely gay men and lesbian women. Limitation of homosexuality could be sexual behavior of an individual to establish relations with conspecifics either physical or mental. The term homosexuality was first created in 1869 by psychiatry in Europe, to refer to the phenomenon of psychosexual clinical connotation (Oetomo, 2001).

Gay term emphasis on a person's individuality and identity. Now, understanding toward homosexuals has undergone a change. At the beginning of its use homosexuality tends to be an indication of a disease that must be treated. However, as time goes by homosexuals are more widespread and is not seen as a disease that must be cured. Now homosexuals can be described as an identity and is still widely studied.

2.3 Sexual identity

Sexual identity has four components, namely, biological sex, gender identity, social sex-role, and sexual orientation. Biological sex is usually the physical criterion is on the genitals. At birth each individual is classified sex. Most of the time the doctor defines by simply looking at someone's body when they were born.

The next one is gender identity. Green (1974) defines this component as individual's basic conviction of being male or female. Gender identity is a person's belief whether that person is female or male, usually in line with the identification of biological though not always. When there is conflict between biological sex and gender identity one way the individual may resolve the conflict is by undergoing surgery whereby biological sex is modified to be congruent with gender identity. Individuals who have gone under this operation are known as trans-sexual. Biological sex is away in which individuals are identified by themselves and others and gender identity is a part of the individual self-identification.

Social sex-role refers to characteristics that are culturally associated with men or women. These characteristics are perceived as stereotypically masculine or feminine. Social sex-role is a social stereotype that determines masculine for males and feminine for females. These components are formed at the age of 4 to 7 years and are strongly influenced by adults as role models, especially the elderly.

Sexual sex-role is largely tied to characteristics of appearance, behavior and personality. Based on cultural norms, individuals are expected to behave in socially stereotypical ways that are associated with their biological sex. With this, male are expected to behave in ways that will be seen as masculine and females in ways that will be seen as feminine. Behaviors that deviate from this stereotype are viewed as inappropriate. According to DeCecco and Shievely there are some categories of social sex-role that are listed in the table below:

Categories	Examples
Physical attributes	The physical traits that an individual is born with or develops. Mostly secondary sexual characteristics (e.g., presence or absence of body hair, breasts).
Physical condition	Healthy men are seen as more masculine and healthy women are seen as more feminine than unhealthy men and women. Women who have an average body weight for their body build are seen as more feminine than very thin or obese women.
Mannerisms	The way in which an individual moves, sits, or stands. Men who move their hands in an uncontrolled manner are seen as more feminine than masculine.
Adornment	The kind of things an individual chooses to put on his/her body (e.g., clothing, jewelry).
Personality traits	Men are seen as masculine when they are assertive and confident, women as feminine when they are soft, discreet, and sociable.
Grooming	Personal cleanliness, hairstyle, etc. Men and women are seen as more masculine and feminine, respectively, if they are reasonably well kept.
Speech and vocabulary	The inflection of the voice--pitch, tone, etc. The words used in speaking (e.g., slang).
Social interaction	An individual's behavior toward persons of the same and/or opposite sex in social situations.
Interests	An individual's employment and what his/her interests are apart from work (e.g., opera and/or baseball games).
Habits	Smoking, drinking alcohol, nail biting, etc.

Table 2. Categories and characteristics of social sex-role

As listed in the table, there are 10 major categories of social sex-role characteristics that the society are known to use in making discriminations about masculinity and femininity (Shively and Rudolph, 1975). Physicals attributes, mannerism, speech, and personality traits are the categories most-emphasized in making discriminations about the masculinity and femininity of individuals.

In some individuals conflict arises between biological sex and social sex-role. Green (1974) and Green and Money (1969) have studied boys who developed behavior that is considered very feminine. One way an individual may resolve this conflict is by becoming a transvestite, a person who dresses in clothing ordinary worn by a person of the biological sex opposite to his or her own. In other individuals there may be conflict between gender identity and social sex-role. These individuals may be men who are seen by others as masculine but see themselves as females or women who are seen by others as feminine but see themselves as males. For these individuals behaving as transvestite may be preliminary to their becoming trans-sexuals.

Sexual Orientation literally interprets as someone's sexual selection. In this conception one individual expresses one orientation at the expense of other. Sexual orientation can be viewed as having two aspects. One is physical preferences and the other is affection preference. Physical preference refers to the individual's preference for male/female sexual partners. Affectional preference refers to the individual's preference for male/female emotional partners. Physical

preference can be viewed as two independent continua of heterosexuality and homosexuality. Affectional preference can be viewed as two independent continua of affectional heterosexuality and affectional homosexuality.

One type of sexual orientation is homosexual that is briefly interpreted as the decision of someone to like a person with the same sex. As explained by Milton Diamond in his "Biological Aspect of Sexual Orientation and Identity", sexual orientation is present as a result of the interaction between nature and nurture. Each of us has a biological predisposition to orient in a certain way; heterosexual, bisexual, or homosexuals, and this bias is organized prior to birth. It is then subsequently influenced by social and cultural forces. (Diamond, 1995: 45-46).

Homosexuals are almost always paired with heterosexuals. It is seen a term for people who have their sexual identity liking the opposite sex.

> "The homo, then, is always something less and something more than a supplement-something less in that it signifies lack rather than addition, and something more in that it signifies an addition to lack, a lack roommatesimportantly, may not be its own."(Fuss, 1991: 3).

While paired with heterosexual, homosexual has always been considered as a deficiency rather than advantages to one's self. Despite the lack of one person has nothing to do with sexual orientation, homosexuals are often blamed as the cause. As Foucault states, there is a degeneration theory which states a person who has 'disease'; functional or psychological, will produce offspring that

sexually deviant (Foucault, 2008: 152). So for example, if there is someone who is homosexual and has a nephew who has a heart disease, the sickness is considered as a result of his father's homosexuality.

Many argue that homosexuality as an identity is a process that is constantly and repeated. It is a process about articulation and acceptance. The process of articulation and acceptance leads to the discourse. This is due the identity that is revealed and creates selfhood inside the person and private, but not yet original, except it has been issued to the authorities who are entitled to interpret and acknowledge of this recognition (Boellstorf, 2005: 194).

It is likely that a culture want to serve as the identity of a particular group, then the group requires recognition not only of the internal group, but also the recognition and acceptance of the group, other groups that the culture is the identity that belongs to a certain group. Similar with homosexuals, a person will have homosexual identity when he has *come-out* and gained recognition and acceptance from the surrounding environment.

The identity is not only in society, but also in the mass media. Homosexuals discourse in society will always result in two impulses; accepted or rejected. As the result, the homosexual identity process will run dynamic and the image can also be changed. All of this depends on how the homosexual discourse is represented, both by society and the media, for example fanfiction as one of it.

2.4 Fanfiction

Fanfiction is when an author writes a story in an already developed world and characters that already exist. Fanfiction in its current form was born in the late 1960s, in the pages of *fanzines* (fan-magazine).

Fanfiction is made by fans who are not entitled with the word 'author'. Mostly, fanfiction writers are fans around their twenties who are passionately joining a fandom. Because of that many people argues whether fanfiction can be seen as a literature or not. People argue that it is not original. Bianca Alvares in her article tilted *How Fanfiction Equals Literature* states:

> *"Literature that is unforgettable incites a dialogue at the very least, and a conversation at its best. Novels can serve as responses to pre-existing literature. Some of the best pieces of literature are works of thinly disguised fanfiction, re-imaginings and interpretations of stories posing as new ideas. Without fanfiction, would we have movies such as Clueless or West Side Story? Without fanfiction, there would be no Wide Sargasso Sea or The Hours. Fanfiction is simply another aspect of literature, an institution that can train readers to become writers."*

The more popular argument facing fanfiction in general has to do with originality because fanfiction is based on pre-created works. While it is true that fanfiction's foundation is tied to original works, the reason it is so heavily referenced is that fanfiction's label has that connotation. If we look back in history, may famous works could be considered fanfiction and in turn, be questioned about the originality of the work. Examples of this would be, *Paradise Lost* by John Milton, Dante's *Divine Comedy, and The Aeneid* by Virgil.

Also to be specific, Shakespeare's Othello, because Othello is another story with obvious source material. Shakespeare based his play on an Italian tale called "The Moorish Captain." There's still a Desdemona in that one, but her husband is only ever referred to as "The Moor," and the story is widely interpreted as a racist warning against interracial marriage. Shakespeare took those characters and that plot, gave poor Othello a real name, and rewrote it into a complicated story about love, jealousy, and prejudice, making it a new story (Busse and Hellekson, 20016).

Fanfiction has been able to reflect the culture in its writing and it is easier for fanfiction to do this, as it is not only a culture of its own, but an accepting culture. Many famous ships (romantic pairings) on fanfiction sites are non-traditional. The reason for this is that the under-representation of those non-traditional pairings in mainstream media causes there to be a desire to see that representation—especially with as many social movements and changes that our current culture has seen. Fanfiction is an easy outlet for that. Not only has it been able to represent the non-traditional romance that is starting to become more apparent in the culture, but is able to freely delve into issues pertaining different mental and physical deficiencies, non-heterosexuality, social taboos, and many other aspects that are not acceptable in common literature. Fanfiction is better able to analyze these issues all with a nice blanket of known and loved characters.

While it is true that the characters and plot events have already been put into place, a fanfiction author has the ability to change, extrapolate, replace, or even discard these built in frameworks. A writer or director has a set word and time limit to gather the attention of the audience and has to move the plot quickly enough to not lose audience interest. A fanfiction author does not have that limit, as the reader already has interest—not saying that they do not have to work to keep the reader's interest—and so is able to expand on the work that the original creator did not. For example: character analysis and development based fanfictions, built-in scenes to explain canonical event and many other formats. Yet, *Canon Compliant* (the official tag) is not the only type of fanfiction written. A more popular tag is "AU" or 'Alternate Universe-Canon Divergence' which has many sub-tags such as, Historical, Crossover, Dystopian, and Modern, to name very few (Derecho, 2006).

Fanfiction is now making its transition from text on your internet screen to text onto published and popularized novels, and in some cases, movies. Just like any shift in culture, the shift of fanfiction from personal pleasure to mainstream forms of media is gathering criticism and analysis for its change. While it's true that many works of fanfiction have been published, many do not believe fanfiction to be literature and have spoken about the lack of originality and effort that is tied with fanfiction. But as for any argument, there are two sides, one for

and one against, and the side for fanfiction to be considered literature is steadily growing.

The publishing industry has become increasingly open to commissioning works originating from sites such as *Wattpad* or FanFiction.net (Derecho, 2006). One of the most obvious is *Fifty Shades of Grey*, which started off as a *Twilight*-inspired opus of fanfiction. According to some Internet sleuths and Harry Potter *fandom* veterans, Cassandra Clare's *Mortal Instruments* series started off as a Ginny and Draco story. Even the stories that are universally panned and mocked, such as the infamous FF.net work *My Immortal*, develop a rapt following. In the case of young authors such as Anna Todd, whose One Direction inspired series got picked up by Simon & Schuster, platforms such as *Wattpad* act as a launching board to contracts with mainstream publishers. In a profile with *Wired*, the magazine reported that Todd initially began her hand at writing via *Instagram*. After her favorite authors gave up *Instagram*-based writing for *Wattpad*, Todd followed. Surprisingly, the story went to number one on the site and naturally, industry executives took notice. The four-book series is "reportedly worth six figures" and the author "has struck a movie deal with Paramount Pictures."

Fanfiction is able to represent the culture it is surrounded by. More so than mainstream media as it is written by all demographics. Fanfiction is able to be original, maybe not in its foundation, but instead in its growth. The label fanfiction can be given to many pieces of works, not only on specific fanfiction

websites, but also famous and ancient pieces of writing. This is why fanfiction should be considered literature.

2.4.1 Slash Fanfiction

Slash is a type of fanfiction in which two or more characters of the same sex or gender are placed in a sexual or romantic situation with each other. Slash can also be a verb; to slash is to create a slash *fanwork* or to interpret the chemistry between the characters in the source text as homoerotic. The adjective form is *slashy*. *Slash* more commonly refers to *male/male* pairings, with *femslash* being used more often to refer to female/female scenarios (Kustritz, 2003).

Slash's reign as king of the internet was pretty much verified after *The Daily Dot* counted the number of fanfictions for every pairing on AO3, an extremely popular fanfiction archive. *Destinationtoast* proved that the top ten AO3 pairing were all *slash*. They then went on to prove that *M/M* was the largest category on AO3, double the size of its closest competing category, Gen (fanfictions which do not center on relationships). According to destinationtoast's statistics (2015), 45.5% of stories hosted on the AO3 are *M/M* (i.e. slash, male to male), while 24.3% are classified as "Gen" (i.e. non-romantic), 20.2% are *F/M* (female to male), while *F/F* (female to female) takes up only a little of the chart.

2.5 Out of My System fanfiction (2015)

The fanfiction was posted on June 24th 2015 and completed on June 4th 2016. The fanfiction has reached 4004 kudos, 1132 bookmarks and 97709 hits (statistics on AO3). It was featured on the main page of AO3 for a month during June 2016 as the most favorite fanfiction of the month.

The characters of the fanfictions are from an idol group named BTS (*BangTan Seonyeondan*, means *Bangtan Boys*) On April 2, BTS played the fifth and final date of a sold-out U.S. arena run. Wings, their song title from their second album become the first *K-pop* project to crack the top 40 of the Billboard 200 in 2016. Also, *BTS* has become the only Koreans winner of Billboard Music Awards that is held in May 2017. The pairing of *yoonmin* (stands for *yoongi/jimin*) also topped the rank of most written and searched pairing that has more than 4509 fanfictions written.

2.6 Synopsis

In the fanfiction, the author tells the story about Park Jimin, a student in dance major in Kyunghee University in South Korea, who is broken hearted because the person he likes does not like him and has a relationship with someone else. Then it also tells the story about Min Yoongi that is also a student in the same university that is open about his sexual orientation as a gay. His family

dislikes him because he does not want to take business major as what they wish but takes music major to follow his dream. The story first starts as they meet in a club and have sex together. Then their suddenly feelings develop. At first they are only trying to be good friends but they eventually fall in love. They face the hardship of being gays in a country that the majority of the people do not support homosexuality.

2.7 Theoretical Framework

In this study, the writer used representation theory by Stuart Hall to analyze the representation of gay relationship through the fanfiction. The writer also uses sexual identity theories by DeCecco and Shively to analyze the homosexuality and the writer focuses on analyzing the sexual identity of the characters in the fanfiction and the representation of homosexual in the fanfiction *Out of My System*.