

CHAPTER II

LITERATURE REVIEW

2.1. Theoretical Framework

This chapter contains theoretical explanation on the concept and other related materials that are applicable in analyzing the topic. Queer theory is applied on this thesis, especially the theory of sexual stratification by Gayle Rubin.

2.1.1. Queer Theory

Queer Theory is the form that is use for non-heterosexuality. Queer theory developed from feminist and deconstructive theories on social construction including the normative and deviant sexual behaviors and cognitions. In the late of 19th century, there was the movement of the social constructivist against the “essentialist” ideas in Western societies. Queer Theory sees identity as thoroughly socially constructed and internally unstable and incoherent (Beasley, 162). Queer theory is used to the people who have different sexuality from those who are heterosexual. Based on the Critical Theory Today by Lois Tyson:

The word queer is used to indicate a specific theoretical perspective. For queer theory, categories of sexuality cannot be defined by such simple opposition as homosexual/heterosexual. (337).

Queer theory is against the heterosexuality practices, and the sexuality does not become the dominant gender identity.

The idea that identities are not fixed and do not determine who you are the idea of Queer theory. Queer is the general name for lesbians, gay, bisexual, transgender, and inter-sex; it means that queer is the theory or term for they who are not straight or non-heteronormative. Queer theory offers a Postmodern critique of narratives of identity, a critique of universal homogeneous and fixed identity of gender/sexual categories, which are deemed by essentialist, deconstructing identity binaries such as men/women and heterosexual/homosexual (Beasley, 162). Challenging essentialist ideas and deconstructing identity binaries are the term to represent the term of transgender.

Transgender refers to queer umbrella because they do not behave as their gender role in society; they refuse the gender of social assignment. Transgender can be defined as the breaking of gender roles and gender identity and/or going across the boundaries of gender to another gender (Green, 2004). Transgender typically expresses gender identities outside traditional heteronormative definitions, but may have little or no intention of having sex-reassignment surgeries or hormone treatments (Bornstein, 1994).

In *Gender and Sexuality* by Beasley stated that Califia argue about sex human brought since they was born is not a benchmark of human gender. Sex or gender identity cannot be explained straightforwardly. A transgender (male to

female example) who live without 'transition' or through sex surgery change is still as 'female' regardless of sex they have.

Why does our society allow only two genders and keep them polarized? ... Why do transsexuals have to become 'real women' or 'real man' instead of just being transsexual? ... Aren't there some advantages to being a man with vagina or a woman with a penis? ... And why can't people go back and forth if they want to? (Beasley, 155)

Califia also stated that gender identity cannot be regulated by any public or norms, and that gender identity is an individual right or freedom of choice. Therefore, people or roles cannot bind individual freedom of choice to determine their sex or gender identity. (Beasley, 156)

The complicated problem for a transgender in the process of coming out comes from the hetero-society with their rules of 'normal' sexuality. Gayle Rubin, in her theory, says that society has rules for sexuality, which are supported by political, cultural, and social aspects. Relating with Garfinkel's first set of rules in *The Transgender Phenomenon* by Richard Ekins and Dave King which explain the term of human gender, there are many things that we need to pay attention. First, there are only two genders, male and female. Second, everybody has to be one or the other; it means there are only male or female. The last, transferring from one to the other is not permitted (36-37). Based from Garfinkel's rules, transgender is against the rules of 'normal attitude' toward gender.

Transgender people must face the Sexual Stratification which place transgender as abnormal human being because they do not behave like what is stated in the norms and rules. Moreover, their gender does not match with their sex at birth.

2.1.2. Sexual Stratification by Gayle Rubin

Gayle Rubin is s a feminist anthropologist who revealed how sex is regulated tightly by the society. Essentially, this rule places heterosexual as good sex and in the normal strata. Rubin conceptualized her thinking into six concepts in which the sexuality is regulated tightly by the public and society. Society form ‘Sexual Stratification’ to organize and categorize people based on their sexual orientation. This concept is explained by Rubin in her book *Thinking Sex: Notes for a Radical Theory of the Politics of The Sexuality*.

Before discussing Sexual Stratification, the writer would like to discuss several concepts of sex thought in the community. The first concept is Sexual Essentialism, which assumes that the true sex is the sex that follows the rules that already exist. This rule is based on the science or academic regulation in medical rule that has set what the normal and good sex is. Science pathology becomes a regulator to good or bad sexuality, the example of which is how the LGBT is considered ‘abnormal’ based on psychological perspective or academic science. Rubin (14) states that:

Sexuality that is 'good', 'normal', and 'natural' should ideally be heterosexual, marital, monogamous, reproductive, and non-commercial. Any sex that validates this rule is 'bad', 'abnormal', or 'unnatural'. Bad sex may be homosexual, unmarried, promiscuous, non-procreative or commercial.

Although after a long time homosexuality is not considered as a kind of mental disorder or mental illness, transgender is still categorized as a psychological malfunction illness (American Psychiatric Association, 1980).

Sex negativity is the second concept that considers sex taboo to talk about, share, and sex is endangering for humans purity. Sex becomes very dirty and regulated straightly that the positive sex is marriage and heterosexual. Apart from this, all will be considered negative sex and should be sanctioned because has been claimed as sin, dirty, and wrong.

The third concept that Rubin describes is 'The Fallacy of Misplaced Scale'. The state, traditional, social and religious institutions have the authority to give sanctions to someone who is considered 'deviant sex'. For example, transgender was discriminated by society and tradition with the fact they are categorized into 'dangerous' or 'weird', and this cannot be changed except to seize power in the parliament or the executive. Sexual behavior is set according to the rules of religion, so that the deviate sex is categorized as a major sin.

The fourth concept is 'the hierarchies system of sexual value', that is grouping sexual activity into hierarchy ranging from the good to the bad. Rubin

described it in the form of a pyramid. The top of the pyramid categorize as the good or the glorious sexuality, like getting married, heterosexual, reproduce, monogamy. The second level is the middle level as unmarried, heterosexual, hypersexual, masturbation, and homosexuality. The last is the worst level or in the bottom position of pyramid, there are transsexuals, transgender/transvestites, sadomasochistic, sex workers, and cross generation.

This hierarchy is still formed in the society, and transgender are always viewed as a sin, a crime, and abnormal. As their sexual behaviors or occupations fall lower on the scale, the individuals who practice them are subjected to a presumption of mental illness, disreputability, criminality, restricted social and physical mobility, loss of institutional support, and economic sanctions. Based on the hierarchy of the 'normal' people, transgender position is in the bottom of strata which categorize them as the worst sexuality. (Rubin, 151)

In Sexual Stratification, there will be no place in society for the sex workers, homosexuals, and the people with sexual deviation. They will experience sexual persecution as a form of Sexual Stratification. Sexual Stratification is supported by the sex laws which regulate that the queer's behavior cannot be tolerated in the social life. Sex laws have a greater power than the police and they can even punish the people who stray from 'normal' sexual identity or activity. The sexual behavior that is most hated by the social public such as sodomy and fetishism are not regulated by the judicial system, but those sexual behaviors become the scope of the law if they cause social anxiety and political uproar.

Sexual Stratification make gay or other 'queer' identities became oppressed in their culture. Since they are considered equal with the crime of sodomy or pervert, it will be difficult for them to get a job. A gay couple, who is illegally married, for instance, will be despised by the people. Not only in the social life, they will probably also be rejected by their family, and further the family will be suppressed by enforcing sexual conformity. The family will reform, punish, even exile member of their family who becomes the part of the "deviation". Most if the queer-identity people leave their hometown because they are not accepted by their families or exiled by society. (Rubin, 160)

The result of the strain from family relations and economic penalties creates the stigma of sexual hierarchy which locates them into the bottom (the most "despicable") hierarchy, causing them to live in the dismay. The general public will give them a "penalty" due to sexual nonconformity for defying the values. Queer identity and sex worker have difficulty in every aspect because the ideology of Sexual Stratification is applied in the society. They have less protection from unscrupulous or criminal behavior, less access to police protection, and less recourse to the courts. Dealings with institutions and bureaucracies—hospital, police coroners, banks, public official—are more difficult (Rubin, 160).

Rubin stated that 'sex is a vector of oppression', in which the system of sexuality has oppressed people based on the social equality, which classifies the status of a person's identity based on their sexuality activity or identity. Someone

with a 'different' sexual identity will be punished by law or custom based on system of sexual hierarchy. Their lives are dismay and oppressed, because they is considered have a psychiatric disorder, they often punished in their job of the work, accept bullying, do not accept in their family and neighborhood, and even some of them are recommended to consult with a psychiatrist.

The conclusion is that sexuality is a politic that gives reward and prestige for heterosexual and gives a punishment and pressure non-straight identity of sexuality. Rubin (171) stated that:

Like gender, sexuality is political. It is organized into systems of power, which reward and encourage some individuals and activities, while punishing and suppressing others. Like the capitalist organization of labour and its distribution of rewards and powers, the modern sexual system has been the object of political struggle since it emerged and as it has evolved. But if the disputes between labour and capital are mystified, sexual conflicts are completely camouflaged.

Basically, every individual has a variation on taste and identity of sexuality and sex persecution is a form of violation of the rights of every individual. The people who state that they are 'modern' should improve their knowledge and should be more open-minded about the existence of sexual diversity. In addition, ideology of a hierarchy who classifies people based on their sexual identity is very harsh.

Sexual stratification that is held in the society creates 'Sexual Conflict'. The public panic to moral values has created fear and anxieties, and thus people eventually identify the 'queer' as 'immoral' or 'degenerate'. Sexual 'deviants' became scapegoats of society because it creates a panic in the community (Jeffrey Weeks, 14).

Sexual activity is regulated in the legal regulation that creates the territorial or the war boundary. The minorities 'queer' is asked to remain submissive in nature and limit their sexual zone. In a small town, this kind of regulation is still strictly implemented, in which the sexual behavior is always monitored. Migration is a preferred way to solve the problem. Therefore, metropolitan or big city becomes a destination for the 'queer', because in the big city, the queer feel that they can get 'kinship'. Consequently, metropolitan life continually beckons to young perverts. Sexual migration creates concentrated pools of potential partners, friends, and associates (Rubin, 162). Even then, in the new place, the 'queer' is still considered as bleak (grim) and dangerous, which is broadcast on television and popular prejudice. 'Queer' minorities are described as impoverished, ugly, and inhabited by psychopaths and criminals (Rubin, 162). However, new migrants still had endured from the public that concluded sexual stereotypes representation based on popular media.

2.2. Review on Related Studies

There are several works or previous studies that are related with the writer's study. The first is written by Corrine Marie Wickens. In her essays entitled *Queering Young Adult Literature: Examining Sexual Minorities in Contemporary Realistic Fiction Between 2000-2005*. This dissertation did not focus on one novel, but several novels instead. Wickens did not concentrate on *Luna's* novel only, so her analysis was not detailed and focused, whereas the writer analysis is focus in one object and more detailed. The writer tried to detail Wickens's analysis in order to make clearer analysis.

Wickens analysis show treatments in several LGBTQ literature which are portrayed heteronormative society. Moreover, *Luna* becomes one of the several literature works in which Wickens has analyzed. On the other hand, the analysis of the writer focuses more on the portrayal of sexual stratification in one of literature works (*Luna*) and how the main character finally resolves his problem.

The second study is the thesis from English Department of Faculty of Humanity of Airlangga University entitled *Heteronormativity towards Transsexual Woman in Duncan Tucker's Transamerica* written by Maulani Maurika. Maurika analyzed the struggle of transsexual woman from the heteronormativity of society in *Transamerica's* film. Although the theme of transgender of the thesis is the same, the subject, the theory and problems of issue are different. While Maurika examined heteronormativity on adult transsexual

character, this thesis intended to analyze sexual stratification in family and society on teenager transgender, in which the character has never had sexual surgery. Here, the writer focused more on the sexual stratification in the novel, while heteronormativity is actually a more general term. Maurika analyzed transgender character that has had sex surgery, while the writer analyzed the teenager transgender in his transforming process. Therefore, the writer could describe more information for the reader about how the effort of someone who wants to changes his sex identity and his transforming process from a boy to a girl or woman with sexual stratification as his obstruction.

The last study is also from English Department of Faculty of Humanity of Airlangga University, entitled *Heteronormativity Towards Lesbian-Butch Character in Boys Don't Cry Film: Queer Studies* written by Mirna Annisa. The writer and Annisa used the same heterormativity theory by Gayle Rubin. The woman character in Annisa's analysis was lesbian and dressed as a man, but here Annisa did not describe this character as a cross-dresser. The writer tried to challenge Annisa's analysis because the character in the writer's analysis becomes a cross-dresser in the beginning of the process of his transformation to woman. Thus, the writer of the thesis used those many other sources that give additional information for the analysis. Furthermore, the new topic that is different from the previous studies would make this study set aside as a new discussion.

ANALYSIS
CHAPTER III