



**UNIVERSITI PUTRA MALAYSIA**

***FREUDIAN MODEL OF PSYCHE AND HOMOSEXUAL TURNING POINTS  
IN SELECTED LGBT TEXTS***

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**FBMK 2017 30**



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POINTS IN SELECTED LGBT TEXTS**

**By**

**AMIRAH RAZALI**

**Thesis Submitted to the School of Graduate Studies, Universiti Putra Malaysia  
in Partial Fulfilment of the Requirements for the Degree of Master of Arts**

**January 2017**

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## **DEDICATION**

The idea of this study is dedicated to my beloved mother and my good friend Kang Zetty Anis who supported me throughout the whole process of writing such complex analysis for the love of Literature.

To my late father, the fulfilment of this research analysis is solely dedicated to you because I love you and you are always in my heart and in my mind.



Abstract of thesis presented to the Senate of Universiti Putra Malaysia in fulfilment of the requirement for the Degree of Master of Arts

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**Chairman : Rohimmi Noor, PhD**  
**Faculty : Modern Languages and Communication**

There have been numerous studies attempting to establish a genetic cause for homosexuality conducted since the early 1990's that have not been proven to be either valid or reliable. To date, the quest to establish the existence of a single chromosome in human bodies that would identify a person's homosexual identity seems futile, as there are no scientific findings or DNA results that prove that the third gender can be biologically determined. Therefore, on the premise that homosexuality, like race, is nurture rather than nature in the great nature versus nurture debate, this dissertation focuses to identify the turning points of homosexuality among eight individual lesbian, gay, bisexual and transsexual (LGBT) characters in eight selected short stories taken from four selected texts. The texts are *Body 2 Body-A Malaysian Queer Anthology* edited by Jerome Kugan and Pang Khee Theik (2009), *Close Range: Wyoming Stories 1*, written by Annie Proulx (2000), *It's Our Turn: A Collection of LGBT stories* written by Zachary Perry LaPoint (2014) and *Best Lesbian Love Stories 2005* edited by Angela Brown (2005). This dissertation will examine the eight selected individual characters' feelings and decisions when they adapt an LGBT identity by explaining in detail with the application of Freudian model of psyches, which are relatively known as the *Id*, *Ego* and *Superego* in order to determine whether these characters' *Ids*, as opposed to their *Egos* and *Superegos*, are actually taking control of their desires or whether it exists naturally from within the *ego* that they choose to become and remain part of the LGBT community. Through the findings, it has been revealed that there are certain signs of unconscious mind at work, which leads the characters to become LGBT individuals. The findings of this study may encourage future researchers to analyse further into the interpretations of turning points using a different psychoanalysis approach to depict any subliminal messages in a story.

Abstrak tesis yang dikemukakan kepada Senat Universiti Putra Malaysia sebagai memenuhi keperluan untuk Ijazah Master Sastera

## **KONSEP FREUD DAN TITIK PERUBAHAN HOMOSEKSUAL DALAM CERPEN LGBT TERPILIH**

Oleh

**AMIRAH RAZALI**

**Januari 2017**

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Banyak kajian yang cuba untuk menyiasat kehadiran genetik homoseksual yang telah dijalankan sejak awal 1990-an lagi belum terbukti sama ada sah atau boleh dipercayai. Setakat ini, usaha untuk menubuhkan kewujudan kromosom tunggal dalam badan manusia yang akan mengenal pasti identiti homoseksual seseorang seolah-olah sia-sia, kerana tidak ada penemuan saintifik atau keputusan DNA yang membuktikan bahawa gender ketiga boleh ditentukan oleh biologi. Oleh itu, apabila berbicara tentang homoseksualiti, isu ini dikaitkan dengan isu bangsa dimana manusia harus memupuk perasaan menghargai nasionaliti ataupun bangsa mereka, dan ianya bukan sesuatu yang hadir semula jadi didalam diri manusia. Setelah itu, kajian ini memberi tumpuan dalam mengenal pasti titik perubahan homoseksual dengan menggunakan lapan cerpen terpilih yang bercerita tentang topik lesbian, gay biseksual dan transeksual atau lebih dikenali dengan topik (LGBT). Lapan cerpen terpilih ini diambil dari empat teks yang dipilih iaitu *Body 2 body-A Malaysian Queer Anthology* yang disunting oleh Jerome Kugan dan Pang Khee Theik (2009), *Close Range: Wyoming Stories 1*, yang ditulis oleh Anie Proulx (2000), *It's Our Turn: A Collection of LGBT Stories* yang ditulis oleh Zachary Perry Lapoint (2014) dan akhir sekali *Best Lesbian Love Stories 2005* yang disunting oleh Angela Brown (2005). Kajian ini akan mengkaji perasaan yang hadir dalam diri lapan individual yang merupakan watak utama dalam cerpen terpilih mengambil keputusan untuk memilih identiti menjadi homoseksual. Penjelasan secara terperinci tentang penggunaan model Freud yang berkaitan dengan isu minda yang dikenali sebagai *Id*, *Ego* dan *Superego* dalam menentukan sama ada watak-watak utama yang dipilih dari lapan cerpen tersebut dikawal oleh perasaan hawa nafsu mereka iaitu *Id* atau perasaan homoseksual ini wujud secara semula jadi didalam diri mereka yang dikaitkan dengan *Ego* mereka, akhir sekali sekiranya mereka berfikir rasional ianya dikaitkan dengan *Superego* mereka. Melalui kajian ini, penjelasan terperinci akan dilakukan untuk mendedahkan sekiranya perasaan watak-watak individual LGBT ini merasakan bahawa, untuk menjadi homoseksual sebenarnya adalah

bepunca daripada rasa terpedaya dengan kawalan minda *Id*, *Ego* dan *Superego* mereka. Akhir sekali, melalui penghasilan daripada kajian ini boleh menggalakkan penyelidik pada masa hadapan untuk menganalisa lebih jauh fasa titik perubahan menggunakan pendekatan psikoanalisis yang lain untuk menggambarkan sebarang maksud tersirat yang terdapat dalam sesebuah cerita.



## ACKNOWLEDGEMENTS

In the name of Allah, the Most Beneficent and the Merciful.

All praises to Him. I shall devote my utmost gratitude to Him for without His blessings and guidance, I would not last this arduous and challenging journey even for a day.

I would first like to thank my thesis advisor Mr. Rohimmi Noor of the Modern Language and Communication Faculty at Universiti Putra Malaysia (UPM). The door to your office was always open whenever I ran into a trouble spot or had a question about my research or writing. You, consistently allowed this paper to be my own work, but steered me in the right direction whenever you thought I needed it. I have turned out to be such an independent learner throughout the research journey. All thanks to your words of wisdom (sarcasm) and encouragement that somehow has helped me to complete this thesis.

I would also like to acknowledge Associate Professor Dr. Rosli Talif of the Modern Language and Communication Faculty also at Universiti Putra Malaysia (UPM) as the second reader of this thesis, and I am gratefully indebted to him for his very valuable comments on this thesis.

Finally, I must express my very profound gratitude to my one and only loving mother, to my future partner (you know who you are), my brother Azlan, my awesome friends Afiq, Zetty, Fatin (Ji), WenLee, Shafika, Lian, Akmar, Hafiz, Hirman for providing me with unfailing support and continuous encouragement throughout my years of study and through the process of researching and writing this thesis. This accomplishment would not have been possible without all of you. May God bless all of you and thank you so much for being part of my life.



I certify that a Thesis Examination Committee has met on 9 January 2017 to conduct the final examination of Amirah binti Razali on her thesis entitled "Freudian Model of Psyche and Homosexual Turning Points in Selected LGBT Texts" in accordance with the Universities and University Colleges Act 1971 and the Constitution of the Universiti Putra Malaysia [P.U.(A) 106] 15 March 1998. The Committee recommends that the student be awarded the Master of Arts.

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## Declaration by graduate student

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## CHAPTER ONE

### INTRODUCTION

#### 1.1 Background of the Study

The journey towards obtaining my bachelor's degree in English Literature led me to realize that I have developed an interest in reading books categorised under the genre of Lesbian, Gay, Bisexual, and Transsexual (LGBT) Literature. Although, there are many other categories of fictions available like romance, horror, thriller, science fiction and many more but these genres are not as riveting as it is compared to Literature books. There are various stories in the LGBT genre that touches the ideas of homosexuality, its people and their lives; however, the bulk of my readings have questioned the ability of writers in expressing their main ideas about the subjects of their compositions.

One obvious similarity, which I noticed about LGBT stories, is that writers would narrate their stories with a tinge of their own personal experiences combined together with their own observations and philosophies on life. Nevertheless, my concern is more on the portrayal of LGBT characters in the stories. Most of the LGBT books that I have read would focused mainly on the issues of gay-rights, the process of coming out of the closet, discrimination, and prejudicial thoughts about LGBT people being a bad influence to society.

This has brought me to a realisation that some of these books present adaptations of sceptical beliefs towards what homosexuality really means to the actual LGBT people. Many prolific LGBT authors themselves, such as Jeannette Winterson, Judith Frank, James Baldwin, and Oscar Wilde, had written incredible, meaningful and outstanding stories. Besides that, a creative writer is one who writes their stories in prose and creatively expresses out the complexities of a human heart (Mendez 1).

As a result of this realization, I started to look for more psychological research studies and articles that explain LGBT matters in detail, but most studies would focus on LGBT lifestyles, the types of friends LGBT people have, and the situations in which they chose to live, which are usually among other LGBTs. The presence of LGBT people can truly be found everywhere in the world today. Although the initial battle for legalization of homosexuality has been won recently in certain Western countries especially in America, "there are still many other countries where homosexuality is forbidden by law" ("On Lesbian/Gay Liberation" 6). However, countries like in the "Middle East, Africa and Asia do not forbid homosexuality because it is more the exception than the rule" ("On Lesbian/ Gay Liberation" 7) which somehow brings me to the objectives of my research.

It has been proven through “many studies that people have negative attitudes towards gay and lesbian people” (Lumby 39), but this does not mean that people should continue to stereotype and prejudice those who dress differently or behave eccentrically and call them with names like “faggot” or tranny. Therefore, today many scholars have raised ideas in their studies about the general public’s acceptance of gay and lesbian people and explain how the focus is to “form, maintain, and change societies prejudicial attitudes towards LGBT people” (Landini 2). Apart from that, I have come across another study done by Prosser about his own personal experience of “body transition from female to male using queer theory on transgender” (1). This shows that, more studies are being researched to interpret a progression that is silently growing within societies. For example, there is a case study approach that investigates how gay men have created a community for themselves known as a ‘Bear-Community’. Bears comprise a subculture of gay men with bulky and bristly body (Hennen 25). According to the study, “the gay-bear culture is an urban fantasy about what a world in the wild would look like” (Hennen 30).

This does not end here; apparently many books written and published by LGBT authors with hopes of voicing out their own feelings about whether the path they picked would either be a positive moral lesson or a true story to be shared. Rust has published her work on the politics of sexual identity, where she compares lesbians and bisexual women through their sexual experiences in order to find the differences in their sexual identities (Rust 368). This shows that the majority of researchers are focusing on sexual preferences and LGBT identity, where most of the research is meant to “examine gay characters in the society and their homosexual relationships which led them to experience different conflicts in life with the support of queer theory as a fundamental concept” (Abdullah 7).

Further research examples by Marte Rognstad are talking about the representation of gender in Virginia Woolf’s “Orlando” and Jeffrey Eugenides’s “Middlesex” using Butler’s idea of gender as performance, and her deconstructionist approach to identity categories. The novels were chosen to illustrate how “gender should not be defined as belonging to a single fraught category” (Rognstad 25). Rognstad also describes how Butler sees gender as performance and we learn to perform our gender through repeated acts from a very early age such as from the clothing, the behaviour and bodily gestures (19).

The findings from the research suggests that both of the novels challenge the traditional concept of gender; which a character’s gender should either be exclusively male or exclusively female, and that nothing should be in between or having both the gender at the same time. However, the stories from both novels prove otherwise and the result of the research shows that gender is not something absolute and it is more of a process that becomes naturalized to such an extent that gender is believed to be biologically, rather than culturally and socially construct (Rognstad 17). Nonetheless, in one of Butler’s essay entitled phenomenology and feminist theory, she mentioned that “gender is not a radical choice or project that reflects a merely individual choice, it is also not imposed or inscribed upon the



individual, as some post-structuralist displacement of a subject” (Butler 526). In other words, she elaborated further that the gendered body is not passively scripted with cultural codes, which shows that gender is not determined, by nature, language, the symbolic or the overwhelming history of patriarchy but it is rather performative which simply means that it is real only to the extent that it is performed (Butler 527).

I have also come across another research article written by Drazenovich on analysing homosexuality from Foucauldian perspectives. The article illustrates how homosexuality has been socially and historically constructed; thus, putting homosexuality in the midst of a social and political paradox (Drazenovich 260). Although homosexuality is being widely accepted in many of the western countries, it is simultaneously being marginalized as an immoral issue that is able to corrupt young minds (260). Thus applying Foucault’s theory of sexuality proves that sexuality works in discursive practice that follows the historical rules of a given period of time and era; which at the time was during the 18<sup>th</sup> and 19<sup>th</sup> centuries of the sexually repressive Victorian era. Due to that, the immoral ideologies of homosexuality have been indoctrinated on people’s mind through the media, literature and stories “caricaturing the Victorian era as being hypocritical, prudish and rigid towards sexuality” (Drazenovich 262). In conclusion, the Foucauldian analysis of homosexuality is not solely about an identity that needs to be changed, rejected, celebrated or denigrated; instead it is the-self form, methods and techniques of relations with how a person is able to accept and aspire his or her own identity without the fear of being criticized by others (Drazenovich 273).

When other researchers like Milton Diamond, Peter Hennen, Kimberly Landini and Francesca Castano Mendez are talking about gender, gender rights, sexuality and sexual identity, it draws me an interest to study in detail about an individual personal thoughts, thus, I became more interested in discovering the minds of individuals as LGBT.

This is most likely because the human mind sometimes gets very hard for others to grasp because we just cannot understand or read them on the surface just by their gestures and expressions. Hence, what goes on in the brain and dwells in the mind is not visible for people to look at comprehensively. In order to see connections between homosexuality and psychology, Karen Hooker has explored the relationship between homosexuality and psychological development and illness. The research study was executed in 1957 in order to test for biological determinism between both homosexuals and heterosexuals. Both groups had undergone three tests on the Rorschach, Thematic Apperception Test (TAT) and the Make-A-Picture story test with the same intelligence quotient (IQ), age and education level. The purpose of the study was to look at whether homosexuality and psychological development could have been resulted from an illness. The test were analysed by psychologist and the results were then tabulated. The results of the study produced no significant difference in the three tests between both groups and that their scores were similar, thus, she concluded a zero correlation between social determinism of sexuality. The result of her study may somehow justify one third of the misperception that homosexuality is a form of illness and that homosexuality is not inherently

associated with psychopathology (Johnson). As a result of Hooker's study, the American Psychological Association (APA) has decided to remove homosexuality from the Diagnostic and Statistical Manual of psychological disorder in 1973. Thus in 1975 they released a public statement stating that homosexuality is not a mental disorder and two decades later they finally stated that homosexuality is neither a mental illness or a moral depravity. It is one of the ways of how a person expresses human love and sexuality (Johnson).

On top of that, Halperin also stated that homosexuality is generally a wide area that is deeper than just superficial tastes. It is a psychological condition with much deeper roots than mere sexual preference (Johnson). Suffice to say that there are various areas of reification when it comes to making a concrete justification. On the other hand, if we look at it from a different angle of the scientific and medical disciplines regarding the notions of human minds, we can actually see what goes on in the human brain. For example, a physician is able to take a "brain scanner or more known as a positron emission tomography (PET) scan, which is capable of revealing any signs of disease or injury in the head. Whereas computed tomography (CT) and magnetic resonance imaging (MRI) scans reveal the structure of the human brain"(Rosen 42). In relation to the statements, it shows that "when a person is not in his or her right mind, the brain cells will indicate a sign of abnormality, when they are not in their usual condition"(McLeod). Nevertheless, for these kinds of situations to happen, only doctors and scientists are able to make such tests without the demand of an approval from whatever necessary legal source of agency. Consequently, without all the apparatus, we are still unable to know what goes on in the mind of a person.

This position makes me feel even more fascinated to analyse the relations between the mind and the feelings and of whether they play a substantial role in tempting choices and decision making in life. Life today is very different compared to the life our parents had before. The idea of a good life and route to happiness has also changed over generations which forces people to be selfish and materialistic (Styles). Hence, the generations of today are different than their parents because they think differently as a result of the evolution of technology, which has given them access to knowledge that has led them to be fluent in and to be influenced by many things, especially sexuality. Moreover, this transition of humanity makes us change and act differently according to how the world has developed and how it could also influence us to behave oddly. For example, the presence of LGBT people can truly be found everywhere in the world today. It is also true that LGBT people are oppressed everywhere, albeit in different ways and this is the reality in all countries of the world ("On Lesbian/Gay Liberation" 1). However, today, the LGBT people are tired of being marginalized by societies and felt the need to step forward and voice out their concerns and arguments. This is partly because in most imperialist countries, the arguments about these people already getting "almost equal" rights are being used to cover-up political ideologies, societies denials and prejudicial thoughts against homosexuality, which is still a problem, so that major mobilizations are not needed ("On Lesbian/Gay Liberation" 14).

However, back in the 1970's, "mental health professionals were focused on changing the orientation of a gay or lesbian person, trying to cure homosexuality because homosexuality was viewed as a disease" (Landini 3). Time has definitely changed how people think and feel towards certain issues. Much of this is the result of the advantages of higher education, which has managed to open people's minds and free them from many convictions. Mlodinow, a specialist in theoretical physics, wrote a book about the unconscious mind and how it influences people. He illustrates how things are different today compared to how it was back then and all the sophisticated technology have somehow revolutionized our thinking to make us understand that all of our actions are determined from the part of the brain that operates below our conscious mind. Thus, he refers it (the brain) as the subliminal world; our brain is a tool that is invisible to us, yet it influences us in the most fundamental of ways like how we view ourselves and others, our ability to make decisions and response with immediate reflex are all actions we engage in as a result from all these instinctual experiences (Mlodinow 5).

Due to these technologies, it is seen as a revolutionary change towards human history. The new science of the unconscious is what makes us become more open to accept and understand issues like homosexuality though it is "still being criticised and marginalised by societies in all countries of the world today" (On Lesbian Gay Liberation 1). The technology advancement have changed people's behaviour radically or fundamentally and made them eccentrically different in terms of their sexual identity and it also made people become less concern about one another.

To support the statement above I found a research case study about the growth of the gay and lesbian community in America with findings that says 90% of Americans with heterosexual identities viewed homosexuality as an alien "other kind" of sexuality (Brown and Amatea 242). This may be interpreted as showing that people were less concerned about each other's perspectives on humanity. However, relationships and ideas on the lives of LGBT people have become better known, public awareness regarding intimate relations has grown, and demonization of these alternative forms of romantic relations is decreasing as it is slowly adapted into the diversity of American life (Brown and Amatea 242).

Today, many believe that sexual identity is open to choice and it is not an innate process automated inside of us. Moreover, the self-realization of sexual instincts begins at a young age, and "innocence cannot last forever because sexuality cannot be quelled in a narrative in which a child's maturation is depicted" (Pugh 5). Hence, when segregated into same sex groups, children are assumed to be learning to be straight, which means humans are born to be straight until they are not. This is probably because the transition of a homosexual identity formation could occur from the environment that people live in. Furthermore, the trends they see or follow shape their identities and mould their personalities from the upbringing of their families, circles of friends, environments at schools and the choices of lifestyle they pick. It is a matter of choice when humans are able to think and constitute wise decisions that lead them toward a path which shows whether they determine the right choice or

otherwise because making decisions in life marks a turning point that justifies their sexual identity.

From all my readings, I am aware that all of the journal articles have eagerly explained the culture of LGBT people and elaborated more on what straight people think about the lifestyle of homosexual people on the whole. Therefore, this study focuses more on individual thoughts and personal beliefs towards sexual identity transformation. The concept of this study is different from the majority of other research studies because this study will delve into the truth of how a character begins to realize whether the existence of his or her homosexual instinct is from the heart or the control of their mind.

*Body 2 Body* edited by Jerome Kugan and Pang Khee Theik, together with *Close Range: Wyoming Stories 1* by Annie Proulx, and two other selected texts entitled *It's Our Turn* by Zachary Perry-LaPoint and *The Best Lesbian Love Short Stories* edited by Angela Brown are stories about characters that have undergone a major transition of self-discovery which impacted their decisions to become a new person from the person they were before. These are the kinds of stories I would like to interpret and analyse in my research to explain that sometimes the things that we look for are exactly right in front of us, which are in this situation, the characters in the stories begging for me to explore the depth of their minds. Hence, the process of becoming LGBT takes a lot of self-discovery, which the characters have had to go through in order to realize that queerness had long existed in their sub-conscious minds. Mlodinow illustrates Jung's perspectives about consciousness that the subliminal aspects of everything that happens to us may seem to play very little part in our daily lives, but they are almost the invisible roots of our conscious thoughts (Mlodinow 3).

## **1.2 Statement of the Problem**

Sometimes people are misled in their pursuit of love, and at the same time, many people mistake feelings of sexual attraction and pleasure for love and later discover that they have little in common with their partner, whom they chose on the basis of a strong physical attraction (Firestone and Catlett). The idea of lust is its power that enables the attraction of two people together, while love brings a sense of desire and the yearn to stay together as lovers; "They are both experiences felt by a person for another person, but when you feel lust for someone, generally you are just attracted to him or her; you don't have that deep emotional connection that you feel when you love a person" ("Works of eHarmony"). The connection between the emotional desire of love and lust brings forward an argument when we talk about the idea of love for LGBT people. Everybody is born straight until they realize they are not, which is when they change and decide to become another person or have another identity. The truth is there is not a single master gene that makes people gay, and according to a research analyst, "I don't think we will ever be able to predict who will be gay" (Price). Therefore, the problem is to analyze the reasons for the characters' turning points to homosexuality and secondly is to explain the characters' decisions when they become LGBT characters.

### 1.3 Research Objectives

Numerous studies have attempted to establish a genetic cause for homosexuality, which have not proven to be valid or repeatable since the early 1990's. Hence, the biological determination of those who claim that they were "born this way" becomes inaccurate. This is due to the fact that there is "no evidence that has stood up to meticulous peer review pointing to a genetic aetiology, although there are cases where some boys become more effeminate and some girls more masculine" (Satinover 110). However, psychologists found this pattern to be incidental and not causative. Hence, there is no compelling evidence that can be used to expose the origin of homosexuality besides environmental factors that influence a person's learned behaviour towards adapting the LGBT community or the "Gay kingdom" (Herek 6).

This study focuses more on the individual characters' thoughts about their own personal sexual identity transformation. Hence, the objective of this research is mainly to study the minds of LGBT characters in the selected texts based on the authors plot narration, which will provide sufficient explanation to the framework. Principally I am to achieve the following research objectives:

1. Identifying the narration in all eight selected LGBT texts that shows the element of Id, Ego, and Superego.
2. Examining the plot of the stories and the reasons of the turning points.
3. Explain the turning points of the LGBT characters in relation to their reasons and connections to their psyche.

### 1.4 Conceptual Framework

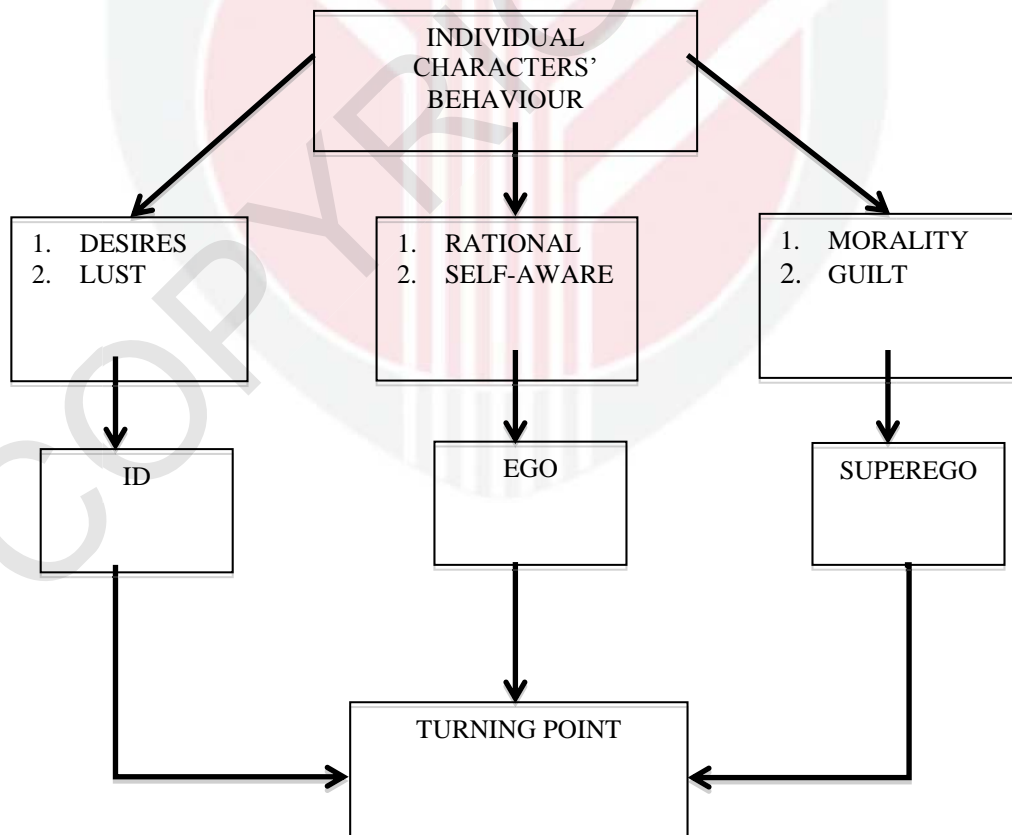
This research will apply Freud's psychoanalytical theories of the Id, Ego, and Superego in order to identify the reasons for the characters' homosexual turning points. Based on these theories, a human brain is said to be similar to an iceberg that is stuck in the middle of the Atlantic ocean, static like a statue waiting for a big impact in order for it to dissolve into chunks of ice before they turn into water. This somehow can be related to the Freudian view that simple behaviour can have complex hidden causes, and that we have to "think of our mind like the iceberg where most of it is hidden beneath the surface" ("Psychodynamic Perspective").

Freud's model of psychoanalysis divides the human mind into three separate units, which consist of the *Id*, the *Ego* and the *Superego*. The *Id* is the animal part of the psyche, which contains our primitive drives, and it only seeks for the principle of pleasure, the main objective of which is to achieve satisfaction towards our needs and desires. If the *Id* is frustrated it tends to be aggressive. The *Superego* contains more of the values and social morality, which tells us what is right and wrong for us, and it influences us to behave well. Therefore, when we misbehave, it punishes us with anxiety and guilt. On the other hand, the *Ego* somehow controls the greater

mental processes that determine answers and solve problems. Thus, it also helps to balance the Id and Superego dilemma by serving them with creative solutions that would satisfy the requests of both constraints” (“Psychodynamic Perspective”). Here onwards, we may understand that the mind works miraculously, and at the same time, the Superego always controls the mind to only focus on rational and important issues.

In *Body 2 Body*, the characters Hafiz, Cheryl, and the nameless narrator experience a different situation in relationships, which signifies the development of their homosexual instincts that could be an influence from the Id. Whereas the characters Ennis Del Mar and Jack Twist in *Brokeback Mountain* experience a transition of realizing their homosexual instincts represent what the Ego yearns to accomplish in order to feel love and feel complete. The representation of the characters’ transitions toward becoming homosexuals clarifies the portrayal of the Id mind and the Ego from the perspective of understanding the reasons for the characters choices of wanting to be gay. The benefit of using this theory is its importance in recognizing the real reasons for the characters transitions into homosexuality.

The figure below shows how the theory applies the framework to further understand the characters’ minds.



**Figure 1: Conceptual Framework**

Based from the figure above, the theory works to analyse the characters' individual behaviour in connection with the Id, Ego, and Superego. From the stories, if the individual character's behaviour is said to follow his or her own lust, it would signify that the character is following the Id and that the turning point of becoming an LGBT person is mainly to fulfil his or her own desires. On the other hand, if a character is being rational towards their own actions of becoming LGBT, it may be said that they follow their Ego because this is a self-aware reaction of the individual character. Also, it makes the characters feel complete and happy because it is what they believe to be real. However, if the character is proven to be feeling bewildered or misled with his or her morality, it signifies the guilt that comes from the superego. Further elaboration on the theory will be discussed in Chapter Two.

### **1.5 Significance of the Study**

Over the decades, there are many controversial issues that have become one of the many hotly debated topics to be analysed and put into further discussions by academicians, scholars, psychologist, scientist, sociobiologist and so on in order to determine the cause and effects of any particular topic. One such topic is homosexuality. As we know, homosexuality is one of the never ending argument on the issue of whether or not homosexuality is a cause of nature from a person's surrounding and environment or whether its from a biological and genetic cause. Charles Darwin mentioned in his research that "...we do not even in the least know the final cause of sexuality. The whole subject is hidden in darkness" (qtd in Johnson). Apart from that, social theorists argue that an individual's upbringing can directly influence this sexual orientation which the American Psychological Association (APA) states that sexual orientation is not a choice, rather that "... it emerges from most people in early adolescence with no prior sexual experience"(qtd in Johnson).

Nonetheless, the question of morality was also associated with homosexuality. Hence, there are researchers like Amalia Qistina Abdullah, Liang-Ya Liou, Robert Knight who have mentioned the findings of their studies were influenced from the external environment factors that affects the choices of a person's sexual identity.

In addition to this, back in 1991, Simon Levay has also conducted a research study on the hypothalamus of the human brain, which the study was originally started by D.F.Swaab in one of his experiments to document a physiological difference in the anatomical structures of a gay man's brain in 1990 (Johnson). Then other researchers like Laura S. Allen had also found a similar discovery in the hypothalamus of the human brain in which the sizes of the hypothalamus was significantly larger than the heterosexuals (Johnson). The results were similar where they found a slight difference in the central neuronal mechanisms, which controls a person's sexual behavior. The findings of the experiments had concluded that the difference of the sizes are not caused by a prenatal cerebral development but it was a structural differentiation which the cause was not evidently from a product of an upbringing or environment.

Thus, the significance of this study is to further explore the concept of Freudian model of psyches into the turning points of the selected LGBT characters'. Furthermore, the idea of focusing on the impact of the Id mind and the-self of the characters would give a highly beneficial result towards the theme of turning points, identity transitions and the connections between the subconscious and the conscious mind. Thus, the combination between homosexuality and Freudian's id mind, the two pillars on which this study is based on will be a unique reading.

## **1.6 Scope and Limitations of the Study**

This study will confine its research to the eight LGBT selected short stories mentioned, disregarding any other texts or adaptations that are related to the LGBT topic. The mention of this restriction is necessary because of the research objectives, which focus on the theme of homosexual turning points. This study is not specifically looking at gender differences but more on the individual LGBT character's mind or psyche as a whole in relation to the characters' homosexual turning points.

This study does not compare between local LGBT short stories and foreign or western LGBT short stories, as it is not a comparative study. The scope is focused on examination of the pattern of the characters' homosexual turning points, disregarding the geographical settings of the stories. Furthermore, this study has opted to limit its research, focusing on Sigmund Freud's model of the psyche. The selected texts are analysed using a psychoanalytical approach, employing specifically Freudian concepts of the psyche, which are well known as the Id, Ego, and Superego. The analysis is meant to provide further explanation on the theme of homosexual turning points present in the selected texts, disregarding other psychoanalytical approaches to psychoanalysis such as those of Lacanian, Jung, or Adler. This is because; Jung included many things in his approach to psychology, thus, in terms of methodology and content, his approach to science and to psychology was very broad too (King, Woody and Viney 396). According to Leslie Colin Dean's interpretation of Lacan and Adler's psychoanalysis, he perceives desire as having tragic consequences. Meanwhile to Adler, happiness is a more important concept than pleasure, hence, he argues that men by nature has unique behaviours and characterize personality that brings them in the direction of specific goals (11). Dean mentioned the overview of Lacan's perspectives on Freudian's psychoanalysis is that man by nature is bad and that the pleasure principle dominates psychological processes (12). However, everything that happens is determined by the principle of cause and effect, which in this situation the Id, Ego and the Superego act as the pleasure principle.



## 1.7 Methodology

This study utilises the close reading method, which requires the selected texts to be interpreted and examined from the story's plot and narration. In contemporary English practice, the technique of close reading was pioneered by Ivor Armstrong Richards and his student William Empson; close reading then was technically developed by the New Critics by the mid-twentieth century, and so became the fundamental method of modern criticism. Thus, close reading is a method of deep analysing of how a literary text works; it is both a reading process and something you include in a literary analysis paper, though in a refined form, in effort to discover how a work of literature functions as a self-contained, self-referential aesthetic object (McGee).

All of the selected LGBT texts are chosen based on the stories' plots and narration, which have signals of a particular pattern or essence of the characters homosexual turning points. Furthermore, the selected LGBT texts are chosen because the content and narration of the stories connect with the intended research objective, which is to focus on the character's mind and their thoughts toward their sexual identity transformation.

Overall, eight LGBT selected short stories are used for the analysis. The LGBT short stories are "Good Job" by O Thiam Chin, "Hafiz's Dilemma" by Ann Lee, "Pressure Treating" by Zachary Perry-LaPoint, "Brokeback Mountain" by Annie Proulx, "Alvin" by Jerome Kugan, "Gravel" by Judith Frank, "Friend's of Everyone" by Julya Oui, and the final LGBT short story entitled "Breathing Pure Oxygen" by Cheryl Leong.

Having understood the reasons of the characters' turning points, the paper then moves to highlight the individuals' decisions when they become an LGBT character and explain their homosexual turning points with Freud's theory of psychoanalysis on the Id, Ego, and the Superego.

## 1.8 Definition of Terms

**1. Bisexual - Bi,** An individual who is physically, romantically and / or emotionally attracted to men and women. Bisexuals need not have had sexual experience with both men and women; in fact, they need not have had any sexual experience at all to identify as bisexual.

**2. Coming out -** A lifelong process of self-acceptance. People forge a lesbian, gay, bisexual or transgender identity first to themselves and then may reveal it to others. Publicly identifying one's orientation may or may not be part of coming out.

**3. Gay** - The adjective used to describe people whose enduring physical, romantic and / or emotional attractions are to people of the same sex. (e.g. gay man, gay people). In contemporary contexts, lesbian (n. or adj) is often a preferred term for women. Avoid identifying gay people as “homosexuals” an outdated term considered derogatory and offensive to many lesbians and gay people.

**4. Gender Identity** - Since gender is a social construct, an individual may have a self-perception of their gender that is different or the same as their biological sex. Gender identity is an internalised realisation of one’s gender and may not be manifested in their outward appearance (gender expression) or their place in society (gender role). It is important to note that an individual’s gender identity is completely separate from their sexual orientation or sexual preference.

**5. Gender Neutral** - This term is used to describe facilities that any individual can use regardless of their gender (e.g. gender neutral bathrooms). This term can also be used to describe an individual who does not subscribe to any socially constructed gender (sometimes referred to as “Gender Queer”).

**6. Heterosexual** - An adjective used to describe people whose enduring physical, romantic and / or emotional attraction is to people of the opposite sex. Also known as straight.

**7. Homosexual** - Outdated clinical term considered derogatory and offensive by many gay and lesbian people. The Associated Press, New York Times and Washington Post restrict usage of the term. Gay and / or lesbian accurately describe those who are attracted to people of the same sex.

**8. Kinsey Scale** - Alfred Kinsey, a renowned sociologist, described a spectrum on a scale of 0-6 to describe the type of sexual desire within an individual. 0 Completely

**9. Heterosexual - 6: Completely Homosexual.** In his 1948 work Sexual Behavior in the Human Male. The Kinsey Scale is often used to dissect the bisexual community and describe the differences between sexual orientation and sexual preference.

**10. Lesbian** - A woman whose enduring physical and/or emotional attraction is to other women. Some lesbians prefer to identify as gay (adj,) or as gay women.

**11. Sexual Orientation** - The scientifically accurate term for an individual’s enduring physical, romantic and/ or emotional attraction to members of the same and/ or opposite sex, including lesbian, gay, bisexual and heterosexual (straight) orientations. Avoid the offensive term “sexual preference,” which is used to suggest that being gay or lesbian voluntary and therefore “curable.”

**12. Sexual Preference** - This term refers to an individual's choice in regards to attraction. Sexual preference can be based on gender/sex, physical appearance (height, weight, race, ethnicity), or emotional connection. It is important to note that sexual preference denotes a "choice" and has a negative connotation when used to describe the LGBTQ population.

**13. Straight** - Pop culture term used refer to individuals who identify as a heterosexual, meaning having a sexual, emotional, physical and relational attraction to individuals of the "opposite" gender/sex. The term "straight" often has a negative connotation within the LGBTQ population, because it suggested that non-heterosexual individuals are "crooked" or "unnatural".

**14. Transvestite** - An umbrella term, which refers to people who wear the clothing of the "opposite" gender. These individuals can be transgender, transsexual, cross dressers, Drag performers, or individuals who express their gender in a unique way. This term is often thought to be outdated, problematic, and generally offensive, since it was historically used to diagnose medical/mental health disorders.

**15. Transgender** - An umbrella term (adj.) for people whose gender identity and/or gender expression differs from the sex they were assigned at birth. The term may include but is not limited to: transsexual, cross-dressers and other gender-variant people. Transgender people may identify as female-to-male (FTM) or male-to-female (MTF). Use the descriptive term (transgender, transsexual, cross-dressers, FTM or MTF) preferred by the individual. Transgender people may or may not decide to alter their bodies hormonally and/or surgically.

**16. Transition** - Altering one's birth sex is not a one-step process; it is a complex process that occurs over a long period of time. Transition includes some or all of the following personal, legal and medical adjustments: telling one's family, friends and/or co-workers; changing one's name and/or sex on legal documents; hormone therapy; and possibly (though not always) one or more forms of surgery.

**17. Transsexual** – (also transsexual) an older term, which originated in the medical and psychological communities. While some transsexual people still refer to use the term to describe themselves, many transgender people prefer the term transgender to transsexual. Unlike transgender, transsexual is not an umbrella term, as many transgender people do not identify as transsexual. It is best to ask which term an individual prefers.

**18. Queer** - An umbrella term sometimes used by LGBTQA people to refer to the entire LGBT community. 2) An alternative that some people use to "queer" the idea of the labels and categories such as lesbian, gay, bisexual, etc. Similar to the concept of genderqueer. It is important to note that the word queer is an in-group term, and a word that can be considered offensive to some people, depending on their generation, geographic location, and relationship with the word.

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Amirah Razali, Rohimmi Noor and Rosli Talif. "Investigating Gaydom Turning Points in Body 2 Body." *PERTANIKA Journal of Social Sciences and Humanity* (28 October 2015). (Published)

### Conference Attended

"Investigating Gaydom Turning Points in Body 2 Body" at 8<sup>th</sup> Malaysia International Conference on Languages, Literatures and Cultures (MICOLLAC 2014), Penang, Malaysia. August 2014.





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