

## Review

# A discussion of the Yen-Hsun Lu phenomenon from the aspect of the media and the concept of “Habitus”

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**Yen-Hsun Lu was in the top 8 of the Wimbledon Championships 2010. He was under the spotlight of the Taiwanese media right away. According to Bourdieu’s Theory of Habitus, the media’s attitude change from being cold to being very concerned was highly related to the habitus in the Taiwanese society and the habitus of the media. From the aspect of the media, they play the intermediate roles to add national colors to the reports on Yen-Hsun Lu. From the aspect of habitus and fans, there are some elements in Yen-Hsun Lu representing his achievements that his fans could agree with. In addition, from the aspect of semiotics with semiotic representamens, Yen-Hsun Lu’s outstanding performance became a product combined with signs to be sold by the media. Lu was combined with the signs of manhood, pride of Taiwan, etc., creating the overt phenomenon of Yen-Hsun Lu phenomenon. This study discusses these issues.**

**Key words:** Yen-Hsun Lu, habitus, sign.

## INTRODUCTION

Some scientific citation are reported in previous studies (Chen et al., 2010; Aydin and Çepni, 2010; Lee et al., 2010, 2011a, b). The GBN e-paper (2010) commented

*Who is the most confident man in Taiwan in 2010 in the eyes of men aged from 18 to 49? The answer is not President Ma, but the big brother in the tennis field in Taiwan, Yen-Hsun Lu! He got 49% of the votes in an online survey titled “Who’s got the biggest manhood in Taiwan?” The confidence and charm of this amazing sportsman was unstoppable! (GBN e-paper 2010 /8/ 22)*

The outstanding Taiwanese tennis player Yen-Hsun Lu defeated the famous American player Andy Roddick

(ranking: 10) in the historical Wimbledon Championships 2010, becoming a hot topic for the media right away. He was even picked by internet users as the person in Taiwan with the biggest manhood. All of a sudden he was the “pride of Taiwan”. From the aspect of the media, swarms of reports on him can be considered as a “ritual media event” for discussion and interpretation. This issue can also be analyzed from the aspect of fans as the receiving end with path analysis. In addition, social signs and values were added to news reports related to Yen-Hsun Lu, building a strong relation with social meanings and practices. The media produce news to satisfy audiences’ “taste”, and audience require the media to create news according to their “taste”. In other words, this is an interactive style and method of life practice. And the “Theory of Habitus” by proposed by Bourdieu, a French Scholar, applies.

Bourdieu believed that the four elements influencing

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habitus include: (1) individual and group historical experiences, as he believed that habitus are outcomes of history, like the 228 event influencing the victims' families' political judgments; (2) external social structure, called "structured structure" by Bourdieu, like language structure and economics; (3) socialized structure, as humans would definitely be socialized and affected by socialized institutions, such as schools, families, and ball game teams, when living in a society, and (4) individual practices and activities, called "structuring structure" by Bourdieu, as an individual may obtain a set of tendencies and natures unaware in activities and practices which internalizes himself (Jhou, 2005: 33-37). In short, structures lead to habitus, habitus lead to practices, and practices lead to structures. The interactions are shown in Figure 1.

Bourdieu believed that habitus exist in everyone's body and mind, controlling one's ways to practice unconsciously. Habitus are outcomes of structuring the society. The process of socialization continuously internalizes social standards into individuals' thoughts, thus, in daily lives, daily life habitus are structured continuously and enhanced and presented concretely in daily lives. In addition, based on the concept of habitus, the ideas such lifestyles and tastes were proposed by Bourdieu, who believed that a life taste can be considered as a sum of tastes, values, and beliefs which systematically represent members from certain social level. And habitus may influence these members to form the "great minds think alike" way of life practice, like a band without a conductor performing a harmonic melody (Su, 2003: 112-113). To see the Yen-Hsun Lu phenomenon from this aspect, the media are also members of the society. When the mainstream media started to cover the stories of Lu, reporting news regarding Lu became a "media taste". From this viewpoint, the Yen-Hsun Lu phenomenon can be discussed as follows.

### **THE RITUAL MEDIA EVENT OF "MEDIA TASTE" AND THE YEN-HSUN LU PHENOMENON**

Yen-Hsun Lu became the focus of the media. Besides his wonderful performance, the cause was that the media allowed the audiences to "participate" in Lu's victories, creating sense of identification, making Lu a hot topic. His coach, families, teachers, and sponsors had all become topics. Even the premier was involved due to the government subsidy issue. All of a sudden, Lu was the topic of "fashion". Those who did not know much about Lu were not "fashionable" enough. Hiroshi Minami, a Japanese scholar, believed that "the so-called fashion is a simultaneous group behavior with psychological induction conducted by a certain amount of people in the society in a certain period of time for a certain purpose." However, Lu became a topic of fashion because of the mass media. The mass media are the combination of culture and commerce. Thus we can see trends which

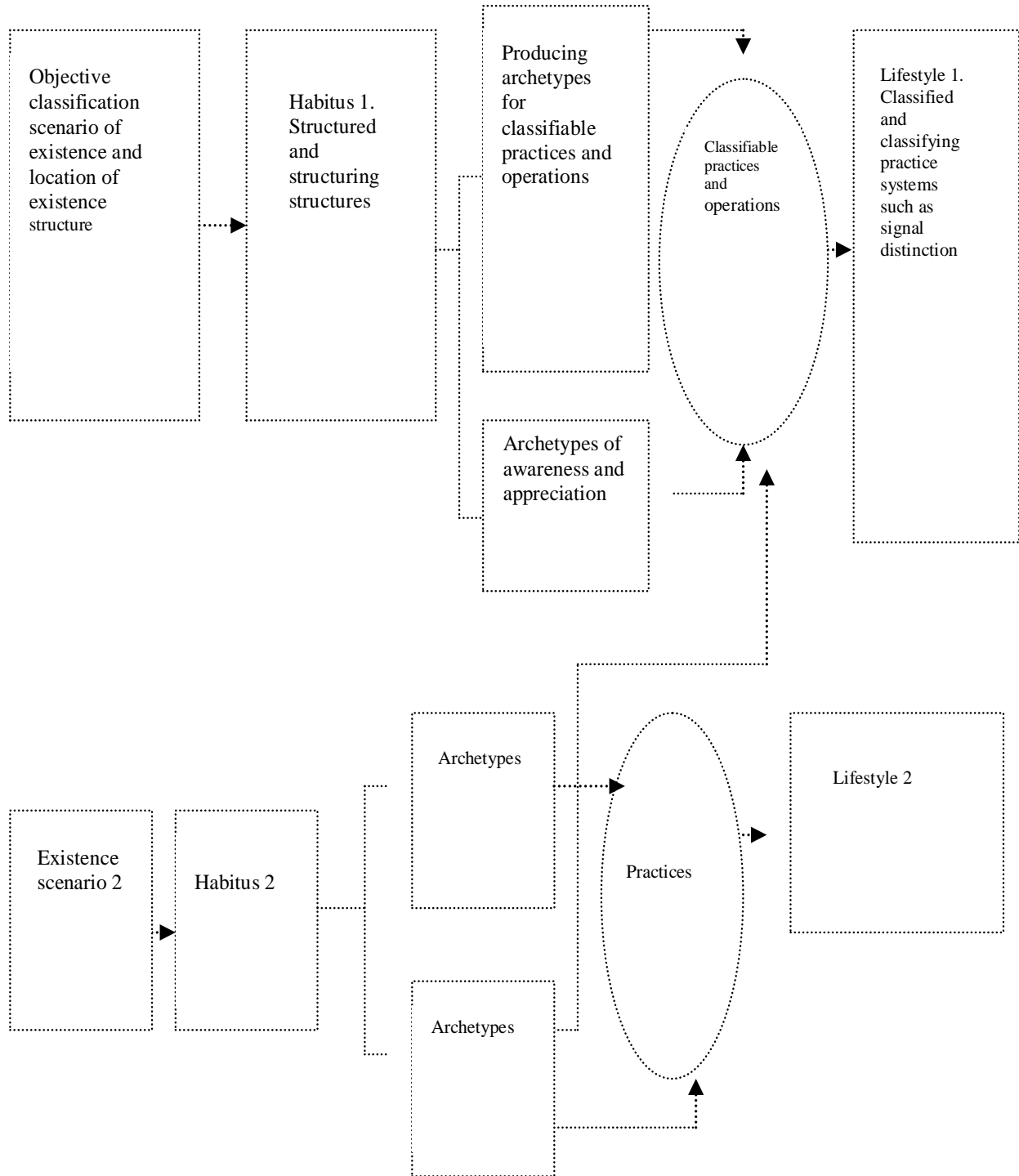
predict the future and sports or movie stars being continuously praised through the mass media (Zhi and Chuang, 2003: 202).

In Durkheim's viewpoint, a major emphasis is placed on occurrences of ritual media events. Scholars of that school believe that the most significant characteristic of mass media is that countless people can enjoy cultural products, such as World Cup football games and NBA games, at the same time through mass media. People can share meanings and signs, obtain attention from audiences, and create group excitement, joy, and sorrow. In addition, the importance of ritual media lies not only in events themselves being experienced, but also in events summoning and confirming signs and meanings people share. In a ritual media event, one of the most important signs summoned is "race" (Chen, 2006: 82-86). The so-called "ethnic identification" means the conscious a group of people share with awareness. In other words, it is the unique feeling of "ours" in opposition to "theirs" or "yours", while believing that everyone belongs to a "community" and shall stand together through thick and thin. Therefore, our common memory of "Taiwanese children" with yellow skins, black hairs, and fighting spirit was brought back by the media again.

In addition, the most important power of ritual media events is not the "intermediate" role, but audiences' "personal experiences" (Chen, 2006: 85). Televisions made us lose our sense of distance caused by intermediate so that we could "feel like being with", "identify with", and "remember" Yen-Hsun Lu when he defeated one of the best players in the world and cheer for him. After the intermediate effect of this event, Taiwanese audiences' memory of Lu's victory had been transformed into a common memory of the Taiwanese society. In the modern society, cultural arts and commerce have been integrated. With the beginning of commercialization of sports, how the media cover news, and using benefit-orientation as the base of making news, every piece of news has been considered as a cultural product. M. McDougall, an American scholar, once defined news as "information published in order to make profits" (Chen, 2008: 5-7). After Chien-Ming Wang, a great Taiwanese baseball player who plays in the US, was injured, there had not been any piece of news hot enough to occupy a whole page of major newspapers every week. The media were upset for not being able to cover sports stories which could surprise audiences. When Lu made a name for himself after his victory, as a matter of course, he became the focus of the mainstream media and the "mainstream taste" among the media.

### **ANALYZING YEN-HSUN LU FROM THE ASPECTS OF "HABITUS" AND FANS**

People have to be socialized to live in a society. Habitus can be considered as the subjectivism of socialization (Jhou, 2005: 35). Nowadays, the media are playing the



**Figure 1.** The relationships between existence scenario habitus and lifestyles. Data source: Bourdieu (1989). *Distinction: A social critique of the judgment of state*. London: Routledge, p. 171.

role to drive the socialization of society members. When the mainstream media combined Lu with social values, they created an important basis for society members to put social values into practice. Habitus are not merely previous experiences, but also a mental process of

continuous reconstruction. To sell cultural products of Yen-Hsun Lu” news, there have to be consumers – audiences – to consume. These consumers read related information out of their own mental demands. The large number of audiences is composed of people who pay

attention to the cultural products all the time. It is clear from the aspect of fans based on what kind of mental demands had these cultural products been produced. Fisk, an American scholar, believed that the so-called culture of fans is a heightened form of the popular culture in the industrialized society and fans are "excessive readers" (Chen, 2009: 8). Fans, culture, and textual relations work within the scope of affection or mood. Affection is not pleasant sensation or emotion. It is closely related to life feeling as we usually describe. A person's life can be known and his common meanings and pleasant sensation can be shared. However, his feeling cannot be understood for it usually comes with affection and is divided by various lines such as being male, being in the middle class, and being a tennis fan. Those who belong to the group can be distinguished from those who do not through ideology, social status, physical difference, etc. For fans, specific cultural context reveals colors of affection. All kinds of relationships in this context have to be defined by affection, creating an affective alliance (Chen, 2009: 140-145). Fans confirm their own statuses through various physical practices and devotion of affection.

Teenagers' worship of their idols is a part of the development process of their self values and concepts, and the process of their search for self-identification. By worshiping other people or groups and imagining themselves being those worshiped or having the respect of those worshiped, individuals may satisfy their mental needs and get through their identification crises (Chiu et al., 1993). In addition, Maslow's hierarchy of needs points out that people may pursue self-actualization of a higher level after their basic physiological needs are satisfied. Stars or idols are very good targets for those who are looking for ideal selves. And the sports star Yen-Hsun Lu is a project of sports fans' desirable selves. Fans put in their own affection, creating an affective alliance different from other groups or societies to combine their self-identification with Lu to generate emotionally pleasant sensation.

### **"HABITUS" AND SIGNS FOR SOCIAL PRACTICES**

Bourdieu believed that "all the actors who act together in a specific social form share a basic knowledge frame". This frame and Durkheim's collective representations are both based on the theory of consensus (Chen, 2006: 102). This sign distinguishing viewpoint is often dualistic. It determines how we understand the society and the world. It is also a structuring structure in habitus structure, forming the main motive force behind awareness and appreciation systems.

After Lu became famous, he had been called "the new pride of Taiwan", "the big brother with the biggest manhood", "Asian tennis king", etc. In other words, Lu was no longer just a tennis player. He had been sold by

the media by adding unique signs to him. The signs are the combinations of his image and mental concepts and cannot be separated from him. Saussure believed that there is a type of reason which comes with significations through society members' "agreements" with each other. Recently in semiotics, there is a concept of "semiotic excess", which means the relationships between signs and communication intentions which tend to be more stable with time. In other words, languages and interpretation of their intentions tend to become stable (Shan, 2006: 214-215). Scholars who study deconstruction believe that the values which dominate ideology are imbedded into text through dominant signs and dominant decoding of social experiences. For example, in a movie, if the good guys cannot defeat the bad guys in the end, audiences' expectation may be disappointed, and people's expectation cannot be realized. Therefore, when the meaning TV tends to deliver conflicts with the meaning audiences use to organize their perception of the world, the meaning not from TV would surpass that from TV.

The function of race is that people under the same culture must share a general concept and the same way to interpret linguistic signs because this is the only way meanings can be effectively communicated between people (Liang and Hua, 2005: 16). From this point of view, "the pride of Taiwan" shared his glory (basking in reflected glory) in sports with Taiwanese fans (Zong, 2000: 75). "The pride of Taiwan" was indeed the Taiwanese general public's expectation on TV stations when it came to stories about Lu and the common subject for them to imagine for their consolation. "Big brother with the biggest manhood" is related to the unique part in the field of sports as the "masculinity" issue of common gender issues. Yun and Chiai (2009) believed that masculinity is a socialized concept developed based on sports values. It is like the ancient knighthood or trainings for gentlemen. Sports are used to replace the training methods from barbarous battlefields. Therefore, masculinity should not be related to male chauvinism only, but also be related to argumentations and viewpoints with correctness and values. After Lu was chosen as the person with the biggest manhood, it can be understood that sports do allow bodies to be presented through body instincts, showing masculinity which normal people would worship and identify themselves with.

From the semiotic viewpoint, American semiotics scholar Peirce believed that there are 3 types of phenomena in the external world. Their properties can be categorized into 3 levels according to our understanding: Firstness, secondness, and thirdness. For example, "red" in color red belongs to the firstness and is independent. "Brothers" is composed of at least one older brother and one younger brother and belongs to "secondness". However, the relationship between a husband and a wife requires registration by the court. According to Peirce's

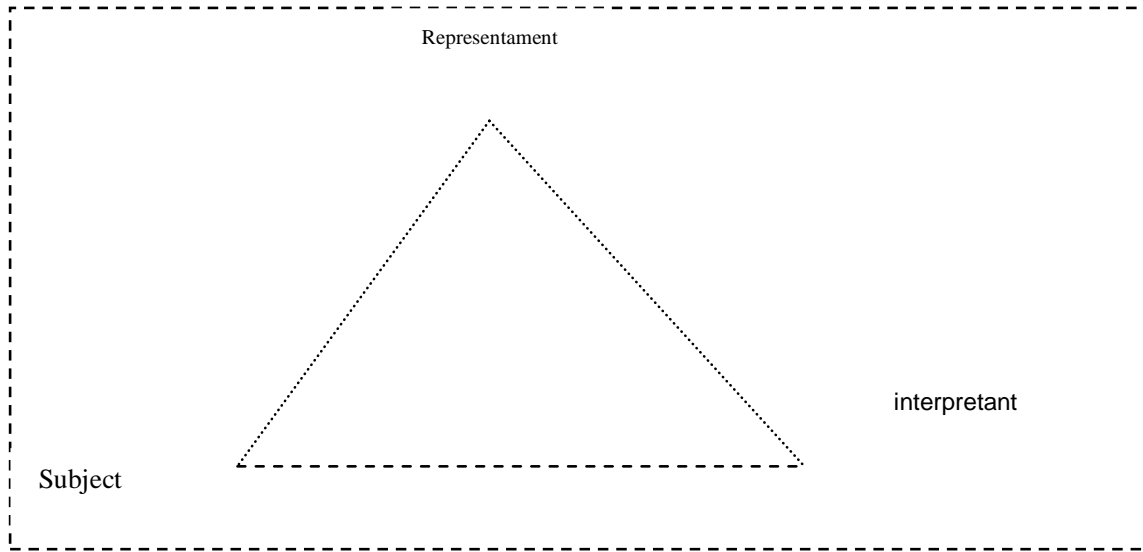


Figure 2. The relationships of Peirce's sign theory. Data source: Fong (2008). Text from Signism. China Harbin Heilungkiang.

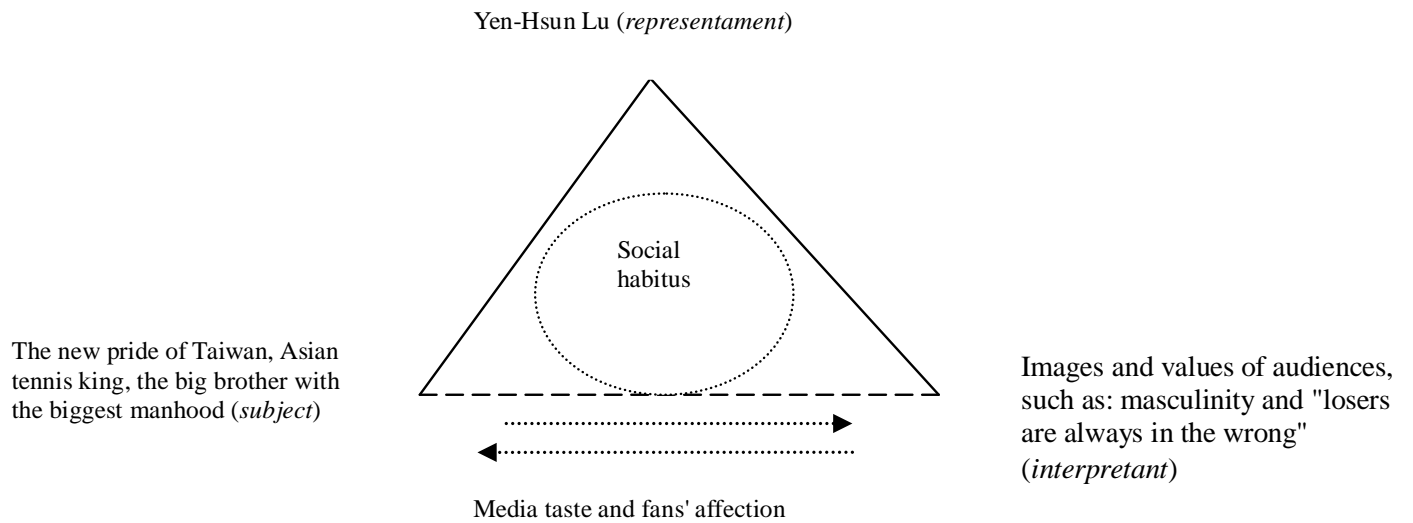


Figure 3. The Yen-Hsun Lu phenomenon from the aspect of habitus.

theory, signs – representaments are defined as triads. In other words, in a triad relationship, everything is a sign as long as it can build a relationship between two things, as shown in Figure 2.

In short, Lu's personal achievement became an important sign in the society. Not everyone appreciates or likes "masculinity" or "the biggest manhood". However, this sign still became "a force which creates the world" in the society as Bourdieu believed. Through the power of social signs, awareness is legalized as individual power and the basis for society members to appreciate social

values. Thus, the Yen-Hsun Lu phenomenon can be analyzed from the aspect of habitus with the forces among the media, fans, and social signs as shown in Figure 3.

**CONCLUSION**

Yen-Hsun Lu had indeed brought a new atmosphere to the field of tennis in Taiwan. His outstanding performance had injected vitality to the weakened sports circle' in

examine ourselves all the time to make sure we are not deceived by the media's twists or manipulation. This way, we can enhance the new hope and positive values Lu has brought us without over pursuing achievement-orientation. Enjoying the fun of participating in sports and experiencing the merriment and glory from sports are the important connotations sports bring. In addition, we should try not to be limited by the social value of self-survival and escape from the "habitus" of the society of self-survival, so that we can simply appreciate from the angles of sports esthetics and sports spirits, instead of over exaggerating the worship element of nationalism. Otherwise, it may lead to young players in Taiwan not being able to play sports out of the intention of having fun. This is not what Lu's outstanding performance is supposed to bring to the society.

## ACKNOWLEDGEMENTS

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## **2. The ritual media event of “media taste” and the Yen-Hsun Lu phenomenon:**

—Yen-Hsun Lu became the focus of the media. Besides his wonderful performance, the cause was that the media allowed the audiences to “participate” in Lu’s victories, creating sense of identification, making Lu a hot topic. His coach, families, teachers, and sponsors had all become topics. Even the premier was involved due to the government subsidy issue. All of a sudden, Lu was the topic of “fashion”. Those who didn’t know much about Lu were not “fashionable” enough. Hiroshi Minami, a Japanese scholar, believed that “the so-called fashion is a simultaneous group behavior with psychological induction conducted by a certain amount of people in the society in a certain period of time for a certain purpose.” However, Lu became a topic of fashion because of the mass media. The mass media are the combination of culture and commerce. Thus we can see trends which predict the future and sports or movie stars being continuously praised through the mass media (Zhi Xiao Guo & Chuang Sheng Chen, 2003: 202).

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—People have to be socialized to live in a society. Habitus can be considered as the subjectivism of socialization (Jhou Sin Fu, 2006: 35). Nowadays, the media are playing the role to drive the socialization of society members. When the mainstream media combined Lu with social values, they created an important basis for society members to put social values into practice. Habitus are not merely previous experiences, but also a mental process of continuous reconstruction. To sell cultural products of “Yen-Hsun Lu” news, there have to be consumers—audiences—to consume. These consumers read related information out of their own mental demands. The large number of audiences is composed of people who pay attention to the cultural products all the time. It is clear from the aspect of fans based on what kind of mental demands had these cultural products been produced. Fisk, an American scholar, believed that the

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#### **4. “Habitus” and Signs for Social Practices**

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## 5. Conclusion

Yen-Hsun Lu had indeed brought a new atmosphere to the field of tennis in Taiwan. His outstanding performance had injected vitality to the weakened sports circle' in Taiwan and inspired many junior players. However, when we appreciate Lu's skills and stories, we still should exam ourselves all the time to make sure we are not deceived by the media's twists or manipulation. This way, we can enhance the new hope and positive values Lu has brought us without over pursuing achievement-orientation. Enjoying the fun of participating in sports and experiencing the merriment and glory from sports are the important connotations sports bring. In addition, we should try not to be limited by the social value of self-survival and escape from the "habitus" of the society of self-survival, so that we can simply appreciate from the angles of sports esthetics and sports spirits, instead of over exaggerating the worship element of nationalism. Otherwise, it may lead to young players in Taiwan not being able to play sports out of the intention of having fun. This is not what Lu's outstanding performance is supposed to bring to the society.

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10) in the historical Wimbledon Championships 2010, becoming a hot topic for the media right away. He was even picked by internet users as the person in Taiwan with the biggest manhood. All of a sudden he was the "pride of Taiwan". From the aspect of the media, swarms of reports on him can be considered as a "ritual media event" for discussion and interpretation. This issue can also be analyzed from the aspect of fans as the receiving end with path analysis. In addition, social signs and values were added to news reports related to Yen-Hsun Lu, building a strong relation with social meanings and practices. The media produce news to satisfy audiences' "taste", and audience require the media to

create news according to their “taste”. In other words, this is an interactive style and method of life practice. And the “Theory of Habitus” by proposed by Bourdieu, a French Scholar, applies.

Bourdieu believed that the four elements influencing habitus include: (1) individual and group historical experiences, as he believed that habitus are outcomes of history, like the 228 event influencing the victims’ families’ political judgments, (2) external social structure, called “structured structure” by Bourdieu, like language structure and economics, (3) socialized structure, as humans would definitely be socialized and affected by socialized institutions, such as schools, families, and ball game teams, when living in a society, and (4) individual practices and activities, called “structuring structure” by Bourdieu, as an individual may obtain a set of tendencies and natures unaware in activities and practices which internalizes himself (Jhou Sin Fu, 2005: 33-37). In short, structures lead to habitus, habitus lead to practices, and practices lead to structures. The interactions are shown in Figure 1.

—Bourdieu believed that habitus exist in everyone’s body and mind, controlling one’s ways to practice unconsciously. Habitus are outcomes of structuring the society. The process of socialization continuously internalizes social standards into individuals’ thoughts, thus, in daily lives, daily life habitus are structured continuously and enhanced and presented concretely in daily lives. In addition, based on the concept of habitus, the ideas such lifestyles and tastes were proposed by Bourdieu, who believed that a life taste can be considered as a sum of tastes, values, and beliefs which systematically represent members from certain social level. And habitus may influence these members to form the “great minds think alike” way of life practice, like a band without a conductor performing a harmonic melody (Sun Jih Ci, 2003: 112-113). To see the Yen-Hsun Lu phenomenon from this aspect, the media are also members of the society. When the mainstream media started to cover the stories of Lu, reporting news regarding Lu became a “media taste”. From this viewpoint, the Yen-Hsun Lu phenomenon can be discussed as below:

## **2. The ritual media event of “media taste” and the Yen-Hsun Lu phenomenon:**

—Yen-Hsun Lu became the focus of the media. Besides his wonderful performance, the cause was that the media allowed the audiences to “participate” in Lu’s victories, creating sense of identification, making Lu a hot topic. His coach, families, teachers, and sponsors had all become topics. Even the premier was involved due to the government subsidy issue. All of a sudden, Lu was the topic of “fashion”. Those who didn’t know much about Lu were not “fashionable” enough. Hiroshi Minami, a Japanese scholar, believed that “the so-called fashion is a simultaneous group behavior with psychological induction conducted by a certain amount of people in the society in a certain period of time for a certain purpose.” However, Lu became a topic of fashion because of the mass media. The mass media are the combination of culture and commerce. Thus we can see trends which predict the future and sports or movie stars being continuously praised through the mass media (Zhi Xiao Guo & Chuang Sheng Chen, 2003: 202).

In Durkheim’s viewpoint, a major emphasis is placed on occurrences of ritual media events. Scholars of that school believe that the most significant characteristic of mass media is that countless people can enjoy cultural products, such as World Cup football games and NBA games, at the same time through mass media. People can share meanings and signs, obtain attention from audiences, and create group excitement, joy, and sorrow. In addition, the importance of ritual media lies not only in events themselves being experienced, but also in events summoning and confirming signs and meanings people share. In a ritual media event, one of the most important signs summoned is “race” (Chen Su Ciou, 2006: 82-86). The so-called “ethnic identification” means the conscious a group of people share with awareness. In other words, it is the unique feeling of “ours” in opposition to “theirs” or “yours”, while believing that everyone belongs to a “community” and shall stand together through thick and thin. Therefore, our common memory of “Taiwanese children” with yellow skins, black hairs, and fighting spirit was brought back by the media again.

In addition, the most important power of ritual media events is not the “intermediate” role, but audiences’ “personal experiences” (Chen Su Ciou, 2006: 85). Televisions made us lose our sense of distance caused by intermediate so that we could “feel like being with”, “identify with”, and “remember” Yen-Hsun Lu when he defeated one of the best players in the world and cheer for him. After the intermediate effect of this event, Taiwanese audiences’ memory of Lu’s victory had been transformed into a common memory of the Taiwanese society. In the modern society, cultural arts and commerce have been integrated. With the beginning of commercialization of sports, how the media cover news, and using benefit-orientation as the base of making news, every piece of news has been considered as a cultural product. M. McDougall, an American scholar, once defined news as “information published in order to make profits” (Chen Wan Da, 2008: 5-7). After Chien-Ming Wang, a great Taiwanese baseball player who plays in the US, was injured, there hadn’t been any piece of news hot enough to occupy a whole page of major newspapers every week. The media were upset for not being able to cover sports stories which could surprise audiences. When Lu made a name for himself after his victory, as a matter of course, he became the focus of the mainstream media and the “mainstream taste” among the media.

## **3. Analyzing Yen-Hsun Lu from the Aspects of “Habitus” and Fans**

—People have to be socialized to live in a society. Habitus can be considered as the subjectivism of socialization (Jhou Sin Fu, 2006: 35). Nowadays, the media are playing the role to drive the socialization of society members. When the mainstream media combined Lu with social values, they created an important basis for society members to put social values into practice. Habitus are not merely previous experiences, but also a mental process of continuous

reconstruction. To sell cultural products of “Yen-Hsun Lu” news, there have to be consumers — audiences — to consume. These consumers read related information out of their own mental demands. The large number of audiences is composed of people who pay attention to the cultural products all the time. It is clear from the aspect of fans based on what kind of mental demands had these cultural products been produced. Fisk, an American scholar, believed that the so-called culture of fans is a heightened form of the popular culture in the industrialized society and fans are “excessive readers” (Chen Dong Fong, 2009: 8). Fans, culture, and textual relations work within the scope of affection or mood. Affection is not pleasant sensation or emotion. It is closely related to life feeling as we usually describe. A person’s life can be known and his common meanings and pleasant sensation can be shared. However, his feeling cannot be understood for it usually comes with affection and is divided by various lines such as being male, being in the middle class, and being a tennis fan. Those who belong to the group can be distinguished from those who don’t through ideology, social status, physical difference, etc. For fans, specific cultural context reveals colors of affection. All kinds of relationships in this context have to be defined by affection, creating an affective alliance (Chen Dong Fong, 2009: 140-145). Fans confirm their own statuses through various physical practices and devotion of affection.

Teenagers’ worship of their idols is a part of the development process of their self values and concepts, and the process of their search for self-identification. By worshipping other people or groups and imagining themselves being those worshiped or having the respect of those worshiped, individuals may satisfy their mental needs and get through their identification crises (Chiu Hsiung Jhang et, 1993). In addition, Maslow’s hierarchy of needs points out that people may pursue self-actualization of a higher level after their basic physiological needs are satisfied. Stars or idols are very good targets for those who are looking for ideal selves. And the sports star Yen-Hsun Lu is a project of sports fans’ desirable selves. Fans put in their own affection, creating an affective alliance different from other groups or societies to combine their self-identification with Lu to generate emotionally pleasant sensation.

#### **4. “Habitus” and Signs for Social Practices**

Bourdieu believed that “all the actors who act together in a specific social form share a basic knowledge frame”. This frame and Durkheim’s collective representations are both based on the theory of consensus (Chen Dong Fong, 2006: 102). This sign distinguishing viewpoint is often dualistic. It determines how we understand the society and the world. It is also a structuring structure in habitus structure, forming the main motive force behind awareness and appreciation systems.

After Lu became famous, he had been called “the new pride of Taiwan”, “the big brother with the biggest manhood”, “Asian tennis king”, etc. In other words, Lu was no longer just a tennis player. He had been sold by the media by adding unique signs to him. The signs are the combinations of his image and mental concepts and cannot be separated from him. Saussure believed that there is a type of reason which come with significations through society members’ “agreements” with each other. Recently in semiotics, there is a concept of “semiotic excess”, which means the relationships between signs and communication intentions which tend to be more stable with time. In other words, languages and interpretation of their intentions tend to become stable (Shan Po, 2006: 214-215). Scholars who study deconstruction believe that the values which dominate ideology are imbedded into text through dominant signs and dominant decoding of social experiences. For example, in a movie, if the good guys cannot defeat the bad guys in the end, audiences’ expectation may be disappointed, and people’s expectation cannot be realized. Therefore, when the meaning TV tends to deliver conflicts with the meaning audiences use to organize their perception of the world, the meaning not from TV would surpass that from TV.

The function of race is that people under the same culture must share a general concept and the same way to interpret linguistic signs because this is the only way meanings can be effectively communicated between people (Liang Syu & Hua Xing Lu, 2005: 16). From this point of view, “the pride of Taiwan” shared his glory (basking in reflected glory) in sports with Taiwanese fans (Zong Ji Wang, 2000: 75). “The pride of Taiwan” was indeed the Taiwanese general public’s expectation on TV stations when it came to stories about Lu and the common subject for them to imagine for their consolation. “Big brother with the biggest manhood” is related to the unique part in the field of sports as the “masculinity” issue of common gender issues. Yun Liang Gan & Chia-Jung Tsai (2009) believed that masculinity is a socialized concept developed based on sports values. It is like the ancient knighthood or trainings for gentlemen. Sports are used to replace the training methods from barbarous battlefields. Therefore, masculinity should not be related to male chauvinism only, but also be related to argumentations and viewpoints with correctness and values. After Lu was chosen as the person with the biggest manhood, it can be understood that sports do allow bodies to be presented through body instincts, showing masculinity which normal people would worship and identify themselves with.

From the semiotic viewpoint, American semiotics scholar Peirce believed that there are 3 types of phenomena in the external world. Their properties can be categorized into 3 levels according to our understanding: firstness, secondness, and thirdness. For example, “red” in color red belongs to the firstness and is independent. “Brothers” is composed of at least one older brother and one younger brother and belongs to “secondness”. However, the relationship between a husband and a wife requires registration by the court. According to Peirce’s theory, signs — representamens are defined as triads. In other words, in a triad relationship, everything is a sign as long as it can build a relationship between two things, as shown in Figure 2:

In short, Lu’s personal achievement became an important sign in the society. Not everyone appreciates or likes “masculinity” or “the biggest manhood”. However, this sign still became “a force which creates the world” in the society

as Bourdieu believed. Through the power of social signs, awareness is legalized as individual power and the basis for society members to appreciate social values. Thus, the Yen-Hsun Lu phenomenon can be analyzed from the aspect of habitus with the forces among the media, fans, and social signs as shown in figure 3

## **5. Conclusion**

Yen-Hsun Lu had indeed brought a new atmosphere to the field of tennis in Taiwan. His outstanding performance had injected vitality to the weakened sports circle in Taiwan and inspired many junior players. However, when we appreciate Lu's skills and stories, we still should exam ourselves all the time to make sure we are not deceived by the media's twists or manipulation. This way, we can enhance the new hope and positive values Lu has brought us without over pursuing achievement-orientation. Enjoying the fun of participating in sports and experiencing the merriment and glory from sports are the important connotations sports bring. In addition, we should try not to be limited by the social value of self-survival and escape from the "habitus" of the society of self-survival, so that we can simply appreciate from the angles of sports esthetics and sports spirits, instead of over exaggerating the worship element of nationalism. Otherwise, it may lead to young players in Taiwan not being able to play sports out of the intention of having fun. This is not what Lu's outstanding performance is supposed to bring to the society.

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**Figure 2.** The relationships of Peirce's sign theory. Data source: Fong Jhang (2008). *Text From Signism*. China Harbin Heilungkiang.

