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Everyone's a Superhero:  
A Cultural Theory of "Mary Sue"  
Fan Fiction as Fair Use

Anupam Chander †
Madhavi Sunder ††

Lieutenant Mary Sue took the helm of the Starship Enterprise, saving the ship while parrying Kirk's advances. At least she did so in the unofficial short story by Trekkie Paula Smith. "Mary Sue" has since come to stand for the insertion of an idealized authorial representative in a popular work. Derided as an exercise in narcissism, Mary Sue is in fact a figure of subaltern critique, challenging the stereotypes of the original. The stereotypes of popular culture insinuate themselves deeply into our lives, coloring our views on occupations and roles. From Hermione Granger-led stories, to Harry Potter in Kolkata, to Star Trek same-sex romances, Mary Sues re-imagine our cultural landscape, granting agency to those denied it in the popular mythology. Lacking the global distribution channels of traditional media, Mary Sue authors now find an alternative in the World Wide Web, which brings their work to the world.

Despite copyright law's grant of rights in derivative works to the original's owners, we argue that Mary Sues that challenge the orthodoxy of the original likely constitute fair use. The Mary Sue serves as a metonym for all derivative uses that challenge the hegemony of the original. Scholars raise three principal critiques to such fair use: (1) why not write your own story rather than borrowing another's? (2) even if you must borrow, why not license it? and (3) won't "recoding" popular icons

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destabilize culture? Relying on a cultural theory that prizes voice, not just exit, as a response to hegemony, we reply to these objections here.

“Gee, golly, gosh, gloriosky,” thought Mary Sue as she stepped on the bridge of the Enterprise. “Here I am, the youngest Lieutenant in the fleet-only fifteen and half years old.” Captain Kirk came up to her.

“Oh, Lieutenant, I love you madly. Will you come to bed with me?”

“Captain! I am not that kind of girl!”

“You’re right, and I respect you for it. Here, take over the ship for a minute while I go for some coffee for us.”

Mr. Spock came onto the bridge. “What are you doing in the command seat, Lieutenant?”

“The Captain told me to.”

“Flawlessly logical. I admire your mind.”

Going where only men had gone before, Lieutenant Mary Sue took the helm of the Starship Enterprise, performing to acclaim and earning the Vulcan Order of Gallantry. This was, of course, fantasy, but doubly so. By 1974, no woman had commanded the Enterprise bridge, according to the official Star Trek fantasy. Indeed, it would take another two decades before a woman would command the principal starship in a later Star Trek series. Trekkie Paula Smith, however, was impatient. So she inserted the young Lieutenant Mary Sue into the Star Trek universe, not as communications officer, nurse, the voice of the onboard computer, or passing Kirk love interest, but as commander. In so doing, Smith began the modern incarnation of an old and often celebrated phenomenon—retelling a canonical story to better represent oneself.

The name of her character, Mary Sue, has come to stand for all such characters in the universe of fan fiction. Fan fiction spans all genres of popular culture, from anime to literature. In every fan literature, there is the Mary Sue: “She fences with Methos and Duncan MacLeod; she saves the

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2. *Id.* at 95-96.
3. *See infra* note 29 and accompanying text.
4. *Id.*
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Enterprise, the Voyager, or the fabric of time and space; she fights with Jim Ellison in defense of Cascade; she battles evil in Sunnydale alongside Buffy Sommers.”7 She stands as the only female member of the fellowship of the ring.8 According to Wikipedia, a “Mary Sue” is “a fictional character who is portrayed in an idealized way and lacks noteworthy flaws” and appears in the form of a new character beamed into the story or a marginal character brought out from the shadows.9 Harry Potter’s sidekick Hermione Granger, for example, stars in her own popular stories, which recast her as leader or find her romance, especially in Harry, Draco Malfoy, or Ginny Weasley.10

“Mary Sue” is often a pejorative expression, used to deride fan fiction perceived as narcissistic.11 We dissent from this view. In this essay, we rehabilitate Mary Sue as a figure of subaltern critique and, indeed, empowerment.12 Cultural studies scholars define “empowerment” “as a function and possibility of participation in popular culture.”13 We see empowerment also in terms offered by the civil rights movements as increasing social, economic, and political power.14 As exemplified by Lieutenant Mary Sue, this figure serves to contest popular media stereotypes of certain groups such as women, gays, and racial minorities. Where the popular media might show such groups as lacking agency or exhibiting other negative characteristics, Mary Sues are powerful, beautiful, and intrepid.15 Through a survey of social science research that

13. Cheryl Harris, A Sociology of Television Fandom, in THEORIZING FANDOM: FANS, SUBCULTURE AND IDENTITY 41, 42 (Cheryl Harris & Alison Alexander eds., 1998) [hereinafter THEORIZING FANDOM].
15. The gendered appellation for this form—Mary Sue—reflects its popularity among female authors, who often work against the gender stereotypes of the canon work.
reveals how media affect our racialized and gendered view of occupations, we connect cultural power with economic power. The emergence of the World Wide Web amplifies this relationship. In the past, Mary Sue authors might have stashed what they penned in a drawer, distributed Xeroxed copies, or, at most, published their work in an underground magazine. The World Wide Web offers writers a relatively inexpensive and simple mass distribution vehicle. Posting a story to a fan fiction website is literally free, at least for those with access to the Internet. Lacking the global distribution channels of print media, Mary Sue authors now find an alternative in the Web, which brings their work to the world. The increasing power and affordability of digital tools may make it possible to go beyond rewriting stories in words, to permit video and audio creations, often through mash-ups of existing copyrighted material. They usher in a whole new universe of imagined possibilities—if the law will allow us there.

Our Essay has two goals, one practical and the other theoretical. First, we hope to clarify the law so that writers of Mary Sues will not be chilled by possible legal threats to such speech. We argue that such authors should not readily “cease and desist,” as copyright owners demand. Rather than illegal art, Mary Sues may well constitute fair use. Second, we use Mary Sues to probe the theory of fair use itself. Mary Sue becomes a metonym for fair uses that rewrite the popular narrative. Implicitly, we defend fair use against efforts to narrowly interpret it as merely a response to transactions’ cost-induced market failure, an explanation that leads ultimately to its evisceration as technologies reduce transaction costs. Under that view, the cultural and speech consequences of transformative uses of copyrighted works lie hostage to the ability of the transformers to pay. We also defend against the foremost cultural critique of fair use—that reinterpretation (or “recoding”) of the text destabilizes cultural foundations. This critique, forcefully offered in 1999, remains largely unanswered to this day. We respond here.


17. David Plotz, Luke Skywalker Is Gay?, SLATE, Apr. 14, 2000, http://www.slate.com/id/80225 (“Fanfic used to be confined to fanatics who attended conventions and mailed their zines to several dozen (or, in rare cases, several hundred) subscribers. That zine industry still exists, but most fanfic has decamped to the Web.”).


20. See, e.g., WILLIAM W. FISHER, PROMISES TO KEEP 36-37 (2004) (accepting cultural destabilization as one cost of his preferred semiotic democracy); cf. Note, "Recoding" and the
Our Essay proceeds in two parts. Part I explores the cultural background against which Mary Sues are drawn. As we show, Mary Sues challenge a patriarchal, heterosexist, and racially stereotyped cultural landscape. These popular stereotypes have subtle yet important consequences for our social, political, and economic relations, as social science research reveals. The phenomenon of rewriting the story to revalue one's place in it is not simply an exercise in narcissism. Mary Sues offer important epistemological interventions in the reigning discourse, confronting the traditional production of knowledge by reworking the canon to valorize women and marginalized communities. They exemplify the tactic that Arjun Appadurai describes as commodity resistance—a strategy of popular struggle through the resignification of common goods.\(^2\)

One of the most important recent copyright cases\(^2\) revolves around a Mary Sue: for much of a century, the most popular account of life on a slave plantation has been *Gone with the Wind*; Alice Randall disturbed Margaret Mitchell's idyll in *The Wind Done Gone*, exposing oppression through a slave protagonist while imbuing the African-American characters with complexity and agency.

Part II argues that Mary Sues that challenge the orthodox representations in the original work should constitute fair use under U.S. copyright law in many cases. Yet, the skeptic will ask the Mary Sue author: Why not write your own original story rather than inserting yourself into a story written by someone else? Alternatively, why not license the original? Such arguments go far beyond Mary Sues: They represent the fundamental challenges to any fair use claim. We respond to these challenges here, relying upon theories of cultural critique and change. Specifically, we argue that semiotic democracy\(^2\) requires the ability to resignify the artifacts of popular culture to contest their authoritative meaning. We show that concerns for resulting cultural destabilization misunderstand the nature of culture itself.
Marry, Sue!

When Star Trek debuted on television in 1966, it was groundbreaking. Its creator, Gene Roddenberry “envisioned a multi-racial and mixed-gender crew, based on his assumption that racial prejudice and sexism would not exist in the 23rd century.”24 Lieutenant Uhura was the first African-American woman to be featured in a major television series.25 Officer Sulu offered a rare Asian-American face outside a martial arts milieu.26

But despite these laudable aspirations, equality was not yet truly complete in Federation space. Uhura was relegated to the communications station. Women generally played secondary roles, often serving as episodelong love interests for the white male members of the crew. Uhura broke ground again when she participated in network television’s likely first interracial kiss—with Captain Kirk, of course.27 However, same-sex romantic relationships apparently did not survive into our future.

A. Popular Media’s Persistent Stereotypes

Women, gays, and racial minorities certainly made major strides over the past four decades of television. In 1993, for example, an African American commanded the station in the Star Trek series Deep Space Nine.28 And, in 1995, more than two decades after Lieutenant Mary Sue, Captain Kathryn Janeway commanded the deck of the starship in Star Trek: Voyager, the only Star Trek series to have a lead female captain.29

24 Wikipedia, Star Trek: The Original Series, http://en.wikipedia.org/wiki/Star_Trek:_The_Original_Series (last visited Dec. 18, 2005); YVONNE FERN, GENE RODDENBERRY: THE LAST CONVERSATION 107 (1994) (quoting Roddenberry as saying, “One of the things Star Trek says is that when the future comes, we will have successfully dealt with all of those issues of race and sex and class, and we will have evolved.”).
26. “In his role as Sulu, [George] Takei challenged convention by being one of the first Asian American television icons to speak without an accent, without exotic costume, without any of the burden of the stereotypes that encumbered earlier TV portrayals. In doing so, he helped to make the idea of ‘Asian as normal’ possible.” Jeff Yang, Out, Beyond The Stars, S.F. GATE, Nov. 10, 2005, http://sfgate.com/cgi-bin/article.cgi?f=/g/a/2005/11/10/apop.DTL. Takei observes that his role served another purpose, to counter images of Asians as the enemy during the Vietnam War:

On the 6 o’clock news, every night you saw people with the same kind of face that I have wearing black pajamas, who were being shot up, who were being characterized as the hoard that was dangerous in the jungles of Vietnam. That was followed by this counterbalancing image of Sulu, something that never existed in American media.

27. BBC UK, Lt. Uhura, http://www.bbc.co.uk/cult/st/original/uhura.shtml (the kiss “essentially takes place off-screen, because of the network’s concerns about upsetting viewers in the southern states”) (last visited Dec. 18, 2005).
Yet there remains a long way to go, as demonstrated by American television, a principal source of information about our world. A recent Children Now report shows that male characters remain dominant, consistently outnumbering female characters by nearly two to one since 1999. Prime time television portrays "a world in which women are significantly younger than their male counterparts and where older women are hard to find." Perhaps especially telling is the occupational differentiation of men and women: "Male characters outnumbered female characters as attorneys (71% were male), executives/CEOs (80%), physicians (80%), law enforcement officers (82%), paramedics/firefighters (84%), elected/appointed officials (92%) and criminals (93%)."

The racial divide on primetime television remains alarming. While nearly three-quarters of all primetime characters during the 2003-04 television season were white. The racial diversity that does exist is found mostly during the ten o'clock hour, when American children are least likely to be watching: "The 8 o'clock hour remained the least racially diverse hour in prime time with one in five shows (20%) featuring mixed opening credits casts." Latino characters are often cast in "low-status occupations." Even when they were represented, Asian American characters "were far less likely than characters from other racial groups to appear in primary roles." An earlier study by Children Now concluded that youth watching primetime television would most likely see a "world overwhelmingly populated by able bodied, single, heterosexual, white, male adults under 40." When minority groups are depicted in the media, they are generally stereotyped, with Asian women, for example, cast as "China dolls" or "dragon ladies" and Asian men denied any positive

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30. The Fall 2006 television lineup, for example, has gay and lesbian characters constituting just one percent of lead or supporting characters in scripted broadcast series. See Lisa de Moraes, The New Season: Straight and Narrow, WASH. POST, Aug. 22, 2006, at C1.
32. Id. at 7.
33. Id. at 8.
34. Id. at 1-2; see also Sam Dillon, In Schools Across U.S., the Melting Pot Overflows, N.Y. TIMES, Aug. 27, 2006, at A1 ("In 2004, . . . 57 percent of all public school students were white, while 43 percent were minorities.").
35. Id. at 4 (emphasis omitted).
36. Id. at 6.
37. Id. at 3. The Children Now report does not break down roles according to the intersection of race and gender.
Latinos are commonly depicted as "criminals, buffoons, Latin lovers, or law enforcers." Movies may not be much better. In a study of black female characters in the top movies of 1996, 89% were shown using profanities, 56% were shown being physically violent, and 55% were shown being physically restrained. By contrast, 17% of white female characters were depicted using profanities, 11% were shown being physically violent, and 6% were shown being restrained.

Popular books also evince similar disparities. A study on children's books published in the early 1980s showed that adult male characters appeared almost three times more frequently than females. Even more importantly, central characters were almost two-and-a-half times more likely to be boys than girls. Consider Winnie the Pooh. The lovable bear is Disney's most valuable character, generating revenues of a billion dollars annually. But despite his apparent wide appeal, the bear's universe is quite narrow. In the nearly dozen characters in the Hundred Acre Wood, only one is female—Kanga, Roo's mother, who often dons an apron.

Winnie the Pooh and his friends, of course, were created in a different era,


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written to cheer a young boy, but today these characters appeal to both boys and girls. While Winnie the Pooh is the British literary creation popular among younger children, older children are currently entranced by the magic of Harry Potter. But despite the fact that the stories are penned by a woman, J. K. Rowling, the lead role is played by a boy, and the principal parts are mostly male. Moreover, Hogwarts, in both teachers and pupils, is very largely white, especially so among the principal characters.

Even magazines written specifically for girls fail to guarantee an empowering experience. Reviewing Seventeen magazine, sociologist Kelley Massoni observes that “men dominate its pages, as both subjects and job holders.” It is not only what is depicted that is important. It is also what is omitted. Magazines for teenage girls, according to Massoni, “overtly suggest, through content and pictures, how women should look, dress, and act; they more subtly suggest, through exclusion of pictures and content, what women should not do, be, or think.” Massoni concludes: “In the occupational world of Seventeen, Prince Charming still exists as the ultimate goal.”

Such images are not confined to U.S. borders. Hollywood and other American media multinationals have globalized American television shows, the Hundred Acre Wood, and Harry Potter. Disney and Time Warner offer their fare on the many television channels they own around the world. The fictional worlds envisioned therein now charm the real world.

46. The self-insertion in the original is quite vivid. The stories are told to “you,” as if they recount the adventures of the reader (Christopher Robin) himself in the Hundred Acre Wood. A. A. Milne, Winnie the Pooh (1924) (“Was that me?” Said Christopher Robin in an awed voice, hardly daring to believe it./ “That was you.”). Id. at 2.


50. Id. at 49 (emphasis added). Indeed, even Mary Sue is influenced by this culture; Mary Sue is often conventionally beautiful and perfectly coiffured. The worlds we inhabit crucially influence the worlds we imagine. Yet, there is a difference between the agency reflected in the Mary Sue and in that offered in teen magazines. Cf. Margaret Jane Radin & Madhavi Sunder, Foreword: The Subject and Object of Commodification, in RETHINKING COMMODIFICATION (Martha M. Ertman & Joan C. Williams eds., 2005) (considering importance of agency when assessing commodification’s harms and benefits).


52. See, e.g., Hassan Fattah, Comics to Battle for Truth, Justice and the Islamic Way, N.Y. TIMES, Jan. 22, 2006, at 8. (“For comic book readers in Arab countries, the world often looks like this: superheroes save American cities, battle beasts in Tokyo and even on occasion solve crimes in the French countryside. But few care about saving the Arab world.”).
world’s youth. Hollywood’s global cultural hegemony translates Hollywood’s prejudices to the world.

B. The Effects of Stereotypes

Psychological and sociological research reveals that cultural representations may have social and economic consequences. Racial and gender stereotypes depicted in popular media may impact children’s perceptions of career paths. Children “as young as five years of age learn to gender stereotype occupations based on the gender of a television role model.”

Early media studies research established a correlation (though not necessarily a causation) between high television watching and stereotyped views of gender occupations and traits. In one study published in 1980, children in the first, third, fifth, and seventh grades were asked to associate a given trait, such as shyness or confidence, with a man or a woman. Children who were heavy television watchers showed a marked increase with age in male stereotyped responses, while children who watched relatively little television demonstrated a decrease in such answers with age. In another study published in 1974, children between the ages of three and six were asked about their career aspirations. The result showed that 76% of children who were classified as “heavy viewers” chose professions stereotypical for their gender, compared with 50% of “moderate viewers” who chose stereotypical professions. The occasional counter-stereotypical media portrayal may not suffice to overturn engrained prejudices. In a study published in 1979, five- and six-year-olds were shown four films of less than two minutes each and questioned afterwards about what they had seen. Each film presented two actors who portrayed doctors and nurses in various gender combinations. Of the films with a female doctor and a male nurse, 53% of the children stated that they had seen a movie about a male doctor and a female nurse. In contrast,

56. Id.
58. Id.
100% of the children correctly identified the actors' genders in the film with a male doctor and a female nurse.\(^6\)

A recent study demonstrates stereotypical correlations with respect to race. Researchers Rebecca Bigler and her colleagues invented new, fictional occupations and presented various combinations of white and black persons in those occupations to children.\(^6\) Poorer African-American children were less likely to aspire to jobs that had been depicted with white workers exclusively.\(^6\) The study authors point out the potential for a vicious cycle:

African American children, especially those from disadvantaged backgrounds, may preferentially seek out low-status jobs in which minorities are well represented and thereby ensure that such jobs remain overpopulated by minorities, thus perpetuating the skewed models for new generations of poor African American children.\(^6\)

The effects of media portrayals reach beyond children. One study asked college students to complete questionnaires about their racial and gender attitudes after they viewed stereotypical or counter-stereotypical racial and gender portrayals in a newsletter.\(^6\) Those who first viewed stereotypical portrayals were more likely to favor policy judgments against blacks or women when asked who bears responsibility for Magic Johnson contracting HIV and the police beating of Rodney King, and whether to accept the credibility of Anita Hill and Patricia Bowman in their respective claims.\(^6\)

Minorities internalize the stories they read, see and hear every day. A U.S. Civil Rights Commission study found that minority stereotypes in the media reinforced the negative beliefs that minorities have about themselves,\(^6\) echoing one author's argument that "the television roles in which Blacks are cast communicate to Black children the negative value society places on them."\(^6\) The importance of televised role models is not

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\(^6\) Id.
\(^6\) Id. at 578. Interestingly, richer African-American children were more likely to aspire to jobs that they saw performed solely by whites or by both whites and blacks than by blacks exclusively. Id.
\(^6\) Id.
\(^6\) Id. at 168-69.
lost, even on the National Aeronautics and Space Administration. It hired Nichelle Nichols, who had played Lieutenant Uhuru, to help recruit women and African-American astronauts.68

C. Self-Insertion as Self-Empowerment

Lieutenant Mary Sue and those Mary Sues that have followed in her wake appear against this backdrop. Yet, within fan subcultures, Mary Sues are typically derided because of their perfection. Indeed, websites offer budding writers tutorials instructing them how to avoid the pitfall of writing a Mary Sue.69 “Flaming” and negative reviews are deployed to discipline fan fiction writers who stray from acceptable additions to the particular fictional universe.70 Where texts have long been subject to socially regulated readings,71 the fan fiction community—formed today principally through cyberspace—extends this discipline even to acceptable reworkings of the text.

We seek here to reclaim Mary Sue not only from the official guardians of the official story, but also from the unofficial guardians of the unofficial story. The fact that Mary Sues are marked by relentlessly superlative qualities becomes more understandable when viewed against a popular culture that marginalizes certain groups. Flattering self-insertion offers a partial antidote to a media that neglects or marginalizes certain groups. Victims of prejudice often internalize its claims; indeed, oppressive societies have often relied on this psychological trick to maintain hierarchies.72 A process of consciousness-raising and self-empowerment requires that one recognize one’s own potential, even if others do not. Denied the principal role in the official canon, Mary Sue is no passive peripheral character: “She does, not just simply exists. She slays, she runs a

70. Fiona Carruthers, Fanfic is Good for Two Things-Greasing Engines and Killing Brain Cells, 1 PARTICIP@TIONS (May 2004).
71. Speaking of disciplining the consumption of texts, the French theorist Michel de Certeau observes: “By its very nature open to plural reading, the text becomes a cultural weapon, a private hunting reserve, the pretext for a law that legitimizes as ‘literal’ the interpretation given by socially authorized professionals and intellectuals.” MICHEL DE CERTEAU, THE PRACTICE OF EVERYDAY LIFE 171 (Steven Rendall trans., 1984) (emphasis in original).
starship, she types, she wields a sword.”Mary Sues help the writer claim agency against a popular culture that repeatedly denies it.

Some commentators worry that the “Mary Sue often reinforces the impossible idea that women must strive for effortless perfection.” But would not the intrepid Captain Kirk or the invincible Superman suggest the same goal for men? Based on the social science literature canvassed above, we suggest instead that relentlessly positive portrayals of people who look like you may lead to (1) people thinking that people who look like you are capable and desirable; and (2) believing in your own capability and self-worth. Rewriting popular culture is a step towards breaking the cyclical reproduction of dominance. Take three examples.

1. Same Sex Romance: Kirk/Spock

Even though Star Trek envisioned a purportedly egalitarian future, the reality it posited was far from the ideal. Just as Paula Smith had introduced Lieutenant Mary Sue to make up for the absence of female leaders, early fan fiction writers often imagined same-sex romantic relationships among the ship’s crew. Referenced often as “K/S” for “Kirk/Spock,” such same-sex pairings in fan fiction came to be known as “slash.” Slash thus functions as a kind of Mary Sue, reflecting a desire to introduce homosexuality where it has been omitted.

This may be true even when the author is a heterosexual woman. Consider the following accounts of why women write male same-sex pairings:

- Given the priority given to the hero in the original, the female reader may identify with the hero, not the heroine, and then use the hero to “feel’ the adventure with.”

73. Pfieger, supra note 7 (emphasis in original).

74. See Chaney & Liebler, supra note 11, at 54 (“The desire to insert take-charge female characters especially makes sense considering that the source texts for so much fan fiction—from Lord of the Rings to HBO prison series Oz—feature male characters running the show.”). Anecdotal evidence from English language fan fiction sites suggests that Mary Sues are more likely to be female (with race often unspecified) than from clearly specified minority racial groups. For examples of Mary Sues involving minority characters, see http://www.teland.com/remember (introducing “archive dedicated to bringing you fan fiction about characters of color” with picture of Lieutenant Uhura); Te, Just As Foxy As Can Be (Jan. 2001), http://teland.com/foxy.html (beginning camp story inserting African-American characters in Buffy universe with an author’s note saying, “I’m Black. I’m allowed to do this.”). (We thank Rebecca Tushnet for these references.)

75. Id. at 57.


77. Shoshanna Green et al., Normal Female Interest in Men Bonking: Selections from The Terra Nostra Underground and Strange Bedfellows, in THEORIZING FANDOM, supra note 13, at 9.

78. Id. at 16-17.
• Rewriting masculinity places emotional responsibility on men;\(^7\)
• Male slash is erotic to the female writer;\(^8\) and
• It rearranges the expected sexuality.\(^9\)

The ripping, mixing, and slashing of traditional sexual roles may allow the writers to reimagine their own place in the sexual order.\(^10\)

2. Heroes and Heroines: The Adventures of Hermione Granger

Some *Harry Potter* fan fiction gives center stage to Hermione Granger.\(^11\) Given that the *Harry Potter* books already depict Hermione with extraordinary, positive characteristics, it may have seemed unnecessary to rewrite her story. But the stories offer two twists on the official tale. First, they make it her story, not someone else’s story in which she plays a part. Second, the stories often find her a romantic partner, especially Ginny Weasley, Draco Malfoy, or Harry Potter. As one critic points out, the last pairing is especially satisfying for some: “As the Potter series’ brilliant bookworm, Hermione is a role model for smart girls (and boys) who find themselves overshadowed by their flashier peers. There’s a certain appeal to thinking that a young academic could couple with the hero of the wizarding world.”\(^12\)

3. Cultural Adaptation: Harry Potter in Kolkata

“Harry gets onto his Nimbus 2000 broom and zooms across to Calcutta at the invitation of a young boy called Junto,” reads the text of an Indian tale, *Harry Potter Kolkataye—Harry Potter in Kolkata*.\(^13\) Written in Bengali, the book brings Harry Potter to Kolkata where he “meets famous fictional characters from Bengali literature.”\(^14\) Uttam Ghosh, the author,

\(^{7}\) Id. at 19-20.
\(^{8}\) Id. at 30-34.
\(^{9}\) Id. at 19-20.
\(^{10}\) We do not mean to suggest an entirely sanguine view of slash or other fan fiction. For example, the typically male focus of slash leads to concerns of misogyny, as even women in the original story may be written out of the slash. Id. at 36.
\(^{14}\) Manjira Majumdar, *When Harry Met Kali*, OUTLOOK (INDIA), July 7, 2003. The fictional characters include Professor Shanku, a protagonist in science fiction stories by Satyajit Ray. See *Wikipedia*, “Professor Shanku,” http://en.wikipedia.org/wiki/Professor_Shanku (last visited Mar. 2, 2006). Potter also meets historical figures, such as Satyajit Ray’s father. Priyanjali Mitra,
describes the story as a "poor man’s Potter," costing just thirty rupees—less than one U.S. dollar. But does this poor man’s Potter simply further insinuate a foreign character into the imagination of Bengali youth? To some extent, yes, but we must not overlook the power of global mass media, which makes Potter difficult to avoid for the middle-class Kolkata youth likely to buy the book. Harry Potter in Kolkata is yet another variant of the Mary Sue. It introduces a young Indian boy into the Harry Potter legend and also a new environment—Kolkata—rather than Harry’s familiar England. By situating Harry in Kolkata, it makes it easier to imagine the local street corner as a place of magic.

II

Suing Mary

Potter in Kolkata was quickly pulled. Indian lawyers for Rowling and Warner Brothers issued a cease and desist letter to the “pirate” work’s Indian publisher, which quickly complied. J. K. Rowling, however, has generally tolerated literally hundreds of thousands of other fan fiction stories based on her characters, including stories that focus on Hermione—but these have been largely non-commercial and web rather than print-based. The owners of the Star Trek franchise contemplated legal action against Star Trek slash, but did not bring suit because of strategic considerations.

What are the respective legal rights of the owner of the official work and the author of the Mary Sue? We argue that U.S. copyright law permits Mary Sues that challenge the orthodox depictions in the original.
A. The Fair Mary

United States law permits the copyright owner to claim not only his or her own stories, but also the characters in those stories. It grants the exclusive right to make derivative works to the copyright holder. The unauthorized author of a derivative work such as fan fiction cannot claim a copyright in that work. This places the fan fiction writer at the mercy of the copyright owner, unless the fan fiction constitutes fair use. Thus, a fan fiction writer can pen stories employing copyrighted characters only if: (1) the copyright owner explicitly permits such fan fiction, (2) the copyright owner chooses not to pursue legal action against the fan fiction writer, or (3) the fan fiction constitutes fair use of the copyrighted work.

This third avenue allows fan fiction writers the freedom to create using existing creative worlds without needing the permission, either explicit or tacit, of the copyright owner. If a use is judged "fair," then the copyright owner cannot bar it. Whether a use is fair depends on a number of factors, including the character of the work (is the use either commercial or transformative?) and whether the use injures the copyright owner's market for the work. Courts enjoy wide discretion when weighing these factors, drawing upon the statute as well as a long line of interpretive case law.


94. The Copyright Act enumerates two other non-exhaustive factors to be considered: the nature of the copyrighted work and the amount of the original that is copied. 17 U.S.C. § 107 (1978). To the extent that fan fiction focuses on copyrighted works, those works are generally highly creative and worthy of substantial protection; thus, this factor tends to favor the copyright owner. The other three factors are less predictable, as we discuss herein. We briefly consider the "amount copied" factor infra note 119 and accompanying text.

The leading case defining the contours of fair use as it applies to critical commentary concerns a rap group's reworking of an earlier song, "Oh, Pretty Woman." In *Campbell v. Acuff-Rose Music, Inc.*, the copyright owner of Roy Orbison's song sued the rap group 2 Live Crew for copyright infringement for their song "Pretty Woman." The Supreme Court reversed the Sixth Circuit's decision that the use was presumptively unfair because of the song's commercial nature, holding that 2 Live Crew's parody of the original might constitute fair use. Justice Souter, writing for the Court, characterized 2 Live Crew's version as a parody of the original:

"[W]e think it fair to say that 2 Live Crew's song reasonably could be perceived as commenting on the original or criticizing it, to some degree. 2 Live Crew juxtaposes the romantic musings of a man whose fantasy comes true, with degrading taunts, a bawdy demand for sex, and a sigh of relief from paternal responsibility. The later words can be taken as a comment on the naiveté of the original of an earlier day, as a rejection of its sentiment that ignores the ugliness of street life and the debasement that it signifies."

The Court observed that parodies like 2 Live Crew's "Pretty Woman" transform the original, providing "social benefit, by shedding light on an earlier work, and, in the process, creating a new one." Even the commercial nature of 2 Live Crew's work did not defeat the group's fair use defense, though the Court remanded the case for fact finding as to whether the 2 Live Crew rap parody harmed the copyright owner's market for a non-parodic rap version of the song.

Similarly, many Mary Sues comment on or criticize the original, while at the same time create something new. They highlight the absence of society's marginal voices in the original works, the stereotyped actions or inactions of certain characters, and the orthodoxy of social relationships in the original. Lieutenant Mary Sue beamed on board, finally bringing a leading woman character to the bridge, saving the day while parrying Captain Kirk's advances. The depiction of Lieutenant Mary Sue served to challenge the original in a uniquely powerful way. It demonstrated the glaring lacuna in the original, despite its pretensions of egalitarianism (exemplified in the first Star Trek movie's risible use of "Mr." to reference both male and female crew members). Such Mary Sues comment on the disappointments of the original, particularly its racial, gender, and sexual hierarchy.

96. Id. at 583.
97. Id. at 579.
98. Id. at 593-94.
2. *The Wind Done Gone*

Mary Sues help us rewrite not just the future, but also the past. For nearly a century, the most popular account of life on a slave plantation has been Margaret Mitchell's literary classic *Gone With the Wind (GWTW)*, a book second only to the Bible in worldwide sales. That account presented an idyll disturbed only by the actions of the North:

In the world of *GWTW*, the white characters comprise a noble aristocracy whose idyllic existence is upset only by the intrusion of Yankee soldiers, and, eventually, by the liberation of the black slaves. Mitchell describes how both blacks and whites were purportedly better off in the days of slavery: "The more I see of emancipation the more criminal I think it is. It's just ruined the darkies," says Scarlett O'Hara. Free blacks are described as "creatures of small intelligence... like monkeys or small children turned loose among treasured objects whose value is beyond their comprehension, they ran wild."100

In *The Wind Done Gone (TWDG)*, Alice Randall, an African-American novelist, retold the tale from the perspective of a slave, Cynara, on the O'Hara plantation. Mitchell's heirs sued for copyright infringement. The trial court held that Randall had infringed Mitchell's work. On appeal, the Eleventh Circuit reversed, holding that *TWDG* likely constituted a parodic fair use.101 The two novels' depictions of race and sex relations could hardly be more different, as characterized by the Eleventh Circuit:

It is clear within the first fifty pages of Cynara's fictional diary that Randall's work flips *GWTW*’s traditional race roles, portrays powerful whites as stupid or feckless, and generally sets out to demystify *GWTW* and strip the romanticism from Mitchell’s specific account of this period of our history. In *GWTW*, Scarlett O’Hara often expresses disgust with and condescension towards blacks; in *TWDG*, Other, Scarlett’s counterpart, is herself of mixed descent. In *GWTW*, Ashley Wilkes is the initial object of Scarlett’s affection; in *TWDG*, he is homosexual...102

The Sueification of the African Americans in the story is unmistakable. As the Eleventh Circuit noted, "[i]n *TWDG*, nearly every black character is given some redeeming quality—whether depth, wit, cunning, beauty,
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strength, or courage—that their GWTW analogues lacked.” But given the racist caricatures in the original, Randall’s redemption of the African Americans is not only understandable but overdue.

3. Public Majority Opinion, Parody, and the Marketplace

Whether Mitchell’s heirs must tolerate The Wind Done Gone did not turn on whether they or even the public liked the retelling. Courts have insisted that “public majority opinion” is irrelevant to the question of whether a work is a parody, making the inquiry an issue of law helps insulate uses that society disfavors. Of course, relying upon judges to make the parody determination inserts judges’ own prejudices into the decision making. Yet, on occasion judges have endorsed as fair use parodies they have found objectionable.

While parodies often constitute fair use, satires often do not (though they may). Satires employ the original work “as a vehicle for commenting on some individual or institution and not on the work itself.” As the Supreme Court explained in the Campbell case: “Parody needs to mimic an original to make its point, and so has some claim to use the creation of its victim’s (or collective victims’) imagination, whereas satire can stand on its own two feet and so requires justification for the very act of borrowing.” That decidedly does not mean that parodies cannot comment simultaneously on the underlying work and on society at large. Indeed, this is the norm for parodies that courts have found fair. Justice Souter recognized that a particular work might exhibit both satire and parody: “[N]o workable presumption for parody could take account of the fact that parody often shades into satire when society is lampooned through its creative artifacts, or that a work may contain both parodic and nonparodic elements.” This will be especially true of source works that are cultural icons—because of their popularity, critiquing these icons carries a larger message. When the canon works stand for an era, a mood, a history, the Mary Sue becomes a subversive intervention.

103. Id. at 1271.
104. Mattel, 353 F.3d at 801.
105. Consider, for example, the appellate court opinion in Campbell. Yet, we rely in part on Ely’s admittedly optimistic vision of judges as platonic guardians for the powerless in society. See JOHN HART ELY, DEMOCRACY AND DISTRUST: A THEORY OF JUDICIAL REVIEW (1980).
106. For example, the Second Circuit upheld an actor’s right to poke fun of the pregnant female body, even though it found the act “unchivalrous[.]” Leibovitz, 137 F.3d at 115.
108. 2 PAUL GOLDSTEIN, GOLDSTEIN ON COPYRIGHT §12.2.1.1(b), 12:31 (3d ed. 2005).
110. Id. at 581.
Mary Sues can be commercial and still be fair. Indeed, the history of fair use is replete with commercial uses, including all of the cases cited above. In *Campbell*, the Supreme Court declared "the more transformative the new work, the less will be the significance of other factors, like commercialism, that may weigh against a finding of fair use." While amateur fan fiction is typically authored without remuneration in mind, not all Mary Sues have a noncommercial motive. The possibility of remuneration is important, as it spurs creation by allowing writers a livelihood in such work, while potentially giving them the financial means to reach a larger audience. Alice Randall, for example, found a commercial publisher for her story, and will have the right to challenge Mitchell's film version with her own.

Even when a work is found to be a parody, courts will analyze the effect of the parody on the market for both the original work and for potential derivatives in the work. But when a new work transforms the original in some substantial way, the market harm resulting from the copying can be difficult to ascertain. The *Campbell* court noted that "as to parody pure and simple, it is more likely that the new work will not affect the market for the original . . . by acting as a substitute for it." Mary Sue works — which by their very nature are subaltern critiques of the dominant stories — are not likely to supplant the market for the originals. Rather, they are likely to serve a different market of specialized consumers who identify more closely with Mary Sue versions than with dominant versions. If part of the market for the original disappears because the Mary Sue exposes the original's prejudices, that is not the type of adverse effect on a market for which the fair use calculus should account. The Copyright Act

111. See, e.g., id. at 579 ("[T]he more transformative the new work, the less will be the significance of other factors, like commercialism, that may weigh against a finding of fair use"); Leibovitz v. Paramount Pictures Corp., 137 F.3d 109, 110 (2d Cir. 1998) (noting that commercial use weighed against fair use, but nonetheless holding that the advertisement at issue was fair use). A popular misconception holds that noncommercial use is legally required. See, e.g., Bacon-Smith, supra note 1, at 45 ("Because the sources of the fan fiction are copyrighted by their creators, fanwriters and publishers may not earn a profit from their work, so no writer of fan fiction may be paid for her work, and no publisher may show a profit on the sale of her fanzines."). While not required, noncommercial use is a factor weighing in favor of fair use. Cf. Rebecca Tushnet, Legal Fictions: Copyright, Fan Fiction, and a New Common Law, 17 Loy. L.A. ENT. L.J. 651, 654 (1997) ("Fan fiction should fall under the fair use exception to copyright restrictions because fan fiction involves the productive addition of creative labor to a copyright holder's characters, it is noncommercial, and it does not act as an economic substitute for the original copyrighted work."). Furthermore, copyright owners might be less likely to sue authors of noncommercial fan fiction.

112. *Goldstein*, supra note 108, at § 12.2.2.1(a), 12:38 ("by far the great bulk of decisions finding fair use have involved commercial, rather than noncommercial, uses").


must be concerned with illegitimate free riding, not the speech effects of the use.\textsuperscript{116} Take for example scholarly criticism that borrows quotes or images from the subject of the critique. That criticism might ridicule or deride the original and thus harm the market for that work, yet that market harm should not be cognizable in the fair use inquiry. While scholarly criticism can be effective, critiques written in the language of the original may prove equally persuasive.

Not all Mary Sues that challenge stereotypes constitute fair use under existing law.\textsuperscript{117} Fair use is a contextualized, fact-specific determination requiring courts to carefully consider the factors enumerated in the statute. In deciding whether a use is fair or unfair, a court must "work its way through the relevant factors, and . . . judge[] case by case, in light of the ends of copyright law."\textsuperscript{118} While parodies by their nature require some amount of borrowing in order to evoke the original,\textsuperscript{119} the question of how much is too much is one that can only be determined in a particular context. For example, a Mary Sue masquerading as the canon work would likely go too far.\textsuperscript{120}

\textbf{B. Critiques of Mary Sue}

Like any claim to use another's original work, the author of a Mary Sue will face three fundamental objections:

1. Why not write your own entirely original story?
2. Why not license the original?
3. Won't liberal recoding of icons destabilize culture?

These objections are raised with respect to a wide variety of fair use claims. We respond to all three critiques here.

1. Critique #1: Why Not Write Your Own Entirely Original Story?

Why not simply write your own story from whole cloth rather than borrow from a canon work? In \textit{Campbell v. Acuff-Rose}, the Supreme Court indicated its distaste for someone who borrows someone else's copyrighted

\begin{footnotes}
\textsuperscript{116} William F. Patry \& Richard A. Posner, \textit{Fair Use and Statutory Reform in the Wake of Eldred}, 92 \textit{Calif. L. Rev.} 1639, 1644-45 (2004) (complaining that this factor "fails to distinguish between a use that impairs the potential market for the copyrighted work by criticizing it from a use that impairs the copyrighted work's market or value by free riding on the work").

\textsuperscript{117} Dennis Karjala suggests that courts draw the dividing line between idea (lacking copyright protection) and expression (receiving copyright protection) in fan fiction carefully so as not to encompass too much within the scope of the author's copyrighted character. Dennis S. Karjala, \textit{Harry Potter, Tanya Groitter, and the Copyright Derivative Work}, 38 \textit{Ariz. St. L.J.} 17, 39 (2006).

\textsuperscript{118} \textit{Campbell}, 510 U.S. at 581.

\textsuperscript{119} See \textit{Berlin v. E.C. Publ'ns Inc.}, 329 F.2d 541, 545 (2d Cir.), \textit{cert. denied}, 379 U.S. 822 (1964) (holding that the amount copied should be no more than necessary to conjure up the original).

\textsuperscript{120} Fan fiction authors have developed conventions to avoid such false advertising. Rebecca Tushnet, \textit{Legal Fictions: Copyright, Fan Fiction, and a New Common Law}, 17 \textit{Loy. L.A. Ent. L.J.} 651, 680 (1997) (describing disclaimers in fan fiction as "[r]itual").
\end{footnotes}
work merely "to avoid the drudgery in working up something fresh." Indeed, a skeptic might ask: Why not simply write your own world? In a letter to her fans, this is precisely the advice of the writer Anne Rice: "I do not allow fan fiction. The characters are copyrighted. . . . I advise my readers to write your own original stories with your own characters."

Both the preference for parody over satire and the penchant for entirely original stories have typically turned on economic analysis and the underlying notion of substitutability. The critical legal inquiry is: Is there a viable substitute for the copyrighted work? That is, can the later writer employ a public domain work or invent a wholly original work as an alternative vehicle for expressing his or her critique? Paul Goldstein expresses confidence that, for satire at least, such alternatives will be readily available: "There will rarely be a shortage of works, including public domain works, that with some ingenuity can be made to serve as equally effective vehicles for the intended satire." If a viable substitute exists, it is no longer necessary to use the copyrighted work. The focus on substitutability explains why courts generally favor parody over satire. For satire, as Goldstein reminds us, a substitute generally exists. But if the point is to comment on a particular work, and to seek to resignify it for oneself, there is no substitute for the use of the original work.

Yet there is only one Superman. Parodic social commentary gathers its unique power because of its use of cultural icons. The abstract statement may not hold the same cultural currency as the one directed at, and employing, Superman. Thus, it is not the absence of creative genius on the part of the later author that requires the use of an earlier work. Rather, while the canon work's inventiveness or brilliance may have contributed to its current cultural status, it is the very popularity of the canon work that is the focus of the Mary Sue. Of course, by piggybacking on the canon

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123. Goldstein, supra note 108, at §12.2.1.1(b), 12:31. Hughes' optimism that there are alternatives for the bulk of intellectual properties seems more far-reaching than Goldstein, who after all limits his claim to satire, as that term has come to be understood in law. See Hughes, supra note 19, at 969-72.
124. Of course, this is untrue—there are multiple official Supermans. See infra note 148 and accompanying text.
125. Cf. Tushnet, supra note 111, at 656 ("Media creations on which fandom is based serve the same function for fan authors as Paul Bunyan, Coyote, and Ulysses did in earlier times in that they provide a common language."); Kurtz, supra note 91, at 441 ("Fictional characters help form the modern myths out of which we operate and are an important part of the cultural heritage on which an author can draw to create something new. They can encapsulate an idea, evoke an emotion, or conjure up an image."); Karjala, supra note 117, at 26 ("Popular fictional characters become a part of the vocabulary of modern life and can serve as building blocks for development and expansion of our cultural heritage.").
126. There are many Mary Sues of texts that are not broadly popular, but Mary Sues tend to focus on texts that are, at a minimum, popular within certain subcultures. See, e.g., the distribution of fan
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work, the Mary Sue cannot guarantee itself a share in the original’s popularity. But, for the author and a particular set of readers, the Mary Sue helps re-imagine the world by reworking the most powerful elements of popular culture.

This dynamic is particularly important where the popular culture is widely discriminatory and non-inclusive. As Henry Louis Gates, Jr. testified in a declaration before the Court in the Wind Done Gone case, “Gone With the Wind—especially in its book form—is widely regarded in the black community as one of the most racist depictions of slavery and black slaves in American literature.”

In her declaration in the same case, Toni Morrison asked simply, “Who controls how history is imagined? Who gets to say what slavery was like for the slaves?”

Randall’s retelling of the master narrative is a hoary tactic: as Gates testified, “African Americans have used parody since slavery to ‘fight back’ against their masters.”

Keith Aoki describes the need to open up “more cultural space for ‘talking back’ at, or through, the pervasive and dense media languages which constitute much of our social environment.”

As Rosemary Coombe powerfully asks: “What meaning does dialogue have when we are bombarded with messages to which we cannot respond, signs and images whose significations cannot be challenged, and connotations we cannot contest?”

Theorists, both traditional and postmodern, affirm the discursive nature of creativity: all creators borrow from earlier masters. But contemporary cultural theorists recognize as an important discursive tactic the reworking of a discriminatory narrative to retell history and empower oneself. Rewriting the popular narrative becomes an act of not


129. Gates, supra note 127.


132. Paul Goldstein, Derivative Rights and Derivative Works in Copyright, 30 J. COPYRIGHT SOC’Y U.S.A. 209, 218 (1983) (“all works are to some extent based on works that precede them”) (emphasis in original).

only trying to change popular understandings, but also an act of self-
empowerment. In Gates’ words, “[S]ignifying can also be employed to
reverse or undermine pretense or even one’s opinion about one’s own
status.”

But would not women and minorities who find themselves
misrepresented in culture be better off creating wholly new stories, rather
than redeploying the icons already offered by cultural authorities? As we
have already noted, this is a common criticism of Star Trek slash fiction,
which, paradoxically is often penned by women but at the same time often
excludes women in its glorification of the male bodies of Kirk and
Spock. Though we have already posited some possible explanations for
this phenomenon, here we consider the phenomenon as an example of a
discursive practice known in cultural theory as “bricolage”, which
describes the practice of creating by “making do” with the hodgepodge of
cultural elements that already exist. One study, for example, found that
women writers of Star Trek slash fiction focused on the lead males in the
show because (1) the women characters in the story are not interesting,
and (2) the writers were just “working with what’s out there” already. In
another paper, one of us, Madhavi Sunder, posited a theory of cultural
belonging and participation that goes beyond describing how individuals
create within culture. Sunder argues that, more and more, individuals
seek a right to develop their autonomous selves within the normative
communities that matter most to them. Mary Sue fan fiction affirms Jane
Austen’s observation that “[o]ne does not love a place the less for having
suffered in it.” There are, of course, brilliant, entirely original texts that
reflect an egalitarian worldview. Yet, for whatever reason, few such texts
have attained the popular cultural status of a small set of iconic works.
Popularity may arise through a grassroots, word-of-mouth groundswell,
which the Internet has made increasingly possible. However, more often
than not, popularity is carefully cultivated, often requiring a large capital
investment that is out of the reach of many marginalized communities.

Even when popular alternatives emerge, they can often be co-opted by
the dominant players simply through acquisition. Take the alternative

134. Gates, Figures in Black, supra note 133, at 240.
135. See supra note 77 and accompanying text.
136. See discussion supra notes 78-82 and accompanying text.
137. de Certeau, supra note 71, at 29.
140. Id. at 551 n.315 (quoting Jane Austen, Persuasion 162-63 (Bantam Classic ed. 1984)
(1818).
teenage girl magazine *Sassy*, purchased by *Teen* magazine, "which first integrated it as a column and later phased it out completely."¹⁴² *Teen* itself was later acquired and integrated into *Seventeen* magazine.¹⁴³

Yet another obstacle to "wholly" invented alternatives is the possible use of intellectual property law by dominant players against newcomers. For example, Marvel and DC Comics both claim a joint trademark in the use of the phrase "Super Heroes" in comic books. Faced with a threat of suit, the creator of the comic book "Super Hero Happy Hour" changed his comic's name to "Hero Happy Hour."¹⁴⁴ While there are reasons to doubt the validity of the "Super Heroes" mark (e.g., the term "super hero" is generic; the mark owners have failed to meet their obligation to police unauthorized uses of the mark),¹⁴⁵ Marvel and DC can employ their questionable trademark against parties without the resources to test their claims in court.

2. **Critique #2: Why Not License the Original?**

Why not require that the Mary Sue be licensed from the copyright owner? Copyright law assumes that copyright owners will be reluctant to license criticism of their work.¹⁴⁶ The Supreme Court so stated in *Campbell v. Acuff-Rose*: "Yet the unlikelihood that creators of imaginative works will license critical reviews or lampoons of their own productions removes such uses from the very notion of a potential licensing market."¹⁴⁷ The Court accordingly concluded that, if there is no derivative market for criticism, criticism of the original work cannot interfere with the potential market for the copyrighted work. This supports the conclusion that critique of the work itself will likely constitute fair use. But some might argue that this is too pessimistic. If there is a market for a work, then the copyright owner should seek to maximize his or her profit by exploiting it—even if it means tolerating criticism. (An alternative view is that rather than calling for fair use for criticism, any reluctance to license criticism should simply imply a

142. Massoni, supra note 49, at 50.
143. *Id.* To take another well-known example, BET (Black Entertainment Television) emerged as a music television alternative to MTV and VH1, only to be bought by MTV's and VH1's owner, Viacom. Lynette Clemetson, *Chief of BET Plans to Broaden Programming Appeal*, N.Y. *Times*, Jan. 10, 2006, at E1.
147. 510 U.S. at 592. The Court bolstered the point with literary support: "'People ask . . . for criticism, but they only want praise.' S. MAUGHAM, OF HUMAN BONDAGE 241 (Penguin ed. 1992)."
compulsory license, requiring a royalty payment in lieu of a royalty-free use.) Bruce Keller and Rebecca Tushnet point out that DC Comics, the owner of Batman, Superman, and other popular characters, has authorized "Elseworld" alternative universes, in which the heroes are villains, and the villains, heroes.\textsuperscript{148}

Two recent moves by corporate America further suggest that "Official Mary Sues" are not entirely unlikely. Marvel Enterprises, Inc. licensed an Indian version of Spider Man, with the superhero donning a traditional Indian loincloth and sparring with the Green Goblin recast as a Rakshasa, a demon from Hindu cosmology.\textsuperscript{149} As the Indian publisher announces: Spider Man India interweaves the local customs, culture and mystery of modern India, with an eye to making Spider Man’s mythology more relevant to this particular audience. Readers of this series will not see the familiar Peter Parker of Queens under the classic Spider Man mask, but rather a new hero – a young, Indian boy named Pavitr Prabhakar. As Spider Man, Pavitr leaps around rickshaws and scooters in Indian streets, while swinging from monuments such as the Gateway of India and the Taj Mahal.\textsuperscript{150}

In late 2005, Disney announced that it would revise its most lucrative story, \textit{Winnie the Pooh}, by replacing Christopher Robin as the central human figure with a "red-haired six-year-old tomboy" girl.\textsuperscript{151} The reaction to Disney’s announcement was mixed. Nicholas Tucker, author of \textit{The Rough Guide to Children’s Books}, declared the new character “a huge error,” explaining that the original stories are “built around a boy who arrives and puts things right, like little boys do.”\textsuperscript{152} Yet another scholar of children’s literature doubts whether the absence of female characters in \textit{Winnie the Pooh} has a deleterious effect: Kathleen Horning, who instructs


\textsuperscript{149} The move coincides with a concerted push by leading comic book publishers to offer readers more diverse heroes. This year DC Comics introduces the new Blue Beetle, “aka Jaime Reyes, a Mexican American teenager in El Paso,” and Batwoman, whose alter ego is a lipstick lesbian socialite named Kathy Kane. And Marvel celebrated the comic-book social event of the season: the nuptials of two of its most popular black superheroes, Storm and Black Panther. George Gene Gustines, \textit{Straight (and Not) Out of the Comics}, N.Y. TIMES, May 28, 2006, at B25. In the meantime, new creators are stepping up to fill the void in the industry. See Hassan M. Fattah, \textit{Comics to Battle for Truth, Justice, and the Islamic Way}, N.Y. TIMES, Jan. 22, 2006, at A8 (reporting the Kuwaiti publisher Teshkeel Media’s plans to publish “‘The 99,’ a series of comic books based on superhero characters who battle injustice and fight evil, with each character personifying one of the 99 qualities that Muslims believe God embodies.”); Virgin Comics, http://www.virgincomics.com/aboutus.html (introducing a Bangalore-based comics series seeking to "tap into the vast library of mythology and re-invent the rich indigenous narratives of Asia").

\textsuperscript{150} http://www.gothamcomics.com/spiderman_india (last visited Jan. 11, 2006).


\textsuperscript{152} Will Pavia, \textit{My, Christopher Robin, You’ve Changed}, THE TIMES (BRITAIN), Dec. 9, 2005, at 5.
children's book librarians at the University of Wisconsin-Madison, reports that, "growing up, I had no problem relating to Christopher Robin. He almost had a non-specific gender." Do these two events—involving what are likely to be the single most popular superhero in the world and the single-most popular children's cartoon character—suggest that underground versions of popular culture are unnecessary?

Despite the examples above, the possibility of an official Mary Sue is inadequate for at least three reasons. First, Disney's move comes after almost eighty years of the male-dominated Hundred Acre Wood; Spiderman's new ethnicity comes after more than forty years of a white-only superhero. It seems unreasonable to expect the world's women and minorities to wait patiently for each such move. Second, the official Mary Sue may still leave much to be desired in the characterization of the newly represented group. Third, even where it expands the representation, it still leaves large omissions: the new tomboy girl replacing Christopher Robin will be white. Finally, the masters of popular characters are unlikely to license the most disfavored uses. For example, while DC Comics produced an alternative strip featuring an evil Batman, it issued a cease and desist letter to an artist depicting Batman and Robin as lovers (sometimes explicitly). An evil Batman, it seems, is more palatable than a gay one.

3. Critique #3: Won't "Recoding" Popular Icons Destabilize Culture?

If popular icons are recoded, will a society's culture suffer? Justin Hughes worries that a permissive attitude towards transforming social meanings will undermine cultural stability. Hughes worries that a
generally passive audience will suffer as cultural minorities disturb their icons. We disagree for four reasons.¹⁵⁸

First, human beings have the capacity to hold multiple, even contradictory, meanings simultaneously. Despite the multiplicity of meanings that any given word can hold, communication stumbles on. This may at times require disambiguation,¹⁵⁹ but that does not seem an unreasonable price for a richer discourse.

Second, the canonical text itself might have multiple interpretations, both official and unofficial. Literary criticism does not seek to uncover the one authentic meaning of a text, but rather understands that it can accommodate multiple interpretations. Homosexual readings of Batman have been offered since at least the 1950s, yet Batman’s womanizing remains a popular motif.¹⁶⁰ Official owners have themselves “forked” meanings—consider Frank Miller’s “grittier” Batman offered by DC Comics to revive the classic character.¹⁶¹

Third, the meaning of a text evolves over time, and cannot be firmly fixed to some romantic original intention. This reflects the contemporary understanding of culture, rejecting the static, thing-like terms of early cultural anthropology.¹⁶² Today’s anthropologists understand culture as “traveling,” engaging “in both internal and external dialogue” along the way.¹⁶³

Fourth, demeaning representations in popular culture require contestation. A semiotic democracy in which the power of meaning-making has been democratized cannot declare certain icons sacred, even more so for icons that valorize only the already dominant segments of

158. Compare Mark Lemley’s critique of the stability argument:

First, this effect would seem to apply only to the subset of works that have become cultural icons around which people have expectations. . . . Second, there is substantial social value to allowing people to criticize and subvert cultural icons. At a minimum, that social value needs to be weighed against any demand-reducing effect. Third, the problem seems self-limiting. If customers want the original Gone With the Wind, not the rather more sordid story of Alice Randall, The Wind Done Gone (2001), there won’t be a large market for the latter, and we shouldn’t expect them to proliferate sufficiently to drive out demand for the former. . . . Fourth, the prospect of competition to produce sequels may actually spur creators to write their own sequels more quickly and make them better. . . . Even if these negative externalities were a significant concern, copyright owners can and occasionally do take steps to deal with them even without a right to control negative portrayals.

Lemley, supra note 20, at 1056 n.103 (internal citations omitted).


162. Sunder, Cultural Dissent, supra note 139, at 509-516.

163. JAMES CLIFFORD, ROUTES: TRAVEL AND TRANSLATION IN THE LATE TWENTIETH CENTURY 43 (1997); Sunder, Cultural Dissent, supra note 139, at 519.
society. While many in society may not wish to despoil their romance with Scarlett and Rhett Butler, the pair's position in the fiction as lords of a slave plantation cannot be whitewashed.

CONCLUSION

"Everyone's a superhero, everyone's a Captain Kirk."
-Nena, 99 Red Balloons165

Reworking the proprietary icons of our age is a strategy for both political resistance and economic empowerment. Media stereotypes play an important role in educating us about the capacities of others. More sinister yet, they play an important role in educating us about our own capacities. Given a popular media that marginalizes various segments of society, the act of reworking popular stories to assert one's own value is empowering. That act opens the path to new livelihoods and roles. Self-insertion changes popular meanings, laying the foundation for economic change.

The act of copying can be simultaneously homage and subversion.

165. For lyrics, see http://www.eightyeightynine.com/music/nena-99luftballoons.html.