

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter provides the theoretical framework and previous studies related to the analysis. In this study, the writer will use Charles S. Peirce's semiotics theory. In the previous studies, the writer provides several works related to the topic of the analysis.

2.1 Semiotics

According to Pradopo (1995, p.121), a fundamental study of semiotics is the learning of sign. Literature as a piece of art with the language medium can never be separated from the sign. The sign itself has important special features.

First, the sign must be observed, in the sense that the sign can be captured its significance or meaning. Second, the sign should point to something else that could replace, represent, and serve. Signs and their relations are the keys to semiotic analysis where the relations of these bring meaning.

Most often people understand the meaning of semiotics as three variation.

The first, semiotics is a study of meaning. Second, semiotics is a study of symbol.

Third, semiotics is a science of signs. All the answers are indeed correct, but still need some record. First, semiotics does not only examine the meaning despite the differences that may be performed by any human being to understand the meaning

and significance in a particular sign. The relation between the sign and its meaning studied in a branch of semiotics is called semantics. Second, semiotics is not only to study the symbol, but also the signs which are generally much wider.

What is called as a symbol, is just one type of relationship sign. There are many types of relationships signs, which are not classified as a symbol, but it remains the center of attention in the study of semiotics. Third, semiotics is reviewing the signs or the relation between the signs. In each of these signs appear cannot be separated from human life. That is, each of which is presents in human life is seen as a sign. Therefore, semiotics is a study that is used to assess signs of human life (Hoed, 2008, p 3). Because, the human have ability to gives meaning to the various things such as social, cultural, and natural. Therefore, the sign is a part of human culture.

Semiotics and semiology have the same meaning. The only difference between them according to Hawkes, cited in Budiman (2011, p.4), is that the term semiology is more widely known in Europe which inherited the tradition of Saussurean linguistics, while the semiotics term tends to be used by speakers of English, or who inherited the tradition of Piercian. Semiotics is usually defined as the study of signs, it is essentially a study of the codes, namely any system that allows us to view certain entities as signs or as something meaningful (Scholes, 1982, p.ix in Budiman, 2011, p.3). Budiman (2011, p.3) adds that Charles S. Peirce, consider semiotics as "the formal doctrine of signs", whereas according to Ferdinand de Saussure semiology is "a science that examines the life of signs within society".

Distinction of the types of the most basic signs which are classified by Peirce are icon, index, and symbol, based on the relationship between the representamen and its object. Icon is a sign that contains similar "manner" as may be recognized by the user. Icon on the relationship between the representamen and its object is manifested as "some qualities in common" (Budiman, 2011, p.20).

Icons do not always include images or that are realistic, as in a picture (paintings and photographs), but also such as charts, schematics, maps of geographical, mathematical, even metaphors. The example of icon is traffic signs that we often see in the highway. "Index is a sign that has a phenomenal attachment between the representamen to its object. In index, the relationship between the sign and its object is concrete, actual, and usually by means of sequential or causal" (Budiman, 2011, p. 20). Index can be a substance or material objects, natural phenomena, physical symptoms, sounds and voices, and so on. The example of index is smoke. Smoke is an index of fire, muddy road is the index that there has been raining, when we are scratching hand is the index of the itch, and the sound of the bell in the house is an index of the arrival of guests. The last is a symbol.

"The symbol is a type of sign that are arbitrary and conventional. Symbol is formed without direct connection between representamen and its object"

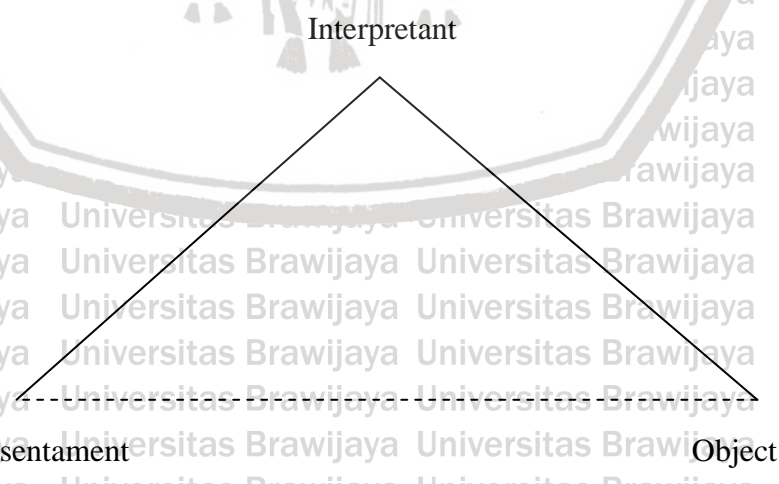
(Budiman, 2011, p.28). "Generally, linguistics signs are symbols" (Budiman, 2011, p. 22); for example; for Indonesia, Garuda Pancasila is the bird that has a rich symbolize meaning: 17 feathers on each wing symbolize the day of freedom, 8 feathers symbolize the month of freedom, 45 feathers on the neck symbolize the years of freedom; another example is the red rose is a symbol of love, and when

someone sees a picture of a car, he sees a sign that refers to an object, the car in question is a high-gloss black colored BMW brand, then the car can symbolize wealth.

The use of Semiotics in the literature review process is one approach to dissect the hidden meaning in literature because literature is a representation of real life and usually identical to human life. Therefore According to Hood (2008, p. 3), semiotics is the study that can also examine human life. In this case, the writer further examines human life which is represented in a literary work, which is *The Lottery* by Shirley Jackson.

2.1.1 Peircean Model

Charles Sanders Peirce, as described by Budiman (2011, p.17-23), argues the theory of triangle of meaning which consists of three main elements, namely the sign (sign), object, and interpretant.



A sign refers to something beyond itself (the object), and understood by one and give effect to the minds of users (enterpretent). In other words, *representament* or *signs* as "something" which we can understand, and finally appear *interpretent* as the meaning of "something". *Interpretent* or *signs* is a concept generated from user's experience of the object.

The sign is something in physical form that can be captured by the human senses and it is something that refers to (representamen) something different from the sign itself. Every sign is a great way to know about the meaning that it represents. The sign consists of various forms such as: signs, codes, speech, language, and others. Each sign also contains the values of truth, beauty, goodness, justice, benefit in accordance with the scope of its use. *Representamen* or *sign* will put someone or something in some respect or capacity. When the sign is intended for someone else, then he/she created the idea that he/she becomes an equivalent sign or even a sign that will be developed. Thus, sign or representamen creates interpretant of interpretation that seeks to understand, catch, even the meaning of sign can develop to be better and continuous. Sign, according to Peirce consists of symbols (signs which emerge from a deal), icons (signs which emerge from the physical representation) and index (sign which emerge from causality). This sign is called the object reference. Object or the reference sign is the social context of a reference from the sign or signs referred to something.

Interpretant is the concept of thinking of users about a particular meaning or significance in the mind of the object referred to a sign.

The process of meaning using semiotics is known as semiosis process. Every human being is always in the process of semiosis, which is to understand something that is around a system of signs. To reveal the meaning of a sign occurs in three categories. Icon is called *firstness* when signs can be accepted by the five senses and understood in principle only, it means that understanding of sign have possibility or potentially. Index which is called *secondness* is a level of understanding that is closer to reality or the signs can be interpreted by the five senses. Symbol is called *thirdness* when signs are interpreted as a convention or agreement, it means that no direct relationship between sign and form of sign; in other words, the relationship between the sign and form of sign or interpretation of the sign is only based on the agreement between the user's language in a community. In this case *representament* that cannot be separated from historical or social context is a symbol of a society formed by agreement (Hoed, 2008, p.43).

The categories of *firstness*, *secondness*, and *thirdness* can also be categorized arbitrary levels, as described by Budiman about typology of signs (2011, p. 76-85). Firstness or icon is a low level of arbitrary, the writer categorizes as a *low arbitrary*. Secondness or index is middle arbitrary, the writer categorizes it as a *medium arbitrary*. The last, thirdness or symbol is the highest level or the arbitrary is very arbitrarily, the writer categorizes it as a *hi-arbitrary*. Each category depends on the context of the meanings of the sign. In this case, the symbol is most in need of context to interpret the signs and is totally abstract and factual. That is why symbol or thirdness need the context. Without the context,

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symbol is meaningless, so the sign cannot be interpreted. A sign in semiotics theory is arbitrary because the sign is not the types, but it is modes. If a sign says types, the sign is captured as one category; for example, if the sign is captured as an icon or firstness, until the end, the sign is still as icon. While, a sign as modes, the categorization of meaning is not only in one category, that is, if a sign as icon or firstness, it will not be icon or firstness until the end, it can change from the sign as an icon or a secondness from firstness or index, after a process of understanding. After the process of understanding in secondness step is completed, the sign will move over again become thirdness or symbol. This thirdness step is the step where the level of understanding is the most profound of the sign, where the sign is most in arbitrary and most need of context; for example, sign as an icon will ignore the context or something that actually happens in literature, at this step the writer is free to suspect of anything regardless of the evidence contained in the story. Even if the writer does not know all the contents of the story, the writer should have suspected what is happening in the story. But it was only a suspicion, it still cannot be verified. Therefore, sign must be discussed at a next step, the sign as an index or secondness. The suspicion that occurs in firstness needs to be addressed by looking at the context of what is actually happening in the story.

At this step, the context is still to be ignored but should not be fully ignored as firstness step, this is because the suspicion in the minds of readers of the story needs to be seen whether it is true that suspicion is true by looking at the context without fully understanding the context contained in the story. This step is

still not able to discuss the conclusions, but need further verification in the next step, the step thirdness as an index sign. In the final step, the sign must be really understood by knowing the context in details. The accuracy of the evidence is proved to justify the suspicion that has been developed in steps secondness. At this step, the writer must really understand the context. This step is the same as when a defendant in a court case, if any of the suspects has actually proved guilty according to witnesses and the evidence supporting that authentic suspects are guilty and should be punished. It is same as when the context in a literary research uses semiotics, when the signs are not suspicion in context, it cannot be proven the truth of suspicions, but can shift the interpretation according to context. Therefore, a sign can be different according to the level of understanding of the context meaning and extent arbitrary.

The most important thing in the process of semiosis is how meaning emerges from a sign when the sign is used by people when communicating; for example, when a girl is wearing a mini skirt, the girl is communicating about herself to others who may interpret her as a symbol of sexiness. When Dewi Persik appears in the movie *Paku Kuntilanak* with her acting from physical appearance, the audience can interpret it as an icon of sexy woman.

Sexy and Excitement

Dewi Persik wear a sexy clothes

Figure of Dewi Persik

In the practice of language, a message is sent to the recipient of the message arranged via a set of conventions or code. Function of the texts, which refers to something, is carried out by a number of principles, promises, and natural rules as the basis and reasons why the signs indicate the contents. These signs are a system of code. The first code that applies to texts is the language code used to express the text in concern. Language code is listed in the dictionary and grammar. In addition, the texts are composed by other codes which is called secondary code, because the material is a primary symbol system, namely language. The story structure, the principles of drama, the forms of argumentation, the metric system, are all the secondary codes that are used in texts to shift the meaning.

Based on the explanation above, the writer uses Peircean semiotics to analyze signs, what and how it presents human irony contained in Shirley Jackson's *The Lottery*. The focus of analysis will be on the lottery itself which is

seemingly a sign to mean beyond the literal one. The writer tries to reveal the meaning of lottery as a sign that refers to an activity which does not commonly happen in real life. Eventually the results of this study will be useful for readers to know the meaning that is contained in the short stories.

2.2 Previous Studies

The writer finds previous studies, an article, entitled "*The Dreadful Submission to the Fatal Rituals in Shirley Jackson's The Lottery: A Study by Noorbakhsh Hooti*." In this study Noorbakhsh Hooti employs Jacques Derrida's theory. Hooti finds that there is a story about a tragic and terrifying tradition which does not educate for the future of human life. The tradition is in form of gambling which is aimed to find victims to be tortured or killed. According Hooti's study, it is relevant with people at this era because they prefer sacrificing other people for their own enjoyment.

The writer also finds previous studies of semiotics as a theoretical approach to analyze a literary work in a thesis entitled *A Semiotic Study on Relationship between the Slogans and the Pictures of Coca Cola Online Commercial* by Medha Hazrina (2012). In this study, she uses slogan and the image of an internet commercial, Coca Cola. This study discusses the meaning contained in the slogans and images on Coca Cola based on the triadic relations found by Peirce, and the basic possibilities to consider the advertisement makers in design of slogan and images used on these advertisements. The data of this study is an existing pictures and slogans on five internet advertisements of Coca

Cola. The internet advertisements of Coca Cola are related to a big celebration in America. This study claims that each slogan and image has difference objects, representamen, and interpretant. The interpretant on each advertisement always has a relationship with themes of great event. Image is dominant aspect than slogan of the advertisements. The relationship between the representamen, object, and interpretant is very important. However, the relationship between advertisements of slogan and picture on the internet is also important. Each element of the advertisement illustrates and supports the interpretation of the meaning.

The differences of this study from the previous study are: this study is the literary study which focuses on the process of finding a human irony contained in the short story entitled *The Lottery*. This study also uses the semiotics approach which is developed by Peirce to help analyzing the meaning contained in the story, therefore it will help the reader to know the message contained in this story.

On the other hand, the previous study analyzes the individual who are victims or puppets of culture for the preservation of a cultural community, and the other study is the study of semiotics to analyze the relationship between slogan and the image of Coca Cola commercial on internet.

2.3 Research Methods

In conducting the research, the writer takes four predominant steps, there are:

1) Deciding object material

Short story entitled *The Lottery* is chosen as the material object of the study because this short story highlights about a culture that the adverse for individuals who are victims or puppets of culture for the preservation of a cultural community.

2) Reading *The Lottery*

After determining the object material, the writer reads and understands *The Lottery*.

3) Employing semiotics approach

Since the discussion of this study is to observe the lottery in Shaley Jackson's *The Lottery*, the semiotics approach is employed in order to give clear description on the subject being studied.

4) Analyzing and interpreting the data.

In this step, *The Lottery* is read several times to observe the contents of the story. Semiotics theory is used to analyze and interpret the detail story of *The Lottery*. In this case, Peircean theory is employed.

Piercean theory consists of three essential elements namely sign, object, and interpretant. This theory is used to analyze the various signs in the story to find human irony.