

## CHAPTER III

### FINDING AND DISCUSSION

In chapter III, the writer will discuss about the sign in the short story entitled *The Lottery* by Shirley Jackson's published in 1948. This short story has more pages than others short stories. Although the story is slightly longer than the short stories in general, this short story has a story that can raise a lot of controversy and criticism of social life today. In this chapter, the writer discusses the variant signs, such as iconicity, indexical, and symbolic base on the concept of Peirce's semiotics that concentrate on the elements of human irony represented in a lottery game that is told in *The Lottery* by Shirley Jackson.

#### 3.1 Finding

The writer argues that the lottery is a type of gambling that has certain expectations. The buyer of lottery takes one lottery paper at random to win prizes. Lottery is different from gambling although in principle is a bit same, the both are bets and the goal is to get the bet. There is little difference between gambling and lottery, the gambling involves skill or just chance, but the lottery does not involve any skill at all. In a lottery participants must purchase a ticket with the given number. Number of tickets is then randomly drawn and the numbers drawn is the winning numbers. The ticket owner with the winning number is eligible for certain prizes. It must be executed so that each follower of lottery has an equal

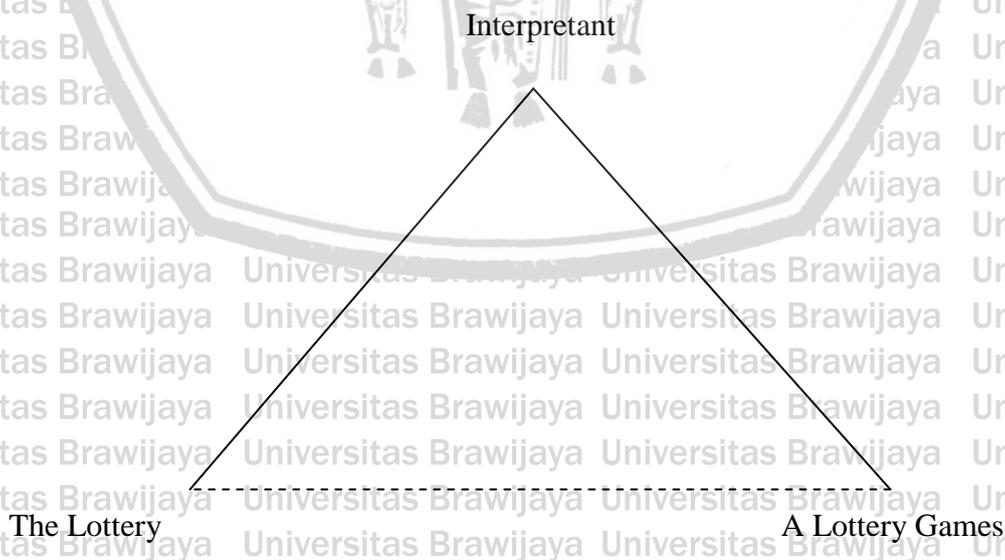
chance of winning. The only way to have a chance of winning is if by buy more than one lottery.

The concept of lottery in the short story entitled *The Lottery* is very contradictory from the concept of lottery in general. When people who get a lottery usually feel very happy and feel very lucky, then in this short story someone who gets a lottery is a person who is extremely unlucky. It is because *The Lottery* is a game where one person is selected at random and the winner will be violently stoned by friends and even by members of his own family. Jackson satirizes hypocrisy that occurs in humans that reflect about human irony. Furthermore, The writer will discuss more about what is *The Lottery* and how it is a human irony in the following section with the discovery that there are signs in Shirley Jackson's *The Lottery*.

### 3.1.1 *The Lottery* as a Sign

In the short story *The Lottery*, the writer captures a sign that can be further interpreted by semiotic approach, which is *The Lottery* itself. Lottery is a tradition of the village mentioned in the short story that it cannot be eliminated because it is legacy from the ancestor. The tradition is very. Therefore, the villagers are very afraid to leave this tradition, it is because there are some things, such as the fear of punishment if they deny the existence of lottery and fear of being isolated by the other villagers if they do not follow this tradition.

As explained before, Peirce famous with his triangle concept. The concept consists of sign, object, and interpretant. The sign is something in the physical form that can be seen, the object is a concept that is understood by the user of the sign, and the last interpretant is the meaning of the sign. Regarding this study, the writer captures a sign Shirley Jackson's *The Lottery*. Furthermore, the writer focuses on the concept of "lottery" contained in the short story. If the "lottery" is a sign in Peirce semiotic approach, the writer can specify an object that is a lottery games. A game of the matter is how the activities that take place on the regulations that have been determined, so the event will run properly in accordance with existing rules. Furthermore, if it is determined into the sign and its object, the sign and the object are connected so that they produce interpretation of the interpretant user's mind. User's interpretant in this study is the writer. The writer produced the meaning or interpretation of 'human irony' contained in the short story. Here is Peircean semiotic triangle scheme of signs in *The Lottery*.



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*The Lottery* is a sign to be captured or to be specified by the writer to write a more thorough understanding of the appropriate level and the level of arbitrary, namely the icon (firstness), index (secondness), and symbol (thirdness). After determining the type of sign that sign as an icon, index, or symbol, the writer will continue the sign to the object, that is a lottery games, further, the writer can interpret the meaning of the sign with sign itself and the object of the sign, the object of the sign is the process of semiosis in which the context of the sign can be found, of course, influenced by the level of understanding the extent of the writer understand the context, it will also be influenced by the extent of the writer's results in the analysis of this short story. The context understanding will also be into three categories as the writer mentioned before, there are firstness or sign as an icon, sign as index or secondness, and thirdness or sign as symbol. Semiosis processes that produce the interpretation about human irony in the study will be explained more in the next section below.

Analysis of the writer is to prove the existence of human irony contained in Jackson's short story using Peircean semiotics to categorize sign with three categories, there are firstness or sign as icon, secondness or sign as index, and the last thirdness or sign as symbol. In the beginning the story does not describe the human irony at all. However, setting describes a certain atmosphere in the story. It adds the details to increasing feeling of the reader when reading this short story.

Setting takes place in the village square, where the story begins with "the fresh warmth of a full-summer day; the flowers were blossoming profusely and the grass was richly green" (Jackson, 1948, p. 1). The setting describes an atmosphere

of cheerfulness and fresh air, also mentions the setting of a village square that is a clue that the lottery is a very important activity for villagers in this short story.

### 3.1.2 Discussion

In the process of analysis, firstly the writer needs to determine the sign, it is *The Lottery*. After that the writer defines the object, namely lottery games, and then the writer can interpret the object. The level of understanding of signs and objects that have been specified the writer. The sign is arbitrary, it needs the context to interpret the sign, because without the context the results of interpretation will not be meaningful. The interpretation could be far from the purpose of the object. The context here is very affected by the validity of the writer's interpretation of the meaning of the sign. It is very contextual. The writer takes the context that contained in the short story and the writer understand the content and purpose from it even in the message in a real life story. Therefore, the writer categorize this sign as symbol or thirdness.

Intepretant

*The Lottery*

A Lottery Games

As the writer knows the winner of the lottery should be happy but in this story the winner gets punishment. The winner must get thrown by stones by her or his friends. Furthermore, his or her family is also obliged to throw stones too. This is ironic. *The Lottery* in this story immediately reverses the writer's assumption about the understanding of lottery that the writer knows all this time. However, after the writer reads more about the content of the story and understand that the lottery game in this story has different meaning. The lottery player is not sign in to be the winner but actually every resident in the village is registered from the lottery player and obligate to follow the game every year. Evidently, the lottery has become a tradition in the village year to year, although many have changed with the lottery in the past. That means in year to year, they always have one person to be the object of punishment. Each of them does not hope to be the winner but they always hope that others who will get the lottery. The writer thinks that majority of them actually wants to omit this painful tradition because other village that has left this cruel tradition. "Some places have already quit Lotteries" (Jackson, 1948, p. 4). The writer assumes that the residents who live in the neighbor village realize that painful tradition. Therefore, the writer assumes too that it is impossible for all of them to realize about that cruel tradition. However, they are not able to refuse that tradition because each of them is not sure if other residents have the same thought. They fear about the punishment so they choose the safe way in order not to get that punishment. Finally, they will keep silent with their hypocrisy. Does each of them never think about the heart of people who get stoned or even think about their family? It already become a common tradition for

them, but why there is still a resident who feels afraid of this tradition as the fear that is described by Mrs. Tessie Hutchinson in the short story when she will come to the lottery tradition. She tries not to come to that event with many reason but in the end she still shows up although she is late. It is tells in the story bellow.

*"Mrs.. Hutchinson came hurriedly along the path to the square, her sweater thrown over her shoulders, and slid into place in the back of the crowd. "Clean forgot what day it was," she said to Mrs.. Delacroix, who stood next to her, and they both laughed softly. "Thought my old man was out back stacking wood," Mrs. Tessie Hutchinson went on. "And then I looked out the window and the kids was gone, and then I remembered it was the twenty-seventh and came a-running. "She dried her hands on her apron, and Mrs.. Delacroix said," You're in time, though. They're still talking away up there." (Jackson, 1948, p. 2)*

From the quotation above it is shown that the residents do not brave to against that cruel tradition. As we know, the resident's characteristic in group or small group which is called a village has the tradition that all must be equal. If there is a tradition that is fought by one people so that people will get a punishment from other residents by being isolated, gossiped and even humiliated.

This triggers each resident to become hypocrite when they do not dare to be different or do not participate in the resident's rules.

Mrs. Tessie Hutchinson is a hypocrite figure and does not have a courage to fight the tradition that threatens her and her family's safety. She is not the only figure who is afraid of fighting that tradition. Almost all the resident described in the short story does not dare to against this tradition. That means almost residents are hypocrite persons. The fact, the story shows that almost resident is hypocrite.

The reason of Mrs. Tessie's late is irrational for the writer. If the reason is because

she forgets and suddenly remember that tradition when she does not see her husband at home and does not see her son play in the yard. Therefore, the writer thinks that she is just looking for excuse to avoid to that tradition. She is looking a way to avoid from the tradition. At the end she does not have a bravery to do that and the writer thinks it is not humane and she forces away to come. Unfortunately, she becomes the winner. She shouts, "It isn't fair, it isn't right" (Jackson, 1948, p. 7). Finally, she gets stoned by residents and her own family. Actually, there are some characters that refuse the cruel lottery tradition, like Mr. Adam dan Mrs. Adam. They are residents that actually do not directly refuse the traditions that have been held for long time. The couple asks the benefit from this tradition when they say that other village thinks to stop this lottery tradition and some of village already leave the tradition. They say that in front of the resident and the resident start to stoning Mrs. Tessie Hutchinson, "that over in the north village they're talking of giving up the lottery" (Jackson, 1948, p. 3), "Some places have already quit Lotteries" (Jackson, 1948 p. 4). The writer assumes that tradition has become a revenge tradition when in the past some of them or their family have experienced the same thing and as the victim or family member's victim have to receive that torture. This lottery tradition is irony because in that tradition the residents have to torture people for their satisfaction and happiness without any care if one day they or their family will be the next victim.

Shirley Jackson's short story, *The Lottery*, ironically gives the lottery a bad meaning. Lottery in this story is a fun activity for those who do not get the lottery, because the lottery is used to punish people who get the lottery by thrown stones

“...A stone hit her on the side of the head...” (Jackson, 1948, p. 7). The writer looks the meaning of the lottery’s game in this short story because it shows the value that is contained in the whole story. It is about something that is hidden behind a lottery’s game by space gouging someone to get the lottery.

This literary work is told very well, as a reader, in the beginning we will never think that the story is very ironic with a cruel and full of hypocrite’s tradition, like a figure of lottery’s game and a social view when do the tradition is held in the story. Jackson describes a lottery’s game as an event that is similar to the square dances and Halloween programs, villagers welcome it with great fanfare. “The lottery was conducted - as were the square dances, the teen club, the Halloween program - by Mr. Summers” (Jackson, 1948, p. 1). Jackson describes a social view of the women before taking the lottery’s paper start: “They greeted one another and exchanged bits of gossip...” (Jackson, 1948, p. 1). Therefore, the writer is trying to uncover the exact meaning contained in this short story.

To reveal the true meaning contained in this short story, firstly the writer will explain about setting in the short story in order to make it easier to interpret the meaning inside it. The story begins as a story that is described pleasantly. It is described by the children spent the summer playing with each other. “They tended to gather together for a while before they broke into boisterous play, and their talk was still of the classroom and the teacher, of books and reprimands” (Jackson, 1948, p. 1). The adults greet each other and friendly. “They greeted one another and exchanged bits of gossip as they went to join their husbands” (Jackson, 1948, p. 1). It also describes that the residents support to each other; for example, when

a young man draws for the first time, it is described as follows: "Don't be nervous, Jack... Take your time, son" (Jackson, 1948, p. 5). A detail above is setting *The Lottery* as a pleasant village with residents that are generally friendly and nice.

Setting in the short story is presented to illustrate a certain view in the short story.

This adds the detail to improve a reader's feeling when reading the short story.

The setting takes place in the village square, the story begins: "the fresh warmth of a full-summer day; the flowers were blossoming profusely and the grass was richly green" (Jackson, 1948, p. 1). The quote describes a view of joy and a breath of fresh air. It is mentioned in the setting in a village square that the lottery is a very important activity for the resident. It tells about a great pile of stones: "Bobby and Harry Jones and Dickey... eventually made a great pile of stones in one corner of the square..." (Jackson, 1948, p. 1), which signs a terrible thing for the future lottery winner. The only place where it is a first factor, setting is described the same and the environment does not change over two hours, "the whole lottery took less than two hours, so it could begin at ten o'clock in the morning and still be through in time to allow the villagers to get home for noon dinner" (Jackson, 1948, p. 1).

Jackson seems to make a statement about the hypocrisy and evil humans that are arranged in lottery which is described as normal activities. Everyone knows about everyone's feelings of others for lottery's crimes, but none of them dares to curse this tradition. They are not sure with their prejudice that each of them actually feels the same about the fear of winning the lottery someday will happen to them or their family members. Fact that happens is in the contrary to

their fear. They seem to follow the lottery's activities with enthusiasm. Their play brings their family's reputation. Jackson describes this short story of extreme crime with good view that looks normal and friendly, suggesting that people are not always as they seem. She suggests that behind the friendly of someone, it may be a crime that lurks and probably will eat us, like a crocodile that always keep silent when they want bait, but any time the crocodile will pounce and tear to shreds with sharp teeth when the victim is in front of him. One figure is described in the short story that is Mr. Summer. He is the person who is responsible to the lottery activities. He prepares drawing papers and mediates the lottery activity to run in rules of their ancestors. He is the only descendant of the lottery's master that knows how to play the lottery, even though it has changed a lot because of several factors. Therefore he is the most powerful and rich person so he becomes respected by villagers. He jokes with the villagers and brings this lottery event with dignity and without any foreboding crime at all, as his name he is described as being cheerful and good person: "Mr. Summers was very good at all this; in his clean white shirt and blue jeans, with one hand resting carelessly on the black box, he seemed very proper and important as he talked interminably to Mr. Graves and Martins" (Jackson, 1948, p. 2). He is also helped by Mr. Graves to carry the lottery's tradition every year. He is a postmaster, the second most powerful figure in the village after Mr. Summers. Practically he is Mr. Summers's assistant. Mr. Graves, as its name implies he is a character that contrary to Mr. Summers, but his character does not describe in the story. He seems to be a shadow of Mr. Summer. The writer interprets them from the life of the Lottery, where the writer

understands from the meaning of their name, Summers is a season that is identical to the happiness, while Graves is a gloomy place that is very contrary to "Summers".

From the two figures, the writer interprets *The Lottery* as a hypocrisy which looks like a happiness and joy, but in reality what happens is a gloom that always haunts them. Along with hypocrisy, *The Lottery* presents a weakness of each individual in this village. After doing a terrible thing for years, they keeps continuing the lottery's tradition without objection or questions, and the main purpose is to preserve the tradition: "There's always been a lottery" (Jackson, 1948, p. 4). Old Man Warner said. "Nothing but trouble in that," (Jackson, 1948, p. 4), he said while stopped a moment from the lottery activities. However, the resident indicates otherwise, some anxiety attached from their attitude towards the event. Comments like, "Don't be nervous, Jack" (Jackson, 1948, p. 5), "Get up there, Bill" (Jackson, 1948, p. 4), and Mrs. Delacroix hold her chest and hold her breath while her husband went to the front shows that people are not entirely comfortable with the event. However, that is still running as usual. Nobody expresses openly of fear or contempt for the lottery, but they pretend to be enthusiastic like enjoying the event, in honor of the other. Maybe all of them except the committee feel the same, but the excommunicate's fear make them to keep silent, to take the safe way. Although there are some among them who dare to reveal about unimportance of this tradition, because other villages have left this tradition, as practiced by Mr. Adams and Mrs. Adams, "that over in the north village they're talking of giving up the lottery" (Jackson, 1948, p. 4). However, it

is still no support from resident because the residents are afraid about the rejection of the statement. Critical protest was considered unimportant. If the view of the resident as it continues, terror will always come haunt the resident every year.

Jackson shows that many individuals are not strong enough to face their disapproval, because they fear it will reject by resident. In fact, they are actually afraid of lottery's terror. Instead they have to sacrifice their happiness, for the sake of others. This assumption happens in real life. Where the residents that live in groups prefer to respect others, they have to lie to themselves, that they ultimately difficult themselves.

Mr. Summers suggests replacing the old black box with a new one but the residents still not respond it. Mr. Summers's failure to replace black box that used to lottery is describes the failure of Mr. Summers to lead the village to defend their beliefs. Mr. Summers often proposes to replace the black box that worn and faded even unsuitable to use to be replaced with a new black box, but as usual, the residents do not respond to the proposal because they think it is a heritage black box. "Summers spoke frequently to the villagers about making a new box, but no one liked to upset even as much tradition as represented by the black box"

(Jackson, 1948, p. 1). The box is very old and never be replaced and can be said it is unsuitable, "Faded or stained" (Jackson, 1948, p.2). As a realistic view of residents who will always be contaminated and sad. A fear continuous that changes the mental is very clearly. The tradition that is wrapped by the hypocrisy makes the right as wrong becomes right. A falsehood doctrine the way of human thinking is like a bomb timer that will blow up one day and in the end the truth

will appear in front of all residents. It is described in a short story through Mr.

Tessie Hutchinson when asked shows Mrs. Tessie Hutchinson's lottery paper.

Mrs. Tessie Hutchinson's lottery paper in the black box is contains a black spot,

"Bill Hutchinson went over to his wife and forced the slip of paper out of her hand. It had a black spot on it." (Jackson, 1948, p. 7).

Jackson uses Mrs. Tessie Hutchinson figures as an example to show individuals who are always consumed by hypocrisy and weakness. It signs that

Mrs. Tessie Hutchinson tries to rebel and does not come for the event, Mrs. Tessie

Hutchinson tries to come late, he nervously reveals the reason "forget about what

day it is, "clean forgot what day it was", (Jackson, 1948, p. 2). It's ironic that she

who almost stands for her beliefs is the person who wins the lottery and destined

to be stoned. She suddenly releases herself from friendly with other woman who

pretends to be happy. She continues with screaming about an unfair ritual that she

gets. Mrs. Tessie Hutchinson knows that lottery is a wrong but she never does

something to fight the lottery. There is no initiative, bravery to fight. She pretends

a lot to enjoy it when she is really hate it. Mrs. Tessie Hutchinson is a fear's

targets of resident in order that other resident safe from lottery's torture. It is very

ironic when Bill Hutchinson as a Tessie's husbands toward his wife when she is

proved that Tessie holds a paper with a black spot on it.

*"Tessie," Mr. Summers said. There was a pause, and then Mr. Summers looked at Bill Hutchinson, and*

*Bill unfolded his paper and Showed it. It was blank.*

*"It's Tessie," Mr. Summers said, and his voice was hushed. "Show us her paper, Bill."*

Bill Hutchinson went over to his wife and forced the slip of paper out of her hand. It had a black spot on it, (Jackson, 1948, p. 6).

Bill Hutchinson also helpless about it, because he also wants to save himself. If he is a really a man who loves his wife, he should sacrifice himself, but in reality it is not like that, even Tessie Hutchinson also points to her sons when she is pointed as the winner. Mrs. Tessie Hutchinson's husband also seems to let it happens to Mrs. Tessie Hutchinson. It is very ironic when the writer discovers the residents mutually appoint others to their own individual safety, even have the heart to sacrifice their own family members. Other people should feel happy when they and their families are safe from the lottery's threat. The situations in *The Lottery* are very relevant with the society nowadays. Each individual feels not in the problem their talking about, but tend to space gout other people to save themselves. It is sad and hypocrisy. That happens all of time but Shirley Jackson makes her work without saying a single word about that event in her story. For a more detail to discuss the short story *The Lottery* with looking the context that happen outside the story or the conditions that influence Jackson in writing her works. The writer will explain it in thirdness step below.

As the public has been know, most literary works is a description from real life, where the creator of a literary work is actually creating a literary work is not just to entertain the reader of literary works, but usually there is always a message that could be a lesson in real life. Therefore, analysis is required to reveal the message contained in the literature. It was also revealed by Aminudin (1995, p.39), "Study of literature is an activity to learn the elements and relationships

between elements in a literary work which is based on theoretical approaches and specific ways of working". Therefore, it is necessary to conduct a sharp analysis by actually looking at the context to differentiate the meaning contained in this literary work, that has a quality meaning that is useful for people to respond their life and environment. The context to interpret of literary works is not only from the story, but also from outside the story, that is the context of the quality of the writer's understanding of this thesis with a phenomenon that happens within the community and even for future lessons. In the short story Shirley Jackson's *The Lottery* is interpreted by the writer in a deeper understanding, as the writer explains, the writer will further deepen the discussion of the context for the quality interpretation. *The Lottery* clearly show something inhumanity that is hidden behind symbols of civilized.

The context is one of these based on the discovery in the history of American writers of Hutchinson. There is a similarity between the last names of the main character in the short story *The Lottery* and a female figure in the history of the Puritan, she is Anne Hutchinson. The writer assumes that the main character in *The Lottery*, Tessie Hutchinson, is told similarly with Anne Hutchinson. In the book of *Garis Besar Sejarah Amerika*, (Clack *et al*, 2005, p. 17), narrates that Anne Hutchinson, accused of heresy by the Puritan hierarchy, which made in her kicked out of Massachusetts in 1638. She was considered heretical by purists that she thought the unfairness. While in Jackson's short story, *The Lottery*, Tessie Hutchinson is a rebel village rule of tradition lottery. Tessie Hutchinson is created by Jackson to be exist wherein there is injustice for the

people. From this context, the writer assumes that Jackson was inspired by a woman religious heroine who fought to defend injustice in the name of religion.

Because Anne Hutchinson does not have a lot of power, and then the struggle is to lose from the power authority. Jackson used the term of *The Lottery* as a model of the story to criticize the incident in her country at the time which she said was an irony.

Setting in the context of the story illustrates a tractor and taxes, which according to the writer is the analogy of a modern society. As characterized by Neil Smelser, "Modern economic system characterized by the development of technology in science, moving from subsistence to commercial agriculture, replacement of humans and animals by inanimate energy and production machines ..." (cited in lesmana 2011, p. 6). Tractors are the analogy of a modern industrial society that replaces the power of animals and humans in the mid-twentieth century, and taxes is an obligation that must be paid by the modern society that have an income to the government, "...tax money goes to government programs to help the poor" (Tyson, 2006, p. 57). The writer also looks at the context of the time of this short story in 1948. As described by Eisenstadt that modernization has advanced in Western Europe and North America from the 17<sup>th</sup> century until the 19<sup>th</sup> and then modernization spread to other European countries from the 19<sup>th</sup> to 20<sup>th</sup> century ", (cited in lesmana 2011, p. 2). That means the American public in 1948 ideally has undergone modern society. That time is also the post-World War II era. The writer assumes that Jackson's short story describes social phenomena that happen in the era written this short story. Jackson seems to

know about a symptom of American society at that time. The era that is described in the story is the United States after World War II. In the post-World War II until the 1950s Americans have a very high level of anxiousness. Although it appears stable from the outside, the United States was actually very anxious. Appeared as one of the country's superpower, the United States tried to maintain the stability of the nation to maintain the image of the country that upholds democracy and freedom. Consequently, the United States faced with the demands of life according to the moral principles of America at the time. The phenomenon of the post-war period until the 1950s was the uniformity and restrictions in the State toward American society. This means that the United States as it tends to ignore the basic things such as social equality, and cover the ugliness in the country.

Coontz says that:

*“...the stability of family and community life during the 1950s rested on pervasive discrimination against women, gays, political dissident, non-Christians, and racial or ethic minorities, as well as on a systematic cover-up of the underside of many families”* (Coontz, 1998, p. 67)

It shows also that what the villagers in the story try to kill the principle of the anger to the tradition of the village that makes their inner torment and fear always terrorizes them. On the other hand they do not have the courage to fight the tradition. So when there is a person or group of rebels who tries to get the freedom from the torture tradition, the majority will not support it, but it will make the rebels as a scapegoat. In principle, someone would certainly choose the safest way for them. If they follow the struggle to against tradition, then they will undergo a chaos or a battle. It is not an easy thing, but it is very difficult when the resist is agreement that had long-lived and suddenly to be eliminated because that

is very unfortunate for the community. Psychologically, people would want to save themselves. Instead they have to contend with a village law in the broad sense, rather they choose obeys and complies with the existing rules. If there are any fighters who fight it with a minimum force, rather the people in majority make them as scapegoats for victimizing or punished by the State and killed. As performed by Tessie as a minority who tried to resist the provision of village traditions lottery. As illustrated in the story that Tessie Hutchinson tries to fight the tradition by pretending to forget the day of the lottery held “clean forgot what day it was”, (Jackson, 1948, p. 2). Tessie’s reasons is implies fear to undergo this tradition, and she tries to fight the tradition. Very unlikely she would forget, because the tradition is carried out every year and all people gathered in a square, place to hold the lottery. Tessie did not realize it. The writer thinks it is very unreasonable if Tessie has completely forgotten, as well as a Moslem who underwent annual Idul Fitri prayer, they never forget and even someone who has never prayed would pray at that time.

The writer also assumes that *The Lottery* serves as an analogy of the basic structure of American society at the time appeared to be a peaceful and prosperous America as depicted in the story “...clear and sunny, with the fresh warmth of a full-summer day; the flowers were blossoming profusely and the grass was richly green” (Jackson, 1948, p. 1). Based on American history contained in the book “Garis Besar Sejarah Amerika Serikat” (2005, p. 296-298), explained that the U.S. economy after World War II was the United States that prospered with economic growth is much better than ever before. United States is also much better than the

condition of European countries and Asia is experiencing the devastation of World War II. United States citizens can do with the consumption of free and gain financially secure life "... After World War II, America experienced phenomenal economic growth ..." (Clack *et al*, 2005, p. 296).

The writer assumes that Jackson criticized the social phenomenon that occurred in her era. The impact of American social life at the time is a change or shift in norms and values from time to time. The community's orientation is only to find money for their personal use. Everything can people do to pass the time is trying to gain the degree, have fun, and travel. A shift in the traditions of the community is also clearly illustrated by the statement of Old Man Warner in *The Lottery* short story that tradition is not like it used to be, it means there is a shift in the tradition of the lottery "It's not the way it used to be." Old Man Warner said clearly. People ain't the way they used to be" (Jackson, 1948, p. 6). What is described in the story about – the rage of society when throwing stones at Tessie Hutchinson show society's impingement increasingly vulnerable to social structure and the necessity for citizens to live, "...A stone hit her on the side of the head..." (Jackson, 1948, p. 7). Therefore, people really want to dispose this evil system. When the writer reads this short story he never expects that this story really gives the impression of a very ironic situation. Moreover, when the writer reads the story by looking outside the context of the story, that the American citizen are actually very flare up with the political system adopted by the State.

The authors assume that a few of the people who are brave and able to resist the power of state authorities. Even if there are any people who are brave, they are

considered only as a minority who do not agree and powerless. The majority of people choose the safe way than have to do that in vain to fight the country's rulers. As described in *The Lottery* short story which lack of powerless people against structure of the village and the cruel traditions. Some people of the community try to ask about the benefits of this tradition, because other villages have left this tradition, but they are regarded as the voice of the minority by the Administrator. Other communities were more silent than having to get a penalty or fear would be ostracized by their fellow villagers, due to the difference between the majority of the same. Critical statement is actually considered crazy by Old Man Warner, The oldest man in the village, and no meaningful response from administrators and other villagers.

*"that over in the north village they're talking of giving up the lottery." Old Man Warner snorted. "Pack of crazy fools," he said. "Listening to the young folks, nothing's good enough for them. Next thing you know, they'll be wanting to go back to living in caves, nobody work any more, live hat way for a while. Used to be a saying about 'Lottery in June, corn be heavy soon.' First thing you know, we'd all be eating stewed chickweed and acorns. There's always been a lottery," he added petulantly. "Bad enough to see young Joe Summers up there joking with everybody." "Some places have already quit lotteries." Mrs. Adams said. "Nothing but trouble in that," Old Man Warner said stoutly. "Pack of young fools. The black box grew shabbier each year: by now it was no longer completely black but splintered along one side to show the original wood color, and in some places faded or stained." (Jackson, 1948, p. 4).*

As for the proposal of Mr. Summer to replace the black box of the old with the new, but people still do not want it. Mr. Summers's failure to replace the black box that is used to describe the failure to defend the beliefs of the citizens.

Therefore, people in *The Lottery* prefer to let the box quickly fade and broken, so a quick completion of the torturous tradition. "Summers spoke frequently to the

villagers about making a new box, but no one liked to upset even as much tradition as was represented by the black box” (Jackson, 1948, p. 1). It is an analogy of American people's desire for immediate completion of a very oppressive government system. Jackson uses figure of Mrs. Tessie Hutchinson as a heroine who fight to defend the injustices that occur in the tradition of the lottery. Jackson tells a character of Mrs. Tessie Hutchinson in *The Lottery*, which tries to rebel by not appearing for the event, but in the end he came in late. Nervously she reasoned to forget what day it was, “clean forgot what day it was” (Jackson, 1948, p. 2). It's ironic that she almost stood up for her belief is the person who wins the lottery and destined to be stoned. She continued shouting about injustice stoning ritual to her, "It isn't fair, it isn't right" (Jackson, 1948, p. 7). Mrs. Tessie Hutchinson knows the lottery is wrong, but she never does anything to fight it, because she does not have a lot of power and support. There is no initiative, let alone the courage to fight it. She pretended as much as she can enjoy it, when she really hates the lottery tradition. Mrs. Tessie Hutchinson is the target of people's fears so they all survived the ordeal *The Lottery*.

The egoism of American society is clearly described by Jackson in this short story. The writer assesses the extreme irony when a husband scapegoats his wife to save himself from the threat of the lottery tradition. Bill Hutchinson as Tessie Hutchinson's husband hands his wife when she is found holding the paper with a black dot in it.

*“Tessie,” Mr. Summers said. There was a pause, and then Mr. Summers looked at Bill Hutchinson, and*

*Bill unfolded his paper and Showed it. It was blank.*

*"It's Tessie," Mr. Summers said, and his voice was hushed. "Show us her paper. Bill."*

*Bill Hutchinson went over to his wife and forced the slip of paper out of her hand. It had a black spot on it, (Jackson, 1948, p. 6).*

*The Lottery* short story clearly illustrates the powerless of American communities in life at that time. They prefer silence to save them self. From that contextual symbol, the writer concludes that there is a human irony described in

*The Lottery.*

