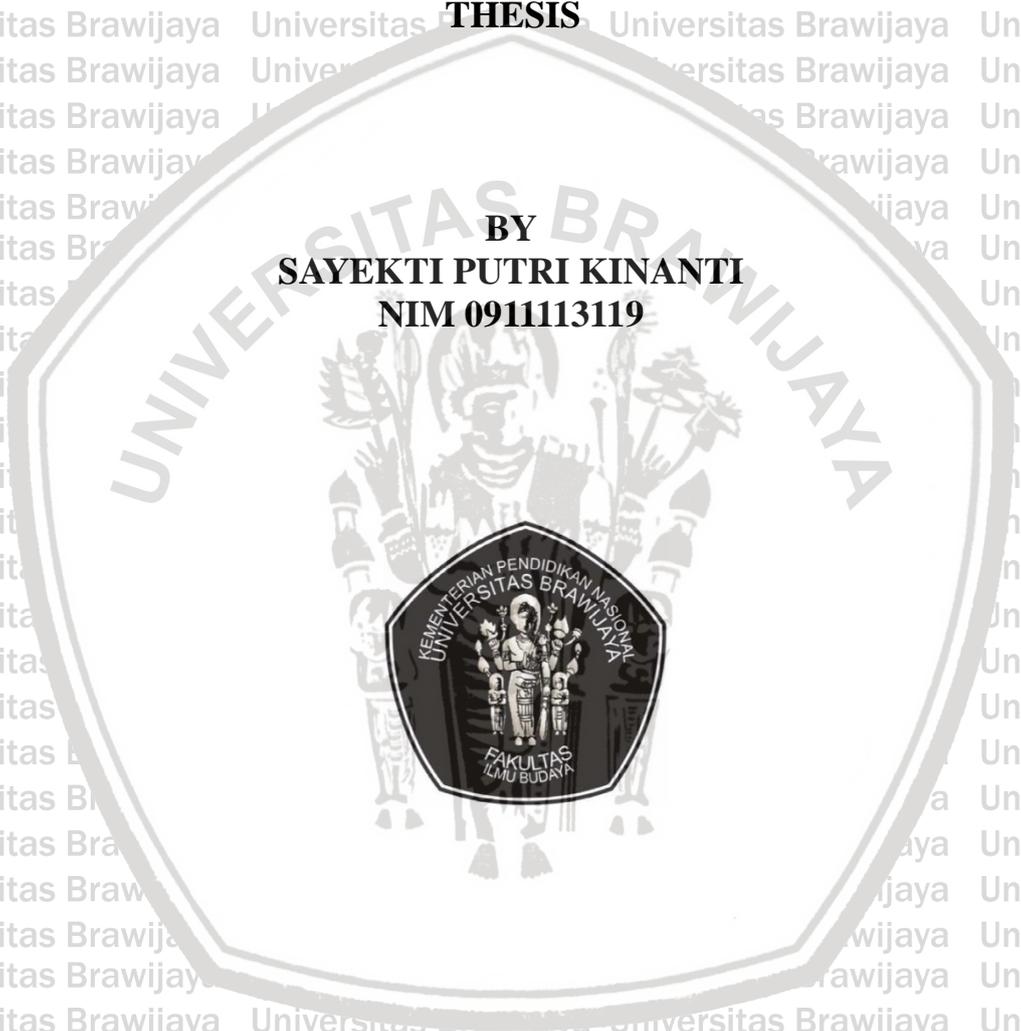


**PATRIARCHY SYSTEM PORTRAYED IN THE SHIRLEY
JACKSON'S *THE LOTTERY* SHORT STORY**

THESIS

**BY
SAYEKTI PUTRI KINANTI
NIM 091113119**



**STUDY PROGRAM OF ENGLISH
DEPARTMENT OF LANGUAGES AND LITERATURE
FACULTY OF CULTURAL STUDIES
UNIVERSITAS BRAWIJAYA**

2014

**PATRIARCHY SYSTEM PORTRAYED IN THE SHIRLEY
JACKSON'S *THE LOTTERY* SHORT STORY**

THESIS

**Presented to
Universitas Brawijaya
in partial fulfillment of the requirements
for the degree of *Sarjana Sastra***

**BY
SAYEKTI PUTRI KINANTI
NIM 0911113119**

**STUDY PROGRAM OF ENGLISH
DEPARTMENT OF LANGUAGES AND LITERATURE
FACULTY OF CULTURAL STUDIES
UNIVERSITAS BRAWIJAYA**

2014

DECLARATION OF AUTHORSHIP

Herewith I,

Name : Sayekti Putri Kinanti

NIM : 0911113119

Address : Jl. MT. Haryono V/ 254 E Malang

declare that:

1. this *skripsi* is the sole work of mine and has not been written in collaboration with any other person, nor does it include, without due acknowledgement, the work of any other person.
2. if at a later time it is found that this *skripsi* is a product of plagiarism, I am willing to accept any legal consequences that may be imposed upon me.

Malang, 04 Februari 2014

(Sayekti Putri Kinanti)

NIM 0911113119

This is to certify that the *Sarjana* thesis of **Sayekti Putri Kinanti** has been approved by the Board of Supervisors

Malang, 04 February 2014

Supervisor

Dr. Sugeng Susilo Adi, M.Hum

NIP. 19680521 200801 1 004

Malang, 04 February 2014

Co-supervisor

Nurul Laili N., S.S., M.Hum

UNIVERSITAS BRAWIJAYA



This is to certify that the *Sarjana* thesis of **Sayekti Putri Kinanti** has been approved by the Board of Examiners as one of the requirements for the degree of *Sarjana Sastra*

Dr. Sugeng Susilo Adi, M.Hum., Chair
NIP. 19680521 200801 1 004

Nurul Laili N., S.S., M.Hum., Member

Juliati, M.Hum., Member
NIP. 19720929 200604 2 001

Acknowledged by,
Head of English Study Program

Yusri Fajar, M.A.
NIP. 19770517 200312 1 001

Sighted by,
Head of Language
and Literature Department

Syariful Muttaqin, M.A.
NIP. 19751101 200312 1 001

ABSTRACT

Kinanti, Sayekti Putri. 2014, **Patriarchy System Portrayed in the Shirley Jackson's *The Lottery* Short Story**. Study Program of English, Department of Language and Literature, Faculty of Cultural Studies, Universitas Brawijaya. Supervisor: Sugeng Susilo Adi ; Co-supervisor: Nurul Laili N.

Keywords: Feminism, Patriarchy System, Effort

In a patriarchal society, women are considered subordinate to men because of their position in the family and the society. Patriarchy system explains that family is the primary source where the doctrine of patriarchy is applied. This patriarchal system also describes that family, society, and state have relations interrelated to regulate its citizens through the head of family. The patriarchy system toward women characters is the major issues in Shirley Jackson *The Lottery*. Therefore, the writer conducts this thesis in order to reveal the patriarchy system faced by women characters of the short story and also the way the main character efforts against the patriarchy system.

The writer sees the patriarchy system and the efforts by the main characters through feminist point of view. The writer's analysis finds that all of women characters face patriarchy system in their environment. They have different behavior with men and also as men's property in marriage. They also have to deal with strictness toward wives and children who treat them really weak. To make it worst, the society also discriminates them merely because they are women.

In the other hand, Tessie Hutchinson is the only main women character who shows awareness of the role of women in resistance. Although she has faced oppressions and subordination, Tessie has her own way to survive and endure all the pain and suffering. Tessie's effort is a natural reaction of her oppressed condition and for her own survival. Her ways of effort against subordinations and oppressions in patriarchy system are shown by her late arrival to the lottery and her protest when she gets the lottery. However, her effort fails, it is because there is no people who support her efforts against the patriarchal system. The people more adhere to the rules that have been applied in the patriarchal society. They are afraid to violate the rules because of tradition.

ABSTRAK

Kinanti, Sayekti Putri, 2014, **Sistem Patriarki Digambarkan di Cerita Pendek *The Lottery* oleh Shirley Jackson**. Program Studi Sastra Inggris, Jurusan Bahasa dan Sastra, Fakultas Ilmu Budaya, Universitas Brawijaya. Pembimbing 1: Sugeng Susilo Adi, Pembimbing 2: Nurul Laili N.

Kata Kunci: Feminis, Sistem Patriarki, Upaya

Dalam masyarakat patriarki, perempuan dianggap bawahan laki-laki karena posisi mereka dalam keluarga dan masyarakat. Sistem patriarki menjelaskan bahwa keluarga adalah sumber utama di mana doktrin patriarki diterapkan. Dalam sistem patriarki ini juga menggambarkan bahwa keluarga, masyarakat, dan negara memiliki hubungan yang saling terkait untuk mengatur warganya melalui kepala keluarga. Sistem patriarki terhadap karakter perempuan adalah isu utama di Shirley Jackson *The Lottery*. Oleh karena itu, penulis melakukan penelitian ini untuk mengungkap sistem patriarki yang dihadapi oleh karakter perempuan dari cerita pendek dan juga cara upaya tokoh utama terhadap sistem patriarki.

Penulis melihat sistem patriarki dan upaya oleh karakter utama melalui titik pandang feminis. Analisis penulis menemukan bahwa semua karakter perempuan menghadapi sistem patriarki di lingkungan mereka. Mereka memiliki perilaku yang berbeda dengan laki-laki dan juga sebagai milik laki-laki dalam pernikahan. Mereka juga harus berurusan dengan kekerasan terhadap istri dan anak-anak yang memperlakukan mereka benar-benar lemah. Untuk membuatnya lebih buruk, masyarakat juga mendiskriminasi mereka hanya karena mereka adalah perempuan.

Di sisi lain, Tessie Hutchinson adalah satu-satunya karakter wanita utama yang menunjukkan kesadaran akan peran perempuan dalam perlawanan. Meskipun ia telah menghadapi penindasan dan subordinasi, Tessie memiliki caranya sendiri untuk bertahan hidup dan menanggung semua rasa sakit dan penderitaan. Upaya Tessie adalah reaksi alami dari kondisi tertindas dan untuk kelangsungan hidupnya sendiri. Cara upayanya melawan subordinasi dan penindasan dalam sistem patriarki adalah ditunjukkan dengan dia datang terlambat ketika menghadiri acara lotere dan dia protes ketika dia mendapat lotere. Namun, usahanya gagal, dikarenakan tidak ada orang yang mendukung upayanya untuk melawan sistem patriarki. Orang-orang lebih mematuhi peraturan yang telah diterapkan dalam masyarakat patriarki. Mereka takut melanggar aturan karena tradisi.

ACKNOWLEDGEMENT

This thesis would have been completed without some supports and help from the people surrounding the writer. Here, therefore, she would like to thank some people who contributed in finishing this thesis. Yet, first of all, the writer would like to thank Allah SWT for His blessing and mercy so that the writer can finish this thesis well. Then writer would like to express her gratitude to her supervisor Dr. Sugeng Susilo Adi, M.Hum, her co-supervisor Nurul Laili N., S.S., M.Hum, and Juliati, M.Hum, as the examiner, for their guidance, advice, and correction which finally enabled the writer to finish this thesis successfully.

Moreover, the writer also would like to give a deep gratitude for the prayer and support of my beloved mother and father. The writer also wants to thank her best forever friends, Minggu, Hikmah, Laila, Irma, and everyone that could not be mentioned for always caring and supporting me.

Malang, 04 February 2014

The researcher

TABLE OF CONTENTS

TITLE PAGE	i
DECLARATION OF AUTHORSHIP	ii
SUPERVISORS' APPROVAL	iii
BOARD OF EXAMINERS CERTIFICATE OF APPROVAL	iv
ABSTRACT	v
ABSTRAK	vi
ACKNOWLEDGEMENT	vii
TABLE OF CONTENTS	viii
CHAPTER I: INTRODUCTION	
1.1 Background of the Study	1
1.2 Problems of the Study	4
1.3 Objectives of the Study	4
1.4 Synopsis	4
CHAPTER II: REVIEW OF THE RELATED LITERATURE AND RESEARCH METHOD	
2.1 Theoretical Framework	6
2.1.1 Feminism	6
2.1.2 Gender Roles	7
2.1.3 Patriarchy System	10
2.2 Previous Studies	11
2.3 Research Method	13
2.6 Deciding Object of the Study	13
2.6 Analyzing and Interpreting the Data	13
CHAPTER III: FINDING AND DISCUSSION	
3.1 The Patriarchy System in the Short Story of <i>The Lottery</i>	14
3.1.1 Different Behaviors between Men and Women in Patriarchy	15
3.1.1.1 Men Come Before Women	15
3.1.1.2 The Girls Behave Like Their Mothers	18
3.1.2 Women as Men's Property in Marriage	20
3.1.2.1 Eva Draws the Lottery with Her Husband	20
3.1.2.2 Women's Role as Domestic Workers	22
3.1.3 Strictness toward Wives and Children	26
3.1.3.1 Bill Hutchinson Snaps His Wife	26
3.1.3.2 The Authority of Bill Hutchinson to His Children	27
3.1.4 Gender Discrimination in Public Sphere	29
3.1.4.1 Women Have Few Right	29
3.1.4.2 Superiority of Boys to Their Mothers	31

3.2 Tessie Hutchinson's Efforts against Men's Subordination	34
3.2.1 Tessie Hutchinson Late Arrival to the Lottery	34
3.1.2 Tessie Hutchinson Protest When Her Family Gets the Lottery	36

CHAPTER IV: CONCLUSION AND SUGGESTION

5.1 Conclusion	42
5.2 Suggestion	45

REFERENCES	46
-------------------------	----





**KEMENTERIAN PENDIDIKAN NASIONAL
UNIVERSITAS BRAWIJAYA
FAKULTAS ILMU BUDAYA**

Jalan Mayjen Haryono No. 169 Malang 65145
Telp. (0341) 551611 Pes. 309 Telex. No. 31873 Fax. (0341) 565420
Telp. (0341) 575822 (direct) Fax. (0341) 575822 (direct)

BERITA ACARA BIMBINGAN SKRIPSI

1. Nama : Sayekti Putri Kinanti
2. NIM : 0911113119
3. Program studi : Sastra Inggris
4. Topik Skripsi : Feminisme
5. Judul Skripsi : Patriarchy System Portrayed in the Shirley Jackson's *The Lottery* Short Story
6. Tanggal Mengajukan : 14 Maret 2013
7. Tanggal Selesai Revisi : 04 Februari 2014
8. Nama Pembimbing : I. Dr. Sugeng Susilo Adi, M.Hum
II. Nurul Laili N., S.S., M.Hum
9. Keterangan Konsultasi *)

No.	Tanggal	Materi	Pembimbing	Paraf
1.	14 Maret 2013	Pengajuan Judul	Pembimbing I	
2.	21 Maret 2013	Pengajuan Draft Bab I, II	Pembimbing I	
3.	12 April 2013	Pengajuan Bab I	Pembimbing I	
4.	19 April 2013	Revisi Bab I	Pembimbing I	
5.	23 April 2013	Pengajuan Bab I	Pembimbing II	
6.	30 April 2013	Revisi Bab I	Pembimbing II	
7.	07 Mei 2013	Pengajuan Bab I	Pembimbing II	
8.	14 Mei 2013	Revisi Bab I	Pembimbing II	
9.	22 Mei 2013	Pengajuan Bab II	Pembimbing I	
10.	30 Mei 2013	Revisi Bab II	Pembimbing I	
11.	06 Juni 2013	Pengajuan Bab II	Pembimbing II	
12.	20 Juni 2013	Revisi Bab II	Pembimbing II	
13.	08 Juli 2013	Pengajuan Bab II	Pembimbing II	
14.	15 Juli 2013	Revisi Bab II	Pembimbing II	
15.	23 September 2013	ACC Bab I dan Bab II	Pembimbing I Pembimbing II	
16.	03 Oktober 2013	Seminar Proposal		
17.	15 Oktober 2013	Revisi Setelah Sempro	Pembimbing I	
18.	17 Oktober 2013	Revisi Setelah Sempro	Pembimbing II	
19.	30 Oktober 2013	Pengajuan Draft Bab III, IV	Pembimbing I	
20.	08 November 2013	Pengajuan Bab III, IV	Pembimbing I	

Lanjutan Keterangan Konsultasi

21.	15 November 2013	Revisi Bab III, IV	Pembimbing I
22.	19 November 2013	Pengajuan Bab III, IV	Pembimbing I
23.	02 Desember 2013	Revisi Bab III, IV	Pembimbing I
24.	05 Desember 2013	Pengajuan Bab III, IV	Pembimbing II
25.	12 Desember 2013	Revisi Bab III, IV	Pembimbing II
26.	23 Desember 2013	Pengajuan Bab III, IV	Pembimbing II
27.	07 Januari 2014	Revisi Bab III, IV	Pembimbing II
28.	14 Januari 2014	ACC Seminar Hasil	Pembimbing I
			Pembimbing II
29.	22 Januari 2014	Seminar Hasil	
30.	24 Januari 2014	Revisi Setelah Semhas	Pembimbing I
31.	27 Januari 2014	Revisi Setelah Semhas	Pembimbing II
32.	27 Januari 2014	ACC Ujian Skripsi	Pembimbing I
			Pembimbing II
33.	29 Januari 2014	Ujian Skripsi	
34.	03 Februari 2014	Revisi Setelah Ujian Skripsi	Pembimbing I
35.	03 Februari 2014	Revisi Setelah Ujian Skripsi	Pembimbing II
36.	04 Februari 2014	ACC Penjilidan	Pembimbing I
			Pembimbing II

10. Telah dievaluasi dan diuji dengan nilai :

Malang, 04 February 2014

Pembimbing I

Pembimbing II

Dr. Sugeng Susilo Adi, M.Hum.
NIP. 19680521 200801 1 004

Nurul Laili N., S.S., M.Hum.

Mengetahui,
Ketua Jurusan

Syariful Muttaqin, M.A.
NIP. 19751101 200312 1 001

CHAPTER I

INTRODUCTION

1.1 Background of the Study

Gender is social construction about the differences of roles and opportunities between men and women. The difference in the role and opportunity occurs both within the family and society, which is due to the imaging of women and men. Traditional gender roles cast men as rational, strong, protective, and decisive; they cast women as emotional (irrational), weak, nurturing, and submissive (Tyson, 2006, p.89). Imaging often can lead to discrimination against women.

Discrimination against women is a type of gender discrimination. Gender discrimination occurs when someone is treated less favourably than another person because of his or her gender (Justice, 2009). Discrimination against women can occur in a social environment, both in the society and in the family. There is no reason but solely because of the gender. Women are not only discriminated in the developing countries because of the lack of sophistication, but also discriminated in the developed countries. Discrimination against women has occurred since many centuries ago. This can be seen in the ancient times, around the 18th century when women were not able to get higher education, like men. Another example of discrimination can also be seen that women generally had fewer legal rights and career opportunities than men.

Seeing the social inequalities and discrimination against women, born a women's movement called feminism. Feminism is a social philosophy concerned with the rights and issues of women. Toril Moi, as cited in Jefferson's Modern Literary Theory (1982, p. 204), argues that "Feminist criticism... Is a specific kind or politic discourse critical and theoretical practice committed to the struggle against patriarchy and sexism...." So, feminism is also a social theory or political movement formed and motivated from the suffer experienced by women. Besides, it is formed from the consciousness of women that they are oppressed and exploited. This movement criticizes gender inequality and the demand for women's rights, especially against patriarchal oppression and sexism.

The emergence of this movement was to make a lot of women writers begin to write, either about the representation of social life as well as about women. Many of them also write about women and gender discrimination that they face, which can be analyzed using a feminist theory. As in *The Lottery* short story by Shirley Jackson.

The Lottery is a short story by Shirley Jackson, first published in June 26, 1948, in the *The New Yorker*, shortly after the end of World War II. This is one of the most famous short stories in the history of American literature. Many critics, however, have maintained that Jackson portrays the village North Bennington, Vermont, where she and her husband lived after their marriage in 1940. Some critics have suggested that *The Lottery* is representative of the social, political, and cultural climate of the time it was written. In 1948 the world was still trying to confront the brutal realities of World War II, the Holocaust, and the atomic bomb.

The Holocaust, in particular, revealed that society was capable of mass genocide if they believe it to be in the name of the common good (Cengage, 2002, p.6).

The United States during the late 1940s and 1950s was largely a patriarchal society, one in which women were expected to stay at home and raise the children. Recent critics have interpreted *The Lottery* from a feminist perspective, suggesting that Jackson was commenting on the role of women in American society at the time the story was written (Cengage, 2002, p.7). This story illustrates how the women in this story face patriarchy system in their life, both in the society and in the family. For example, Janey Dunbar is a woman at the lottery who has to draw for her family because her husband is at home with a broken leg. She has a son, whose name is Horace Dunbar, because he is under sixteen, he is not old enough to draw for his family. This shows that the power is in the hands of men and women have few rights than men. On the other side, there is only one main woman character in this story, that is Tessie Hutchison. She opposes injustice and the rights of the treatment received by her in an environment dominated by men. The effect of this condition in short story can be analyzed using the theory of feminism, particularly the patriarchy system that is faced by the women characters and the efforts made by the main character against the patriarchy.

1.2 Problem of the Study

Based on the background of the study, the problems of the study are:

1. What patriarchy is system faced by f women characters in *The Lottery* short story?
2. What are the efforts made by Tessie Hutchinson as the main character against the patriarchy system?

1.3 Objective of the Study

Thus, the objectives of the study are:

1. To reveal the patriarchy system faced by women characters in *The Lottery* short story.
2. To reveal the efforts made by Tessie Hutchinson as the main character against the patriarchy system.

1.4 Synopsis

The Lottery short story is a story about the annual ritual held in a small town. The villagers of this small town gather together in the square on June 27, for the town lottery. Village children, who have just finished school for the summer, run around collecting stones. They put the stones in their pockets and make a pile in the square. The men begin to gather, shortly afterward women also begin to come out of the house, and stood beside their husbands. After that, the parents call their children to stand together. Mr. Summers is the man who is responsible for this event. He arrives in the square with a black box, followed by

Mr. Graves, the postmaster. Tessie Hutchinson is one of the villagers who are late because she forgets that today's lottery is held. She joins her husband and her children, while others are making jokes about her tardiness.

In the event, there is one people absent, he is Mr. Dunbar. He does not attend because of a broken leg, so Mrs. Dunbar draws for her family. Actually, they have a son, whose name is Horace Dunbar. Since he is under sixteen, he is not old enough to draw for his father. On the other hand, Jack, son of Watson will represent his mother and himself to draw the lottery since he is old enough to do that. Before the event begins, Mr. Summer reminds everyone about the lottery's rules.

In the draw the paper will be represented by one of the men members of the family that is the husband as the head of family. No one should look at the paper until everyone has taken the lottery. When the paper is opened, it turns out that Bill Hutchinson's family who get it. Tessie argues that it is unfair because he does not have enough time to choose paper. Then the event is continued with drawing the paper for each member of the Hutchinson's family. There are Bill Hutchinson, Tessie Hutchinson, and their three children, namely Bill Jr., Nancy and Dave. Actually, they also have a daughter who has been married, so they draw with their husband's family. After all the members of the Hutchinson draw the paper, they open their slip, and find that Tessie has drawn the paper with a black spot on it. In the end, the villagers start throwing stones at her.

CHAPTER II

REVIEW OF RELATED LITERATURE AND RESEARCH METHOD

2.1 Theoretical Framework

2.1.1 Feminism

Feminism is a woman's movement that was originally intended to demand the freedom of women. At that time women from the upper, middle and lower class, do not have rights such as to get education, political, voting rights, and employment. A definition of feminism provided in Feminist Theory (2006, para.1) states that "Feminism is a diverse, competing, and often opposing collection of social theories, political movement, and moral philosophies largely motivated by the experiences of women, especially in terms of their social, political and economical inequalities." In general, women at the time are disadvantaged in various fields and become a second creature after men in social, work, education, and politics, especially in a patriarchal society. The term feminism can be used to describe an academic discourse, political, cultural or economic movement aimed at establishing more rights and legal protection for women. Thus, feminism deals with political and sociological theories and philosophies concerned with issues of gender difference, supporting women's rights and interests.

Feminism emerges as a natural reaction to society's treatment toward women. According to Holbrook in his book entitled *Images of Woman in Literature* (1989, p.7), feminism in general is "a historical movement to give women equal political, social, and economic rights with men." Feminist try to struggle against treatment to women given by patriarchal society. They intend to put away the images given to them by men and to prosecute the equality of politic, social, and economic rights. Also, they want to be not dependent on men and to have their own freedom. In this study, patriarchal system will be discussed further, because this theory is used to analyze the patriarchal culture that is faced by the women characters in the *The Lottery* short story.

2.1.2 Gender Roles

There are two things that can be explained to distinguish men and women, which are sex and gender. Based on United State Agency International Development (USAID), sex refers to the biological characteristics that define humans as female or male (Gender Terminology, 2007, para.1). This biological aspect makes women and men become different. Women have vagina, womb, menstruation period, and ability to bear children; whereas men have penis, but have no menstruation period, inability to be pregnant and inability to bear children.

Gender comes from Latin word *genus* which means kinds or types. Based on Wealth and Health Organization (WHO) gender refers to the society that constructed roles, behavior, activities, attributes and particular society considers

appropriate of men and women (Gender, women and health, 2011, para.3). Women are often stereotyped as passive, sentimental, emotional, careful, patient, etc.

While men are stereotyped as active, rational, careless, bad temper, etc. Louis Tyson (2006, p.85) in her book *Critical Theory Today* asserts this as seen in the following quotation:

Traditional gender roles cast men as rational, strong, protective, and decisive; they cast women as emotional (irrational), weak, nurturing, and submissive. These gender roles have been used very successfully to justify inequities, which still occur today, such as excluding women from equal access to leadership and decision making positions (in the family as well as in politics, academia, and the corporate world), paying men higher wages than women for doing the same job (if women are even able to obtain the job), and convincing women that they are not fit for careers in such areas as mathematics and engineering.

Moreover, Judith Butler (1999, p.9) in her book *Gender Trouble* writes:

Originally intended to dispute the biology-id-destiny formulation, the distinction between sex and gender serves the argument that whatever biological intractability sex appears to have, gender is culturally constructed: hence, gender is neither the casual result of sex nor as seemingly fixed as sex.

From the statement above, we can see that Butler argues sex is created biologically, whereas gender is a cultural construction which is made by society.

Gender shows the differences of characteristic, function and responsibility between men and women which are made by society. Since it is made by society, this construction may change by the time. The way we see in gender, men are always masculine and on the other hand women are always feminine. In fact, men and women have masculine and feminine characteristic inside their bodies.

Feminism assumes that sex system and gender spawned patriarchal system, which identifies women and men as biological beings with femininity for

women and masculinity for men. In fact, the distinction means it empowers men and weakens women which can cause gender inequality. Gayle Rubin (1975, p.165) says that sex and gender system is “a set of arrangements by which the biological raw material of human sex and procreation is shaped by human, social intervention.” This setting is the conventional way of managing sexual relationships in the patriarchal society, mainly through family structure and marriage. Gender itself is defined as the separation of sex that socially imposed (Rubin, 1975, p.179).

Society and culture with their ruler and expectations for behavior have powerful affect in perception of gender. Those ideas are actually constructed by society in particularly the patriarchal one. The difference between men and women is used as basic social roles.

2.1.3 Patriarchy System

Patriarchy comes from Greek word which means “from the father” (Ivy and Backlund, 2004, p. 39). This term often refers to political power and authority of men in society. This word can also refer to the power of the father in the family.

Patriarchy itself is a set of institutionalized social rules put in place by men to control the sexual and reproductive right of women (Shlain, 2003, p.339).

Literally, patriarchy is the rule of the father or male authority, which women should be submissive to men. Patriarchy has some principles that are where men need to be more dominant in all areas compared to women who are subordinates.

Men who are older should be more dominant than the young ones.

In addition, the word patriarchy is often used to describe that men take the dominant control in society. Many interpret this as a gender hierarchy in which men dominate or exploit women at all levels such as economical, political, and ideological (Selden, 1993, p.216). Marilyn French in her book entitled *Beyond Power on Women, Men, and Moral* (1985, p.123) states that “the proportion of women who have wielded power is small because patriarchy is an ideology rooted in the denial of worldly power to women.” In short, patriarchy is about how women are controlled by men. This makes women oppressed and discriminated.

Patriarchal ideology by Millett (1977, p.35), exaggerates biological differences between women and men and ensuring that men always have masculine and dominant role, while women always have feminine and subordinate role.

Kate Millett, in Josephine, also states that “Patriarchal ideology is that of male supremacy which conditions woman to exhibit male-serving behavior and to accept male-serving roles.” This means that patriarchy is an ideology of male supremacy that makes women to accept all forms of male power toward women and accept any form of the roles set by men. Millett argues that this ideology penetrates every aspect of culture and touches each of our lives, even in the most personal terms. Millet sees the family is the primary source where the doctrine of patriarchal ideology inculcated. She also asserts that “sex is political. Male and female relationship is the paradigm for all power relationship” (Millett, 1970, p.91). The relationship of females and males is the paradigm of the overall power relations. This can be seen in the family, how the father has a very important role

in the family and has complete control of the whole family. While women only have a little control which makes women as inferior, whereas men as superior.

Furthermore, De Beauvoir (1989, p.9) in her book *The Second Sex*, states that women basically are not created as inferior but women are inferior because of power structures that there are in society are in the hands and control of men.

Beauvoir also stated that men use sexuality between women and men as an excuse to position women as inferior. This ideology patriarchal by Kate Millet is so strong, so that men are usually able to control women.

2.2 Previous Study

The writer finds some previous studies concerning the application of feminism approach. The first study is conducted by Seyed Mohammad Hossseini (2012) in his Journal which is entitled *The Feminist Analysis of Shirley Jackson's The Lottery; A Dominant-Discourse-Control Framework*. In this paper, the researcher tries to investigate the feminist aspects of *The Lottery* considering Simone de Beauvoir's ideas in *The Second Sex*. The researcher discusses the relationship between women characters and men characters counterparts in the story and the ideas of “men versus women” and “dominant discourse” are debated according to *The Lottery* itself. The paper also underlines the women’s jobs in the story. Thus, the thesis has similar theme with the writer’s study, which is about patriarchy. However, his analysis of the short story is not as deep as mine. He just focuses on the Simone de Beauvoir’s ideas in *The Second Sex* and not analyze the end of the struggle of women against the patriarchy.

Another study is the one conducted by Hilga Clarissa AS (2011) which is entitled *The Struggle of Afghan Women Against Men Subordination Portrayed in Mariam and Laila in Khaled Hosseini's A Thousand Splendid Sun. A Thousand Splendid Sun* brings oppression and women subordination as major issues. This thesis reveals the oppression and subordination that are faced by two main characters, Mariam and Laila. Hilga Clarissa finds that these two characters face the oppression and subordination in early age. They get mental physical pain and also arrangement marriage that are forced to do. Mariam and Laila have to face the violence from their husband who treats them bad. The worst one of these all oppressions and subordinations is that the society discriminates them because they are women. In this thesis, we can see how these two magnificent characters try to struggle for their right as women and to survive from men's domination. Although applying the same theoretical framework, feminism, and talking about women subordination, this study is different from the previous one, in terms of the outcome that the characters achieve at the end of their efforts.

2.3 Research Method

Research method is an important thing to ground the data. There are two steps taken to conduct this research:

2.3.1 Deciding Object of the Study

The Lottery is chosen as the material object of the study because this short story portrays the life of women who have to face the patriarchal system because of their position as inferior group. Besides, it is chosen because the writer

wants to find out how the efforts that are made by the main character against the patriarchy that occurred at that time. The research focuses on women who are dominated by men is served as formal object.

2.3.2 Analyzing and Interpreting the Data

As proposed by Iser (1978, p.20) that "Reading is the essential precondition for all processes of literary interpretation." *The Lottery* is read several times and is understood to identify the patriarchal system which is faced by the women character and the illustration of the conflict between the main character and the patriarchal system in their own community. Then, data research that is associated with the problem of the study is conducted as the data analysis of this research. The data has been collected and then selected based on their classification, about patriarchy system faced by the women characters and about the effort of the main character against the patriarchal system. The classification of data is also based on a patriarchal system in the sociological aspects. The patriarchal theory focuses on the existence of gender issues of women in literature. As already mentioned before, *The Lottery* portrays women who are facing patriarchy system in their environment and the efforts made against the patriarchy that occur at that time. So, the theory of literary criticism is applied as aids in discussing patriarchy system faced by women characters in this short story.

CHAPTER III

FINDING AND DISCUSSION

This chapter discusses about the research problems and presents the result of them. The discussion is classified based on the objective of the research, then it is divided in to two sub-classification. The first, the patriarchy system in the Short Story of *The Lottery* that faced by women characters in the short story, and the second is the efforts by the main character against the patriarchy system.

3.1 The Patriarchy System in the Short Story of *The Lottery*

There are some women characters described in *The Lottery* short story that face the patriarchal system. Not only in family life as the primary source of the patriarchy system, but women in this short story also experiencing the patriarchy system in society and state. Because in this patriarchal system, the family, society, and state have relations interrelated to regulate its citizens through the head of family. The oppression and unjust behavior toward women are obviously the core issue in Shirley Jackson's short story, *The Lottery*. The short story vividly exposes the suffering experienced by the women characters and their way to survive in patriarchal society. The story revolves around their lives as women who face subordinations and oppressions particularly from men.

3.1.1 Different Behaviors between Men and Women in Patriarchy

3.1.1.1 Men Come Before Women

In Shirley Jackson's short story, *The Lottery* tells about the villagers who are widely developed by the traditions. They perform the traditions where everybody is forced or even glad to follow the rules established by patriarchal society. In the story, there is a black box which is a symbol of old traditions. Every year it is used in lottery. Now this black box is very old and there is a suggestion to get a new one. "The black box... had been put into use even before Old Man Warner, the oldest man in town, was born" (Jackson, 1948, p.1).

There are some sentences that tell about changing the old box used to take the lottery.

Mr. 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. There was a story that the present box had been made with some pieces of the box that had preceded it, the one that had been constructed when the first people settled down to make a village here. Every year, after the lottery, Mr. Summers began talking again about a new box, but every year the subject was allowed to fade off without anything's being done. The black box grew shabbier each year: by now it was no longer completely black but splintered badly along one side to show the original wood color, and in some places faded or stained. (Jackson, 1948, p.1).

Also, there are some whispers in the north village about giving up the lottery "that over in the north village they are talking of giving up the lottery" (Jackson, 1948, p.4). However, people, especially men, do not agree with these kinds of changes and want to continue following their traditional customs. As mentioned above, if we consider the black box as the symbol of old traditions, the women's weakness is also one of these traditions which are pleasant for men. In the story, when Mr.

Adams says to Old Man Warner that people are going to give up the lottery in another village, it is not pleasant for the Old Man Warner, who is the oldest man in the village. He believes that people should protect their customs even when women are suffering and he uses the phrase "Pack of crazy fools" (Jackson, 1948, p.4). In addition, they delay making a new box because no one has the ability to change traditions and customs: "no one liked to upset even as much tradition as was represented by the black box" (Jackson, 1948, p.1). It indicates that these customs and tradition must still be run in their environment.

The rules in the patriarchal society can be seen in how everybody has traditionally defined roles within the community: men and women know well how they are expected to behave. Men are the dominating part; they have the right to make decisions for their families, while women have a subordinate position.

Soon the men began to gather. Surveying their own children, speaking of planting and rain, tractors and taxes. They stood together, away from the pile of stones in the corner, and their jokes were quiet and they smiled rather than laughed. The women, wearing faded house dresses and sweaters, came shortly after their men folk. They greeted one another and exchanged bits of gossip as they went to join their husbands.

Soon the women, standing by their husbands, began to call to their children, and the children came reluctantly, having to be called four or five times. (Jackson, 1948, p.1)

The quotation above mentions that in the story women are supposed to come shortly after their men folk then they go to join their husband, and standing beside their husbands. Women are viewed as creatures whose existence depends on the men's existence. "Man is defined as a human being and woman as a female; whenever she behaves as a human being she is said to imitate the male" (cited in Hoesseini, 2012, p.7). Although these kinds of thoughts have been imposed on

women since a long time ago, women themselves also accept them. In fact, they accept that they should be always dependent on the opposite gender and obey them, so they can never be autonomous creatures. In a way, they work behind the scene in a patriarchy. They stay in the realm of inferiority, as though it is truly their place in society. Beauvoir (1949, p.5) challenges this kind of behavior, "To make oneself an object, to make one self passive, is a very different thing from being an object". Therefore, women are imposed on to think of themselves as mankind and their duties are just housework, washing the dishes, bringing up the children. So, they are debarred from their rights. This makes men define women in their own way.

Beauvoir (cited in Bressler, 2007, p.173) wants women to find their real positions in their society and not to allow men treat them as secondary creatures. As a result, she puts away generic labels and mentions in the present time "humanity is male and men define women not as herself but as relative to him."

In patriarchal society women are always at the margins of society. Women are regarded as inferior to men, and they themselves are willing to obey this gender domination. The domination of this idea, women just learn to wait, obey, and accept. They must accept their role as woman and as wife who are obedient to man, as husband and head of the family.

In addition, according to Millet (1970, p.33), the basic institution in the establishment of patriarchal culture is the family, where the ideology of patriarchy is well maintained in traditional and modern societies.

Patriarchy's chief institution is the family, as the fundamental instrument and the foundation unit of patriarchal society the family

and its roles are prototypical, serving as an agent of the large society, the family not only encourages its own members to adjust and conforms, but acts as a unit in the government of the patriarchal states which rules its citizens through its family heads.

So, in a patriarchal society, the family has an important role as a basic for arranging the citizens through the head of the family. Through the family, a man who acts as a head of the family can encourage and organize the family members to follow the rules of patriarchy in society and government.

Furthermore, in the ideology of patriarchy, male supremacy that makes females to accept all forms of male power toward females and accept any form of the roles set by males. They shape of females to fulfill the desires of males, serve and receive all the roles of females who had been constructed. "Patriarchal ideology is that of male supremacy which conditions woman to exhibit male-serving behavior and to accept male-serving roles". (Millet, 1970, p.33)

3.1.1.2 The Girls Behave Like Their Mothers

Not only the behavior of men and women that set in patriarchy society but even the rules are also applied to children. It is described how the boys and the girls should behave like men and women in their environment. It happens in the beginning of a harmonious picture of the children to play, when Bobby Martin and some of his friends like Harry Jones and Dickie Delacroix attend the event. They get together before then split into groups to play. Bobby is the first boy who has the initiative to collecting stones and the other boys soon follow his example, while the girls do not join and play with the boys. They just stand aside and gathering together with the other girls.

Bobby Martin had already stuffed his pockets full of stones, and the other boys soon followed his example, selecting the smoothest and roundest stones; Bobby and Harry Jones and Dickie Delacroix—the villagers pronounced this name “Dellacroy”—eventually made a great pile of stones in one corner of the square and guarded it against the raids of the other boys. The girls stood aside, talking among themselves, looking over their shoulders at rolled in the dust or clung to the hands of their older brothers or sisters. (Jackson, 1948, p.1)

This physical action of picking up and gathering stones represents the boys' masculine nature. The general idea of men doing the physical labor is implemented when the boys pick the stones. At the same time, the girls standing a side represent the feminine nature. They do not engage in the physical activities but rather talk among themselves. Jackson portrays the society's natural order, in which girls, the miniature representations of women, do certain things, while not doing other certain activities, primarily because of their gender.

It implies that girls could only stand in a corner and look at the boys, it shows the freedom of boys in contrast to girls who have limitations. In the story, we can find the differences between the two genders and the fundamental asymmetry of the term “masculine” and “feminine” in Beauvoir's term (Beauvoir, 1949, p.6). Therefore, these kinds of prejudices are progressed even through the lower age, especially in childhood and they will be continued. It means one generation passes these kinds of prejudices and false opinions to the next. So, the women in the next generations are forced to continue their ancestors' customs and accept them inevitably.

From the excerpt above, it also can be concluded that as the smallest unit of patriarchy, the family make a major contribution to strengthen this ideology. In

patriarchy, each family member is encouraged to think and behave in accordance with the rules of society that embraces patriarchy. Patriarchal ideology is introduced to each member of the family, especially the children. Boys and girls learn from the behavior of both parents concerning to their character, hobbies, status, and other appropriate values in the community. Behavior that is taught to children distinguishes between how to behave as a men and women. When the boys handling and stacking of stone, the girls just watch quietly at the side, they already know that they need to grow up like their mother, so from an early age they learn to exercise self-restraint and subservient to the authority of men.

3.1.2 Women as Men's Property in Marriage

3.1.2.1 Eva Draws the Lottery with Her Husband

Eva is the first daughter of Bill Hutchinson and Tessie Hutchinson. She has been married to a man, named Don. Eva is no longer living with her family, but she stays with the family of her husband. Therefore, in the second round of the lottery, when her families get lottery, Eva no longer take part of her family members to draws the paper.

"Well, everyone," Mr. Summers said, "that was done pretty fast, and now we've got to be hurrying a little more to get done in time." He consulted his next list. "Bill," he said, "you draw for the Hutchinson family. You got any other households in the Hutchinsons?"

"There's Don and Eva," Mrs. Hutchinson yelled. "Make them take their chance!"

"Daughters draw with their husbands' families, Tessie," Mr. Summers said gently. "You know that as well as anyone else."

(Jackson, 1948, p.5)

The quotation above explains that, her mother, Tessie Hutchinson proposes Don and Eva to take part in the drawing of the paper because she thinks that Eva and Don are still the part of her family. However, Mr. Summer says that their daughters must draw with their husbands' families because Eva had been married and as a wife she must follow the rules of her husband. All of the people in the village know about the rules very well. So, Eva just draws the paper with her husband's family, not with her biological family.

Moreover, Kate Millet (1970, p. 34), in *Sexual Politics*, states the following:

Their chattel status continues in their loss of name, their obligation to adopt the husband's domicile, and the general legal assumption that marriage involves an exchange of the female's domestic service and (sexual) consortium in return for financial support.

Millet (1970, p.36) also states that Marriages are financial alliances, and each household operates as an economic entity much like a corporation.

From the explanation above, it can be concluded that after woman married, her rights, her property, and even her identity almost ceased to exist. By law she is under the complete and total supervision of her husband. Thus through marriage, husband and wife become one person. So, this also explains that women who are married no longer live with their families, but they are obliged to adopt the husband's domicile. Patriarchal families is the fact that, after marrying, woman usually moves to the orbit (and often the residence) of her husband's family.

Women are also required to serve their husbands and give domestic service because their husbands are responsible for the finances to support his wife.

3.1.2.2 Women's Role as Domestic Workers

It also implies that women are also subordinated in the field of employment. Being women at such time seems to be truly unfair for women in the short story who face many oppressions and discriminations. It happens when women in this short story, work in domestic sector, they do not have the opportunity to work in public sector such as men. They really do a role as a wife and as a mother who takes care of any household needs in their family. It can be seen from the clothes they wear, that are faded house dresses and sweaters. The dress gives the idea that the role of women in the story is largely to be a housewife, while the men who role as head of the family in this story has a higher status jobs than women. The men have been working in the public sector. They talk about planting and rain, tractors and taxes, indicating they too are breadwinners; these men have more social standing than the women do.

Soon the men began to gather. Surveying their own children, speaking of planting and rain, tractors and taxes. They stood together, away from the pile of stones in the corner, and their jokes were quiet and they smiled rather than laughed. The women, wearing faded house dresses and sweaters, came shortly after their men folk. They greeted one another and exchanged bits of gossip as they went to join their husbands." (Jackson, 1948, p.1)

Stereotypes attached to women as domestic workers make them weak because they do not get money from their work to take care of the household. As mentioned by Kate Millett above that marriage involves an exchange of the female's domestic service and (sexual) consortium in return for financial support (1970, p. 35). Domestic work is taken for granted which becomes their duty as women. They do not need to earn money from their work and the result they

always dependent on their husband. It can be seen that the traditional family men as the leader or head of the family have authority includes control over economic resources and work in the public sector, while women just stay at home, look after the children, and manage all of their household needs.

As already described above, all of these things are basically due to social construction. The rule makes women responsible for keeping children and manages all of household needs. Even Millet argues that the family as the primary source of indoctrination of the patriarchal system. It is also the cause of gender inequality occurs because of social construction in the community about the rights and roles of men and women. The construction for the radical feminist are considered very handcuff for women. The view of women in this story to marriage is that marriage also handcuffs them. In a patriarchal system, women in the family are controlled by men who have a very big role. When women married, as wives and mothers, they are expected to be responsible to take care of her husband and their children. Family is considered as the only proper place for women, where it has been socially constructed in society.

It is also illustrated from the work done by three men in particular dominate the village. The first, Mr. Joe Summer who is the most powerful men in the village because he owns the biggest business, a coal mine.

The lottery was conducted--as were the square dances, the teen club, the Halloween program--by Mr. Summers. who had time and energy to devote to civic activities. He was a round-faced, jovial man and he ran the coal business. (Jackson, 1948, p.1)

Men are described quite pleasantly, even concerning their appearances, their situations and also their occupations. We can find males' absolute "power" through

the story. "The lottery was conducted...by Mr. Summers who had time and energy to devote to civic activities" (Jackson, 1948, p.1). In this sentence, the important role is given to a man who has "energy" is considered as the manager of the lottery. He wears "a clean white shirt and blue jeans" (Jackson, 1948, p.2). The word energy here means that Mr. Summer has money. So, worked as a coal businessman makes Mr. Summer has power and an important position in society. He is even trusted by the villagers to lead the lottery.

The second, Mr. Graves who is the village's postmaster, the second most powerful official in the community. He assists Mr. Joe Summers in the Lottery by carrying the stool for the box. He also helps to make the lottery slips and stores the black box where all the slips are kept.

The postmaster, Mr. Graves, followed him, carrying a three- legged stool, and the stool was put in the center of the square and Mr. Summers set the black box down on it. (Jackson, 1948, p.1)

The third, Mr. Martin who is the grocer, he and his oldest son, Baxter Martin, help steady the box on the three- legged stool when the villagers are drawing their tickets.

More evidence of this claim is when Mrs. Tessie Hutchinson, Bill Hutchinson's wife, comes hastily wearing her apron and drying her hands on her apron that she wore.

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. Hutchinson went on. "And then I looked out the window and the kids were 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)

In contrast, women's appearances, their situations, and their occupations are described such as in above. They are also different with the men at the time. It is also illustrated in Tessie Hutchinson that quote above indicates that she had also just doing housework, claiming she is washes dishes and does not want to leave them in the sink. It is clearly that women at that time really work as housewives who take care of all the needs of the household.

Millet (1970, p.40), states that patriarchal ideology cannot be torn down because females are economically dependent on males, the dependence of economy that presents in their real life. Conventionally males are the main sources of income in the family while the females are the housekeepers. Males work outside the home to earn a living while the females work in the home to do all the housework. Females are not allowed to earn money because males make it as property when they married.

Moreover, Bronislaw Malinowski (1970, p. 35), in *Sexual Politics*, also states that:

"Patriarchy decrees that the status of both child and mother is primarily or dependent upon the male. And since it is not only his social status, but even his economic power upon which his dependents generally rely, the position of the masculine figure within the family - as without - is materially, as well as ideologically, extremely strong."

Therefore, no matter what the women desired, most are predestined to become wives due to their economic reliance on men. This also explains that economically, the mother even depends on their children, the boys. This condition

happens because socially the rules in patriarchal society is set that the position of the masculine figure is strong than the women.

As has been discussed and described above, it is seems that basically the social construction is what makes the women subordinate or become the second sex. The social construction has been indoctrinated in society in all aspects. As illustrated in the short story *The Lottery*, where the women character face and experience the system patriarchy in sociological aspect and become subordinate.

Subordination to women's characters occurred in the field of employment. The social construction of the time requires women to work in the domestic sector is to be a housewife. They do not have the option to choose a field of work that they want which makes women subordinate and also her status as a wife who make them as men's property in marriage.

3.1.3 Strictness toward Wife and Children

3.1.3.1 Bill Hutchinson Snaps His Wife

Another point also indicates when the family of Bill Hutchinson getting the lottery. Wife of Bill Hutchinson, Tessie Hutchinson protests to Mr. Summer about the way to take the paper that is given to the husband. "You didn't give him time enough to take any paper he wanted" (Jackson, 1948, p.5). Then, she is screaming that it is unfair. However her husband, Bill Hutchinson says "Shut up," as Tessie complains about the lottery (Jackson, 1948, p.5).

Here, Tessie as a wife who must be obedient on her husband's command. Bill Hutchinson does not take sides on the decision which is made by his wife,

although in this case Tessie gives defense on her husband. He has authority toward his wife and he has right to do anything to his wife. This is clear, that Bill Hutchinson wants to be respected as husband and as head of the family that wife should be submissive on his command. In the second round of the lottery, when Tessie gets the Lottery, her husband Bill Hutchinson” went over to his wife and forced the slip of paper out of her hand” and “ held it up” (Jakson,1948.p.7), to the crowd once again shows his stubborn control because Tessie still keeps protest to them. It also shows that Bill Hutchinson indirectly also tells the villagers to give punishment to his wife. Bill Hutchinson is dominant over Tessie. Bill Hutchinson is assertive and abruptly stops Tessie from talking. This story stresses on the men’s authority over the women in the society.

Moreover, Millet (1970, p.33) in her book, *Sexual Politics* also states that:

“Traditionally, patriarchy granted the father nearly total ownership over wife or wives and children, including the powers of physical abuse and often even those of murder and sale.”

In a principled traditional patriarchal family, father totally has the power of his wife and children so he could do anything against their arbitrary. In addition, women should follow all the social constructions applied by a patriarchal system that exist in society that actually makes women inferior of men.

3.1.3.2 The Authority of Bill Hutchinson to His Children

After all the villagers gathering and the woman standing beside their husbands, then the women start calling their children to join with their each family. When called upon by their mother, the children come reluctantly, even to

be called four or five times. On the other hand, Bobby Martin, the second son of Mr. Martin and Mrs. Martin, tries to ignore the call from his mother when his mother comes to call him.

Soon the women, standing by their husbands, began to call to their children, and the children came reluctantly, having to be called four or five times. Bobby Martin ducked under his mother's grasping hand and ran, laughing, back to the pile of stones. His father spoke up sharply, and Bobby came quickly and took his place between his father and his oldest brother (Jackson, 1948, p.1).

From explanation above, it is described that Bobby Martin even run to avoid his mother when his mother tries to reach him. However, when his father, Mr. Martin speaks up sharply to Bobby Martin, he immediately comes to his father and gathers with his family then he stands between his father and his brother. The sharp contrasts between Bobby's obedience for each parent and also that he stands among adult men of his family instead of beside his mother deepens the chasm of gender roles. It is also described in other children as well. The mothers even have to call their children four or five times to make them come.

It also shows how there is more power in a men figure as a father in the lives of children, as well as imposing an unfair distinction in class status between men and women. The attitude of Bobby Martin who underestimates his mother calls, but he becomes submissive when the father calls him, clearly show that Bobby Martin respect his father more than his mother. This story enforces an unfair distinction in class status between men and women. This also means that although women have a very large role in domestic work or family to serve and take care to their husband and their children, men as the father has full control in the family. Men in the family rule over wife and children, so they can do as they

wish to their wife and their children. Sometimes they misused resulting in domestic violence occurs.

3.1.4 Gender Discrimination in Public Sphere

3.1.4.1 Women Have Few Right

The rules of the lottery ceremony of view, representative of the whole family to draw paper are represented by men and women are seen as inferior of men. The taking of lottery is divided into two rounds: the first round, drawing the paper should be done by man, as a head of the family. However, if a head of the family is absent for some reason, a son who has over sixteen years old will be the head. If there is no son, then the wives can be the head of the family, but of course, they are questioned publicly about whether they do not have any son who met those criteria before they are accepted to draw the paper. For the second round, the drawing of the paper is done by each member of the family who has gained the lottery previously. Everyone is eligible, no matter their age.

In the first round, Mr. Summer reads out the names of the heads of the families to take the paper out of the box. It explains that in patriarchal societies men have a higher position than women.

A sudden hush fell on the crowd as Mr. Summers cleared his throat and looked at the list. "All ready?" he called. "Now, I'll read the names--heads of families first--and the men come up and take a paper out of the box. Keep the paper folded in your hand without looking at it until everyone has had a turn. Everything clear?" (Jackson, 1948, p.3)

This has been going on from year to year, the villagers obey all the rules that have been created by their patriarchal society and no one dare to remove or change

these rules. Even a day before the event is done, Mr. Summer must confirm the number of families and the name of head of the family in each home, as well as the family members in each house.

There was a great deal of fussing to be done before Mr. Summers declared the lottery open. There were the lists to make up--of heads of families, heads of households in each family, members of each household in each family. (Jackson, 1948, p.2)

The lottery is all completely controlled by the men. Starting from the leaders of which are held by the three men in the village, Mr. Summer, Mr. Grave and Mr. Martin. The drawing of paper is done by the head of family, while women do not have the opportunity to participate in the event.

Interesting things happen when the event will begin. Mr. Summer starts to taking attendance the villagers and evidently Clyde Dunbar is absent. Mr. Summer justify the statement, that Dunbar is resting at home because recently he broke his leg. As soon as Mrs. Janey Dunbar says that she will be drawing for her husband, Mr. Summers respond, whether they do not have a boy who can represent his father to drawing the paper. Mr. Summer seems unsure of the decision that is taken by Janey and it is clearly that Mr. Summers wishes for a man to do the task of drawing for the lottery. The statement also implies that Janey is about to do something unusual. From this remark, the readers can conclude that woman drawing for the lottery is not very common. Mr. Summer and some other people provide opportunities for Janey to reveal the reason. Janey says that Horace Dunbar, who is a son, has not yet old enough to represents his father to draws the paper, even his age is still less than sixteen years. So, she is the only representative of his family members to draw the paper.

"Well, now." Mr. Summers said soberly, "guess we better get started, get this over with, so we can go back to work. Anybody ain't here?"

"Dunbar." several people said. "Dunbar, Dunbar."

Mr. Summers consulted his list. "Clyde Dunbar." he said. "That's right. He's broke his leg, hasn't he?"

"Who's drawing for him?"

"Me, I guess," a woman said and Mr. Summers turned to look at her. "Wife draws for her husband." Mr. Summers said. "Don't you have a grown boy to do it for you, Janey?" Although Mr. Summers and everyone else in the village knew the answer perfectly well, it was the business of the official of the lottery to ask such questions formally. Mr. Summers waited with an expression of polite interest while Mrs. Dunbar answered.

"Horace's not but sixteen yet." Mrs. Dunbar said regretfully.

"Guess I gotta fill in for the old man this year."

"Right." Mr. Summers said. (Jackson, 1948, p.2)

From the excerpt above it can be concluded that women just have a few rights in patriarchal society. Mrs. Janey Dunbar is the only part in the balloting of women, because her husband broke his leg and her son is less than sixteen years old. Although the societies are all well aware of the situation, Mr. Summers is again asked to confirm her to draws for her husband becomes last resort option.

Clearly the society does not want women to make decision for their families. The society prefers men to make decisions for their families, making the gender roles of the society evident to the readers. Women are dependent on them and powerless. Even the sons take precedence over their mothers.

3.1.4.2 Superiority of Boys to Their Mothers

As mentioned in above that the boys even have big chance than their mother to draw the paper. The rules in the lottery, the boys that are old enough, more than sixteen years old, can replace the position his father to represent their

family to draw the paper. The patriarchal society put their positions, the boys, are considered more important than their mother.

At the same time, it is described when the son of a family of Watson, Jack Watson represents his mother and himself to draw the paper. Some people seem proud of him.

Mr. Summer made a note on the list he was holding. Then he asked, "Watson boy drawing this year?"

A tall boy in the crowd raised his hand. "Here," he said, "I'm drawing for my mother and me." He blinked his eyes nervously and ducked his head as several voices in the crowd said like "Good fellow, Jack." and "Glad to see your mother's got a man to do it." (Jackson, 1948, p.3)

The boy has a very important position in the family. When he is already an adult, parents can hand over responsibility as leaders in their families. Jack is able to be held accountable as a man, who can act as a head of household in the family. It gives the message that grown boys are given more power and are more respected than their mothers. This method of conducting the tradition guarantees the role of women in their society to stay as it is for as long as imaginable.

Furthermore, in *Sexual Politics*, Sir Henry Maine (1970, p.34), a nineteenth-century historian of ancient jurisprudence, also defined it as follows:

"The eldest male parent is absolutely supreme in his household. His dominion extends to life and death and is as unqualified over his children and their houses as over his slaves." In the archaic patriarchal family "the group consists of animate and inanimate property, of wife, children, slaves, land and goods, all held together by subjection to the despotic authority of the eldest male."

From the explanation above, it can be concluded that the first boy in the family has an important role, and he also has the highest power in his family to control the members of his family. So that all family members are subject to the authority

of the oldest

Additionally a phenomenon which is reflected in the short story *The Lottery* is a representation of the patriarchal practices within a social community where priorities and power of men to organize all the things in the area of life are made directly and indirectly, visible or camouflaged. Patriarchal practices tend to promote the role of men above all others where their perspective is used to prioritize the interests of men. Meanwhile the women voice is often not considered, let alone heard. Mr. Summer and Mr. Grave who use authoritarian and men subjectivity in lead the lottery is a symbol of patriarchal practices in the community in which the system considers that the leader must be men. Decisions must be made by the leader who is definitely going to take side with fellow his kind, that is men.

Patriarchy itself has some principles that men should be dominant in all areas, such as family, work, and so on than women who become subordinate. Men who are older should be more dominant than the younger. In a patriarchal society, women have fewer opportunities and rights in a variety of fields because women are lower than men. This makes women oppressed and discriminated.

Millet (1970, p.33) also states that, "Even in patriarchal societies where they are granted legal citizenship, females tend to be ruled through the family alone and have little or no formal relation to the state." This means that even in a society that embraces patriarchal system, females are recognized as citizens but still they do have little chance or even but they do not have chance at the government itself.

3.2 Tessie Hutchinson's Efforts Against Men's Subordination

In the short story, Tessie Hutchinson is the only main woman character who shows awareness of the role of women in resistance. Although she has faced oppressions and subordinations, Tessie has her own way to survive and endure all the pain and suffering. Yet, her unique abilities of endurance prove that women are not weak, instead she is exceptionally tough and remarkable. As the definition of struggle says to fight against somebody in order to prevent a bad situation, Tessie's effort is a natural reaction of her oppressed condition and for her own survival. Her ways of effort against subordinations and oppressions in patriarchy system are shown by her late arrival to the lottery and protests when she gets the lottery.

3.2.1 Tessie Hutchinson Late Arrival to the Lottery

Tessie Hutchison is a woman who becomes a victim in this short story. Her name is related with the name of Anne Hutchinson, a puritan spiritual advisor. She has strong religious beliefs, but her belief was contrary with the Puritan pastors, established in the Boston area. She tried to create a theological schism that threatens to destroy the religion of the Puritan experiment in New England. She and her followers were eventually captured and punished, then banished from the colony.

Fritz Oehlschlaeger, in (Essays in Literature, 1988), also states that the name of Jackson's victim links her to Anne Hutchinson, whose Antinomian beliefs, found to be heretical by the Puritan hierarchy, resulted in her banishment from Massachusetts in 1638. While Tessie Hutchinson is no spiritual rebel, to be

sure, Jackson's allusion to Anne Hutchinson reinforces her suggestions of a rebellion lurking within the women of her imaginary village. Since Tessie Hutchinson is the protagonist of *The Lottery*, there is every indication that her name is indeed an allusion to Anne Hutchinson, the American religious dissenter. She was excommunicated despite an unfair trial, while Tessie questions the tradition and correctness of the lottery as well as her humble status as a wife. It might as well be this insubordination that leads to her selection by the lottery and stoning by the angry mob of villagers.

At the beginning of the story, Tessie comes late to the lottery. Although maybe she does it inadvertently, it is shown when she come with a hurry because all the villagers have gathered.

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." (Jackson, 1948, p.2)

Tessie forgets that it is the day that the lottery event is held. The family leaves to the lottery without Tessie. Tessie tells her friend Mrs. Delacroix that she is only realized about the lottery when she looks that her husband and kids are gone. Mr. Hutchison does not wait for his wife for the lottery and leaves without informing her about the lottery. She remembered when she "Thought my old man was out back stacking wood," Mrs. Hutchinson go on, "And then I looked out the window and the kids were gone, and then I remembered it was the twenty seventh and came a-running" (Jackson, 1948, p.2). Mr. Hutchison clearly has more authority in the house. Tessie, in this manner, is subordinate and Bill Hutchison is

also authoritative over her.

Tessie gives another reason why she comes late when Mr. Summer says "Thought we were going to have to get on without you, Tessie." and Mrs.

Hutchinson says grinning, "Wouldn't have me leave m'dishes in the sink, now, would you. Joe?" (Jackson, 1948, p.2). The villagers see her tardiness as defiance,

a faux pas that raises suspicions of her resistance to everything the lottery rules in the society. Tessie prefers to finish her homework before she attends the lottery. It

explains that Tessie indirectly tries to fight the system of patriarchy. Although in

the patriarchal society, woman's main duty is taking care of all the household

needs but man has full control over her. Through in the patriarchal society, the

relationship between a man as the head of family, society, and state are

intertwined. As husband, Bill Hutchinson does not give a defense to his wife. Men

take their fellow kind's side more than women, even though it was his wife. The

words says by Mr. Summer to Tessie and laughter from some people can be

argued that it is a satire words for Tessie, in order to comply with existing

regulations in a patriarchal society. However, Tessie shows that she violates the

rules by not coming on time.

3.2.2 Tessie Hutchinson Protests When Her Family Gets the Lottery

The meaning of the lottery here does not mean that people are getting lottery will get the money, gold, or some other exciting prizes. But for the winner

it is not a victory at all. The prize is that you will be killed with stones by all of the

other citizens, your family, friends and neighbors. The people who get the lottery

would be a victim of cruelty villagers. This they do because according to the rules and traditions that have been embraced by them. May be punishment of stoning to victims who get the lottery can cause death. Therefore, in this story, everyone will feel scared and worried when their families get the lottery. So, it is also experienced by family Bill Hutchinson.

Another effort that is shown by Tessie Hutchinson to fight the patriarchal system is when she tries to give resistance to Mr. Summer because her family gets the lottery.

Suddenly, Tessie Hutchinson shouted to Mr. Summers. "You didn't give him time enough to take any paper he wanted. I saw you. It wasn't fair!"

"Be a good sport, Tessie." Mrs. Delacroix called, and Mrs. Graves said, "All of us took the same chance."

"Shut up, Tessie," Bill Hutchinson said. (Jackson, 1948, p.5)

In the first round of taking the lottery, Hutchinson's family getting the lottery when her husband, Bill Hutchison draws the paper, she immediately are questioned the way the draw to Mr. Summer, as the leader of the event that he does not give him enough time to pick the paper he wants. However, her husband, Bill Hutchinson tells her to "shut up", because it violates the dignity of him as her husband.

So the results of this aim that a woman allows herself to shout to a man and protest about the result of the lottery: "Tessie Hutchinson shouted to Mr. Summers. You didn't give him time enough to take any paper he wanted. I saw you. It wasn't fair!" (Jackson, 1948, p.5). Here Beauvoir's statement comes true, in her book, *Second Sex* (1949, p.9), she assert that "women should break the bonds of their patriarchal society and define themselves if they wish to become a

significant human being in their own right, and they must defy male classification as the other.” Although her protests do not lead to a good result, but the important thing, from feminist point of view, is that a woman is situated against a man and expresses her own identity. Therefore, she tries to challenge the notion of being the second creature.

Then, another effort is questioning the rules of the lottery, which force married women children to draw the paper with her family.

“Well, everyone,” Mr. Summers said, “that was done pretty fast, and now we’ve got to be hurrying a little more to get done in time.” He consulted his next list. “Bill,” he said, “you draw for the Hutchinson family. You got any other households in the Hutchinsons?”

“There’s Don and Eva,” Mrs. Hutchinson yelled. “Make them take their chance!”

“Daughters draw with their husbands’ families, Tessie,” Mr. Summers said gently. “You know that as well as anyone else.”

“It wasn’t fair,” Tessie said.

“I guess not, Joe.” Bill Hutchinson said regretfully. “My daughter draws with her husband’s family; that’s only fair. And I’ve got no other family except the kids.” (Jackson, 1948: p.5)

In the third round of the lottery, each member of the family is required to take the lottery. There is fear and worry when they get the lottery. Given that anyone gets the lottery, then they will get the cruel punishment.

Bill Hutchinson family has six members, namely Bill Hutchinson as the head of the family, Tessie Hutchinson as the wife of Bill Hutchinson, and four children, namely Eva, Bill Jr., Nancy and Dave. Yet, Eva was married and lived with the family of her husband. So, that the opportunity for draw the papers are remained five people. Resistance to Tessie that, when her family is chosen, she yells, “There’s Don and Eva. Make them take their chances”. She is referring to

her daughter Eva, who is married to Don. Under the rules of the lottery, Eva belongs to Don, and therefore draws with her husband's family. Tessie's behavior in singling out her married children as possible victims to increase her own chance of survival shows her selfishness.

It is interesting to note that when Tessie is late she "came a-running" as if she is eager to participate in the lottery. Tessie only protests when her own life is at stake. It is apparent that if another family had been chosen, Tessie would not hesitate in inflicting the punishment.

At the end of the story, Tessie is still tries to defend toward herself:

Tessie Hutchinson was in the center of a cleared space by now, and she held her hands out desperately as the villagers moved in on her. "It isn't fair," she said. A stone hit her on the side of the head. Old Man Warner was saying, "Come on, come on, everyone." Steve Adams was in the front of the crowd of villagers, with Mrs. Graves beside him. "It isn't fair, it isn't right," Mrs. Hutchinson screamed, and then they were upon her. (Jackson, 1948, p.7)

When the villagers had decided that Tessie is a lottery winner, then they all start to throw stones at Tessie. Please be aware that the stones are used for throwing stones at the victim, Tessie Hutchinson, are stone that has been collected by the boys who had been mentioned at the beginning of the story.

Nevertheless, behind all that, the phenomenon of oppression of women and stoning of women as inhuman ritual practice, which is done by all members of the village community in this short story clearly suggests that patriarchy is not only be done by men but also get support by women. There is no resistance that comes as a form of self-defense other than the victims themselves.

Jackson underlines this in the depiction of figures Mrs. Delacroix and Mrs.

Graves are not siding with the injustice experienced by Tessie Hutchinson, even those inclined indicating approval that Tessie Hutchinson deserves it. This indicates when Tessie is seeking justice for the family, suddenly Mrs. Delacroix calls "Be a good sport, Tessie.", and Mrs. Graves says, "All of us took the same chance" (Jackson, 1948, p.5). It also happens when Tessie gets a stone's throw from the villagers, Mrs. Delacroix and Mrs. Dunbar take part in the throwing stones events.

Mrs. Delacroix selected a stone so large she had to pick it up with both hands and turned to Mrs. Dunbar. "Come on," she said. "Hurry up." Mr. Dunbar had small stones in both hands, and she said, gasping for breath. "I can't run at all. You'll have to go ahead and I'll catch up with you." (Jackson, 1948, p.7)

Support of patriarchy by women can be motivated by several things. In village community in the short story *The Lottery*, the support due to excessive sense of obedient to the ancient tradition of the brutal and senseless. Tradition is considered as very important (tradition is paramount) in ancient society. Accordingly, they adhere to the rules of patriarchy that has been applied in the community. They are afraid to violate the rules because of tradition.

It is also disturbing how Tessie is treated by her loved ones. Probably the most shocking incident in *The Lottery* is when the mother is selected to be stoned, her own family show no remorse, sorrow, or regret. Her son is even infiltrated to kill his own mother. And someone gives little Davy Hutchinson few pebbles (Jackson, 1948, p.7). When Tessie is selected to be killed, her own husband does not cry or shows any signs of grief. People are usually dependent on a mother or a spouse, but in Jackson's fiction the women are considered irrelevant. In short, if

the lottery is unfair, it is reasonable to assume that its lack of fairness would be evident only to the victim.



CHAPTER IV

CONCLUSION AND SUGGESTION

4.1 Conclusion

In patriarchal society, men need to be more dominant in all areas compared to women who are subordinate. Patriarchy is the rule of the father or male authority, which women should be submissive to men. This makes women being oppressed and discriminated because of their gender inequality. Women are inferior because men assume that women are in nature to serve the husbands and the family. Their primary duty is to handle all domestic work and also to be a good wife and mother. To perform these roles, women often neglect their own rights as human.

Family is the primary source where the doctrine of the patriarchy is applied. Although women have a very big role in domestic work, but still only men as a head of family has full control in the family. Fathers totally have the power of their wives and children so they can do anything arbitrarily to them.

Moreover, women also have to follow all the social construction that exists in a society enforced by a patriarchal system which actually makes women as inferior.

The oppression and gender subordination toward women are portrayed in *The Lottery* short story by Shirley Jackson. The sufferings and miseries are experienced by all of the women character of the short story. All of the women in

the story suffered oppression and discrimination in their environment. In the patriarchy system, women are tied by the social construction, which results in gender inequality. Based on the writer's findings, the oppressions undergone the women character are divided into four parts. The first is the different behaviors between man and women in traditional patriarchy, like men come before the women and the girls behave like the mother. It is shows the negative stereotypes of women: They become the second creature and into being marginalized in their environment because of the rules of system patriarchy in their society.

The second is the women as men's property in marriage. For Eva, she draws the lottery with her husband family because in patriarchal society, the women who have been married should be following the husband's domiciles. The women in the short story also portrays as a domestic work that have obligation to serve her husband and the children. It can be seen that the traditional family man as the leader or head of the family has authority includes control over economic resources and working in the public sector, while women just stay at home, look after the children and manage all of their household needs. This is clear that marriage is the men's property which involves an exchange of the women's domestic service and (sexual) consortium in return for financial support.

The third, the patriarchal system also makes men, as husband and father, have the ownership over their wives and their children. This is described when Bill Hutchinson gives command to his wife, shown that men, as a head of family has the power toward the member of their family to do arbitrarily to them. Furthermore, the authority of Bill Hutchinson to his children is described when

Bobby Martin ignores his mother's and becomes submissive when his father calls him. It also shows how there is more power in a men figure as a father in the lives of children, as well as imposing an unfair distinction in class status between men and women.

The last is the oppressions from the society itself, dealing with gender discrimination in public sphere. Women at the time have few rights in society's participate to draw the paper. It happens because they just participate when their family gets the lottery that requires the entire member of the family to contribute to drawing the paper. It also describes about Janey Dunbar that is the only woman who has a chance to draws the paper represents her family because her husband ill and the age of their son less sixteen years old. While superiority of boys to their mother, are portrayed when Jack Watson represents his mother and himself to draw the paper. Some people seem proud of him. The boy has a very important position in the family. When he was already an adult, parents can hand over responsibility as leaders in their families. This is show that the power is in the hands of men and women have few rights than men. Women are dependent on them and powerless. Even the sons take precedence over their mothers

However, there is the only main woman character, Tessie Hutchinson proves that women are not weak. She shows the readers that women also strive for a better life and opportunities. The writer finds the ways her efforts against patriarchy system. The first one, Tessie's late arrival to the lottery because she must doing and completes a household. This is clear that Tessie indirectly tries to fight the system of patriarchy. Although in the patriarchal society, a woman's

main duty is taking care of all the household needs, man have full control over woman. The second, Tessie protests when her family gets the lottery. Although her protest does not lead to a good result, yet the important thing, from feminist point of view, is that a woman against a man and expresses her own identity. Therefore, she is trying to challenge the notion of being the second creature.

Although, in the end of the events, she starts stoned by all of the people include her family. The throwing stone is not only done by men but also by fellow women in the society. It happens because the tradition is considered as very important (tradition is paramount) in ancient society. So, this tradition makes they adhere to the rules of patriarchy that has been applied in the community. They are afraid to violate the rules because of tradition.

4.2 Suggestions

The Lottery short story is a remarkable work of literature which is rich in philosophy and moral values. Yet, there are many aspects that have not been explored from this great short story. Therefore, it is suggested for the next researchers to analyze this novel using other theories of literature. The one that is recommended by the writer is the Marxist approach. This short story views all of human history as being the history of class struggles, people of higher social class always try to dominate lower class citizens.

REFERENCES

Beauvoir, Simone. (1971). *The Second Sex* (tr. E. M. Parshley). New York: Alfred A. Knopf.

Braidotti, Rosi. (1994). *Nomadic Subjects*. New York: Columbia University Press.

Butler, Judith. (1999). *Gender Trouble*. New York: Routledge.

Clarissa AS, Hilga. (2011). *The Struggle of Afghan Women Against Men Subordination Portrayed in Mariam and Laila in Khaled Hosseini's A Thousand Splendid Sun*. Skripsi. Malang, English Department University of Brawijaya.

Feminist literature and criticism. (2008). Retrieved March 20, 2013 from <http://mahardhikazifana.com/>

Feminist theory. (2006). Retrieved March 20, 2013 from <http://www.enotes.com/feminism-article>

Guerin, Wilfred L., and Labor Earle. (Eds). (2005). *A Handbook of Critical Approaches to Literature Fifth Edition*. New York: Oxford University Press.

Holbrook, David. (1989). *Images of woman in literature*. New York: New York University Press

Hosseini, Seyed Mohammad. (2012). *The Feminist Analysis of Shirley Jackson's The Lottery; A Dominant-Discourse-Control Framework*. Retrieved March 25, 2013 from <http://www.mcser.org/SeyedMohammadHosseini-Maasoum.pdf>

Jackson, Stevi. (Eds). (1993). *Women's studies: A reader*. Hertfordshire: Harvester Wheatsheaf.

Jackson, Stevi and Sue Scott. (1996). *Feminism and Sexuality*. Edinburgh: Edinburgh University.

Jackson, S. (2005). *The Lottery*. B&L Associates, Tempe, Arizona: U.S.A. Retrieved March 10, 2013 from <http://www.classicshorts.com/stories/lotry.html>.

Millett, Kate. (1969). *Sexual Politics*. Retrieved March 19, 2013 from <http://www.marxists.org/subject/women/authors/millett/kate/sexualpolitics>.

Millet, Kate. (1997). *Sexual Politics*. New York: Doubleday and Company, Inc.

Moi, Toril. (1985). *Sexual/Textual Politics: Feminist Literary Theory*. London: Methuen and Co. Ltd.

Oehlschlaeger, Fritz (1988). *The Stoning of Mistress Hutchinson: Meaning of Context in The Lottery*. Essays in Literature. No. 2, Fall.

Robinson, Kathryn, & Bessell, Sharon. (2002). *Women in indonesia: Gender, equity and development*. Retrieved March 19, 2013, from <http://www.iseas.edu.sg/pub.html>

Selden, Raman & Widdowson, Peter. (1993). *A reader's guide to contemporary literary theory*. (3rd edition). Hertfordshire: Harvester Wheatsheaf

Tyson, Lois. (2006). *Critical Theory Today: A User-Friendly Guide Second Edition*. New York: Routledge.

