

**Psychology Graduate Students' Perspectives toward
Violence as a Community Tradition Represented by Shirley
Jackson's "The Lottery": a Readers Response Analysis**

A THESIS

**Presented as a Partial Fulfillment of the Requirements for Attainment of
Sarjana Sastra Degree in English Language and Literature**



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menyatakan bahwa karya ilmiah ini adalah hasil pekerjaan saya sendiri. Sepanjang pengetahuan saya, karya ilmiah ini tidak berisi materi yang ditulis oleh orang lain, kecuali bagian-bagian tertentu yang saya ambil sebagai acuan dengan mengikuti tata cara dan etika penulisan karya ilmiah yang lazim.

Apabila ternyata terbukti bahwa pernyataan ini tidak benar, sepenuhnya menjadi tanggung jawab saya.

Yogyakarta, October 2011

Penulis,

Ass.

MOTTOS

"Life is really never flat."

(unknown)

"Talk more, do more, get more."

(unknown)

"Man jadda wa jadda."

(A Fuadí)

DEDICATIONS

To:

My supermom for every single thing

My dad for his guidance

My brother for the laugh

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Alhamdulillah *robbil 'alamin*, all praises are only for Allah *subhanahu wa ta'ala* for all His Blessing and Merciful. *Shalawat* and *salam* are for Muhammad, *sallahu 'alaihi wa salam*, the Prophet.

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Although I have tried to do my best in finishing this thesis, I realize that this study is far from being perfect, so I would accept any suggestions and criticisms for this thesis.

Yogyakarta, in November 2011

Setya Putri

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Psychology Graduate Students' Perspectives toward Violence as a Community Tradition Represented by Shirley Jackson's "The Lottery": a Readers Response Analysis

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ABSTRACT

Literary works contain a lot of meanings and purposes. Those meanings and purposes are addressed to readers. Readers become an important aspect of literature since literature will never speak if it is not read by readers. "The Lottery" written by Shirley Jackson was chosen to investigate readers' interpretation toward texts. Then, the objectives of the research are i) to identify psychology graduate students' responses and determinants analyses of violence which happens in the text, ii) to analyze readers' solutions offered toward violence as a community tradition which exists in the story and reader are set as the outer part of the society, iii) to reveal readers' roles and criticism to the violence which exists in the story and readers are placed as the part of the society, iv) to investigate readers' steps to come into judgment to the core issue which exists in the story.

The research employs qualitative research method. The subject of the research is readers' responses toward violence happening in the society that is reflected in "The Lottery". The research is focused on the problem of public violence in 'The Lottery' and well-educated people's response about it. Data were collected by conducting interview to the respondents, grouping and sorting the interview result.

The results of this study are: i) Respondents of this research comment that the story of the text is good and special. They also argue that violence happening in the story brings harm to the community members, and it is caused by some determinants, as follows: natural instinct, cultural influence and environment provocation. ii) As the outer members of the community, respondents propose some ways to reduce violence similar to the violence portrayed in the text, as follows: stimulating community awareness and education campaign. iii) Respondents also situate themselves as the members of the community who commits public violence similar to that in the text. Respondents give some steps of reducing violence, as follows: accommodating themselves as agent of change and proposing catharsis as violent reducing. iv) Readers require some steps to come into judgment toward violence happening in the story by searching the meaning of the text, making interaction to the text and the interviewer, correlating their response and the reality, and assimilating themselves into different situations.

CHAPTER I

INTRODUCTION

A. Background of the Study

Most of Indonesian people argue that life is incomplete without having rice as their meal in a day, but most of western people say that bun and bread gain their spirit for doing their activities. Some people enjoy music better than novel. Some roar if Shakespeare's works are the best work; some criticize that his works are not special. According to those illustrations, people make choices in their life based on their interpretation. By using their own interpretation they think differently. Hence, personal interpretation plays an important role in people's life.

Those different interpretations also happen when people become readers to criticize a text. People do not have the same experience when they enjoy texts. They tend to use their own interpretation for appraising texts which they read. Therefore, it can be concluded that the existence of literature cannot be separated from the existence of the people who read the texts and give particular judgment to it. The reader becomes an important aspect of literature. The one who can criticize the texts is the reader. There will be no criticism if there is no one who reads the texts.

Because of the important role of the readers toward the existence of literature, people cannot ignore the role of the readers and their interpretations to appraise texts. There will be no meaning in literary work until it is read by the readers. Readers do

not only become passive agents who will easily find the exact meaning of the text without processing it with their interpretation. Indeed, they are active agents who will give their own interpretation in appraising texts and they can freely choose what kind of text they will read. The essence of the texts is not only what the stories about but also how they are judged by readers as active agents. Consequently, readers can create a lot of interpretations based on their very personal opinions and experiences (Gadamer in Eagleton, 1995: 71; Lye, 1996).

According to some formalists, texts are only kinds of container and inside the container there will be a certain meaning. They argue that texts are only form and content. Authors are only passive agents who only rewrite texts based on the experience of previous texts which are available before (Selden and Widdowson, 1993: 46). The conventions of the texts have been formed already and authors are only reforming the conventions in the other forms of the texts. Similarly, readers can only see the meaning of the texts as the conventions created by the texts. Authors and readers are neglected and considered unimportant aspects of texts existence. All of the emphases are texts only as formal devices of literature.

However, some reader response theorists state that texts are not only containers which have certain substances in it. Texts possibly have a lot of contents. Texts are considered as multi-meaninged devices, and readers can make and complete the meaning of the texts (Mellor,et.al, 1991: 6). People cannot adjust which readers are the most correct in constructing the meaning of the texts.

Although there is no exact meaning of a text, it does not imply that readers can create meaning anything they like. Practically, texts have a certain potential meaning (Lye, 1996). There will be a certain meaning embodied in the text, but still there will be some gaps in the texts. Readers play their role in fulfilling the gaps in the texts by using their own interpretation. Sometimes, certain groups of readers create similar interpretation toward the texts. There are many factors which influence readers to interpret texts. Gender, age, education background, cultural background, social background, and marital status are some factors that influence the interpretation of the readers. Texts can speak differently depending on who read the texts and how they read them.

“The Lottery” is a short story which is chosen to be investigated deeply since it has a unique theme and tone. It is a short story written by Shirley Jackson, a controversial American author, in 1948. It tells people a story about a community which believes that a community has to provide an offering to God. The community members believe that a good harvest gained by the society is a life cycle. It means that God gives them a good harvest as the core device to support human life, so people have to give God the life of God’s creature. God gives life and human returns the life to God, so God will always give good life for human.

In that community, they always hold a ritual tradition by gathering altogether in a field to withdraw a lottery. The lottery is used to choose a soul who will be a victim as the offering to God for the sake of a good harvest. After they withdraw the

lottery, the chosen person is stoned by the whole of community members. This ritual seems so brutal, so it is interesting to be analyzed deeply. The main issue which is going to be analyzed is the violence ritual that happens in the story.

“The Lottery” aroused much controversy and criticism in 1948 when it was firstly published by The New Yorker. Jackson uses irony and symbolism to suggest an underlying evil, hypocrisy, and weakness of human kind. These situations of “The Lottery” are relevant to the society today (Voth, 2005). Violence ritual in the story symbolizes real events in human daily life. People tend to do violence in their daily activity. Images and accounts of violence spread through the media; it is on the streets, schools, workplaces, and institutions. Violence is a universal terror that tears at the fabric communities and threatens the life, health, and happiness for all (Brundtland, 2002:3). People always consider that violence is a wrong action although almost all people, consciously or unconsciously, have ever done it. Sometimes, violence becomes a very immense issue in the real society.

On the other hand, the most surprising issue which can be taken from the story is the public violence, in the form of killing human soul, done by all of the community members. It seems that the members of the community did not have any fear and guilty when they were doing violence of killing others. The violence happening in “The Lottery” is festively done by the community members, and it becomes the tradition of the society. It is illustrated by friendly language used among the villagers and the presentation of the lottery as an event similar to the square

dances and Halloween programs (Voth, 2005). For this reason, the responses from the readers to criticize violence, abusive actions which becomes a community tradition and the core theme in “The Lottery”, are significant to analyze.

It is important to know the readers’ responses about the violence which was done in the story that can possibly reflect the real society and how they perceive violence as a tradition in community system. It is not impossible to exist in the real world since people live in the world: in history, in concretion. People do not live anywhere else, and literary works basically reflect the reality of human life. All meaning is only meaning in relation to particular, concrete and historical existence (Lye, 2006). To establish certain meaning, people have to reduce anything beyond their experience. All realities must be treated as pure phenomena, as it appears in people’s mind and this is the absolute data which people can begin to analyze the meaning of literary works (Eagleton, 1995: 55). Readers’ criticisms toward violence, as represented in ‘The Lottery’, will be based on readers’ experience and knowledge. Readers will absolutely treat the issue of violence which exists in the story as the real issue which really exists in the real society.

Moreover, the issue of violence is absolutely related to the social life. Generally, it considers as a negative social phenomenon which must be treated in special way in order to deviate it into positive one. It is possible to do since the society is never static. Education is one of the devices which particularly can change the social system of a community (Mannheim, 2002: 3). One of the roles of education

is to hand on the cultural values and behavior patterns of the society. By this means, society achieves a basic social conformity. In addition, modern society needs critical and creative thinking, able to make new inventions and willing to initiate social change (Ottaway, 2000: 9). To provide the changing the social value, well-educated people are obviously needed since they have already got better education, and education has shaped them becoming agents of change by their richness of knowledge. The researcher is interested in investigating psychology graduate students' interpretation and opinion toward violence which becomes a tradition in a society. It is significant to investigate since it is important to know how psychology graduate students as well-educated people, as the agents of change in the community, give their interpretation as well as their judgment toward the violence happening in the community which exists in the short story. Psychology graduate students have been appraised as well-criticizing agents who will deeply analyze the phenomena in the society, then criticize them comprehensively, then make change for the development of cultural value.

B. Research Focus

There are a lot of important aspects of the existence of literature. It cannot be separated from the role of readers who read the texts. The voice of the texts can only be heard until they are read. Texts only become an artifact and meaningless as long as there are no readers reading them. Furthermore, moral messages which are conveyed by authors through texts are not accomplished since there is no bridge to convey their

messages. Yet, readers can create many interpretations toward the texts. There is no exact meaning in a text since readers give responses differently based on their background. Text is not only a container which will only contain one meaning. People cannot peep the meaning in it without opening, selecting, and interpreting the content of the container. It can be concluded that the meaning of the texts lean to readers' interpretation, and it cannot be separated from their background.

Since readers give a big contribution in the existence of the texts, it is important to investigate the role of readers in creating interpretations toward the texts. Indeed, there are many factors which influence readers' interpretation toward texts. Gender, age, education background, social background, and cultural background are some factors that influence readers' interpretation toward the texts. Due to the limitation of the researcher's time and ability, education background will be investigated as the core of this research.

The researcher uses reader response theory as a device to investigate the differences of readers' interpretations toward a text and, in further, the main core of the investigation is about well-educated people's interpretations and criticism toward the violence which happens in the community as it is shown in the text. The researcher categorizes readers only based on their education background without considering gender, culture, and age. Then, the formulation of the problem is as follows:

1. What are the responses and determinants analyses of well-educated people toward violence portrayed in the text?
2. What are the solutions offered by the respondents regarding violence which is similar to that found in the text if they are the outer members of the community?
3. What are well-educated people's roles to reduce the violence which is similar to that found the text if they were the members of the community?
4. How do well-educated people come into judgment to the violence as a community tradition shown by the text?

C. Research Objectives

According the formulation of the problem above, the objectives of the research are:

1. To identify well-educated people's response and determinants analyses of violence which happens in the text.
2. To analyze readers' solutions offered toward violence as a community tradition which exists in the story and reader are set as the outer part of the society.
3. To reveal readers' roles and criticism to the violence which exists in the story and readers are placed as the part of the society.

4. To investigate readers' steps to come into judgment to the core issue which exists in the story.

D. Research Significance

Academically, it is hoped that this research could become a help for the readers, especially the students of English Literature to develop their own voices and interpretations. Since there are still small numbers of Yogyakarta State University students conducting research which is based on the concept of reader-responses, this research is expected to be a stimulus for other students of English Literature to make new and deeper literary researches on readers' responses. It is also to show them that analyzing text is not only choice of doing literary research. People can make deep researches by analyzing interpretations of the readers in reading text.

Practically, it is hoped that this research will give knowledge to the public about how to read. In reading texts, readers are expected to be active and selective. They must not take everything offered in the text for granted. They have to be aware of certain values and ideas embodied in a text.

CHAPTER II

LITERATURE REVIEW

A. Reader Response Theory

1. General View of Reader Response Theory

The new critics argue that literature can only exist because there are many textual figures of the text. New critics tend to take the objectivity of the text for granted. They promote ‘close reading’ and detail textual analysis of poetry rather than an interest in the mind and personality of the poet, sources, the history of ideas, political and social implication, and the response of the readers (Cuddon, 1999: 544). The application of semantics to this criticism is also important to grab the meaning by analyzing the meaning words by words. They tend to analyze the content of the work by using textual analysis. They reveal the meaning of the text by considering internal factors of the text.

Mark Schorer, a professor of English at Berkeley, California (in Selden and Widdowson, 1993: 18), extends his analysis of the language of fiction by revealing unconscious patterns of imagery and symbolism (way beyond author’s ‘intention’) presented in all forms of fiction. He uses internal factors as the main vehicle to analyze the work and ignored the author’s intention, the role of the social influence, and the readers of the text. Moreover, text is often thought as though it is a kind of container (Mellor, et. al, 1991: 6). Inside the container there has to be a certain

meaning, then, readers look and examine what exactly exists inside of the container. Readers try to figure out the ‘correct meaning’ of the text, since there has to be a particular meaning in it. There is only one meaning in the text, and readers have to take it as the content of the text.

On the contrary, reader response theory examines the reader’s role in literature. Reader’s role cannot be alienated as an important aspect of literature since literary text does not exist only on the bookshelves (Eagleton, 1995: 74). People will not be able to grab the meaning and the story inside of the text only by looking at or touching the book all the time without reading it. Even a fortune teller will impossibly know the content of the text without reading it. People can only predict the content of the text by looking at the front cover and the title and by reading a brief of the summary, but still people cannot thoroughly understand without reading the whole content of the text.

Iser (1987: 53) argues that literature is generally regarded as fictitious writing, and the term of fiction implies that the words on the printed text are not meant to represent any given in reality in the empirical world, but they are signifying something which is not given. For this reason, practically, ‘fiction’ and ‘reality’ have always been considered as pure opposites, and there will be big deal confusion when people try to seek ‘reality’ in literature. It will create heteronomy to transmit the meaning of ‘reality’ in fictitious text. In this case, there is a link among author, text, and reader to define not only what literature *means*, but also what, indeed, literature

does. The meaning embodied by the literature can only be revealed until it is read and, then, a reader can create interpretation of it. Although people never notice the process of interpreting literature, they, indeed, make their own personal judgment toward the text, and, unconsciously, they also create their interpretation to assess what is the text about.

Reader response theory emphasizes more about the subjectivity of readers to create the meaning of a text. It is concerned with the relationship between a text and a reader; a reader and a text, with the emphasis on the different ways in which a reader participates in the course of reading a text and the different perspectives which arise after a reader reads the text (Cuddon, 1999: 726). Cuddon also argues that literature does not only consist of meaning in it. There is no single meaning in literature since readers can freely interpret the meaning and the content of the text. Moreover, a text does not speak by itself. Unconsciously, readers take a significant role to reveal what the text exactly means and to give some assessments toward the text. Only readers can take the meaning of the text for granted.

2. The Problem of Meaning

People speak language. It is the most important vehicle to communicate their ideas and will. Language is not only limited as spoken language but also language in form of symbol also plays a significant role in the society. Both spoken language and language in form of symbol always have been used in people's daily life. People and

language are not only as one way communication but also two ways communication. People can speak language and language can speak to them. People can encode the language, and language will speak to them since it demands people to decode the meaning on it.

a. Basic Unit of Meaning

Culler (1997: 56) argues that there are at least three dimensions of meaning; those are the meaning of the words, the meaning of the utterance, and the meaning of the text.

1). Meaning of Words

All of the works created by the author always consist of words. Those words become the main device to transfer the information from the author to the readers by forming literary works. The meaning of words is possibly influenced by the vocabulary in someone's mind and their meaning in society convention. It is possible that author and readers have different interpretation to give meanings for the words formed.

2). Meaning of Utterances

In further, words meaning contributes to the meaning of the utterance since the meaning of utterance is produced by the author who uses her own words

to create the utterance. It is something that the author has constructed, and it is potential to affect the reader.

3). Meaning of Texts

Then, a reader produces the meaning of the text based on their interpretation and perspective. Meaning of the text generally covers the meaning of the whole text, and specifically it exists by the interpretation of its meaning which is produced by readers. Thus, readers convey their idea based on the first experience of reading words by words, and then arrange them into utterances, finally readers can imply the meaning the whole of the text.

b. Textual and Contextual Meaning

In addition, Reichert (1977: 30) argues that there are two definitions of meaning. They are sorted based on textual and contextual approach. Reichert gives 'type meaning' and 'actual meaning' as the term of those meanings.

1). Type meaning

It is the meaning of a word based on its meaning in the dictionary. People can figure out the meaning of the word by searching the item of the word in the dictionary. It is objectively constructed by the meaning in the dictionary. It is almost impossible to create a new meaning on it.

2). Actual meaning

It is constructed by people's interpretation. It is based on how people give their own meaning based on their experience in their life. In other word, people can say that actual meaning is subjective meaning of the text since it possibly has many meanings according to the people who create the meaning of it.

People can figure out the different meaning of 'type meaning' and 'actual meaning' by taking a look at the example of a stanza in Robert Frost's poem (in Roberts and Jacobs, 1986: 907): 'My heart turns into ice.' 'Ice', in the example, has two meanings. If people interpret it by using 'type meaning', 'ice' means 'water that has frozen and become solid' (Hornby, 2002: 670). Nevertheless, people cannot interpret the meaning of literature from its raw meaning. People have to consider the 'actual meaning' which is produced by the utterance. In that example, probably people will figure out the meaning of 'ice' as the expression of people that their heart cannot feel love and empathy because of the disappointment or other reasons. Indeed, people will apply actual meaning to interpret 'ice' rather than using type meaning in that example since 'ice' is not merely as the real 'ice' which people usually drink. The meaning is more about someone's feeling, so people will tend to apply actual meaning in interpreting the meaning of some symbols conveyed in literature.

c. Basic Foundation of Meaning

Particularly, people live in the world: in history, in concretion: human does not live anywhere else, and all meaning is only in relation to particular, concrete, and historical existence (Lye, 1996). It means that the meaning produced by people is only based on what they have already experienced in their life. It is impossible to create alien meaning in decoding the signals of language since that alien meaning is beyond people's mind. Moreover, Lye also argued that people's existence as being includes: their situation; their tools-to-hand, and through which people manipulate and articulate the world; and their fore-understandings of the world. By considering Lye's argument, people can conclude that giving meaning to a text is based on both individual experience and social environment. People's situation will affect the way to give any interpretation of the works. The situation itself is the manifestation among people's view as individual creature, their environment, and background which give influences toward them. It means that people will not create the meaning beyond their situation.

People share reality through common signs. People cannot share anyone else's reality except through the mediation of their symbolic world. Each of the texts has its context, and the interpretation includes the possibility of a relationship with others. When one understands another, one assimilates what is said to the point that becomes one's own, live as much as possible in the

person's contexts and symbols (Gadamer in Eagleton, 1995: 71). Gadamer (in Eagleton, 1995: 71) states that those symbols cannot be separated from human beings, especially in regard to language, people 'are' language. It distinguishes people with other creatures since people are being conscious of themselves. They can know themselves symbolically and self-reflexively. It means that people interpret symbols based on their subjectivity and personal opinion.

Furthermore, Lye also explains that people are not beings who use symbols, but beings who are formed by their use. So, meanings are identified based on individual experience, and readers identify themselves based on the symbols that they perform to interpret the works.

3. Meaning of the Text

Since it is difficult to take the meaning for granted in literature, Lye explains that there are three main approaches to help reader examine the meaning of literature.

a. Author Based Approach

The first approach is the meaning that is intended by the author. People can only speculate author's priority and value through the text. Therefore, people can peep the meaning that is intended by the author by comparing other texts which are produced by the same author, considering the value and cultural tradition when the text was written, and finding out

information how the other authors and readers read that text previously. It is believed that any person or text can only 'mean' within a set of preexisting, socially ideas, symbols, images, ways of thinking, and values. There is no such thing as a 'personal' meaning although people have different interests; people will interpret the world according to social norms and cultural meaning.

b. Text Based Approach

The second approach is the meaning which is embodied by the text its. It is obvious that formal properties of the text as the grammar, the language, and the use of symbols contained and produced the meaning. However, people have different competent to read the text. As a text is in a sense of only ink-marks on a page, and as all meaning are created and transferred according to the culture condition, it is argued that the meaning which is 'in' the text is not persuasive. The meaning of the text tends to be a convention of meaning. People may be said to agree with the meaning of the text, the agreement will be created by cultural ideas, common tradition, practice, and interpretation of the convention. In different time periods, with different cultural perspective (including class, gender, ethnicity and belief), or with different purposes for reading no matter what the distance is, readers can arrive at different reading of text.

c. Reader Based Approach

The third, the meaning of text will differently speak to the reader since texts as the part of the art are composed in order to evoke responses from the readers. Each of the readers has different competent to read the text, and she has different aesthetic quality and cultural codes to create the meaning in the text. When the meaning is produced by the reader, people can conclude that there are three essential issues about meaning. Meaning is 'social', 'contextual', and 'text constructed as literature'. When people read the text, they are participating in social and cultural meaning. Response is not merely individually constructed, but it is part of the culture and history so it can be said that meaning is 'social'. Then, meaning is constructed by the context; if the context of the text is changed, people will often change the meaning. It happens because, indeed, the meaning of the text is 'contextual'. Moreover, text is constructed as literature since literature is the part of 'art', and it has their own codes and mostly people have known them. The more they can decode and understand the text, the more they can understand literature.

4. Phenomenology of Reading

The process of interpreting text cannot be separated from the process of reading. Mellor, et. al (1991: 4) states that reading becomes the most significant process of text interpretation since it is the starting point when reader begins to make

judgment of the text. It is the 'transfer' process of the meaning in the text itself and interpretation result from the reader. It means that without 'transfer' process that is reading, there will be no interpretation of the text which is created by readers.

Furthermore, the process of reading influences reader's interpretation toward the text. According to Mellor, et.al (1991: 6), reading process itself is the interpretation of the text. Reading produces the meaning of a text, and it is the only process which helps readers to create their interpretation. In his concept, he explains about the context of reading position. It determines from which the text can be read or understood, and it produces a particular reading from a range of possible reading. He uses the term of alternative or resistant reading since readers can resist the position offered and constructed by the text. Readers cannot be forced to accept a position or to produce the reading of a text which appears to invite. Resistant reading of the text is explained as being differences in reader's personal opinion. The text is read, and gaps are filled by a reader, not only with ideas that he/she personally 'makes up', but also with meanings that are already available in his/her culture. Reader must produce the interpretation and the meaning as his/her experience. It is impossible to search meaning beyond his/her personal experience.

Furthermore, Iser (1993: 5) states that reading is the process of generating the meaning in literary text. The act of reading is a process of seeking to get details the dynamic structure of the text to some specific meanings. It is a complex interaction between a text and a reader. A reader will have had a complex process during doing

the act of reading. He/she has to arrange the sequence of the story, understand words by words, figure out the meaning of the words, and finally interpret the meaning of the whole text. Meaning in a text will always appear individualistic since an individual reader generates the meaning of the text by using their own understanding.

Moreover, Kalirodes (1997:8) argues that reading is the process of transaction between the text and the readers. He states that readers are not passive spectator of the text but they are active performers to give the meaning since they are discovering meaning, responding emotionally, and also developing their interpretation. Thus, the term *transaction* is so meaningful to express readers and texts relationship. It signals a connection between them and the nature of the connection. This transaction denotes a mutual situation. During the reading activity, the reader and the text mutually act each other. The reader's persona infuses the text, and the text impresses the reader. Besides, the transaction between readers and texts is not automatic. The readers must be able to decode the marks on the page and must be willing to become engaged with the text.

Reading is a kind of process, so there will be many ways to conduct the process. There are some factors which will affect the process of reading. Reader's purpose of reading a text will influence the interpretation process. Griffith (2006: 3) argues that the interpretation of the reading process will grasp different result in accordance with the purpose of reading the text. Sometimes, readers read texts only searching for pleasure. If a reader reads the text purely for pleasure, he/she does not

usually care about what the text means. She just wants to escape from the burden of daily activities and let the text perform the magic on her. She probably will say that she just wants to enjoy it, and she does not want to think hard about the meaning in the text. Griffith (2006: 3) adds that the result of interpretation will be grasped differently when a reader reads the text purposely to search the meaning in the text. People need to pay attention more if they seriously have intention to search the meaning of the text. Meaning of the text can be analyzed by figuring out symbols, tones, settings, and figurative languages of the text. Besides, people can have deeper meaning in the text by reading other texts which are written by the same author since usually an author has her own convention in writing texts. By observing those characters, people will be able to analyze the meaning of text thoroughly. Consequently, the meaning which is created by people who only want to enjoy literature for pleasure will be possibly different from one who reads it in order to examine thoroughly the meaning of the text.

Particular purposed readers who read some texts with some particular purposes can apply meta-cognition process as a reading strategy. Particular purposed readers are readers who have particular purpose to read the literature. For example is a reader who is expected to make a solution of a social problem. Meta-cognition process is the readers' awareness and knowledge of their own cognitive processes, so they can understand, plan, monitor, and control their comprehension (Guzzetti, 2002: 345). In further, Guzzetti (2002: 345) explains that there are three steps of meta-

cognition process. The first is developing a plan of action. In this step readers have to understand thoroughly about the stuff. In the reading process, it is the readers understanding to get a comprehensive meaning of the text. By having a good reading comprehension, the readers are hoped to develop their personal thought. The second is maintaining the plan. After getting good comprehension, readers are going to continue the process of thinking. They can develop their idea by making a further plan. Finally, the third step is monitoring and controlling the plan. This is the final outcome that is expected to get for comprehensive readers with a particular purpose.

Furthermore, Austin (in Iser, 1993: 6) argues two terms of text which will also influence the process of reading a text. They are ‘constative utterance’ and ‘performative utterance’. ‘Constative utterance’ differs from any text presenting an object that exists independently of a text. If a piece of writing describes an object that exists with equal determinacy outside it, the text is simply an exposition of the object. Constative utterance exposes an object which has already existed through a text. It can remake of the previous existing text as remodeling of the convention of the text, or it can describe the existing object in the world. Meanwhile, ‘performative utterance’ creates its object. There is no concrete object corresponding to it in the world although of course it produces the objects out of elements to be found in the world. So, the utterance tries to create something new which has not existed in the world before. Later, the reader must try to seek the meaning of the utterance according to their personal experience.

5. Interaction between Text and Reader

Reading is an activity that is guided by the text, then this will be processed by a reader, and finally a reader might be affected by what he/she has processed. It is difficult to illustrate this interaction since people usually pay attention more on how the reader analyze the text and ignoring how the interaction plays an important role for the interpretation (Edward E. Jones in Iser, 1993: 163). However, there are conditions that generally lead the interaction and some of these will certainly relate to the relation between text and reader.

The theory of interaction, as stated by Edward E. Jones (in Iser, 1993: 163), begins by categorizing the different types of possibility that are found in all human interaction, and people can relate the theory of the interactions with reader's behavior toward a text. Those categorizations are as the following:

a. Pseudocontingency

It is an interaction when both partners know each other's 'behavior plan' so that the replies and their sequences can be accurately predicted. This interaction will almost impossibly happen between readers and texts since readers cannot predict what exactly the meaning of the text is. Readers can only predict the possible meaning in the text but the prediction will not be accurate. Readers cannot only foresee the meaning of the text by seeing the title or cover but they also need to be involved in the process of reading.

b. Asymmetrical contingency

It occurs when Partner A gives up trying to implement his/her own behavioral plan and without resistance follows Partner B's behavior plan. He/she adapts himself/herself to do and absorb behavioral strategy of Partner B. In this case, a reader takes the meaning of the text for granted. He/she does not give his/her personal opinion toward the text, and he/she only absorbs the meaning of the text without considering his/her own interpretation. When a kid is reading a comic book, he/she will get amusement of the text without trying to figure out deeper meaning of the text. When the story of the text is funny, he/she will spontaneously laugh. So, he/she has no effort to take part in the story.

c. Reactive contingency

It occurs when the individual behavioral plans of the partners are continually shifted by their short reactions to what has just been said or done. Here the possibility becomes dominant and blocks all efforts by the partners to bring their own plans. In accordance with reader and text, this theory of interaction mostly happened in the reading process of the text, and it takes part to produce reader's interpretation toward the text. Readers become dominant factors to create the meaning of a text.

d. Mutual contingency

It involves familiarizing one's reaction in accordance with one's behavioral plan and with the quick reactions of the partner. This can have two possible consequences: the interaction leads a social creativity which enriches one another, or it might be a social confrontation since there is no benefit for both of the partner. Whatever the content of the interaction, it is implied a mixture of dual resistance and mutual change that differentiating mutual contingency from other classes of interaction. This interaction might not exist between readers and texts since text cannot give the feedback to the reader. It possibly exists in the interaction between the reader and the author. Readers can give their influence to the author, and the interaction will enrich both creativities or lead a confrontation each other.

Furthermore, Iser (1987: 166) explains that the interaction between a text and a reader is different from other forms of interaction. An obvious and major difference is there is no face-to-face situation between the text and the reader. Direct communication does not exist between them. The readers cannot consult the idea of the text and they cannot ask questions to the text. On the other hands, the text cannot adapt itself to each reader who reads it. The text will never understand the condition of the reader. It never knows who read the text whatever the background is.

Although text and reader interaction is different from social interaction, there is still a major similarity between them. Social communication holds the concept that

interaction still keeps possibility (i.e. people cannot experience how others experience themselves). There are situation and convention in people's interaction, and it regulates gaps among people. Thus, based on their personal situation and convention, people fill the gap of the interaction in order to be able to interact with others well. Similarly, the fundamental asymmetry between text and reader is the existence of gaps between them. To fulfill the gaps, a reader needs to communicate with the text. The only way to conduct the communication is by reading the text and filling the blank gaps by interpreting the text based on the reader's condition. Practically, the gaps are not given but they are formed and modified by the imbalance inherent in social interaction as well as in that between texts and readers. Balance can only be achieved if the gaps are filled, so the constitutive blank is continually debated with projection (Iser, 1987: 167).

Furthermore, Iser (1987: 168) explains that the interaction does not work if there is no mutual influence among the social members who conduct the interaction. In social interaction, people will give influence each other, so all of the members of the community experience the existence of feedbacks action. If one person is reluctant to accept the influence which is given by the other members of the community means that the interaction does not work successfully among them. In this case, the pattern of social interaction is different from the interaction between text and readers. There will be no two ways of interaction process between them. The text cannot give feedback toward the reader, but the interaction can be said successful

when the text gives influences toward the reader. Although there is no face-to-face interaction, text can give influences in the relation of reader's moral condition during or after the process interaction which is the reading process.

Indeed, a reader is the ultimate key of interpretation process. Mellor et. al. (1991: 4) argues that text is considered not as a container which always contains a certain meaning in it. It is clearly examined that text has plural meaning. Reader is possibly able to produce the meaning of the text freely in accordance with their comprehension. Reader will not only simply focus on *what* story of the text as might be about, but also consider about *how* the text means and *why* it is made. There can never be only one final reading of a text since there is no possibility of a neutral or objective judge to decide which reading or meaning is correct.

Moreover, Mellor et. al. (1991: 4) adds that text is described as incomplete or fragmentary. It seems that text is only 'printed page on the paper' but there are some possibilities of the reader to give meaning to the text. Reader will produce some details of the story, so she can grab the meaning of the text. Reader is the object who will fill the fragment by giving meaning on the text. Nevertheless, Mellor, et. al. also argues that although a reader is able to give the interpretation of the text according to his/her background and experiences, this does not imply that a text can mean anything as reader likes. Theoretically, text is potential to be able to be read in many ways and reader can interpret it as free as possible, but practically, reader creates a limited range of meaning in accordance with her experience and her background.

Readers who have the same experience and background (cultural background, educational background, gender, and age) will possibly produce almost the same interpretation toward a text. There must be some similarities among their interpretation although their interpretation is not really exactly the same.

The idea that a 'correct' meaning in a text is hard to defend, and most critics no longer try to defend it. There is still dissimilarity over the reasonableness validity of reading. Sometimes, there is contradictory among readers' interpretation. Some critics may try to emphasize that one reading is more reasonable or valid than the other by pointing to what 'evidences and hints' in the text that leads into readers' interpretation (Mellor, et. al. 1991: 11). The problem is that it is possible for critics and readers to find the same 'evidences' but they create different interpretation and meaning. Again, a valid meaning cannot be summarized only by taking a look at the 'evidences' that lead readers' interpretation.

B. Violence Theory

1. General View of Violence Theory

Like two sides of a coin, human life always has two different sides. There must be good side and bad one. Brutdland (2002: 4) explains that violence can be included as one of negative sides of human life. Violence always becomes an important issue of human being although, without any question, it is considered as a bad action in human daily life. Abuse, murder, robbery, terrorism, and massacre always exist in the content of newspaper every day even they become the head line of

the newspapers. It shows that violence always becomes a crucial issue for human life, and it usually becomes focus of interest of people's daily life. If people talk about violence, the words that may appear are anger, swear, abuse, aggressive behavior, destructiveness, sadism, and many other pejorative words. All of them are considered as actions related to uncontrolled emotional behavior. Those behaviors will lead people to harm and threat other people since violence mostly lead to be destructive actions.

According to World Health Organization (Brundtland, 2002: 4), violence is defined as the intentional use of physical force or power, threatened against oneself, another person, or against a group or community, that either results in injury, death, psychological harm, mal-development or deprivation. By having this definition, people can conclude that violence is usually done intentionally within consciousness by people who attempt to do that. It is a conscious action of making other people hurt.

From another definition, violence may be viewed as a consequence of failure to integrate normal; it is the product of unusual impulses (Mizen, 2003:285, DeKeseredy, 2006: 133). It means that violence can be defined as an abnormal behavior of human life. It is the failure of people to gain normal condition of life. Normal condition in this case may be explained as normal relation among people in the daily activities without any destructive actions that happen among them. This definition is ultimately acceptable since violence is triggered by high emotional tense that does not always happen all the time of human life. People usually socialize with

others by cheating, joking, and respecting each other without threatening to harm and hurt others.

Violence is always considered as a bad behavior in human life since it always brings harm for people. Physical, sexual, and psychological abuse occur in every country on a daily basis, undermining the health and happiness of many millions of people (Brundtland, 2002: 4). Moreover, the health effects of violence can last years beyond the initial abuse, and may include permanent disability such as physical injury, brain damage, and trauma. By looking those negative effects resulted by violence, without any more considerations people should eliminate violence in their life. But, all people realize that it is almost impossible to eliminate it totally in human life.

2. Determinants of Violence

a. Person Centered

The definition of violence is rooted from a long-standing debate about whether fundamentally people are brutal or benign. Sigmund Freud, the expert of theory of psychology explains that humans have two basic instincts which are the instinct of life and death (in Crisp and Turner, 2007: 197). The instinct of life leads them to be calm and caring each other. Conversely, the instinct of death directs people to condemn destructive behavior that will lead them to commit violence.

Thomas Hobbes (in Baker, 1999: 322) states with his single idea that humans are naturally brutal, and they have aggressive instincts to hurt others. Aggressive instinct comes from the very basic of human thought to continue their life and

compete with other rivals. This instinct lead them to do destructive action which can harm not only other people but also her/him self. People probably commit suicide if they think that they cannot survive in their environment. There is a lot of domestic violence in a family which is usually done by the closest person in the family. Students like to fight with another school. Terrorists do not hesitate to bomb a particular place of their country. Those phenomena are the result of brutal action that naturally comes from basic human instinct.

On the other hand, Jean Jacques Rosseau (in Baker, 1999: 322) emphasizes that people are noble savages who are naturally benign, happy, and good. By having this natural characteristic, people try to socialize with others. This instinct develops from individual creature. People try to love their body, to feed themselves with nutritious food, to protect themselves with clothes and to keep the body from dangerous thing. It continues to a larger circumstance, which is family. Parents care their children well, kids speak to the parents respectfully, and siblings love each other. Then, the instinct grows to the bigger environment that is society. People help, respect, care, and love each other.

Konrad Lorenz (1966) and E. O. Wilson (1975) in Baker (1999: 322) add that basically, human can be positioned as one of animal kingdoms. The character of vertebrae exists in human's behavior. Violence is considered as a valuable instinct which is necessary to survive since it enhances the ability to hunt, defend territories, and compete successfully for desirable mates. "Survive" is one powerful word which proves the existence of human being in the universe.

Therefore, human will defend their life by using violence as the device to survive. If the existence is endangered by other creatures, people will use their violence instinct to attack the rivals.

b. Situation Centered

1). Modeling

Violence will not be able to be separated from the environment forming people. Albert Bandura, an expert of social psychology (in Crisp and Turner, 2007: 207), argues that people are born without a ready-to-use character of behavior. Since people are born, they do not only learn to behave and develop their characters from the people who have motifs to teach them directly but also observe indirectly from looking at the way people around them behave. Bandura added that this behavior development called observational learning or modeling. People tend to imitate something that they think it will be interesting for them, or maybe it has become a root in their environment. The way how people imitate others behavior also influences the development of violence. The theory is proved by real phenomena happens in the society. One of the examples is that children will imitate to punch or hit their friend after they watch violence television programs. It is easy for people to copy others' behavior since copying something is visually obvious for them.

Bandura (in Crisp and Turner, 2007: 207) adds that a role model accommodates to develop violence in a society. Directly or indirectly, people will copy what the role model does since he or she has a strong influence in the society.

Age, social status, education background, and experience can be the factors to put one person as the role model in the society. Children tend to copy their parents' behavior since parents are the role models for their children. If the parents have ever done a violence action, for example hitting or pinching them, so the children will always remember about that action and they will copy that action impulsively to the people around them.

From the development of the personality, people who live in a rough environment will be easily do violence than people living in a peaceful circumstance (Crisp and Turner, 2007: 217). The condition of the environment is the heredity from generation to generation. People imitate their models who are their ancestors to survive in certain circumstance. The example is the environment in ghettos. People in ghetto usually live under the poverty. The environment is frantically slum, and people try to survive by doing whatever they want. Theft, robbing, rapping, and murdering become a culture among them. It has already happened from generation to generation, and the offspring have heard, seen, and even experienced the violence themselves. So, it is easy for children to copy to commit violence in the future of their life.

2) Provocation

Provocation that arises from the need to reciprocate in reaction to another's aggressive behavior can also produce violence (Baker, 1999: 323). Provocation directly influences the way people to perceive something. People are never dynamic; their minds can change anytime. This situation is exploited by the

provocateurs to influence people's mind and lead them to do their motifs. Provocateurs always try to set their doctrines upon people to lead the follower doing what they want. One of the examples is the bombing riot in Indonesia. It was organized by a well-arranged organization. The organization has duties to recruit new followers, influences new followers with its doctrines, prepares the bombing action and finally voluntarily the followers do what the provocateur asked. This riot definitely proves that provocation contributes to trigger violent actions.

3. Reducing Violence

People will always change. There must be visible or invisible both revolution and evolution so that it is possible to develop several ways to reduce violence. Experts have considered various methods to reduce violence especially several factors that can essentially reduce violence in the society. According to the book of World Report on Violence and Health published by World Health Organization, people can reduce violence by doing several ways which is called *approach-based efforts*. Those are included individual approach, community-based effort, and societal approach.

Besides, Baker (1999: 323) argues that there are three main ways to reduce violence in the society that is differentiated as *action-based efforts*. Modeling and catharsis are carried out in these efforts.

a. Approach-based Effort

1) Individual Approach

The primary aim of developing approach-based effort as one of the effort of reducing violence is changing attitudes and behavior in individuals who have already become violent (Brudtland, 2002: 25). In collective violence, role model as the core of the society is the focus of the approach. Individual approach can be accomplished by having personal approach. It will work well by giving the role model good doctrine and enlightenment to open her/his mind in order to change his/her way of thinking. In further, the evolution of the mind will influence the other community members.

2) Community-based Approach

Brudtland (2002: 27) explains that principal goals of community-based violence prevention activities are to raise public awareness and debate about the issue, stimulate community action, and address social and material causes of violence in the local environment. The target of this approach is a particular group or groups of the community members who can be the agent of change to the community. The target does not have a very board scope; it is some parts of the community only. Hopefully, these small communities will affect the whole community to reduce violence.

There are several ways to carry out the effort based on the community. Education campaigns have been proven as a beneficial step to influence the community (Brudtland, 2002: 27). It can develop community members'

awareness and knowledge; it shifts the attitude and social norms concerning violence. It also significantly increases the willingness to change the community members' behavior and to take action against violence both men and women. Networking cooperation is also effectively conducted to reduce violence in the community. Typically, the function of community-based approach includes sharing information and experiment, identifying problems and increasing community awareness and behavior regarding violence.

3) Societal Approach

It is the broadest objective of changing the society. It is the most difficult action since there are a lot of community members from different backgrounds and ages. It may change the whole cultural, social, and economic factors (Brutdland, 2002: 28). It emphasizes to change legislations, policies, and social norms to reduce rates of violence in the society.

b. Action-based Effort

1) Modeling

As it has stated before, modeling has significant influence to change human personality. It also works well in changing people. From the previous theory, modeling and imitation can persuade people to commit violence; this effort is the reverse of the causal factor. Baker (1999: 322) argues that people can apply modeling effort to reduce violence in the society. By having good examples, the members of the society can appraise and compare the model's

behavior so that people who are previously violent agent can imitate what the model has done. Models probably come from the internal or external community members. They are not only agents from inside or outside the community but also other community systems which is possible to influence violent community.

2) Catharsis

It is the natural process of releasing strong emotion through a particular activity. There are a lot of ways to free emotional feeling from people's mind. People can do both positive and negative catharsis to release their emotion. Several theorists, including Freud and Dollard (in Baker, 1999: 323), had proposed that unreleased aggressive impulses lead to build up pressure. Thus, it is important to release this pressure. It is possible for people to commit violence to release their pressure, but catharsis can be alternated by using other actions. For example, people who usually fight each other can release their emotion by alternating the impulse into sport competitions.

C. Previous Studies

Reader response is not a popular topic among the students of English Literature in Yogyakarta State University. There are only few works about it. Two of the previous studies on reader response are written by Rika Puspitasari and Dian Ratri Astuti. Astuti analyzed readers' perceptions about unexpected pregnancy of young people as it is represented in *Dear Nobody* written by Berlie Doherty. She emphasized on the role of readers, their emotional feelings and their opinions. Moreover, she investigated the function of foregrounding as the basic analysis of readers' responses. Meanwhile Puspitasari also used reader response theory to investigate a short story entitled 'The Lottery' written by Marjorie Barnard. She focused on analyzing the readers' responses opinion about adultery as represented in the story. She compared the responses based on married and unmarried readers.

In this research, the researcher analyzes the significance of readers' response. She analyzes 'The Lottery' written by Shirley Jackson. Although both of the stories analyzed by Puspitasari and the researcher, herself, have the same title which is 'The Lottery', those stories were written by different authors. Moreover, the stories are completely different. 'The Lottery' written by Barnard tells the readers a story about a woman living under poverty and she won a lottery. Then she left the family after winning big amount money from the lottery. While 'The Lottery' by Shirley Jackson informs the readers about worshipping God by scarifying human soul and the lottery is functioned as the main media to choose

the victim. Since it is the first analysis about Shirley Jackson's 'The Lottery', and the research analyzes about communal violence which has not ever been investigated, this research is authentically original.

D. Conceptual Framework

The research uses reader's response theory as the value judgment of the analysis. Reader response is an important approach to analyze a literary work since literature will speak only if it is read by readers. Readers can make judgments to the contents of literature after they read the work. Then, reading becomes an important process of assessing literary work since it is the most initial process to gain the content, meaning, and moral value from literary works. Cultural background, education background, and gender can influence the process of judging the works. Moreover, readers will assess and search the meaning of the works according to their personal experience. Violence is one of phenomena which become the part of human life. As an active agent to contribute the development of the society, well educated people are used as the main device to analyze that phenomenon.

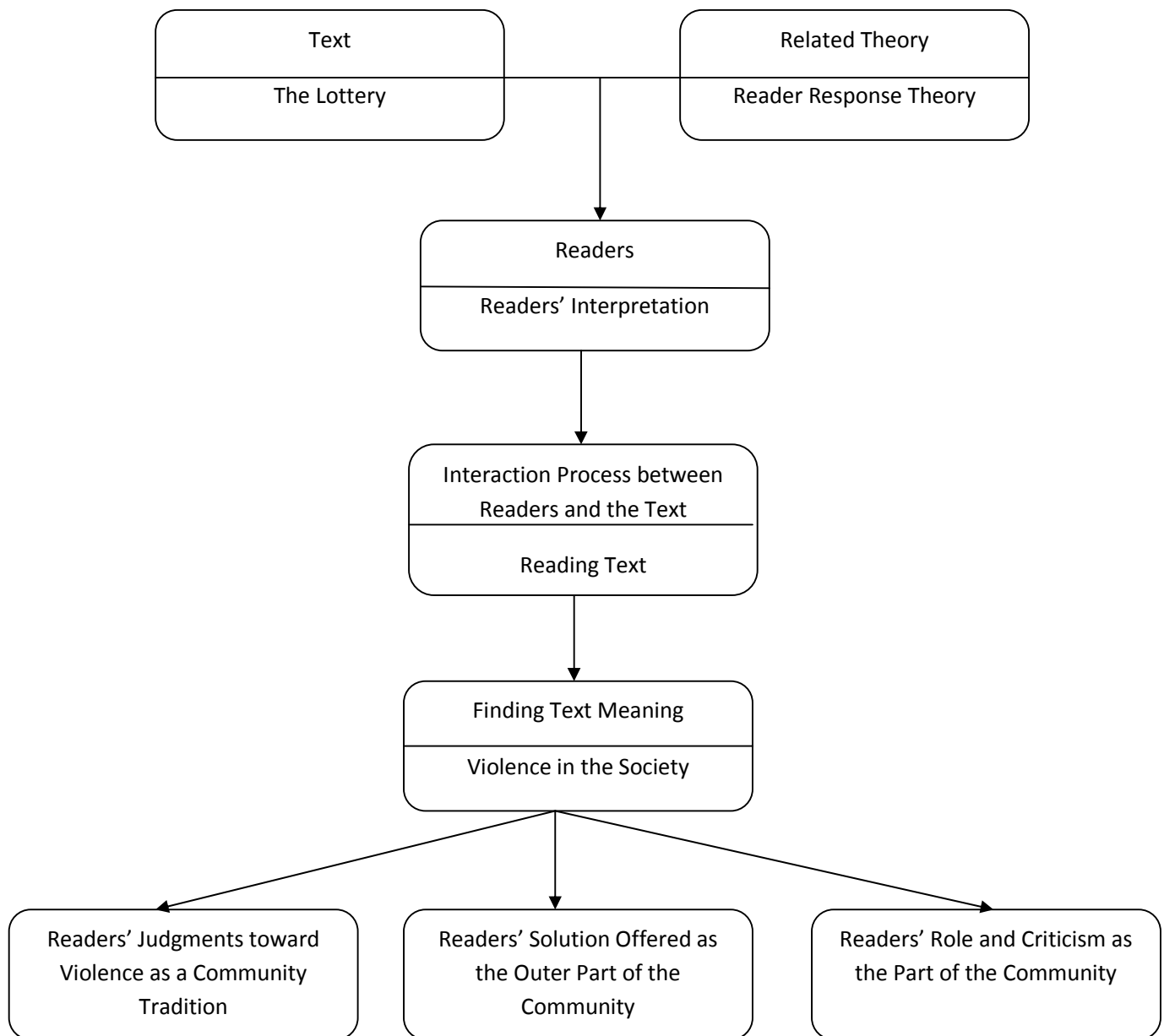


Figure 1. Conceptual Framework

CHAPTER III

RESEARCH METHOD

A. Research Design

This study uses qualitative approach. Then, content analysis technique is used as the technique of analysis to the readers' responses to Shirley Jackson's "The Lottery". The researcher collects the data in form of words rather than numbers. The researcher analyzed the data with her comprehension as closely as possible to the form in which they are recorded and transcribed. Within the framework of qualitative approaches, the researcher creates the categories by herself to develop the aspects of interpretation as near as possible to the material and formulate them in terms of the material. For that scope, qualitative content analysis has developed procedures of inductive category development, which are oriented to formulate the text.

According to Mayring (2000: 4), the main idea of qualitative research is to formulate criteria of definition derived from theoretical background and research question, which determines the aspects of the textual material taken into account. Following these criteria, the material is worked through, and categories are tentative and gradually figured out. Those categories are revised, reduced to main categories, and checked in respect to their reliability.

B. Data and Source of Data

The main source of this research is the readers' response on a short story by Shirley Jackson's entitled "The Lottery". It is a short story which embodies cultural aspect about how the society keeps the tradition of killing one member from the society by stoning her or him in front of all society members for the sake of hoping good harvest from the God. The respondents were asked to read the story, then, the researcher interviewed them regarding to the determinants of the information.

Recorded interview and interview transcript are essentially needed since the researcher used the interview result as the foundation of conducting the analysis. After the respondents read 'The Lottery' as the basic information of the interview, they have to answer the question given by the researcher. The result of the interview is basically used as the core analysis.

The data of this research were also taken from the articles, available in the books and websites on the internet, writing about Shirley Jackson's biography (her experience and real life), and the social background that affected her way of writing and producing literary works.

The objects of the analysis are the words, phrases, clauses, and sentences expressed in the interview. All the findings of the research were grouped based on their relevance and, then, recorded. They became the data and materials for the analysis.

C. Data Collecting Technique

The significant way to collect the data in this research is by giving the short story to the participants and asking them to read the story as the foundation to answer the questions given by the researcher in the interview section, then, the respondents give some comments and opinion based on their own interpretation. After that, the researcher read the interview results carefully, grouped them into some categories, and then sorted it as the main topics that are investigated. Later, the researcher collected the data by making notes relevant to the topics and put them into the data sheet.

D. Research Instrument

The instrument of the research is the researcher herself for interviewing the respondents, collecting, sorting and analyzing the data. The researcher becomes the key instrument in conducting this study since she has to collect the data, formulates the theory, and analyzes the data based on the theory.

Other instruments are the respondents who give their comments and opinion based on the question asked by the researcher. The respondents are post-graduate students taking psychology program as their major. It is essential to choose those respondents as the readers of the story since post-graduate program students represent well-educated. Moreover, the main issue of the story in 'The Lottery', about societal violence, is relevant with the development of psychology. So, the researcher analyze deeper about their critical opinion regarding the issue which is investigated.

Open questions which are taken from the question list also become an important instrument in this study. The researcher also used data sheets for the result of the investigation and some books that are relevant to the topic.

E. Data Analysis

Based on Shirley Jackson's "The Lottery", first, the researcher read the story carefully and understood the content of the story thoroughly. Second, she analyzed the core issue investigated. Third, she prepared the question list which was relevant with the theory that is used to analyze the story. Then, she conducted interview and asked some comments and opinion from the participants based on the open questions given by the researcher. After that, the researcher made classification and sorted the answer based on the core analysis.

F. Validity and Trustworthiness

After passing the processes of taking the data related to the research questions the writer applied an in-depth observation towards the data again in order to achieve credibility, which is the concept of the internal validity that is the quality of validation (Moleong, 2006: 321). The researcher read the text several times carefully until she gets data saturation or she cannot find any other significant variation in the data. Finally, the data which are categorized gained the certainty and stability.

Furthermore, to examine the trustworthiness of the data, the writer applied triangulation and discussion with her friends. According to Moleong (2006: 327),

triangulation is a checking technique of the trustworthiness of the data by using the other means outside the data to recheck or to compare the data. The researcher had conducted discussions with her friends, Arum Oktaviani to re-check the processes of data taking process until data findings and discussion.

Besides, the researcher always consults the writing processes and data processing actions with her supervisors. She regularly discusses the content and the process of data analysis with her first supervisor, Dr. Widyastuti Purbani, M.A. Then, she also checks the grammatical problem of the writing result with her second supervisor, Rahmat Nurcahyo, S.S.

CHAPTER IV

FINDINGS AND DISCUSSIONS

Readers have started the process of analysis when they begin to read the story. Readers will start the process of analysis when they read the title of the story at the first time. By reading the title of the story, readers start to guess the content of the story. Then, while they are still curious about the content of the story, they continue the process of analysis by reading the whole part of the short story. Reading is the process of generating the meaning in literary text. The act of reading is a process of seeking to get details the dynamic structure of the text to some specific meaning. It is a complex interaction between text and reader. Readers have a complex process during doing the act of reading. They have to arrange the sequence of the story, understand words by words, figure out the meaning of the words, and finally interpret the meaning of the whole text. Meaning in a text will always appear individualistic since individual reader generates the meaning of the text by using their own understanding.

In this research, the researcher differentiates the role of readers based on meta-cognition processes which are comprehended by the readers. Meta-cognition process is the readers' awareness and knowledge of their own cognitive processes, so they can understand, plan, monitor, and control their comprehension. There are three steps of meta-cognition process. The first is developing a plan of action. In this step

readers have to understand thoroughly about the text. Reading process is an initial step of understanding to get a comprehensive meaning of the text. By having a good reading comprehension, the readers are expected to develop their personal thought. The second is maintaining the plan. After getting good comprehension, readers are going to continue the process of thinking. They can develop their idea by making a further plan. Finally, the third step is monitoring, evaluating, and controlling the plan. It becomes the final goal to take for comprehensive readers with a particular purpose.

Meta-cognitive processes and the objective of the respondents as well-educated people who can be the agents of change in the society, due to the research goal, have a very strong relation. The participants of the research are considered as well- educated people who are expected to be the agents of change in the society. They should be able to solve and give a way out of some problems related with social issues. The agent of change has to understand, analyze, plan, and evaluate problems happening in the social life.

First, the well-educated people have to understand the condition of the society and analyze the problem before they try to give any solution regarding the problem in the society. By conducting this step, well-educated people can prepare the strategy to apply their solution to the society. Without analyzing the condition of the society, they can be rejected by the society itself or their strategy of changing will not work well.

Second, after understanding and analyzing the condition of the society, agents of change can make some plans that are possible to do to change and solve the problem in the community. They have to consider their role to the community. They will apply different steps according to their role in the society. For example, if they are the outer members of the community, they will think the best way so they can be accepted and not rejected by the other community members. After the community members have accepted them, agents of change will be able to get access to influence the community members. They have to think that the offered solutions are effective, and they can dynamically give their influence to the society.

Third, after applying the steps into the community members, agents of change have to control and monitor the steps application. They have to make sure that their solution has been applied by the community members. Agents of change are possible to change their plan if it is not suitable with the real condition of the community.

Nevertheless, there are only two meta-cognitive processes that will be investigated to the respondents in this research. Those meta-cognitive processes are the first and second steps only. The first step is about readers understanding and analysis of the social problem happening in the society. The social problem that will be investigated is public violence happening in “The Lottery”. In this process, readers try to seek and analyze the root of the problem which becomes the determinants of public violence. Then, the second step, readers play their role to find the solution to reduce the public violence. There are two dimensions of readers in the second step.

First, they have to situate themselves as the outer members of the society. They have to give possible solution to the problem by setting themselves as the outer member of the society. Second, they have to pretend as if they were the real members of the society. They have to change their mind set as the part of community members who usually experience public violence. They have to give some solutions which are suitable and possible to do in the community. By taking these steps, readers as agents of change are hoped to be able to give the best solution related public violence as a social problem.

However, the third step cannot be analyzed since readers do not need to apply their behavior plans into their real community. Although the application of changing plan will not be investigated in this research, respondents, as well-educated people, can apply their changing step to the real society problem in their real circumstance. Public violence in the story, though it seems impossible to happen in the real society, is able to symbolize the real public violence happening in the real society. There are lot examples of public violence in the society. Terrorism, gangster violation, and mass fighting are the examples of public violence happening in the real society. That violence is done by some of the community members and sometimes; they require some victims either injured or dead people.

Here, the community members need agents of change to overcome these problems and well educated people can play their real role in the community by applying their steps which have been investigated before.

A. Readers' Response toward Violence and Analyses of the Violent Determinants

1. General Response of the Text

Readers have their own opinion and appraisal about the text. The most fundamental appraisal about the text is readers' opinion whether they like or dislike the text. This appraisal becomes the first basic opinion of the readers about the text before knowing deeply about the other judgments. It is the easiest way to know the readers' general opinion about the text. People tend to give general opinion before they come to analyze further the issue of the text.

Generally, all of the respondents said that they are interested in reading the story (Respondent A, datum no: 1; Respondents B, datum no: 1; Respondent C, Datum no: 1), but they express their opinion differently. Respondent A said that he likes the story; respondent B said that she likes the story very much, and respondent C, however, expressed his different opinion. He expressed that

Well, honestly I don't really like to read fiction story; novels, poems or short stories. If you don't ask me to read it, I'm sure that I will never read it. However, after reading it, I think the story is interesting enough (Respondent C, Datum 1).

All of the respondents have their own reasons to like and dislike the short story. They have their favorite part that they like or dislike in the story. Respondent A emphasized that:

The best part that I like is the end of the story. The author is very intelligent. She can turn a smooth story in the beginning into a monstrous ending. It was so shocking. Overall the story is quite exciting. It has a theme and a good characterization (Respondent A, datum 1).

Respondent A argued that the best part of the story is the end of the story. It gives a totally different ending. He firstly assumed that it was a happy story but, it turned into monstrous ending in the end of the story. He also pointed at the author's intelligence to write of the story. In addition, respondent B argued that she also likes the end of the story. She argued that:

It is the only story which has uncommon issue and shocking ending. I never read a story which has different tone in the beginning and the end. I mean, other stories usually have problem in the beginning and happiness in the ending, but this story is different. It seems happy in the beginning, but it becomes tragic in the end (Respondent B, Datum 1).

She also emphasized that the end of the story becomes the most interesting part of the story. She said that the story was different from others since other stories tend to have happiness in the end of the story. Respondent C also expressed that the theme of the story made the story becomes special. He argued that:

I like the theme of the story. It brings social issues the core of the story. It has different theme from other stories. Usually, a lot of stories tend to tell something about personal problem in someone's life, but this story brings a social issue into the story (Respondent C, Datum 1).

Respondent C emphasized more on the social issue of the story. He compared the story with other stories that he had read previously. The most significant point is

the theme of the story. 'The Lottery' brings social issue as the core of the story while other stories tend to acquaint with personal problems and experience.

Other than the part of the story that the respondents like, they also have their own part of the story that they do not like. Respondent A argued that vocabulary use is the main thing that he does not like from the story since he is not good at English (Respondent A, Datum 1). Meanwhile, respondents B and C argued that names used in the story became their obstacle to enjoy the text. They argued that there are a lot of names in the story, so it makes them difficult to follow the plot of the story (Respondent A, Datum 1; Respondent B, Datum: 1).

Basically, readers have their own focus of interest in every kind of text. They can freely give their appraisal on the text. They can testify that they like or dislike to the story. After reading 'The Lottery', all of the respondents declare that they like the text. All of them like the story as general and, respondent A and B emphasize on the ending part of the story.

2. Readers' Responses on the Violence Existing in the Story

Respondents as pure readers responded the issue about violence in many ways. All of them do not agree about the public violence which happened in the story. No matter the goal is, public violence in the story brings more harms than good to the society.

Violence becomes the first reaction of the respondents when the interviewer asked them about the core issue of the story.

Interviewer : What is the main issue of the story?

Respondent 1 : I think violence which was very well arranged is the main issue of the story. I was so surprised after knowing the end of the story. When I read the title, I thought the story would be about lottery to get some prizes of jack pot. After I came to the end of the story the story made me shock. I realized that the story is about tribal ritual in a particular society. The stoning in that community was really dishonor human soul. It is so cruel. It seems that human is not worthy to life but, probably, in other parts of this world and we do not know the fact, this tribal ritual really exists in the real society (Respondent A, Datum no: 7).

The respondent thought that tribal ritual is the main issue of the story since it is the strongest influential matter which becomes the most significant topic to discuss both by the interviewer and respondents. It is worthily discussed since tribal ritual which requires public violence is a special issue in the society. Public violence is considered as a wrong action which endangers the existence of the society and brings bad effect to the society. Wherever the location is, people will never agree about public violence. If it really exists in real society, the society which usually commits public violence needs to get any special treatment to reduce their bad habit.

By considering these bad effects of public violence, all of the respondents do not agree with the tribal ritual in the society since it brought more harm than good

(Respondent A, Datum no: 8; Respondent B, Datum no: 4, 7, 14; Respondent C, Datum no: 7, 9) . Respondent B expressed his disagreement by saying:

There will be malfunction in the victim's family. The family would lose someone to take care of the children. For example, if Mrs. Hutchinson is as the victim of the violence, the rest of the family, the father, and the children would have to take care of the household activity. The baby, called little Dave, would not get any love from his mother. The kids and the house would be abandoned (Datum no: 8).

He analyzed some bad effects of the tribal action from the family life's point of view. He mostly argued the harm of the public violence to the malfunction of the victim's family. He said if Mrs. Hutchinson became the victim of the violence, there was no one who would care of her family. He pointed the expression in the story that Mrs. Hutchinson came to the lottery place by still wearing her apron as the evidence that Mrs. Hutchinson was really important as mother who took care of the family. He interpreted "She dried her hands on her apron (Jackson, Line 81)" as an important role of Mrs. Hutchinson in her family. When she came to the gathering spot by still wearing her apron, she was still doing her household job. Woman who wears apron must be doing kitchen activity. She was probably cooking or washing dishes. By pointing at this expression, the respondent argued that Mrs. Hutchinson had a significant role in her family. If she became the victim of the tribal ritual, her family would be abandoned. This conclusion leads the respondent to say that tribal ritual in that society would bring more harm than good.

The second respondent also delivered similar opinion and she added:

If they still do the ritual continuously, the young generation, their children, and young children, will do revenge to the next generation.

From psychological point of view, children should not see the process of torturing someone that is done by the community. Although we can note that the process of torturing here is not wrong according to the community in the story. If the children directly see the process of torturing one member of the community, the aggression will appear in their future. It is the aggression of revenge to do the violence again and again. So, they cannot stop the cycle of doing violence (Respondent B, Datum no: 7).

The second respondent did not only concern about the victim's family malfunction but also criticize the further effect to all of the society members. She argued that tribal ritual in the story is a cycle. If the community members still keep the violence to do in their society, the next generation will remain to do the tribal ritual. It becomes a harmful action to the society. She added her argument by giving emphasis on the psychological effect. The respondent's education background is psychology, so she definitely argued that the children should not see the torturing process. Children would not have a social sensibility when they make people around them tortured and injured.

Although all of the respondents showed their disagreement about the violence, respondent A argued that

We have to consider the point of view, if the point of view comes from us as the readers only and we have different cultural setting from the community in the story, I believe that the ritual belong to a violence. But, I am sure that that ritual is not violence to the member of the society although personally, they were also fear of being chosen. If I were one of the community members might be I would not think that I were doing violence (Datum 11).

Respondent A argued that people cannot judge something from one point of view only. He emphasized that people have to carefully look at the background of the society. In this case, the violence happening in the story is maybe considered as a definitely wrong action to common people like us, but it does not become a violent action to the members of the community in the text. It becomes part of their culture, and most of them could willingly sacrifice themselves into that event.

3. Respondents' Analysis on Determinants of Violence

In further, all of the respondents tried to seek and analyze the determinants of the violence as the initial process of searching some ways to reduce violence regarding to the main issue in story. This way is definitely able to apply if the respondents as agents of change get similar problem in the real community as well. As well-educated people, the respondents could not judge directly that the community was wrong. They have to analyze the social background why the community members could do the tribal ritual. After understanding the determinants of public violence, the respondents as agents of change can plan and arrange the best solution to reduce public violence.

a. Natural instinct

Violence is considered as a valuable instinct which is necessary to survive since it enhances the ability to hunt, defend territories, and compete successfully for desirable mates. 'Survive' is one powerful word which proves the existence of human being in the universe. Therefore, human will defend their life by using

violence as the device to survive. If the existence is endangered by other creatures, people will use their violence instinct to attack the rivals.

Respondents A and B agreed that natural instinct lead community members in the story kept doing the tribal ritual over generations. They concluded their opinion by pointing at:

“Next thing you know, they’ll be wanting to go back to living in caves, nobody work anymore, live *that* 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” (Jackson, line 141).

This dialogue between Old Man Warner and Mr. Adams became the main consideration of analyzing determinant of violence based on natural instinct. The belief that tribal ritual could give the community members good harvest could be concluded from the previous quotation. It is clearly stated that by conducting the ritual the “corn be heavy soon”. Respondent A indicated that this expression was the main reason why the community members still did the ritual. He commented that:

The first motivation of that tribal ritual in story is the instinct of food. They did the violence for the sake of good harvest. They mention that issue when Old Man Warner had a quarrel with Mr. Adam. It means that they do that ritual based on the instinct to live although the community had to sacrifice one of its members. By sacrificing one member, the whole community could save the whole of the community members (Respondent A, datum no: 10).

Respondent A paid attention carefully on the expression from the story as the basic foundation of his answer. By taking a look at that expression, he could conclude

that the purpose of the tribal ritual was for getting good harvest for the whole community members.

Moreover, respondent B explained more detail that the instinct of life was based on the instinct of food. Basically, basic instinct is not only about getting food but also about completing sexual desire, getting love from the family, getting good position in the society, etc. In this story, the instinct of getting food becomes the most influential foundation to do tribal ritual in the society. She argued that food becomes the most essential part of human life since

by having good harvest they can eat and continue their life. It is based on the instinct of life. People always have instinct of life, so in this community they keep the ritual alive to fill their need of food (Respondent B, datum no: 9).

Instinct of getting good harvest led the society not to change their tribal tradition over generation since they believed that by doing the ritual, God had given His mercy to get enough crops for the society. All of the community members believed that if they killed one of the community members as an offer to the God, God would give good harvest to exchange with the dead body. By having good harvest, the whole community members would be able to survive. That condition of hoping good harvest significantly led the community members to keep the ritual happening in their society.

On the other hands, respondent C argued that human instinct, especially the instinct of food did not become the fundamental reason to do tribal ritual. Human instinct does not play an important role to create this ritual. He argued that:

The community members did the ritual based on the ancient tradition, although their purpose of doing the ritual was getting good harvest. They had realized that one village in the north did not do tribal ritual anymore and the members of that village were still able to survive without committing tribal ritual. By taking a look of that phenomenon, they knew that they could get harvest and survive with their condition. Actually, that matter bothered some of the community members. They began to realize that they could still survive without doing the tribal ritual but they were too afraid to change the tradition. So, I guessed that the most influential basic to do the ritual was because of their reluctance to change their tradition (Respondent C, datum no: 10).

Respondent C argued different argument about natural instinct that pushed tribal ritual in the story. He thought that basic instinct for food was not the most fundamental aspect of doing the tribal ritual. He argued that cultural tradition was the most important aspect of doing violence. He argued that culture lead the community members to keep doing violence. If they did not do violence, they were afraid that they would not be accepted in that community. Tribal violence had become the part of their life. He added that some of the community members had started to criticize the tribal ritual. He focused on the expression “that over in the north village they’re talking of giving up the lottery (Jackson, line 138)”. The respondent said that the community members had known that the north village could continue their life without conducting tribal ritual any more. The respondent emphasized that the

community members were too afraid to change their tradition since it had been done over generations. He explained that human instinct did not play an important role to do tribal ritual but community tradition made them reluctant to change it.

b. Cultural Influence

People tend to imitate something that they think it will be interesting for them or maybe it has become a root in their environment. The way how people imitate others behavior also influences the development of violence. Violence cannot be separated from the condition of the environment. Role models play an important role to shape community behavior. Character of the inhabitant, behavior of the people, and atmosphere of the environment are the result of modeling from the previous generation and it is inherited through generation by generation. In further, those characters will shape a culture as a whole package in the society.

Perpetuating the tradition and the reluctance of changing tradition which had done over generations led the community members in the story to keep doing tribal ritual although they felt threatened if they became the victim of the lottery. The ritual had been done for years, it is shown by:

The original paraphernalia for the lottery had been lost long ago, and the black box now resting on the stool had been put into use even before Old man Warner, the oldest man in the town, was born (Jackson, line 38).

It is clearly stated that the ritual had been done from generation to generation. It had become the root culture of the community. It had been their part of

life, and they had thought that the tribal ritual by killing one of their members was a common action. It is like amusing carnival for them, and everyone as the community members had to participate actively the ritual willingly. It formed the community members became cruel people.

The society members were not wrong but the environment had shaped them to be insensitive people. They had no empathy and sympathy to do the violence. The environment has a very big contribution to create people's personality. In this case, the people especially the children had already seen the ritual of stoning since they were kid. Then, it became the part of their culture. If we talk about culture, we cannot blame whether one culture is good or not. Maybe for those community members the violence was not a sin to do because it was the part of their culture. They would not feel regret to do that because the ritual had been done over generations (Respondent A, datum no: 12).

Respondent A had clearly explained that unconsciously, environment was significant to form people's behavior. All of the community members felt that tribal ritual was not terrifying because they had already seen that ritual repeatedly since they were still kids. They thought that the ritual was commonly done, and it was not wrong for them. In their mind set, tribal ritual was like an annual event that they could not miss to join that. This mind set was the reason why the community members still did the ritual continuously.

The people had done it so many times that they only half listened to the directions; most of them were quiet, wetting their lips, not looking around (Jackson, line 115).

From this quotation, people can conclude that the ritual was commonly done by the community members. Even, they did the ritual as if they were not burdened to

do all of the leader's instruction. They had known the whole of the ritual, and even they could do the steps of ritual without paying any attention to the directions. It means that the ritual had become the part of their life, and it had culturally done without considering whether the tribal ritual was good or harmful to the communities' behavior's development. They seemed so easy to kill their family, friend, and neighbor.

In addition, the tribal ritual in the story cannot be separated from the role of old generation as the guidance of the community. Indeed, they had followed the culture and the tradition in that environment. All of the respondents argued that modeling becomes a significant determinant of doing violence (Respondent A, datum no: 12, 13, 14; Respondent B, datum no: 7, 13; Respondent C, datum no: 10, 12). The role models, themselves, are important component to shape the community behavior, tradition and culture.

Respondent A had clearly mentioned the cycle between environment background and community behavior. Then, respondent B emphasized on the role of old generation as 'behavior creator' to the society (Respondent B, datum no: 7). Old generations are the role model of community members. They create the arrangement of the society. All of the community regulation will be based on old generations' consideration. Old generation is as the founding of cultural tradition among the society. People mostly believe that older people have more experience in their life so

the community members think that they are valuable to be respected. Respondent B argued the same idea of that community belief.

It is so obvious that culture is the form of tradition which is always done from generation be generation. Old generations must play an important role in perpetuating the tradition. They become a role model for the community. They are honored by the community because the members of the community believe that old generations have more experience than young generations do. They have lived longer than young generations so people always consider that they are wise to make decision in the community (Respondent B, datum no: 10).

Respondent B concluded that, indeed, old generations have an immense influence to the community members to keep doing the community tradition. They tend to believe that doing ritual will be good to do over generations. In the story, old generations also had important role to keep perpetuating the lottery for choosing the victim of the tribal ritual. They played significant role to hold the ritual. Old generations showed their role to make the lottery paper, lead the ritual, call the community members, and command to throw the stones over the chosen victim.

On the other hand, young generations seemed to have no power over old generations. The quotation from the story shows that old generations tended to underestimate young generations' idea.

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 anymore, live *that* way for a while (Jackson, line 140).

Old Man Warner, as one of old generations, directly disapproved of young generation's idea. From the expression, it seems that he totally disagreed to young generation's opinion. He expressed his disagreement without thinking whether the idea was right. He thought that old generations had to be respected, and they had to be the most correct decision maker. No one could confront their opinion.

By taking a look at this conclusion, all of the respondents argued that environment had shaped the community tradition. Community tradition, itself, came from the role of old generations to lead the community and create the arrangement of the community. So, modeling by taking roles from old generations plays a significant role of perpetuating tribal ritual in the community.

c. Environment's Provocation

Provocation that arises from the need to reciprocate in reaction to another's aggressive behavior can also produce violence. Provocation directly influence the way people perceive something. People are never static; their minds can change anytime. This situation is exploited by the provocateurs to influence people's mind and lead them to do their motifs. Provocateurs always try to set their doctrines upon people to lead the follower doing what they want.

Provocateurs can lead people to do good things or bad things. They can change people's mind by setting their doctrine to the people. Without any hesitance, provocation also plays an important role of doing tribal ritual in the story. All of the respondents agreed about that issue. Respondent A expressed his opinion:

Old generation provoked that the ritual had to be done, no matter what the reason was. They were as the role model in that community. Implicitly, they were shaping the environment into harsh community. It was stated when Mr. Old was having a conversation with one of the young generation in that community. The young man gave an idea to stop the ritual but Mr. Old insisted to keep the ritual alive and he tended not to hear young age argument. Sometimes, the young feels uneasy to fight the argument against the old. Because of that, they still kept the ritual alive in that community. The existence of the ritual was the existence of old generation to keep the tradition alive (Respondent A, datum 14).

From the previous explanation, it had been stated that old generations played their important role to become the role model of the community members. They became the center of the community. Young generations copied the ritual from old ones who had done the ritual over generations. Besides, respondent A argued that old generations also played their role as the provocateurs to keep the violence exist in the community. They provoked the community members to keep doing the ritual. In the end of the story, Old Man Warner was the one who provoked the community members to throw the stones over Mrs. Hutchinson, as the killed victim in the story by saying, "Come on, come on, everyone" (Jackson, line 238). He provoked the community members not to hesitate to bury the victim using stones that they had prepared before.

Similar opinion also comes from the third respondent. He explained that:

A provocation also leads people to do their action. In this story, the provocation comes from old generation who still want to keep the tradition alive in the community. It is not a strange thing for the community to do the tribal ritual because the community system

insisted them to do tribal ritual by showing modeling and provocation insists them to do that ritual (Respondent C, datum no: 14).

Respondent C mentioned the role of old generations at the same time. They became both models of community members and provocateurs to keep doing the ritual. Old generations played their role to be model of the community by showing and doing the ritual years by years. Tribal ritual, then, became the part of communities' culture. By insisting community members to do the ritual, old generations had played their role to provoke community members to keep doing the ritual.

B. Outer Members Role in Violent Reducing

1. Stimulating Community Awareness

The principal goals of community-based violence prevention activities are to raise public awareness and debate about the issue, stimulate community action, and address social and material causes of violence in the local environment. The target of this approach is particular group or groups of the community members who can be the agent of change to the community. It does not have a very board scope; it is some parts of the community only. Hopefully, these small communities will affect the whole community to reduce violence.

Well-educated people have a significant role to be the agents of change in the society since they are considered to have more experience in both social relation and knowledge enrichment. By having those capabilities, well-educated people can infuse

the members of the society which commits violence similar to the violence happening in the text to change their ways of thinking, behavior, and action.

Furthermore, agents of change have to set particular ways to be accepted in the community with their new idea to change the community habit. All of the respondents as agents of change chose smooth way to influence the community member to change the social arrangement. They did not propose any confrontation action to force the community. Respondent C argued that influencing the community members to get their awareness is important to do.

It is important to make an approach to the role model of the community. I mean, the role model of the society here are old generation who are still persistent to do the ritual. Mr. Summer and Mr. Grave are the role model in the society. So, the community members who hope to change the tradition have to make an approach to influence the role model in order to change the community tradition. Some of the community members especially young generations have criticized and compared between their community and the village around them. It is enough to build the foundation of change and creating argument to insist the old generation to change the tribal ritual (Respondent C, datum no: 13).

Respondent C started to influence the community awareness by giving an approach to the role model of the society. He hoped that the influence to change the community tradition would stimulate community awareness among the community members. Giving understanding to the role model of the society could give a significant effect to the whole community members since old generation was the center of community regulation. If people could change old generations' way of thinking, it would be easier to raise the community awareness to stop tribal ritual.

On the other hand, Respondent A proposed different opinion to stimulate community awareness in the society. If the previous argument would start his influence from the old generations as the role model of the society, Respondent B would start his step by giving understanding to young generations. He said that:

We cannot influence them instantly. There will be some steps to invite them to learn something from our society. Maybe the first step is making friends with the young generations from that community then showing them the system in our community and the last is giving them understanding to alternate the violence with other ceremonies Respondent A, datum no: 21).

Respondent A chose to give his influence to young generation rather than old generation. Giving an understanding to young generation would be easier to do since young generations are mostly easy to accept a social change. They could consider about the phenomena which happen in the other community members and they could start to think that tribal ritual did not to do anymore. From the interview with Respondent A, people can conclude that he would persuade the community not to do the violence. He would give understanding to the community members that the violence was a wrong action. He influenced the community members by giving his doctrine that the violent ritual gave more harm to the community members. He hoped that the community members who commit violence similar to the text would realize their mistake and step by step could stimulate community awareness to change the community tradition.

Respondent B also argued similar idea to reduce the violence. She said that the community had actually reconsidered about the violent ritual their community (Respondent B, datum 19). They had started to be doubt about the ritual. Respondent B found evidence that one of the community members, named Steve Adam, who became a young generation had a debate with Mr. Summer to stop the ritual in their community. Adam gave an example from the village around them which had already left the violent ritual. Respondent B thought that the debate could be an indication that actually the community had ever considered about the tribal ritual. It could be a good start to influence the community members' idealism to change their tribal ritual in order to reduce public violence happening in that society. By considering that issue, readers as well-educated people and as agents of change proposed raising community awareness as one significant way to do of the community members. They had already criticized the ritual and they just needed to raise their awareness to stop the tribal ritual.

2. Education Campaign

Education campaigns have been proven as a beneficial step to influence the community. It can develop community members' awareness and knowledge; it shifts the attitude and social norms concerning violence. It also significantly increases the willingness to change the community members' behavior and takes action against violence both men and women.

People have proven and realized that education, indeed, can change the world's civilization. Education can change the arrangement of the society. Education can be an effective way to fuse a particular doctrine to the society. All of the respondents proposed education campaign as one of the ways to reduce violence (Respondent A, data no: 19, 20; Respondent B, data no: 11, 12; Respondent C, datum no: 19). Respondent A argued that education and knowledge can change people's life. By having good education, people can know the situation in all over the world (Respondent B, datum no: 11). He explained briefly about the function of education for general aspect. Moreover, respondent C focused on the education function to reduce the tribal ritual for community members in the story. He explained:

By formal or informal education we can fuse the doctrine to the people in that community. I will give you a real example in our community. Many years ago, Indonesia people used to have a lot of children. Almost all Indonesian family had a lot of family members. It hampered the people to increase their life quality. Some of the children were abandoned and some of them lived under the poverty. At that time, the government tried to seek the solution by using education campaign. The government used that campaign to fuse the doctrine that having a lot of children would be more difficult to care and afford good education for the children. That campaign was very successful and now we can see that Indonesian families are better educated than before. By taking this example, we can use the same way to change tribal ritual happening in the story. People in the story must get education about human rights and how to cultivate the soil well. Those people can get education from formal education institution and education based on community. The doctrine that their tribal ritual did not bring any benefit can be infused through the education campaign (Respondent C, datum no: 19).

He explained that education has significant role to inform some important issues to the society. The issue can come from the government or other community

institutions. People can use both formal and informal education to fuse some particular doctrines. He took a real example from a clear issue in Indonesia about government's family planning program which happened some years ago. At that time, the government tried to spread the information by informing that program to the schools and non-formal education. It showed immense improvement so that the program was successfully done. This way can be applied in the communities which do violence as their tradition. Education, hopefully, can change their way of thinking and it can reduce the violence.

Furthermore, respondent C argued that, basically, the community members had got formal education. He concluded by taking a look at the dialog in the story:

School was recently over for the summer, and the feeling of liberty sat uneasily on most of them; they tended to gather together quietly 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, line 8).

The community members had got formal education. The kids were going to the school but it was not clearly described about what kind of education they had already got. Respondent B explained that as agent of change, she could use the chance that there was proper education system in the society to transfer the doctrine that tribal ritual was not supposedly done by community members. She would willingly help the community members as one of educators in that area (Respondent B, datum no: 18). It shows that she felt to be responsible to reduce tribal ritual in that society by giving education to the community members.

C. Inner Members' Role in Violent Reducing

1. Accommodating Themselves as the Agent of Change

Modeling is a significant influential aspect both to provoke and to reduce violence. The role of modeling provoking violence has been delivered in the previous topic which is about provocation of the old generation to keep the tribal ritual alive in the society. In this topic, the researcher will explain the influence of modeling and provocation as essential ways to reduce violence in the society based on readers' responds.

All of the respondents proposed modeling as a significant step to reduce public violence done by the society in the story. They started to reduce the violence by accommodating themselves as agents of change. They consider that they are well-educated society members, so they propose themselves as the role models to reduce violence. In collective violence, role model as the core of the society is the focus of the approach. Individual approach can be accomplished by having personal approach. It will work well by giving the role model good doctrine and enlightenment to open her/his mind in order to change his/her way of thinking. In further, the evolution of the mind will influence the other community members.

All of the respondents are well-educated people. They are post graduate students taking psychology as their major. The issue of tribal ritual in the story written by Shirley Jackson contains psychological issue related to public violence as

the community tradition. Respondents were asked to give some steps of reducing violence. in order to get suitable ways to reduce violence, respondents had to play their role as the community members.

Respondent C : I know that it is difficult to change the community tradition. But if I were the part of the society, and I know that the tradition can harm someone's soul and killing people's potency, I must be sensitive about that issue. What I mean as sensitive is I will give some contribution to cut the cycle of tribalism. Previously, I have said that I want to change the community member without giving direct touch to the society. It means I will not declare to the society members that I want to change the community tradition. I will try to change it by giving information and understanding the bad effects of doing tribal ritual. Hopefully, it can give positive influence for the community members (Datum no: 21).

Respondent C felt to be one of the community members, so he thought that he had to be responsible to the society. He would actively participate to cut the cycle of tribal ritual. He, himself, would contribute as agent of change by giving information to the people around them that tribal ritual was not a good thing to do. He assimilated his role in the society by emphasizing "I" as the part of the community. He felt that he were the real society member.

Furthermore, respondent B added that she would start to make aggression as the protest to the community from her closest environment.

I will try to persuade the community not to do the violent ritual any more. Whatever the conditions are, I will keep trying to persuade them to stop doing the violence. I can start from my own family and my neighborhood. I will make them understand that killing someone is something wrong to do because it can kill a lot potency of the society.

Moreover, people have to respect someone's right to live (Respondent B, datum no: 13).

Respondent B insisted that violent ritual had to be stopped. She would play her role as an agent of change to the community. She would persuade the community members not to do violence any more. She would start her effort from her closets environment which is her family. In further, she would continue the process by persuading her neighbor to stop the violence.

People can apply modeling effort to reduce violence in the society. By having good examples, the members of the society can appraise and compare the model's behavior so that people who previously violent agent can imitate what the model has done. Models probably come from the internal or external community members. They are not only agents from inside or outside the community but also other community systems which is possible to influence violent community.

Respondent B added that modeling is not only from personal influence. By taking a look at other places social system, people can get significant information to change the community arrangement. She argued:

I can give them understanding by giving them example from other villages. I will try to seek as much as information about what happen in the other villages. I can learn from those villages how to eliminate the ritual from their communities and also learn how to cultivate the soil well. If I have a lot of evidence to stop the violence I believe that I can open the people's mind that killing someone is not a good way to do (Respondent B, datum no: 13).

She emphasized that the community members could take a look at the village near by which had left tribal ritual. The respondent would persuade the community members to realize that the village near by the place where they lived could survive without doing tribal ritual. It could be a significant consideration since both of the villages, the village s the setting of the story and the village nearby, had the same background. The village nearby used to do the tribal ritual but they had left the ritual. In fact, although the village did not do tribal ritual, there were not bad things happen to them. It shows that the community members in the story could leave their tribal ritual.

2. Proposing Catharsis as the Violent Reducing

It is a natural process of releasing strong emotion through a particular activity. There are a lot of ways to free emotional feeling from people's mind. People can do both positive and negative catharsis to release their emotion. Unreleased aggressive impulses lead to build up pressure. Thus, it is important to release this pressure. It is possible for people to commit violence to release their pressure but catharsis can be alternated by using other actions. For example, people who usually fight each other can release their emotion by alternating the impulse into sport competitions.

All of the respondents proposed catharsis as a significant step to reduce the public violence happening in the story or violence similar to the story (Respondent A, data no: 15, 18; Respondent B, datum no: 16, Respondent C, datum no: 22). Respondent C said that catharsis was the best way to do to reduce violence since the

community members could still perpetuate their tradition without killing one of the community members.

Respondent C: I will give them information that they still can do cultural ritual by using other kind of ritual. Maybe they can change the form of the ritual by changing a buffalo to substitute the lottery victim. That is the best thing for them. They still could do their tradition without sacrificing the community members (Datum no: 19).

Catharsis could help the community members to release their eager to do their cultural tradition without killing the community member. They still could release their emotion, but they would not harm anyone. Catharsis would bring a lot of benefit to the community members. First, they did not need to kill their family, their friend, or their neighbor. Second, they would not kill someone's potency. Husbands would still be able to take care of his family. Mothers still could do their households activities. They were not afraid of being the chosen victim, and their family would not lose one of the members. Third, community members were still able to release their emotion by doing other kind of ritual. They would still feel the joy of gathering and doing their cultural tradition. The last, the most important effect for their community members, tribal ritual could be cut. By doing other kinds of ritual, the community members could cut the cycle of doing violence. In further, it could significantly influence their social condition. Tribal ritual had shaped them became cruel fellows and they could torture other people without any guilty. By proposing catharsis, the respondents as agents of change expected that the society members could still do the ritual but they did not need to sacrifice one of the members as the

victim. They could substitute the chosen person with buffalo, for example, to keep doing the ritual.

D. Readers' Steps to Come into Judgment toward Violence

1. Searching the Meaning of the Text

The first question from the interviewer asked to the respondents is “Have you read the story?” This question seems so simple, but it is the most essential aspect of the research that can absolutely reveal the whole research since it is the most initial process of doing the research. Reading process is the interpretation of the text. Reading is the only process that helps readers to create their interpretation. When the readers start to read the text, it means that they have started the interpretation process. It means that reading process is the most important aspect during interpretation process.

Sometimes, readers get some difficulties in reading the text. In this research, different language becomes the biggest obstacle of analytical process and searching the meaning of the text. The meaning of words is influenced by the vocabulary in someone's mind and their meaning in the society. All of the respondents are Indonesians. English is not their mother tongue; moreover, their English knowledge and vocabulary are limited. They are mastering English only as oral communication device with general vocabulary use for daily term. They found some difficulties when trying to seek the meaning every single word and finding the context meaning of the

text. Their difficulty is represented in the dialogs between the researcher and respondents as follows,

Interviewer : According to your opinion, is the text difficult to understand?

Respondent A : I got some difficulties in looking for some vocabulary meanings. My English is so poor. My vocabularies are limited only for general conversation. But generally I understand the whole meaning of the text (Respondent A, Datum no: 5).

Language becomes the biggest obstacle to understand the story word by word. Readers understand English, but it is limited only for daily conversation use. Whereas, the author of the story, Shirley Jackson uses complicated vocabularies for beautifying the language function. Moreover, the story mentions a lot of western names. It makes the readers have to understand and memorize some important names and the plot of the story. It can be concluded by this following dialog.

Interviewer : Do you understand the story?

Respondent B : I understand the general conclusion of the story but it is very difficult to read a lot of foreign names and I have to memorize the location of the names in the story. Sometimes, I have to re-open the previous page only for making sure that I follow the plot of the story correctly (Respondent B: Datum no: 3).

Reading becomes the most significant process of text interpretation since it is the starting point when a reader begins to make judgment of the text. It is the 'transfer' process of the meaning in the text itself and interpretation result from the reader. It means that without 'transfer' process that is reading, there will be no interpretation of the text which is created by a reader. Furthermore, the process of

reading influences reader's interpretation toward the text. Sometimes, readers have not got the point of the story in the first reading. In order to understand the meaning better they will repeat the reading process. This reading process was also done by Respondent C in order to get better understanding the meaning of the text.

Respondent C : When I read the story for the first time, I was still confused about the names used in the story. There are a lot of names in the story. It makes the story hard to be understood. Moreover, the whole meaning of the story still seemed unclear for me. I did not understand what kind of ceremony is. After I read it for the second time, the main point of the story has been clearly seen. Sometimes I ignored the names in the story. I just paid attention on the main story which happened (Respondent C, Datum no: 4).

This reading process influences readers to interpret the meaning of the text. Readers try to seek the clear meaning of the text by reading the text twice since they have not understood the meaning yet. By reading the text repeatedly, readers have got better understanding, and it influences the interpretation process.

As the result of this difficulty, all of the respondents create the meaning of the text generally without trying to translate the meaning of the text word by word. Readers convey their idea based on the experience of reading word by word and then arrange them into utterances, finally readers can imply the meaning the whole text.

The first respondent explained the whole meaning of the text by saying:

The main information of the story is about worshiping God by sacrificing human soul, isn't it? It began when the members of the community started to gather in the field and they took a lottery for the person who will be sacrificed. The ritual of sacrificing human souls

happened to thank to the God so they could get better harvest (Respondent A, Datum no: 6).

All of the respondents have different interpretation to the text, especially their words choice to express their idea (Respondent A, Data no: 5, 6, 7; Respondent B, Datum no: 4; Respondent C, Datum: 5). Basically, their interpretation was not based on their vocabulary richness. They did not translate the whole meaning of the vocabularies, but they tended to interpret the meaning of the story based on their general conclusion of the text. Sometimes, they did not understand the meaning of some certain vocabularies, but they skipped the difficulty and took the meaning of the text based on general conclusion.

The respondents express their conclusion differently although their interpretations are similar. They use different vocabulary choice and they arrange their interpretation into sentences differently. Nevertheless, they have similar interpretation since they come from the same education and cultural background. These backgrounds similarities lead the respondents to give similar interpretation since they live in the same scope. People who live in the same place with similar education and cultural background tend to interpret the context similarly. People usually make interpretation of every single matter in their life based on their context. Individual context will appear based on social context so that people with similar background tend to make similar interpretation of their matter in their life.

2. Readers' Interaction to the Text and Interviewer

Readers conducted the interpretation started by reading the text as a whole. After that they produced the interpretation of the text. They are not merely as passive agent but, indeed, they have significant role as active agents as well. Reading is the process of transaction between the text and the reader. Readers are not passive spectators of the text but they are active performers to give the meaning since they are discovering meaning, responding emotionally, and also developing their interpretation. Thus, the term *transaction* is so meaningful to express reader and text relationship, and it signals a connection between them and the nature of the connection. This transaction denotes a mutual situation. During the reading activity, the reader and the text mutually act each other. The reader's persona infuses the text, and the text impresses the reader. Besides, the transaction between reader and text is not automatic. The reader must be able to decode the marks on the page and must be willing to become engaged with the text. Readers had conducted this initial process of interaction by reading the text.

Further, regarding to the research, readers would step to the next interaction process. Readers conducted mutual interaction between them and the interviewer. It involves familiarizing one's reaction in accordance with one's behavioral plan and with the quick reactions of the partner. This can have two possible consequences: the interaction leads a social creativity which enriches one another, or it might be a social confrontation since there is no benefit for both of the partner. Whatever the content of

the interaction, it implies a mixture of dual resistance and mutual change that differentiating mutual contingency from other classes of interaction. In this case, readers as respondents interacted with the interviewer who asked them some questions regarding to the readers interpretation of the text. They conducted mutual contingency since the interviewer influenced the readers to develop respondents' interpretation by leading them to answer the questions given during the interview.

As the example, when the interviewer asked the readers such question, as “What is your main reason why you don’t agree if the violence happened in that society?”, the interviewer ‘forced’ the readers to give their interpretation based on the question asked to them. Readers’ interpretations would only based the question asked by the interviewer. Respondents did not inform other issues beyond the question given.

The example of the correlation between readers’ response and interviewer’s question, as follows:

- Interviewer : Why do not you agree of the violence that happened in that society?
- Respondents 2 : Culture does not require to keep alive a violence in the society. If they are still doing that ritual, there will be a lot of negative effect in the community. First, it is obvious that they do violence and kill one member of the community. Killing someone, itself, considers as a wrong action. Second, if they still do the ritual continuously, the young generation, their children and the next generations, will keep revenging over generation to generation. (Respondent B, Datum no: 7).

The answer from the second respondent was limited to the question given by the interviewer. The interviewer's questions are the guidance for answering the question. They did not respond the question beyond the context of the question. Their interpretation would only be focused on the questions. The interviewer helped them to develop the interpretation. This process required the respondents to conduct mutual contingency to develop their interpretation since both of the aspects could influence each other.

Furthermore, text understanding is really significant for analysis process. Respondents used the short story as the basic consideration. Their comments gave some answers which are basically from the background of the story. The role of respondents in this research is correlated to the condition of the society in the story so the respondents had to pay attention carefully to the story.

Respondent C said that he thought that the lottery had to be about getting big jack pot. It had to be a happy story since the early description of the story stated:

The morning of June 27th was clear and sunny, with the fresh warmth of a full summer day; the flowers were blossoming profusely and the grass was richly green (Jackson, Line 1).

He indicated that this setting description would lead the community members to their joyfulness. However, he did not get that joyfulness as he expected when he finished reading the whole story. After the respondent finished reading the story, he expressed:

I was so surprised after I finished reading the story. When I started to read the story, I thought the story would be about joyfulness. The setting of the story indicated cheerful situation of the community members because the situation was described as clear and sunny day. On the other hand, it became monstrous ritual in the end of the story (Respondent C, Datum no: 5).

From this comment, respondent definitely used “The Lottery”, the issues and description inside the story, as the basic foundation and consideration to give some comments to the interviewer. Respondents tried to relate their analysis with the background description and issue of the story. Each description of the story helped respondents to create their interpretation and answer question from the interviewer as well.

3. Correlation of Reader’s Responses and Reality

People give meaning of a text based on both individual experience and social environment. People’s situation will affect the way to give any interpretation of the works. The situation itself is the manifestation among people’s view as individual creature, their environment, and background which give influences toward them. It means that people will not create the meaning beyond their situation. People will always perceive and interpret the text by taking a look at their basic background. All of the respondents, particularly the second respondent tended to answer the question given by relating the question and answer with the knowledge of psychology since they are post graduate students of psychology faculty. Sometimes, their answer was

based on psychological theory. They apply their knowledge that they got from their college to answer the question given. Respondent C argued that

Respondent C : According to Bandura's theory, culture and society always give influence to an individual person. It defines their behavior, attitude and mindset.

Interviewer : Who is Bandura?

Respondent C : He is a psychology expert and his theory concerns about social psychology (Respondent C, datum no: 8).

Respondent C related the issue in the story with some knowledge that he had got. The respondent's education background is psychology, so he related some psychological issues in the story with a psychology expert. Besides, respondents tended to relate the issue of the story with the issue which really happens in their real life (Respondent A, data no: 4, 13, 15; Respondent B, datum no: 18, Respondent C, data no: 8, 9, 15). They gave some example from real life to create illustrations of the issue. When the interviewer asked the respondent A about violence done by the society, respondent A argued that:

Violence is the part of culture and culture itself is the part of the system. People in that system have to do the regulation whatever the form is. Let's take an example from our daily case. A policeman will not feel guilty to shot someone for death penalty because he has to do the order from the commander. Moreover, he is in the system, so he cannot refuse that and he will not think that the violence is wrong for him. It happens also in that story; they were inside the system so they had no power to deny that the violence is wrong (Datum no: 13).

In this expression, Respondent A tried to seek deeper understanding by relating tribal ritual and policemen's duty. Both of the aspects contain similar issue

which is about violence as a community system. It shows that readers always relate the meaning and interpretation of the text with their reality and experience of their life. Respondent 1 related the issue of violence as the part of the community system by taking an example in his real experience. He illustrated the people who did tribal ritual or stoning as the part of the community system and policemen who are doing their duty for death penalty. Both of the issues have similarity that is killing another person and those issues are part of the community system. By creating an illustration related to the issue in the text, readers will get better and easier understanding to analyze the text.

Respondent C also tried to seek the meaning of the text by bringing and blending a case from his real experience to create his argument, as follows:

We can see the phenomena from our environment. Let's say in Javanese culture there is 'kenduri' ceremony for dead people. The ceremony will be held to commemorate 3, 7, 40, 100, 1000 days of the dead people. Some of the society members keep persistent to do the ritual because they believe that if they do not do that ritual, a bad thing will happen. Some other society members have already known that if they do not do the ritual there will be no effect for them but still do the ritual for the sake of perpetuating their culture. Sometimes, their strong motivation is avoiding negative judgment from the other members of the community. They are afraid if they do not do the ritual, the neighbor will give negative judgment to them and they will be expelled from the community. I think this phenomenon can represent the phenomenon which happens in the story.

It is proven that readers tend to relate the real world experience and the meaning of the text. By bringing the experience into the story, readers can have deeper understanding to create their interpretation.

4. Assimilating Themselves into Different Situation

Giving meaning to a text is based on both individual experience and social environment. People's situation will affect the way to give any interpretation of the works. The situation itself is the manifestation among people's view as individual creature, their environment, and background which gives them influences. It means that people will not create the meaning beyond their situation.

When the respondents are asked to answer some question which relates themselves as the members of the community in the story, unconsciously, they tried to assimilate the condition of the story into their basic personal experience. They tried to manifest as if they were inside the community as the members of the society. They found some difficulties of doing the assimilation process since they do not experience the tribal ritual in their real life. Nevertheless, they tried to put their position as the member of the society and pretend to feel the same experience.

We have to consider the point of view. If the point of view comes from us as the readers only, and we have different cultural setting from the community in the story, I believe that the ritual is considered as violence. But, I am sure that that ritual is not violence to the member of the society although personally, they were also fear of being chosen (Respondent A, datum no: 11).

By trying to be in a different position, readers will not give judgment only based on their personal experience and opinion. As well-educated people, they realize that they have to analyze the problem of the society. They cannot make direct judgment and totally say that they do not agree with phenomena happen in the society. They have to be able to understand the condition of the community and in further, they can seek the best step to solve the problem in the society as the agents of change. Changing community is a difficult matter so the agents of change cannot carelessly take an action without analyzing, understanding, and trying to feel the same position as the real community members suppose to be. Thus, trying to assimilate the position as community members is important step to be done as agents of change.

Although public violence happening in story never exists in the respondents' real social life, the respondents assumed that public violence really exists in their environment. Respondent A said:

I think public violence in the story does not exist in our daily case. But, now, people can find a lot of news about public violence in different version. I think terrorism, bullying, and corruption are considered as public violence also (Respondent A, datum no: 4).

By comparing the issue in the story with the real issue in the society, it means that respondents had done the process of assimilating. They assimilated the condition in their real experience with the situation in story to create better approach for choosing the best ways of reducing public violence. Later, respondents as agents of change can apply their step to reduce violence in their real environment background.

CHAPTER V

CONCLUSION

Readers become a significant aspect of literature. Without their existence, literature will never speak. This research examines readers' role in analyzing literary text. In addition, they also relate the issue in the text with the issue in the real society. There are four aspects that become the main points in the research, as follows:

1. The main issue which became the focus of the study is public violence that happens in the text. Readers testified that all of them like the story in text. They said that public violence in the story is the most interesting part of the text. Psychology graduate students as the respondents of this research tended to show their disagreement toward violence happening in the text, but one of them argued that people also have to carefully look at the background of the society. The readers argued that natural instinct, cultural influence and environment's provocation become three determinants of violence in the story.
2. There are some solutions offered by the readers related to public violence happening in the story. Stimulating community awareness and education campaign are expected to be able to reduce public violence similar to the text.
3. Readers also assume their role if they were the members of the society. Readers tried to get involve into the situation that exists in the story. They

tried to assimilate their position into a different situation. In this case, readers proposed some steps to reduce public violence happening in the story. Accommodating the readers, themselves, as the agent of change and proposing catharsis are some ways to reduce public violence in the society.

4. Reading process is the first step conducted by readers to seek the meaning of any literary texts. They read 'The Lottery', a text written by Shirley Jackson, and then gave responds and answered some questions given by the interviewer. Readers gave their judgment and analysis based on their experience in their life.

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APPENDIXES

A. Short Story

The Lottery

Shirley Jackson (1919 – 1965)

The morning of June 27th was clear and sunny, with the fresh warmth of a full summer day; the flowers were blossoming profusely and the grass was richly green. The people of the village began to gather in the square, between the post office and the bank, around ten o'clock; in some towns there were so many people that the lottery took two days and had to be started on June 26th, but in this village, where there were only about three hundred people, 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.

The children assembled first, of course. School was recently over for the summer, and the feeling of liberty sat uneasily on most of them; they tended to gather together quietly for a while before they broke into boisterous play, and their talk was still of the classroom and the teacher of books and reprimands. 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 the boys, and the very small children rolled in the dust or clung to the hands of their older brothers or sisters.

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 husband, 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.

The lottery was conducted – as were the square dances, the teen-age club, The Halloween program – by Mr. Summer, who had time and energy to devote to civic activities. He was a round-faced, jovial man and he ran the coal business, and people were sorry for him, because he had no children and his wife was a scold. When he arrived in the square, carrying the black wooden box, there was a murmur of conversation among the villagers, and he waved and called, “Little late today, folks.” 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. The villagers kept their distance, leaving a space between themselves and the stool, and when Mr. Summers said, “Some of you fellows want to give me a hand?”

there was a hesitation before two men, Mr. Martin and his oldest son, Baxter, came forward to hold the box steady on the stool while Mr. Summers stirred up the paper inside it.

The original paraphernalia for the lottery had been lost long ago, and the black box now resting on the stool had been put into use even before Old man Warner, the oldest man in the town, was born. 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 padded or stained.

Mr. Martin and his oldest son, Baxter, held the black box securely on the stool until Mr. Summers had stirred the papers thoroughly with his hand. Because so much of the ritual had been forgotten or discarded, Mr. Summers had been successful in having slips of paper substituted for the chips of wood that had been used for generations. Chips of wood, Mr. Summers had argued, had been all very well when the village was tiny, but now that the population was more than three hundred and likely to keep on growing, it was necessary to use something that would fit more easily into the black box. The night before the lottery, Mr. Summers and Mr. Graves made up the slips of the paper and put them in the box, and it was then taken to the safe Mr. Summers' coal company and locked up until Mr. Summers was ready to take it to the square next morning. The rest of the year, the box was put away, sometimes one place, sometimes another; it had spent one year in Mr. Graves's barn and another year underfoot in the post office, and sometimes it was set on a shelf in the Martin grocery and left there.

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. There was the proper swearing-in of Mr. Summers by the postmaster, as the official of the lottery; at one time, some people remembered, there had been a recital of some sort, performed by the official of the lottery, a perfunctory, tuneless chant that had been rattled off duty each year; some people believed that the official of the lottery used to stand just so when he said or sang it, others believed that he was supposed to walk among people, but years and years ago this part of the ritual had been allowed to lapse. There had been, also, a ritual salute, which the official of the lottery had had to use in addressing each person who came up to draw from the box, but this also had changed with time, until now it was felt necessary only for the official to speak to each person approaching. 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 Mr. Martins.

Just as Mr. Summers finally left off talking and turned to the assembled villagers, 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 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."

Mrs. Hutchinson craned her neck to see through the crowd and found her husband and children standing near the front. She tapped Mrs. Delacroix on the arm as a farewell and began to make her way through; two or three people said, in voices just loud enough to be heard across the crowd, "Here comes you Missus, Hutchinson," and "Bill, she made it after all." Mrs. Hutchinson reached her husband, and Mr. Summers, who had been waiting, said cheerfully, "Thought we were going to have to get on without you, Tessie." Mrs. Hutchinson said, grinning, "Wouldn't have me leave m'dishes in the sink, now, would you, Joe?" and soft laughter ran through the crowd as the people stirred back into position after Mrs. Hutchinson's arrival.

"Well, now," Mr. Summers said soberly, "guess we better get started, get this over with, so's 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 business of the official of the lottery to ask such question 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. He 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 m'mother and me." He blinked his eyes nervously and ducked his head as several voices in the crowd said things like "Good fellow, Jack," and "Glad to see your mother's got a man to do it."

"Well," Mr. Summers said, "guess that's everyone. Old Man Warner make it?"

"Here," a voice said, and Mr. Summers nodded.

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?"

The people had done it so many times that they only half listened to the directions; most of them were quiet, wetting their lips, not looking around. Then Mr. Summers raised one hand high and said "Adams." A man disengaged himself from the crowd and came forward. "Hi, Steve," Mr. Summers said, and Mr. Adams said, "Hi, Joe." They grinned at one another humorlessly and nervously. Then Mr. Adams reached into the black box and took out a folded paper. He held it firmly by one corner as he turned and went hastily back to his place in the crowd, where he stood a little apart from his family, not looking down at his hand.

"Allen," Mr. Summers said. "Anderson.....Bentham."

"Seems like there's no time at all between lotteries anymore," Mrs. Delacroix said to Mrs. Graves in the back row, "Seems like we got through with the last one only last week."

"Time sure goes fast," Mrs. Graves said.

"Clark Delacroix."

"There goes my old man," Mrs. Delacroix said. She held her breath while her husband went forward.

"Dunbar," Mr. Summers said, and Mrs. Dunbar went steadily to the box while one of the women said, "Go on, Janey," and another said, "There she goes."

"We're next," Mrs. Graves said. She watched while Mr. Graves came around from the side of the box, greeted Mr. Summers gravely, and selected a slip of paper from the box. By now, all through the crowd there were men holding the small folded papers in their large hands, turning them over and over nervously. Mrs. Dunbar and her two sons stood together, Mrs. Dunbar holding the slip of paper.

"Harburt.....Hutchinson."

"Get up there, Bill," Mrs. Hutchinson said, and the people near her laughed.

"Jones."

"They do say," Mr. Adams said to old Man Warner, who stood next to him, "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 anymore, live *that* 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're *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.”

“Martin.” And Bobby Martin watched his father go forward. “Overdyke Percy.”

“I wish they’d hurry,” Mrs. Dunbar said to her older son. “I wish they’d hurry.”

“They’re almost thorough,” her son said.

“You get ready to run tell Dad,” Mrs. Dunbar said.

Mr. Summers called his own name and then stepped forward precisely and selected a slip from the box. Then he called “Warner.”

“Seventy-seventh year I been in the lottery,” Old Man Warner said as he went through the crowd. “Seventy-seventh time.”

“Watson.” The tall boy came awkwardly through the crowd. Someone said, “Don’t be nervous, Jack,” and Mr. Summers said, “Take your time, son.”

“Zanini.”

After that, there was a long pause, a breathless pause, until Mr. Summers, holding his slip of paper in the air, said, “All right, fellows.” For a minute, no one moved, and then all the slips of paper were opened. Suddenly, all the women began to speak at once, saying, “Who is it?” “Who’s got it?” “Is it the Dunbars?” “Is it the Watsons?” Then the voices began to say, “It’s Hutchinson. It’s Bill,” “Bill Hutchinson’s got it.”

“Go tell your father,” Mrs. Dunbar said to her older son.

People began to look around to see the Hutchinson. Bill Hutchinson was standing quiet, staring down at the paper in his hand. 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.

“Well everyone,” Mr. Summers said, “that was done pretty fast, and now we’ve got up 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 Hutchinson?”

“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."

"Then, as far as drawing for families is concerned, it's you," Mr. Summers said in explanation, "and as far as drawing for households is concerned, that's you too. Right?"

"Right," Bill Hutchinson said.

"How many kids, Bill?" Mr. Summers asked formally.

"Three," Bill Hutchinson said. "There's Bill, Jr., and Nancy, and little Dave. And Tessie and me."

"All right, then," Mr. Summers said. "Harry, you got their tickets back?"

Mr. Graves nodded and held up the slips of paper. "Put them in the box, then," Mr. Summers directed. "Take Bill's and put it in."

"I think we ought to start over," Mrs. Hutchinson said, as quietly as she could. "I tell you it wasn't *fair*. You didn't give him time enough to choose. *Everybody* saw that."

Mr. Graves had selected the five slips and put them in the box, and he dropped all the papers but those onto the ground, where the breeze caught them and lifted them off.

"Listen, everybody," Mrs. Hutchinson was saying to the people around her. "Ready, Bill?" Mr. Summers asked, and Bill Hutchinson, with one quick glance around at his wife and children, nodded.

"Remember," Mr. Summers said, "take the slips and keep them folded until each person has taken one. Harry, you help little Dave." Mr. Graves took the hand of the little boy, who came willingly with him up to the box. "Take a paper out of the box, Davy," Mr. Summers said. Davy put his hand into the box and laughed. "Take just *one* paper," Mr. Summers said. "Harry, you hold it for him." Mr. Graves took the child's hand and removed the folded paper from the tight fist and held it while little Dave stood next to him and looked up at him wonderingly.

"Nancy next," Mr. Summers said. Nancy was twelve, and her school friends breathed heavily as she went forward, switching her skirt, and took a slip dingly from the box. "Bill, Jr.," Mr. Summers said, and Billy, his face red and his feet over-large, nearly knocked the box over as he got a paper out. "Tessie," Mr. Summers said. She hesitated for a minute, looking around defiantly, and then set her lips and went up to the box. She snatched a paper out and held it behind her.

"Bill," Mr. Summers said, and Bill Hutchinson reached into the box and felt around, bringing his hand out at last with the slip of paper in it.

The crowd was quiet. A girl whispered, "I hope it's not Nancy," and the sound of the whisper reached the edges of the crowd.

“it’s not the way it used to be,” Old Man Warner said clearly. “People ain’t the way they used to be.”

“All right,” Mr. Summers said. “Open the papers. Harry, open little Dave’s.”

Mr. Graves opened the slip of paper and there was a general sigh through the crowd as he held it up and everyone could see that it was blank. Nancy and Bill, Jr., opened theirs at the same time, and both beamed and laughed, turning around to the crowd and holding their slips of paper above their heads.

“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, the black spot Mr. Summers had made the night before with the heavy pencil in the coal company office. Bill Hutchinson held it up, and there was a stir in the crowd.

“All right, folks,” Mr. Summers said. “Let’s finish quickly.”

Although the villagers had forgotten the ritual and lost the original black box, they still remembered to use stones. The pile of stones the boys had made earlier was ready; there were stones on the ground with the blowing scraps of paper that had come out of the box. Mrs. Delacroix selected a stone so large she had to pick it with both hands and turned to Mrs. Dunbar. “Come on,” she said. “Hurry up.”

Mrs. 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.”

The children had stones already, and someone gave little Davy Hutchinson a few pebbles.

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 Mr. Graves beside him.

“It isn’t fair, it isn’t right,” Mrs. Hutchinson screamed, and then they were upon her.

B. Pernyataan Responden 1

Yang bertanda tangan di bawah ini, saya:

Nama : Taufiqurrahman

Tempat Tanggal Lahir : Brebes, 20 November 1983

Alamat : Kinarya Kuningan no. 32 Caturtunggal Depok Sleman

Pendidikan : Mahasiswa S2 Psikologi Universitas Gadjah Mada

menyatakan bahwa saya telah melakukan wawancara dengan Setya Putri Rahayu sebagai sumber penelitian penyelesaian skripsinya. Semua pernyataan dalam wawancara tersebut benar adanya.

Apabila terbukti bahwa pernyataan saya tidak benar, sepenuhnya menjadi tanggung jawab saya.

Yogyakarta, Juli 2011

Taufiqurrahman

Pernyataan Responden 2

Yang bertanda tangan di bawah ini, saya:

Nama : Khoiriya Ulfa

Tempat Tanggal Lahir : Bandar Lampung, 19 April 1985

Alamat : Sengkan Raya no. 16 jl. Kaliurang km. 7

Pendidikan : Mahasiswa S2 Psikologi Universitas Gadjah Mada

menyatakan bahwa saya telah melakukan wawancara dengan Setya Putri Rahayu sebagai sumber penelitian penyelesaian skirpsinya. Semua pernyataan dalam wawancara tersebut benar adanya.

Apabila terbukti bahwa pernyataan saya tidak benar, sepenuhnya menjadi tanggung jawab saya.

Yogyakarta, Juli 2011

Khoiriya Ulfa

Pernyataan Responden 3

Yang bertanda tangan di bawah ini, saya:

Nama : Ilham Kharisma

Tempat Tanggal Lahir : Sampit, 7 Mei 1985

Alamat : Kinarya Kuningan no. 32 Caturtunggal Depok Sleman

Pendidikan : Mahasiswa S2 Psikologi Universitas Gadjah Mada

menyatakan bahwa saya telah melakukan wawancara dengan Setya Putri Rahayu sebagai sumber penelitian penyelesaian skirpsinya. Semua pernyataan dalam wawancara tersebut benar adanya.

Apabila terbukti bahwa pernyataan saya tidak benar, sepenuhnya menjadi tanggung jawab saya.

Yogyakarta, Juli 2011

Ilham Kharisma

C. Question List

1. Have you read the story? Do you like the story? Which part that you like and you dislike?
2. How many times did you read the story?
3. What do you think about the story?
4. Did you understand the story?
5. Do you think that the text is difficult to understand?
6. Could you tell me what happens in the story?
7. What is the main issue of the story?
8. What do you think about violence in the story?
9. Why do you think the people in the story still did tribal ritual?
10. According to your point of view, what do you think about the people in the story?
11. Who played an important role to keep alive the violence in the story?
12. How if you were one of the community members? What will you do to yourself and the other community members?
13. Do you think that you have enough power to change the community?
14. If you are not the community member, what would you suggest to the community members to reduce the violence?
15. What is your motivation to give an intervention to the community?

D. Data Sheet

Interview Transcript

Respondent A (Taufik)

No	Dialogues	1*				2*		3*		4*			
		a	b	c	d	a	b	a	b	a	b	c	d
1.	<p>I (Interviewer) : Have you read the story? Do you like the short story? Which part that you like and you dislike?</p> <p>R (Respondent) : Sure, I have read it. Yeah, I like it. The best part that I like is the end of the story. The author is very intelligent. She can turn a smooth story in the beginning into a monstrous ending. It was so shocking. Overall the story is quite exciting. It has a theme and a strong characterization. Maybe the only thing that I don't like is the vocabularies hehehe... I'm not really good at English, so I need some time to understand the story. If the story is in Bahasa, I,m sure that I can enjoy it better.</p>	V								V	V		
2.	<p>I : How many times did you read the story?</p> <p>R : Once.</p>									V	V		
3.	<p>I : What do you think about the story?</p> <p>R : The end of the story seems so blur. It is unclear for me. As a reader I need a clear explanation about what kind of ceremony that is. But since the very beginning the story, I could not find a clear explanation about the name, the purpose and the situation of the ceremony. It will be easier to understand if the author gives more obvious explanation about the ceremony.</p>									V	V		
4.	<p>I : So, how did you try to understand the story?</p> <p>R : I tried to relate the issue in the story with the real fact in the real life. I think public violence in the story does not exist in our daily case. But, now, people can find a lot of news about public violence in different version. I think terrorism, bullying, and corruption are considered as public violence also.</p>											V	
5.	<p>I : According to your opinion, is the text difficult to understand?</p> <p>R : I got some difficulties in looking for some</p>									V			

	vocabulary meanings. My English is so poor. My vocabularies are limited only for general conversation. But, generally, I understand the whole meaning of the text.												
6.	<p>I : Ok, maybe out of the form of the story, could you tell me briefly about what the exact happen in the story is?</p> <p>R : Well, the main information is about worshipping the god by sacrificing human soul, isn't it? It began when the members of the community started to gather in the field and they took a lottery for the person who will be the victim. The ritual of sacrificing human souls happened to thank to the God so they could get better harvest.</p>								V				
7.	<p>I : What is the main issue of the story?</p> <p>R : Unbelievable!! I think violence which was very well arranged is the main issue of the story. I was so surprised after knowing the end of the story. When I read the title, I thought the story would be about lottery to get some prizes of jack pot. After I came to the end of the story the story made me shock. I realized that the story is about tribal ritual in a particular society. The stoning in that community was really dishonor human soul. It is so cruel. It seems that human is not worthy to life but, probably, in other parts of this world and we do not know the fact, this tribal ritual really exists in the real society</p>								V				
8.	<p>I : What do you think about the violence itself?</p> <p>R : I totally disagree about the violence in that society. It will harm the community members. There will be malfunction in the victim's family. The family would lose someone to take care of the children. For example, if Mrs. Hutchinson as the victim of the violence, the rest of the family, the father and the children would have to take care of the household activity. The baby, called little Dave, would not get any love from his mother. The kids and the house would be abandoned.</p>									V			
9.	I : Do you understand why the people in that community do that ritual?	V											

	members since they were kid so it became the part of their culture. If we talk about culture, we cannot blame whether one culture is good or not. Maybe for those community members the violence was not a sin to do because it was the part of their culture. They would not feel regret to do that because the ritual had been done over generations. There was a model to perceive that that violence was not wrong. But, they were cruel; indeed, even the children throw the stone to their mother.											
13.	<p>I : So, do you mean that the violence in that community was not wrong?</p> <p>R : That violence is the part of culture and culture itself is the part of the system. People in that system have to do the regulation whatever the form is. Let's take an example from our daily case. A policeman will not feel guilty to shoot someone for death penalty because he has to do the order from the commander. Moreover, he is in the system so he cannot refuse that and he will not think that the violence is wrong for him. It happens also in that story; they were inside the system so they had no power to deny that the violence is wrong.</p>			V								
14.	<p>I : Which part of community members played an important part to keep alive the violence in the community?</p> <p>R : Sure, they provoked that the ritual had to be done, no matter what the reason was. They were as the role model in that community. Implicitly, they were shaping the environment into harsh community. It was stated when Mr. Old was having a conversation with one of the young generation in that community. The young man gave an idea to stop the ritual but he insisted to keep the ritual alive. And he criticized him and tended not to hear young age argument. Sometimes, the young feel uneasy to fight the argument against the old. Because of that, they still kept the ritual alive in that community. The existence of the ritual was the existence of old generation to keep the tradition alive.</p>			V								
15.	I : Next, how if were one of the member of						V	V				

	<p>the community? What will you do to yourself and what will you do to your community?</p> <p>R : I really want to do something to the community. I will change it step by step and slowly about the form of the ritual. The ritual will still exist but that is in other kinds of ceremony; not to kill someone in the community. For example, there is a ritual in Indonesia, I forget the place, that usually holds a ritual to sacrifice someone to get a good harvest without killing the chosen person. It is done by hitting the chosen person with pandan leaf on her/his body by the members of the community. There are several regulations related to the ritual. All of the members in the community can hit the chosen person by pandan leaves but they cannot hit her/him on the face and the genital. Maybe, the community in the story still can do the lottery without stoning the chosen person, only hitting her/him with leaves or other alternations.</p>											
16.	<p>I : Do you think that you have an enough power to change the community?</p> <p>R : The biggest hamper for me is the old generations. I put my position in the young side so I have to find the smoothest way to provoke the old generations to stop the brutal ritual. It is not easy for me but by showing the example from the villages around that community which has stopped to do stoning to the chosen person maybe will be the best consideration to touch the old generations' conscience not to kill the member of the community.</p>							V				V
17.	<p>I : Are you optimist about that?</p> <p>R : Well, young generations consider having better education and they can take examples from the villages around it. By having a good wit and enough experience, they can be the agent of change. Although it is difficult to change the system instantly, the members of the community will slowly realize that the ritual which was worshiping human soul was crashing against someone's rights to live. In the middle of the story, young generation which is Adam showed his objection about the violence done by the</p>							V				V

	community. Starting from one person, he could persuade other people to disagree of doing the violent ritual.												
18.	<p>I : We know that it is difficult to persuade the old generation to make a change especially that is about culture which has already become a strong root in the community. So, how should young generations face that problem?</p> <p>R : We have to give them understanding that in order to get a good harvest should not only kill someone's soul but also have other rituals that will not harm someone. We can see a lot of example in Indonesia. Indonesia is a country which has a lot of cultures; and each culture has their own ritual especially to worship God to get good harvest or ask safety life for the members of the community. Actually, it has the same case as the ritual which hold in Gamping, that is Bekakak ceremony, the people in Gamping society tand to replace a couple of human soul as the victim to be given to the God with two dolls. Those two dolls will be slaughtered to ask good harvest and safety life from the God. Maybe we can give the old generation approach by alternating the human as the victim with a doll, or maybe other alternation. But, previously, we have to gather among young generation to collect the power from the people who have the same opinion with us to make a change to the community. After that, it is easier to persuade old generations to alternate the ritual with other ways.</p>							V	V				
19.	<p>I : And then, if you are not the member of the community, what would you suggest to the society members to reduce violence?</p> <p>R : In that story, the members of the community can take an example from the villages near by theirs which had left that ritual. Previously, those villages did the ritual also but they did not do the ritual any more. In fact, they were still able to survive and no bad thing came to them. It proves that they could life well without doing the violent ritual. Those villages could be a role model for them. It could be a very good consideration to totally leave that cruel ritual.</p>					V	V						

20.	<p>I : Will you give direct influence to the community members?</p> <p>R : I will not take apart directly to the community. It is more important to make them realize that the violent ritual done by that community is very cruel. The best approach is inviting them to see the condition in our society that can survive without any cruel ritual. We prove them that getting good harvest does not require cruel ritual even sacrificing human soul for that. In brief, modeling can be an effective way to open their eyes to see the other world.</p>													
21.	<p>I : Then, how will you make them to pay attention to your community?</p> <p>R : We cannot influence them instantly. There will be some steps to invite them to learn something from our society. Maybe the first step is making friends with the young generations from that community then showing them the system in our community and the last is giving them understanding to alternate the violence with other ceremonies.</p>													
22.	<p>I : Ok, that's a very good idea. And what is motivation to give intervention to that community?</p> <p>R : I find out a violence which should not happen in the community. Whenever the ritual happen and wherever the location of the violence takes place, violence that sacrifices human soul should not happen because people have the same rights to live, to grow, to breed and etc.</p>													
23.	<p>I : So, I can conclude that you surely mean that the violence that happened in that community is wrong, don't you? Whatever the reason is violence possibly should not happen although that is for the sake keeping alive the culture.</p> <p>R : Yes, absolutely. Because people can thank to the God by having other forms of ceremony. They should not lose their love to keep the culture alive.</p>													

Respondent B (Khoiriya Ulfa)

No	Dialogues	1*				2*		3*		4*			
		a	b	c	d	a	b	a	b	a	b	c	d
1.	<p>I : Have you read the story? Do you like the story? Which part that you like and you dislike?</p> <p>R : Yes, sure. I read it yesterday. I like it very much. It is the only story which has uncommon issue and shocking ending. I never read a story which has different tone in the beginning and the end. I mean, other stories usually have problem in the beginning and happiness in the ending, but this story is different. It seems happy in the beginning, but it becomes tragic in the end. The part that I don't like is the characterization. There are a lot of names in that story, so it is difficult to get a strong characterization. Moreover, it makes the story a little bit confusing.</p>	V								V			
2.	<p>I : How many times did read the story?</p> <p>R : Once only.</p>									V			
3.	<p>I : Do you understand the story?</p> <p>R : I understand the general conclusion of the story but, like I told you before, it is very difficult to read a lot of foreign names and I have to memorize the location of the names in the story. Sometimes, I have to re-open the previous page only for making sure that I follow the plot of the story correctly.</p>									V			
4.	<p>I : Could you please tell me in brief about the summary of the story?</p> <p>R : Ok, I'll tell you a brief about the story. The story is about a community which still believed in tradition generation by generation. But the tradition here was illogical. It is illogical because we can read from the story that there must be a victim of the tradition who was thrown stones upon her by the members of the community. The ritual is so ridiculous to be done in the society. People don't need to kill someone else to get good harvest or getting a lot of food. The purpose of doing the stoning in the story is getting good harvest, isn't it?</p> <p>I : Yeah, I think so.</p> <p>R : it is better for them to think other ways rather than doing violence to one of the member in that community. Maybe, they can learn about agriculture better so they can cultivate the soil better</p>									V	V		

	prepare the change to the community.												
12.	<p>I : What do think about the character of the people in the story? Does the ritual of sacrificing on member of the community every year give any contribution to shape their character?</p> <p>R : The character of people in the community can be defined by habit that they usually do because habit is the foundation of shaping someone's character. We can know from the community in the story that they usually have habit to torture one community member by stoning her or him. This violence, indeed, dominantly shape their character. They will be cruel people who think that killing someone is not a sin for them. It will influence their daily life and shaping the community becomes tribal community. It should not happen because all people have their own human right to life and grow.</p>			V									
13.	<p>I : Well, very good. Now let's move to the other situation. How if you were one member of the society, what will you do?</p> <p>R : I will make an aggression. I will try to persuade the community not to do the violent ritual any more. Whatever the conditions are, I will keep trying to persuade them to stop doing the violence. I can start from my own family and my neighborhood. I will make them understand that killing someone is something wrong to do because it can kill a lot potency of the society. Moreover, people have respect someone's right to live. I can give them understanding by giving them example from other villages. I will try to seek as much as information about what happen in the other villages. I can learn from those villages how to eliminate the ritual from their communities and also learn how to cultivate the soil well. If I have a lot of evidence to stop the violence I believe that I can open the people's mind that killing someone is not a good way to do.</p>							V				V	
14.	I : if you really want to make a change in the community but previously you had ever tortured the other community members from the previous						V						

	<p>ritual event, is that a hypocrite attitude? I think you just want to try to survive longer in the community.</p> <p>R : I don't think that I just want to survive for the next stoning. Indeed, the strongest reason for me is my instinct to survive in that community. Previously I didn't know that the other villages nearby my community had stopped the ritual. The experience of other villages which stopped to have the violent ritual had opened my mind that obviously the violent ritual can be eliminated without giving a harmful effect to the community. Those communities were still able to get good harvest and keep survive without doing violence. It will be no problem if I did the violence previously because it is a process of education that I had not known the information from the environment and now I have known that other communities can survive without doing the violence.</p>											
15.	<p>I : So, I can conclude that you are optimistic to change the system of the community, aren't you?</p> <p>R : Yeah, I am so optimistic to do that because I can take a very good example from the other villages.</p>						V					
16.	<p>I : Why do you care the community?</p> <p>R : I totally do not agree with the tribal ritual done by the community. It is so cruel and immoral. They can do other kinds of ritual without killing one of the members in the community. Maybe they can change the form of the ritual by slaughtering the cattle and eat it together as the way to thank to the God. We can take a look at Javanese tradition. Javanese people still try to keep the tradition of thanking to God alive but they use different way to do that. For example, they have 'Larungan' ceremony. They collect some crops they got and throw it away to the sea. That is one form of the cultural tradition that can replace the tribal ritual.</p>							V				
17.	<p>I : Now, if you were not the member of the community, you are an outer member, and you have a chance to interfere the community what will you do?</p>					V						V

	fiction story; novels, poems or short stories. I you don't ask me to read it, I'm sure that I will never read it hehehe.. However, after reading it, I think the story is interesting enough. I like the theme of the story. It brings social issue s the core of the story. It has different theme from other stories. Usually, a lot of stories tend to tell something about personal problem in someone's life, but this story brings a social issue into the story. However, there are a lot of names in the story. That is the thing that I don't like from this story. I have to pay attention more to the names of the story. It makes me difficult to follow the plot.	V												
2.	I : How many times do you read the story? R : I read it twice.										V			
3.	I : Do you understand the story? R : Yes.. but I'm not sure.										V			
4.	I : What do you think about the story? R : When I read the story for the first time, I was still confused about the names used in the story. There are a lot of names in the story. It makes the story hard to be understood. Moreover, the whole meaning of the story still seemed unclear for me. I did not understand what kind of ceremony is. After I read it for the second time, the main point of the story has been clearly seen. Sometimes I ignored the names in the story. I just paid attention on the main story which happened.										V			
5.	I : Could you tell me briefly about the summary of the story, please? R : The story is good. It is so surprising. I was so surprised after I finished reading the story. When I started to read the story, I thought the story would be about joyfulness. The setting of the story indicated cheerful situation of the community members because the situation was described as clear and sunny day. On the other hand, it became monstrous ritual in the end of the story										V			
6.	I : According to your opinion, actually what is the purpose of doing the lottery?			V										

	guessed that the most influential basic to do the ritual was because of their reluctance to change their tradition													
11.	<p>I : Do you think that it is possible to change their cultural tradition?</p> <p>R : Of course it is possible. As I have told you before, there are some people in the story start to be doubt about the tribal ritual. It means that from their deepest heart, they want to change the tradition. But, maybe there are some hampers that make it difficult to change it.</p>											V		
12.	<p>I : What are those factors?</p> <p>R : Well, the first factor is the role of old generation in the community. Some people who belong to the old generation do not have any intention to change the tradition. So it makes them persistent to keep the tribal tradition alive in the society. People in all communities tend to honor old generation more than young generation since they think that old generation have more experience of living and they have more power to influence people around them. The second factor is young generation, themselves, do not have a strong will to change the tradition. I think that the community is not educated. They never have any chance to learn about morality. Maybe, starting to be doubt can become a good starting point to change the community tradition.</p>											V		
13.	<p>I : If the community were nearby your place now, what do you think the best way to start the change?</p> <p>R : It is important to make an approach to the role model of the community. I mean, the role model of the society here are old generation who are still persistent to do the ritual. Mr. Summer and Mr. Grave are the role model in the society. So, the community members who hope to change the tradition have to make an approach to influence the role model in order to change the community tradition. Some of the community members especially young generations have criticized and compared between their community and the village around them. It is enough to build the foundation of change and creating</p>											V	V	V

	argument to insist the old generation to change the tribal ritual.												
14.	<p>I : What do you think about the people in the community who do the tribal violence?</p> <p>R : That violence has been the root of the community. People had done that from generation to generation as the part of culture. Even, they start to be witness and active agent to do the tribal ritual since they are still kids. It influences their view of the violence itself. They will not think that the violence done is wrong since their parents and their friends do that also. We can say that they are cruel or evil because we have different moral and cultural background. Moreover, the leader, Mr. Summer, is reluctant to make a change and open his mind about his environment. He is a narrow minded person. It is maybe because he is rich and has power in the society. Sometimes, in our real world, rich people and powerful people will always think that they are the best in the society. They are the people who have right to decide the condition of the society. So, they don't want to be criticized by other people although they know that others opinions are sometimes right. It happens also in the story. Summer is the provocateur to perpetuate the tribal tradition and he does not want to make a change because he is rich and powerful. A provocation also leads people to do their action. In this story, the provocation comes from old generation who still want to keep the tradition alive in the community. It is not a strange thing for the community to do the tribal ritual because the community system insisted them to do tribal ritual by showing modeling and provocation insists them to do that ritual.</p>			V	V						V		
15.	<p>I : Actually, what do you think is the biggest motivation of doing the tribal tradition?</p> <p>R : They did the ritual to keep alive their tradition in the community. We can see the phenomena from our environment. Let's say in Javanese culture there is 'kenduri' ceremony for dead people for 3, 7, 40, 100, 1000 days of dead people. Some of the society members keep persistent to do the ritual because they</p>			V								V	

	believe that if they do not do that ritual, a bad thing will happen. Some other society members have already known that if they do not do the ritual there will be no effect for them but still do the ritual for the sake of perpetuating their culture. Sometimes, their strong motivation is avoiding negative judgment from the neighbor. They are afraid if they do not do the ritual, the neighbor will think negatively toward them and they will be expelled from the community. I think this phenomenon can represent the phenomenon which happens in the story.												
16.	<p>I : If we talk about people's personality, there will always have some correlations with the environment. Do you think that there are any influences from the society which give a big contribution to them for doing the ritual?</p> <p>R : Well, people cannot be separated from two living factors. They are internal and external factors. Internal factor is the basic of human personality. It leads people to do every action and behave themselves in their daily activity. Therefore, internal factor will always have correlation with external factor. They cannot be separated individually since people are born as individual and social creature. By having social attach with other society members, people's personality is shaped. If we relate with the story, it is obvious that the environment had shaped the community members to have such of behavior. It begins with the family treatment. Children had seen that their parents had willingly done the ritual without feeling guilty and the parents did not give any education not to do the violence so the children thought that doing violence which is stoning the victim of the lottery was not a wrong behavior. In boarder context, family's behavior was also influenced by the community's behavior. There are modeling factor and provocation factor which shape the community condition and the cultural habit. Modeling can influence people easily because basically people are follower. They will criticize the phenomena happening in their environment as the basic experience in their life. Moreover, a provocation also</p>			V	V								V

	leads people to do their activity. In this story, the provocation comes from old generation who still want to keep the tradition alive in the community. It is not a strange thing for the community to do the tribal ritual because the community system by showing modeling and provocation insists them to do that ritual.												
17.	<p>I : so, you think that the tribal ritual is inherited from generation to generation, don't you?</p> <p>R : Of course. By taking a look at the community tradition, in this story, parents had important role to shape their children to be cruel people. In the future or maybe in their daily activity, the children will always think that hurting others is not a mistake so they will easily do violence in their daily activity. It shapes the stereotype of the community to become cruel and anarchy.</p>			V									
18.	<p>I : If you are the outer community member, do you think to change the tribal community tradition?</p> <p>R : Of course I really want to change the community tradition. If we want to change the arrangement of the society we don't have to directly take apart to be involved in the society.</p>					V							
19.	<p>I : What do you mean?</p> <p>R : I know that it is difficult to change the community tradition. But if people as the outer part of the society know that the tradition can harm someone's soul and killing people's potency, people must be sensitive about that issue. What I mean as sensitive is people can give any contribution to cut the cycle of tribalism. Previously, I have said that I want to change the community member without giving direct touch to the society. It means I will not declare to the society members that I want to change the community member. I will try to change it by giving different way of thinking. Education would be an important way to reduce violence in the society By formal or informal education we can fuse the doctrine to the people in that community. I will give you a real</p>					V	V					V	

	example in our community. Many years ago, Indonesia people used to have a lot of children. Almost all Indonesian family had a lot of family members. It hampered the people to increase their life quality. Some of the children were abandoned and some of them lived under the poverty. At that time, the government tried to seek the solution by using education campaign. The government used that campaign to fuse the doctrine that having a lot of children would be more difficult to care and afford good education for the children. That campaign was very successful and now we can see that Indonesian families are better educated than before. By taking this example, we can use the same way to change tribal ritual happening in the story. People in the story must get education about human rights and how to cultivate the soil well. Those people can get education from formal education institution and education based on community. The doctrine that their tribal ritual did not bring any benefit can be infused through the education campaign. Moreover, I will give them information that they still can do cultural ritual by using other kind of ritual. Maybe they can change the form of the ritual by changing a buffalo to change the lottery victim.											
20.	<p>I : As the outer part of the community, do you think that you have a power to change the community tradition?</p> <p>R : it is hard to decide because we never have that kind of experience. But I think if we want to change it to be better, we worth to try it. Maybe my power here is as the informant who gives a new way of thinking to the community members.</p>				V						V	
21.	<p>I : ok.. Then, how if you were one of the community members, what do you think about the ritual and what will you do?</p> <p>R : Lucky me because now I'm not the part of the community member. I know that it is difficult to change the community tradition. But if I were the part of the society, and I know that the tradition can harm someone's soul and killing people's potency, I must be sensitive about that issue. What I mean as sensitive</p>						V				V	

	is I will give some contribution to cut the cycle of tribalism. Previously, I have said that I want to change the community member without giving direct touch to the society. It means I will not declare to the society members that I want to change the community tradition. I will try to change it by giving information and understanding the bad effects of doing tribal ritual. Hopefully, it can give positive influence for the community members.													
22.	<p>I : How will you change the societies' way of thinking?</p> <p>R : I will start from the smallest item of the community which is me and my family. After that I will provoke my friends and neighbors to ban the ritual. I believe that all of them will leave the ritual after I give information and propose a new way to replace the ritual.</p>							V					V	

Codes meaning:

1* Readers' response toward violence and analyses of violent determinants

- a. General Response to the Text**
- b. Readers Responses on the Violence Existing in the Story**
- c. Natural Instinct**
- d. Cultural Influence**
- e. Environment Provocation**

2* Outer Members Role in Violent Reducing

- a. Stimulating Community Awareness**
- b. Education Campaign**

3* Inner Members' Role in Violent Reducing

- a. Accommodating Themselves as Agents of Change**
- b. Proposing Catharsis as Violent Reducing**

4* Readers' Step to Come into Judgment toward Violence

- a. Searching the Meaning of the Text**
- b. Readers' Interaction to the Text and Interviewer**
- c. Correlation between Readers Response and Reality**
- d. Assimilating Themselves into Different Situation**