

CHAPTER II

LITERATURE REVIEW

Based on the introduction from the previous chapter, it is important to describe and define the terms, theories, and history related to the issue raised in this research.

2.1 Discrimination

2.1.1 Definition of discrimination

Anti-Semitism is one of the act of discriminations. It is important to know the definition of what discrimination is. Discrimination is rarely different with prejudice. Prejudice is a negative attitude toward an entire category of people, often an ethnic or racial minority (Schaefer 255). Prejudice tends to perpetuate false definitions of individuals and groups. An important and widespread form of prejudice is racism, the belief that one race is supreme and all others are innately inferior.

Once the act such *racism* prevails within a society, the members of inferior groups will generally experience exploitation, prejudice, and discrimination. In short, prejudice often leads to discrimination. Discrimination is the denial of opportunities and equal rights to individuals and groups because of prejudice or other arbitrary reasons (Schaefer 257). Individuals or groups that usually being discriminated is the minority one. Any group whose power is disproportionately small due to prejudice and discrimination in a society may be termed a minority

group (Baldrige 407). Individuals or groups who have less power in the society will have no power to stop the act of discrimination that they received from the inferior one.

Beside leading to discrimination, prejudice also related to the term stereotype. The act of prejudice to a certain group of people is the form of stereotypes – biased generalizations about how the member of a certain group behave. A negative feeling or a negative stereotype against certain members of a group is the one that can strengthen the act of discrimination.

From the explanation above, it is clear that prejudice and discrimination is two different term. It can conclude that prejudice is a mental attitude against minority groups, meanwhile discrimination is the action associated with a prejudiced mind.

2.1.2 Types of Discrimination

Based on its type, there are two types of discriminations (www.brookes.ac.uk/services/hr/eod/equality_act/types_of_discrimination.html retrieved at November 7th, 2012). They are direct and indirect discrimination.

The first is direct discrimination. This type of discrimination occurs when one person treats another person less favorably than they would another because of a protected characteristic. For example, a students' union decides not to interview a Muslim applicant for a job because they assume, on the basis of his/her religion, that he/she will not be prepared to work in a bar.

The second one is indirect discrimination. Indirect discrimination occurs when a provision, criterion or practice appears neutral, but its impact particularly disadvantages people with a protected characteristic, unless this can be justified as a proportionate means of achieving a legitimate aim. For example, an employer who requires staff to commit to working from 8 pm to 11 pm every evening indirectly discriminates against women, who are more likely to be primary carers of children at home.

2.1.3 Level of Discrimination

As it is edited by Maurianne Adams, Pincus said there are three levels of discriminations. They are individual, institutional, and structural discrimination. First, individual discrimination refers to the behaviour of each member of one race/ethnic/gender group that is intended to have a differential and/or harmful effect on the members of another race/ethnic/gender group. The second level of discrimination is institutional discrimination. This level of discrimination is quite different because it refers to the policies of the dominant race/ethnic/gender institutions and the behaviour of individuals who control these institutions and implement policies that are intended to have a differential and/or harmful effect on the minority race/ethnic/gender groups. The last one is structural discrimination. Structural discrimination refers to the policies of dominant race/ethnic/gender institutions and the behaviour of the individuals who implement these policies and control these institutions, which are

race/ethnic/gender neutral in intent but which have a differential and/or harmful effect on minority race/ethnic/gender groups.

2.1.4 Forms and Practices of Discrimination

Discrimination might occur in different forms. There are at least eleven typical forms of discrimination which is stated by Adam (174). They are racism, sexism, misogyny, ethnocentrism/ ethnic prejudice, ageism, ableism, xenophobia, anti-semitism, religious discrimination, chauvinism, classism, heterosexism, and homophobia.

The discrimination issue which people mostly recognize might be religious discrimination or racism. However, as it is stated above, there are many forms of discrimination in the world. Anti-semitism is the form of discrimination that will be discussed in this study.

Those forms of discrimination happen into the society. The act of to do those forms of discrimination is called the practices of discrimination. Rose (102) stated that there are three practices of discrimination. They are derogation, denial, and violence.

Rose (103) said that unintentional references to color, verbal slips and testimonials are frequently construed by minority group members as derogatory. So, it can be said that derogation is discrimination practice through verbal language. For example in the matter of color as the mark of a certain race such in the using of expressions like “free, *white*, and twenty-one”, “he treated me *white*”, “your face might be *black*, but your heart is as *white* as mine.” Another example

of derogatory action is when a gentile speaking to a Jew, “You Jews are a *fine race*”. Those inferior group usually use those kind of expressions.

From those examples above, it can be said the inferior use those kind of verbal expressions which considered as a joke or humor among the society. Race or ethnic humor is a very common thing in society. The use of these humors can be also considered as the act of stereotyping toward a certain group of people, race, or ethnic. This kind of thing can be seen around us, such as in drama or other literary work. For example, in comedy drama the Jews often pictured as a shrewd “Shylocks” or Irishmen represented as a group of stupid police officers. These kind of humors are indirectly a referring statement to the minorities. These are form of derogation.

The second practice of discrimination is denial. Denial is the act of discrimination where minority groups are excluded from full participation in society. According to Rose (106), denial divided into three patterns. They are avoidance, restriction and segregation.

Avoidance is the act where the inferior avoid a direct relation to the minority one. It can be seen through the movement of economic or public places boycott. For example, the owner of a company or a restaurant refuse hire employees from minority groups, theater provide different entrance for *black* and *white*, or beaches divided into two territories for *black* and *white*.

Second pattern of denial is restriction. Priyanti (11) said restriction is the practice of privately setting up barriers between one’s own group and those considered not good enough of normal social interaction. This pattern of

discrimination is about building restrictive and exclusionary policies to keep the minority groups out from certain public places such as school, pubs, universities, or even from the neighborhoods.

The third pattern of denial is segregation. Rose (110) said segregation is a form of isolation that places limits or restrictions upon contact, communication and social relations. Baldrige (411) said segregation is the separation of minority group from the rest of society; the blacks in America being the most popular example. Segregation deals with physical separation. In South Africa, segregation of black – apartheid – is the law of the land. However, some minorities prefer to be in this way for they fear of losing their own cultural identity if they assimilate. Famous ghetto of Cologne, Germany did this pattern of denial. Jews in Europe were generally forced, by law or informal pressure, to live in highly segregated ghettos. Adams (164) said from October 1941, Jews were forbidden to exit from German territory.

The last practice of discrimination is violence. Discrimination is dealing with rejection. Discussing about rejection is closely related to the term of ‘violence’. Violence is a very common action happen between the inferior and minority.

Rose (115) said that violence appears in many forms, for example: beatings, mob aggression, and genocide. Beating is the act of striking with repeated blows to injure or damage. Mob aggression is a spontaneous form of violence. Meanwhile genocide is a mass murder. The most severe form of discrimination is genocide – extermination – where there is an attempt to murder an entire racial

group (Baldrige 411). For example, the tragedy during the holocaust in Germany. Hitler did a complete extermination of the Jews in Europe. Jews were flocked into cattle, cars, transported to concentration camps, and systematically gassed. Reitlinger as it is written in Horton (357) said in 1945, most of the Jews in Europe had been killed in this cold-blooded manner. Genocide has been attempted many times in world history, such as during the era where ancient Hebrews sought to exterminate the Canaanites, or when American colonists massacred the Indians.

2.2 Holocaust

Discussing about discrimination means talking about the present reality and history about it around the world. Holocaust might be the most horrifying result of discrimination ever happened in the world. *Night* by Elie Wiesel also represents the story of it. Based on this, it is useful to know more about it.

Holocaust is a systematic, bureaucratic, state-sponsored persecution and murder of approximately six million Jews by the Nazi regime and its collaborators. The word "holocaust" is a Greek word which means sacrifice by fire. Holocaust once happened in Germany. Holocaust death camps in Germany began from 1941 until 1945 during the World War II.

Beginning in late 1941, the Germans began mass transports from the ghettos in Poland to the concentration camps, starting with those people viewed as the least useful: the sick, old and weak and the very young. The first mass gassings began at the camp of Belzec, near Lublin, on March 17, 1942. Five more mass killing centers were built at camps in occupied Poland, including Chelmno,

Sobibor, Treblinka, Majdanek and the largest of all, Auschwitz-Birkenau. From 1942 to 1945, Jews were deported to the camps from all over Europe, including German-controlled territory as well as those countries allied with Germany. The heaviest deportations took place during the summer and fall of 1942, when more than 300,000 people were deported from the Warsaw ghetto alone (www.history.com/topics/the-holocaust retrieved on November 18th, 2012).

Though the Nazis tried to keep operation of camps secret, the scale of the killing made this virtually impossible. Eyewitnesses brought reports of Nazi atrocities in Poland to the Allied governments, who were harshly criticized after the war for their failure to respond, or to publicize news of the mass slaughter. This lack of action was likely mostly due to the Allied focus on winning the war at hand, but was also a result of the general incomprehension with which news of the Holocaust was met and the denial and disbelief that such atrocities could be occurring on such a scale.

At Auschwitz alone, more than 2 million people were murdered in a process resembling a large-scale industrial operation. A large population of Jewish and non-Jewish inmates worked in the labor camp there; though only Jews were gassed, thousands of others died of starvation or disease. During the summer of 1944, even as the events of D-Day (June 6, 1944) and a Soviet offensive the same month spelled the beginning of the end for Germany in the war, a large proportion of Hungary's Jewish population was deported to Auschwitz, and as many as 12,000 Jews were killed every day (www.history.com/topics/the-holocaust retrieved on November 18th, 2012).

2.3 Anti-Semitism

Antisemitism is suspicion of, hatred toward, or discrimination against Jews for reasons connected to their Jewish heritage. Some experts have stated several different definitions on antisemitism. Michael Lerner as it is written in Adam (135) defined anti-Semitism into two statements. First, anti-Semitism as a long-standing oppression detected against Jews both historically and globally. Second, it can also be understood as persistent form of racism. Anti-Semitism may be manifested in many ways, ranging from expression of hatred or discrimination against individual Jews to organized violent attacks by such as mobbing or any physical or verbal abuse.

The term anti-Semitism was first used by the Austrian Jewish scholar, Moritz Steinschneider in 1860, although Wilhelm Marr is the one who is generally credited with coining the term anti-Semitism. He used this term in the phrase “anti-Semitic prejudice”. Steinschneider also coined the term “the Jews are our misfortune” which would later be widely used by the Nazis. Meanwhile, Marr, the one who is generally credited as the person who coin that term, is a German journalist. In 1879, he used that term, denoting the hatred of Jews.

For many centuries, according to Healey (481), European Jews have been persecuted as the killer of Christ. European Jews also have been stereotyped as materialistic moneylender and crafty businessmen. Anti-Semitism in this research will be discussed in the matter of seeing Jews as a race or ethnic not as a religious group.

2.4 Jews

Discussing about Jews is not only discussing about a certain religion group, it is also about Jews as an ethnicity, a culture, and civilization. Jews as an ethnicity can be seen through the life of some Jews who maintaining the traditional foods, customs, songs, and so forth that constitute a culture. Schaefer (81) said that Jewish identity is ethnic, Jews share cultural traits, not physical features or religious belief. Jews consist of many race. There are Asian Jews, black Jews, white Jews, and many more. As the writer have stated before, here, in this study, the term Jews refers to a race or ethnic, not as a religious group.

Jews have experienced more than eighty expulsion from various countries in Europe – an average of nearly one expulsion every twenty-one years. Jews were expelled from England, France, Lithuania, Spainm Portugal, Bohemia, Moravia, Austria, Germany, and seventy-one other countries. The biggest tragedy of this rejection was the one that happened in Germany under the authorization of Adolf Hitler.

The question that raise now is on “why do people hate Jews”. Historians have classified six explanations as to why people hate the Jews (www.simpletoremember.com/Why_Do_People_Hate_The_Jews.htm retrieved at November 20th, 2012).

1. Economic – “We hate Jews because they possess too much wealth and power.”

Historian believe that people’s perception over Jews is a rich and powerful gorup. Some Jews work as a money lenders. They earned

money by charging interest to the people who lend their money. The law is they prohibits Jews form charging other Jews interest on loan, however they permits Jews to charge the non-Jews interest. This has led Jews to faced discrimination. However, historian also said that the Jews of 17th-20th century in Poland and Russi were dirt poor.

2. Chosen People – “We hate Jews because they arrogantly claim that they are the chosen people.”

According to Judaism, “chosenness” is the belief that the Jews are the chosen people, chosen to be in a covenant with God. For Jews according to their traditional Jewish interpretation of the Bible that Israel’s character as the chosen people is unconditional, as it says in Deuteronomy 14:2. There are many different Jewish movement’s views of chosenness. The three largest movements of Judaism are Reform Judaism, Conservative Judaism and Orthodox Judaism. They defie the idea of the Chosen People in the following ways. Reform Judaism views the idea of the Chosen People as a methaphor for the choices they make in their lives. All Jews are Jews-by-Choice in that every person must make a decision, at some point in their lives, wheter or not they want to live Jewishlu. Just as God chose to give Torah to the Israelities, modern Jews must decide whether they want to be in a relationship with God. Conservative Judaism view this idea as a unique heritage wherein

Jews are able to enter into a relationship with God and effect change in the world by helping create a compassionate society. Another view is by Orthodox Judaism. They view the concept of the Chosen People as a spiritual calling that ties Jews to God through the Torah and mizvot, which Jews have been commanded to make a part of their lives (www.wikipedia.org/wiki/Jews_as_chosen_people retrieved at November 20, 2012).

3. Scapegoat – “Jews are a convenient group to single out and blame for our troubles.”

Any group must already be hated to be an effective scapegoat. The scapegoat theory does not then cause anti-Semitism. Rather, anti-Semitism itself is what makes the Jews a convenient scapegoat target. This scapegoating is also happen because of complex problems. Many European blamed Jews for the Black Death that wiped out one-third of Europe’s population in the 14th century.

4. Deicide – “We hate Jews because they killed Jesus.”

Many Jews were killed in the Crusades, and much more recently, millions were killed in 20th century Europe—and the Nazis were not the only ones who persecuted Jews. The Nazis can hardly be called Christian, but the attitude that fueled their hatred was nurtured by centuries of anti-Jewish teaching in the European churches. Many Christians have been troubled by the Jews’

persistent rejection of the Christian message. Historically, perhaps due to some insecurity in their own beliefs, some have wanted to use force to achieve social conformity. Some people apparently felt that the easiest way to get rid of the problem was to kill the Jews, especially those who refused to accept Christianity (but sometimes even Christian Jews were persecuted).

5. Outsiders – “We hate Jews because they are different than us.”

Jews have been despised for not assimilating in the society. They have been hated because they were different from the inhabitants of the countries where they settled. Jews persecuted for not assimilating, but in some situations they are not allowed to assimilate. For example, European Jews were forced to live in the ghettos. They are expelled from the society.

6. Racial Theory – “We hate Jews because they are an inferior race.”

Persecution toward the Jews in Germany happened because Hitler believed that Jews were an inferior race that should be destroyed. Some 6,000,000 Jews were slaughtered by Hitler’s Nazis in a horrible, inhuman climax of racial conflict (Cashmore 96-7).

2.5 Elements of Novel

Novel is one of literary works which is still famous until this era. People recognize the two types of novel – fiction and non fiction. From fiction novel, the

reader can see the art of writing and fall into thought that imagination can feel so real. From the non-fiction, the reader can learn history and biography.

Every writing carry out its own message. The writer of every literary work expect the reader to catch and understand that message. Through further examination, the reader can catch and undertand the message. It can be done by examine the elements that each literary works carry on within. These are some elements of a novel.

2.5.1 Plot

Plot is a flow of events in a story. The plot has five parts to it. They are exposition, rising action, climax, falling action, and resolution. The Freytag's pyramid in the next page shows how plot flows in novel.



Exposition is the introduction part. This part introduces the reader to the characters, the setting, and the conflict of the novel. Exposition is the part where the writer set the proverbial stage where the characters are going to act and where all the action is going to take place. In this part, there are least of action, however this does not mean that this part is not important. In fact, this part is the most

important part of a plot. This is because in this part the writer set the ground work; the foundation of the whole story. A poor foundation leads to a poor story. There is no wonder why sometimes the readers put books away because the first few pages are down right boring.

The next part of plot is rising action. Here is where the story starts getting interesting. The characters in the novel starts acting. They involve in a certain problem. The reader is gripped by the action in this part. The third is climax. Climax is the moment where the conflict is in the highest position. This is where the action reaches its peak. The fourth is falling action. In this part, the activity is rapidly dropping. Here, the truth is brought out, the problems are solved, and all the mysteries are revealed. The last part is resolution. The conflict of the story is resolved. In this part, the story comes to its end.

2.5.2 Character

Character is the person or animal involved in a story, novel, drama, or play. Character is the persons who act and are acted upon the novel. Each character serve to carry the writer's theme. Besides person or animal, character may also be something supernatural, mythical, divine, or personification of abstraction.

There are several types of character that can be found in novel. Kennedy (9-10) said there four types of character. They are protagonist, antagonist, supporting character, and minor character. Protagonist is the main character of a story or/ a better term than hero. Antagonist is the character that stands in

opposition to the protagonist. Supporting character is the character that plays a part in the plot but isn't the major one. Minor character is a character in a bit part or/ cameo part.

Macmillan (95) said that some characters stay the same throughout a story, while other characters change as they respond to the story's events or to the influence of other characters. Based on this, Kennedy (68) said that there are at least four kinds of character that can be found in a novel. They are flat character, round character, dynamic character, and static character. It always plays the same character from the beginning until the end of the story. Flat character is the character that always the same throughout the story. Round character is the character which changing in the middle of a story. Dynamic character is the character which is changing in the end of the story. Meanwhile static character is the character that remains basically unchanged throughout the story.

2.5.3 Setting

The setting refers to the place and time in which you set your story. The setting includes the historical period, geographic area, landscape, season, weather, and culture in which the action takes place (Macmillan 131). Through setting, the writer can create a situation that describe the character's mood. For example, a messy room of girl helps to strengthen the situation when the character is a teenage girl who stressed-out because of her boy cheated on her.

2.5.4 Theme

Theme is the major idea, or the motif, that permeates the whole work. This major idea recurs throughout from the beginning to the end. Theme is the writer's reason for writing. Theme is something hidden behind the story. This part carries the writer's message. Through theme, the reader can find the fact that some writers want to mock the brutish realities of life, the corrupt practices of people in power, or they simply want to bring out a certain point about life.

Those are some elements of novel. The writer of this research will convey those elements through the narration and dialogue in order to relate the novel to the related issue. From dialogue and narration, the reader can infer the characters' personalities and the theme of the novel.

2.6 Night

Night is a terrifying novel telling about the Nazi death camp horror that turns a young boy into an agonized witness to the death of his family, to death of his innocence, and to the death of his God. Penetrating and powerful, just like *The Diary of Anne Frank*, *Night* awakens the shocking memory of evil at its absolute and carries with it the unforgettable message that this horror must never be allowed to happen anymore. This book has received considerable acclaim, and the author received the Nobel Prize in 1986 (www.classiclit.about.com/od/nighteliewiesel/a/night_quote.htm retrieved on November 21, 2012).

This book is about a fifteen-year-old boy, named Eliezer, who survived from the horrible life during the holocaust period in Germany. In the spring of 1944, the Nazis occupy Hungary. Not long afterward, a series of increasingly repressive measures are passed, and the Jews of Eliezer's town are forced into small ghettos within Sighet. Soon they are herded onto cattle cars, and a nightmarish journey ensues.

Upon his arrival in Birkenau, Eliezer and his father are separated from his mother and sisters, whom they never see again. In the first of many "selections" that Eliezer describes in the memoir, the Jews are evaluated to determine whether they should be killed immediately or put to work. Eliezer and his father seem to pass the evaluation, but before they are brought to the prisoners' barracks, they stumble upon the open-pit furnaces where the Nazis are burning babies by the truckload.

The Jewish arrivals are stripped, shaved, disinfected, and treated with almost unimaginable cruelty. Eventually, their captors march them from Birkenau to the main camp, Auschwitz.

The prisoners are forced to watch the hanging of fellow prisoners in the camp courtyard. On one occasion, the Gestapo even hang a small child who had been associated with some rebels within Buna. Because of the horrific conditions in the camps and the ever-present danger of death, many of the prisoners themselves begin to slide into cruelty, concerned only with personal survival.

Sons begin to abandon and abuse their fathers. Eliezer himself begins to lose his humanity and his faith, both in God and in the people around him.

After months in the camp, Eliezer undergoes an operation for a foot injury. While he is in the infirmary, however, the Nazis decide to evacuate the camp because the Russians are advancing and are on the verge of liberating Buna. In the middle of a snowstorm, the prisoners begin a death march: they are forced to run for more than fifty miles to the Gleiwitz concentration camp. Many die of exposure to the harsh weather and exhaustion. At Gleiwitz, the prisoners are herded into cattle cars once again. They begin another deadly journey: one hundred Jews board the car, but only twelve remain alive when the train reaches the concentration camp Buchenwald. Throughout the ordeal, Eliezer and his father help each other to survive by means of mutual support and concern. In Buchenwald, however, Eliezer's father dies of dysentery and physical abuse. Eliezer survives, an empty shell of a man until April 11, 1945, the day that the American army liberates the camp.

2.7 Elie Wiesel

Elie Wiesel born on September 30, 1928 in Sighet, Romania. This Romania-born man is American novelist, political activist, and holocaust survivor of Hungarian Jewish descent. He is the author of over forty books. The best known book is *Night*, a story that describes a young boy's experiences during the holocaust.

Wiesel was awarded the Nobel Prize in 1986. The Norwegian Nobel Committee called him a “messenger to mankind” for through his struggle in raising the matter of inhumanity. Wiesel has delivered a powerful message of peace, atonement and human dignity to humanity.

In 2006, Oprah’s Book Club selected one of his book, *Night*, to be an important book as a reminder of man’s capacity for inhumanity. Wiesel is Andrew W. Mellon Professor in Humanities at Boston University. He lives with his family in New York City. On November 30, 2006 Wiesel received an honorary knighthood in London, England in recognition of his work toward raising Holocaust education in the United Kingdom (www.thefamouspeople.com/profiles/elie-wiesel-13.php retrieved on November 21, 2012).

2.8 Sociology Literature

Sociology of literature is a subfield of sociology of culture. It concerns with the social production of literature and its social implications. Sociology is one of the approaches that can be used by researcher to conduct a study toward a certain literary work such as a novel.

According to Eagleton (469), there are two main ways in which an interest in the sociology of literature can be justified. The first form of justification is (in the epistemological sense of the term) realist: literature is in fact deeply conditioned by its social context, and any critical account of it which omits this fact is therefore automatically deficient. The second way to justified this is

pragmatist which say that literature is in fact shaped by all kinds of factors and readable in all sorts of contexts, but highlighting its social determinants is useful and desirable from a particular political standpoint.

Both realist and pragmatist views are basically correct. Both states that literature is conditioned and shaped by its social context. In short, these two points of view agreed that the literature is close to social context or society. Though in these recent times, imagination and fiction aspects have control in literary work, however the social aspect can not be totally ignored.

Through sociology of literature approach, the writer tries to convey the tie between literature and society by adapting social aspects, such as the history behind these literary works. History records the truth of what happens in real life. History proves that a certain event or thing really did happen or exist in life. Elie Wiesel through *Night* brings the issue of mass rejection toward the Jews called holocaust as the setting of this novel.

2.9 Theoretical Framework

Literature is a work of art and also an evidence that captured life into words. Literature can not be separated from society. Lewis Coser once said that literature, though it may also be many other things, is social evidence and testimony. Another famous quotation by Oscar Wilde stated that nature imitates Art more than Art imitates. Say nature is real life. So, literature and society is something that bound and tied to each other. Literature is sometimes simply a reflection of human real life. Based on the statement above, the writer will use

sociological approach to relate anti-Semitism as a social issue with *Night* as a literary work by Elie Wiesel.

As it is written in the previous chapter, anti-semitism is part of discrimination. Referring to the previous research about anti-Semitism, the writer will use Rose's (1964) theory. Rose's theory is talking about the practices of discrimination itself. The writer will also use other theories related to this issue to analyze the data. This research is proposed to show how anti-Semitism is represented in *Night* by Elie Wiesel.