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APPENDIX

Table of Analysis

No.	Chapter & Page	Dialogue and Narration	Practices of Discrimination						Interpretation
			Derogation	Denial			Violence		
				Avoidance	Restriction	Segregation	Beating	Mob Aggression	
1.	1-6	And then, one day all foreign Jews were expelled from Sighet. And Moishe the Beadle was a foreigner. Crammed into cattle cars by the Hungarian police, they cried silently.			√				The words “all foreign Jews were expelled” is clearly showing that there were a physical separation that has been done toward the Jews, particularly in Sighet at that time.
2.	1-6	Without passion or haste, they shot their prisoners , who were forced to approach the trench one by one and offer their necks. Infants were tossed into the air and used as targets for machine guns.						√	This was happen when the foreign Jews were taken away from Sighet. The Gestapo, the offical secret police of Nazi Germany, were torturing the Jews until death. They were suddenly forced to get out from the cattle car and came to their death. The Gestapo shot them spontaneously when the Jews approach the trench which they

										dug themselves.
3.	1-10	On the seventh day of Passover, the curtain finally rose: the Germans arrested the leaders of the Jewish community.				√				This narration leads the reader to the scene where the German took away the leaders of the Jewish community. This is another physical separation of members of a certain group of people, in this case Jewish community. This is the act of segregation.
4.	1-10	The first edict: Jews were prohibited from leaving their residences for three days , under penalty of death.				√				The Jews were restricted to live in their hometown. They were forced to leave their house. They must leave their house or they will be death under the hand of the authorities.
5.	1-10	The same day, the Hungarian police burst into every Jewish home in town: a Jew was henceforth forbidden to own gold, jewelry, or any valuables. Everything had to be handed over to the authorities, under penalty of death.				√				After the first restriction, another restriction issued. This time the Jews were restricted to own valuable things. This might be happen because people think that Jews are rich people. So, Nazi was trying to make them poor.
6.	1-11	Three days later, a new decree: every Jew had to wear the yellow star.				√				The Jews must wear the yellow star badge/ patch as the means of identity. This was a piece of cloth patch that Jews were

										ordered to sew on their outer garments to mark them as Jews in public. Wearing the patch meant that they were the target for attacks and that they could be grabbed for forced labour.
7.	1-11	But the new edicts were already being issued. We no longer had the right to frequent restaurants or cafes, to travel by rail, to attend synagogue, to be on the street after six o'clock in the evening.			√					The Jews were restricted to go to the restaurant, to travel, to go to the synagogue. They were also restricted to be on the street after six o'clock in the evening. The Nazi set up a curfew toward the Jews.
8.	1-13	“The news is terrible,” he said at last. And then one word: “Transport.” The ghetto was to be liquidated entirely. Departures were to take place street by street, starting the next day.				√				Through the word ‘transport’, the writer tries to imply that the Jews at that time were about to be taken to another place. They were about to be forced to leave their hometown and were about to be separated from their relatives. The transport means the deportation to the killing center.
9.	1-13	“Where will they take us?” That was a secret. A secret for all, except for one: the president of Jewish Council. But he would not tell, or could not tell. The Gestapo had threatened to shoot him if he				√				The question implies that the Jews would be taken to somewhere that they did not know where, yet. Their president knew about that, but he was too scared to tell his people for he

		talked.								will be shot right away if he talked.
10.	1-16	Hungarian police had entered the ghetto and were yelling in the street nearby. “ All Jews, outside! Hurry! ”	√							The harsh yells and shouts were the simplest and lightest, yet most frequent discrimination that might occurred during the Holocaust period. The harsh order such as ‘All jews, outside! Hurry!’ signifies that the Nazi really treated them as a minor in the society for they pay no respect at all to the Jews.
11.	1-16	The Hungarian police used their rifle butts, their clubs to indiscriminately strike old men and women, children and cripples.					√			The Hungarian police, part of the Nazi officers, were using the rifle butts and clubs to make the Jews get of their house and stand in a rank of five in the street. The policemen were striking them all; young and old to make them weak.
12.	1-16	Water! There was water close by inside the houses, the backyards, but it was forbidden to break rank.				√				Before the Jews sent to another place, they were forced to stand under the blazzing sun in a rank. They were not allowed or restricted to move out of the rank/ line. They had to suffer from being thirsty. This seemed to be done intentionally by the

										Nazi. They might do this to make the Jews became weak.
13.	1-17	They passed me by, like beaten dogs , with never a glance in my direction.					√			This narrations implies that some Jews had received several beatings from the officers.
14.	1-17	The procession disappeared around the corner. A few steps more and they were beyond the ghetto walls .				√				The phrase implies that some Jews had been taken away or forced to leave their place to another place. They had been seperated from their family, friends, and community.
15.	1-18	They first had been herded through the main synagogue, where they were thoroughly searched to make sure they were not carrying away gold, silver, or any other valuables .			√					Before the Jews leave the ghetto, they were checked in detail whether they brought any valuable things or not. The Jews were restricted to own any gold or silver.
16.	1-18	There had been incidents of hysteria and harsh blows .					√			During the searching time for the ownership of valuable things, the Jews received harsh beatings. The narration implied that Eliezer can hear that people were screaming because of the pain they felt.
17.	1-18	That evening, our mother made us go to bed early. To conserve our strength, she said. It was to be the last night spent in our house .				√				This past form narrations implies that that night was the last time Eliezer stayed together with the other member of the

										family before they finally had to be separated.
18.	1-18	At nine o'clock, the previous Sunday's scenes were repeated. Policemen wielding clubs were shouting: "All Jews outside!"	√							In this dialogue, Wiesel seemed to describe again on how rude the policemen or authorities calling the Jews.
19.	1-19	"Get up! Roll call!" We stood. We were counted. We sat down. We got up again. Over and over.	√							The using of imperative statements here implied that the officers did not treated the Jews in a good way. They even forced to do the same things for over and over again as the officers like to do. That might be became an amusement for the officer seeing the Jews stand up, sit down, stand up, sit down, counted over and over again.
20.	1-19	We waited impatiently to be taken away. What were they waiting for? Finally, the order came: "Forward! March!"				√				Here, the order and the command implies that the Jews were about to be taken away from Sighet. The officers forced them to march to the cattle car.
21.	1-19	Here and there, the police were lashing out with their clubs: "Faster!" I had no strength left.					√			The narrations and dialogue shown that the policemen were not treating the Jews nicely. They kept striking the Jews to make them move. The more they

										stroke them, the weaker the Jews were. So then, they had a great reason to keep striking the Jews.
22.	1-19	“Faster! Faster! Move, you lazy good-for-nothings! ” the Hungarian police were screaming.	√							The expression ‘good-for-nothing’ shows that the Jews are useless. The word lazy before it emphasize that the Jews are lazy and useless group of people. Those words usually uttered to the slave.
23.	1-20	Only three days ago, people were living here. People who owned the things we were using now. They had been expelled.				√				Here, it is shown that some Jews had been forced to leave to the barrack. The owner of the house where Eliezer and his family stayed had been transported to somewhere with the some other Jews. This implied that some Jews had been separated from the other member of the community.
24.	1-21	Saturday, the day of rest, was the day chosen for our expulsion.				√				This narration implies that that was the day when Eliezer must leave the place where they still stayed as a family. Saturday was the day when he separated from his family.
25.	1-22	The twenty-four hours we spent there were horrendous. The men			√					In this narration, it is clearly implied that the Jews were

		were downstairs, the women upstairs. It was Saturday – the Sabbath – and it was as though we were there to attend services. Forbidden to go outside , people relieved themselves in a corner.								restricted to hold a Sabbath service. They were not allowed to go outside to attend the synangogue.
26.	2-23,24	A German officer stepped in accompanied by a Hungarian lieutenant, acting as his interpreter. “From this moment on, you are under the authority of the German Army. Anyone who still owns gold, silver, or watches must hand them over now . Anyone who will be found to have kept any of these will be shot on the spot. Secondly, anyone who is ill should report to the hospital car. That’s all.”			√					In this dialogue, a German officer reminded the Jews that they were restricted to own any valuable thing. The German officer emphasize the reminder by saying that any Jews who will be found to own valuable thing will be shot on the spot without a chance to speak a word.
27.	2-24	“There are eighty of you in the car,” the German officer added. “If anyone goes missing, you will all be shot, like dogs. ”	√							This dialogue implies that the German officer see the Jews as equal as animals. The Nazi discriminated the Jews from the category as a human living creature.
28.	2-24	The doors were nailed , the way back irrevocably cut off . The			√					Nailing the door implies that the Nazi forbidden the Jews to leave

		world had become a hermetically sealed cattle car.								the cattle car. The Jews' world was restricted just as wide as a sealed cattle car.
29.	2-24	There was a woman among us, a certain Mrs. Schachter. She was in her fifties and her ten-year-old son was with her, crouched in a corner. Her husband and two older sons had been deported with the first transport , by mistake.				√				In this narrations, it is shown another act of segregation where a woman has been separated from her husband and her two older son. Her husband and sons had been deported on the first transport.
30.	2-28	"Patience," the German replied, "patience. She'll be taken there soon. "							√	The German officer stating that Mrs. Schachter will be taken to place that she had always screamed about. The place called crematorium.
31.	2-28	Suddenly there was a terrible scream: "Jews, look! Look at the fire! Look at the flames! " And as the train stopped, this time we saw flames rising from a tall chimney into a black sky.							√	The words fire, flames, and chimney implies that there were an act of killing some number of Jewish people by burning them up in a crematorium. These act of killing people is known as genocide.
32.	2-28	We stared at the flames in the darkness. A wretched stench floated in the air.							√	Here, Eliezer with the other rest of Jewish people saw the fire from the chimney. They were witnessing the act of genocide under the Nazi authority.

33.	2-28	Strange-looking creatures, dressed in striped jackets and black pants, jumped into the wagon. Holding flashlights and sticks, they began to strike at us left and right , shouting: “Everybody out! Leave everything inside. Hurry up!”					√			Here, Eliezer with the rest of the Jews received several harsh beatings from left and right in order to make them march in a good and quick steps.
34.	2-28	In front of us, those flames . In the air, the smell of burning flesh . It must have been around midnight.							√	The word ‘flames’ and the phrase ‘the smell of burning flesh’ implies that there had been an act of killing a number of Jews by burning them up in a chimney which known as genocide.
35.	3-29	An SS came toward us wielding a club. He commanded: “ Men to the left! Women to the right! ”					√			Here, the dialogue implies that mothers had been separated from the children, wives had been separated from their husbands, daughters had been separated from their father, sisters had been separated from their brother. This act of separation had been done by the Nazi to suppress and persecute them.
36.	3-29	Eight words spoken quietly, indifferently, without emotion. Eight simple, short words. Yet					√			Here, Eliezer forced to leave his mother and sister. Eliezer must leave his mother and sister for he

		that was the moment when I left my mother.								choose to stay with his father.
37.	3-29	I saw them walking farther and farther away ; Mother was stroking my sister's blond hair, as if to protect her. And I walked on with my father, with the men.				√				The writer of the novel might want to strengthen the point that Eliezer had finally separated from his mother and sister. His mother and sister went to different place with the rest of Jews women.
38.	3-30	The man interrogating me was an inmate. I could not see his face, but his voice was weary and warm. "Fifteen." "But, I'm not," I said. "I'm fifteen." " Fool. Listen to what I say."	√							The word such as 'fool' implies that the man who presenting the Nazi viewed that Jews as a stupid people. This verbal mocking action considered as part of discriminating person.
39.	3-30	Another inmate appeared, unleashing a stream of invectives: " Sons of bitches , why have you come here? Tell me, why?"	√							The expression 'sons of bitches' implies that the Jews were viewed as a group of people that came from unworthy blood or heritage. This verbal action is also considered as a discrimination act through verbal language toward the Jews.
40.	3-30	The other seemed ready to kill him:	√							The word 'moron' implies that the Jews were viewed as a group

		“ Shut up, you moron , or I’ll tear you to pieces! You should have hanged yourselves rather than come here. Didn’t you know what was in store for you here in Auschwitz? You didn’t know? In 1944?”								of stupid or uneducated people. This verbal action is also considered as a discrimination act through verbal language toward the Jews.
41.	3-30	His tone became even harsher: “Over there. Do you see the chimney over there? Do you see it? And the flames , do you see them?”							√	The words flames and chimney implies that there were an act of killing some number of Jewish people by burning them up in a crematorium. These act of killing people is known as genocide.
42.	3-31	Over there will be your grave .							√	The words ‘your grave’ implies that all Jews will be death in the crematorium under the rule of the Nazi. They were about to be killed in the crematorium together with the fire.
43.	3-31	You still don’t understand? You sons of bitches . Don’t you understand anything?							√	Here, again Wiesel implies how a derogatory action occurred during the past time. The expression ‘sons of bitches’ implies that the Jews were viewed as a group of people that came from unworthy blood or heritage. This verbal action is

										also considered as a discrimination act through verbal language toward the Jews.
44.	3-31	You will be burned! Burned to a cinder! Turned into ashes!							√	'Burned' and 'ashes' implies that the Jews were planned to be killed in the crematorium.
45.	3-31	He was holding a conductor's baton and was surrounded by officers. The baton was moving constantly , sometimes to right, sometimes to the left.						√		The consistency of the baton movement implies that the officers were selecting which Jews sent to the crematorium and which Jews sent to the barrack. This is an obvious act of separating members of community to prevent them to own an opportunity in defending their race.
46.	3-32	Another inmate came over us: "Satisfied?" "Yes," someone answered. "Poor devils, you are heading for the crematorium."							√	The phrase 'poor devil' shows that the Nazi saw the Jews as a group of evil people whose heading and waiting for death at that time.
47.	3-32	Not far from us, flames, huge flames, were rising from a ditch. Something was being burned there. A truck drew close and unloaded its hold: small children. Babies! Yes, I did see this, with							√	Here, the narrations which tells Eliezer's experience of seeing how the Nazi killed the Jews was something mean. The Nazi did the act of killing the babies of Jews by putting them in a

		my own eyes ... children thrown into flames.								room of fire. This act can be considered as the act of mass murdering of a certain race.
48.	3-33	We were walking slowly, as one follows a hearse, our own funeral procession. Only four more steps. Three. There it was now, very close to us, the pit and its flames.							√	'Funeral procession' and 'the pit and its flames' implies that there were a group of Jews who were walking to the chimney where they were about to be killed together with the flames known as the act of genocide. Though Eliezer and his father failed to get into the flames, young Eliezer shall never forget that horrible moment.
49.	3-34	Never shall I forget that smoke. Never shall I forget the small faces of the children whose bodies I saw transformed into smoke under a silent sky. Never shall I forget those flames that consumed my faith forever.							√	The monologue from young Eliezer implies that the Nazi had done a mass murdering act toward the Jews by throwing them all into fire.
50.	3-35	Dozens of inmates were there to receive us, sticks in hand, striking anywhere, anyone, without reason.						√		When Eliezer, his father, and the other Jews made their arrival to another barrack, they had been waited by dozen of inmates who hold sticks in their hand. They were all welcomed by the beating from the officers.

51.	3-35	Our clothes were to be thrown on the floor at the back of the barrack. There was a pile there already. New suits, old ones, torn overcoats, rags.			√					A special outfit for the Jews means that they were visually identified. Every officer can indentified the Jews easily from the distance because of their particular outfit. The Nazi was clearly setting up a barrier for the Jews through this clothing. The Jews won't be easily escape from the barrack.
52.	3-35	The blows continued to rain on us: "To the barber!"					√			The barber means that all Jews must be shaven. The officers kept beating them like animal everytime an order came.
53.	3-36	The Kapos were beating us again, but I no longer felt the pain.					√			The officers kept beating Eliezer and the other Jews until they felt no pain anymore. It can be caused by the broken nerves that has been failed to send the messages to the broken brain that beating is pain.
54.	3-37	We were herded into yet another barrack , inside the Gypsy camp. We fell into ranks of five.				√				Here, another segregation action is shown. The Jews were brought to another barrack. The Nazi kept moving the Jews from one place to another in order to make the Jews have no opportunity to defend their

										dwelling.
55.	3-38	But we had to get up whenever a Kapo came in to check if, by chance, somebody had a new pair of shoes. If so, we had to hand them over. No use of protesting: the blows multiplied and, in the end, one still had to hand them over.					√			In this narrations, Wiesel might imply that beatings were the prize that the Jews received if they were found to own valuable things.
56.	3-38,39	“Remember,” he went on. “Remember it always, let it be graven in your memories. You are in Auschwitz. And Auschwitz is not a convalescent home. It is a concentration camp. Here, you must work. If you don’t you will got straight to the chimey. To the crematorium. Work or crematorium – the choice is yours.”						√		The word ‘chimey’ and ‘crematorium’ implies the act of killing the Jews by putting them in fire until they die. This act is called as genocide where numbers of Jews were killed in the same time.
57.	3-39	The Kapos arrived, shouting: “All specialists – locksmiths, carpenters, electricians, watch-makers – one step forward!” The rest of us were transferred to yet another barrack , this one of stone.					√			The transfers of Jews from one barrack to another barrack can be considered as the act of segregation. The Nazi did this in order to prevent the Jews in making a defense in their dwelling.
58.	3-39	The Gypsy stared at him for a					√			Eliezer’s father was asking for

		long time, from head to toe. As if he wished to ascertain that person addressing him was actually a creature of flesh and bone, a human being with a body and belly. Then, as if waking from a deep sleep, he slapped my father with such force that he fell down and then crawled back to his place on all fours.								toilet before he got slapped by the Gypsy. He was slapped until he fell down. This act can also be considered as the act of beating toward the Jews.
59.	3-40	A dozen or so Gypsies had come to join our guard. The clubs and whips were cracking around me.					√			The clubs and whips signifies that Eliezer must have been beaten by the officers or the Gypsies.
60.	3-41	Our clothes had been left behind; we had been promised other clothes.			√					The clothes signifies that the Jews must wear an identical clothes so then, they can be easily recognized by the officers.
61.	3-41	“... Ahead you lies a long road paved with suffering. Don’t lose hope. You have already eluded the worst danger: the selection.... ”							√	The selection implies that there will be another mass murder toward the Jews. The weaks will be chosen to sent to the chimney. The Nazi sent the weaks to be killed because they were viewed as a useless group of people.
62.	3-42	The three “veteran” prisoners, needles in hand, tattooed numbers		√						The Nazi gave number to all Jews prisoners. The number

		on our left arms. I became A-7713. From then on, I had no other name.								were tattooed in their hand. The Nazi did not have to know the name of the Jews anymore to call them. This can be considered as the act to avoid a direct relationship to the inferior group.
63.	3-43	He told us that he had been deported in 1942.				√				The word ‘deported’ implies that there were an act segregation that happen in 1942. This man had been separated from his everything since 1942.
64.	3-45	“Take care of your son. He is very weak, very dehydrated. Take care of yourself, you must avoid selection. Eat! Anything, anytime. Eat all you can. The weak don’t last very long around here ...”							√	The preceeding word before ‘selection’ is ‘avoid’. That signifies that selection did not mean a good thing. Selection is something that leads the selected into the death in the flames of fire.
65.	3-46	All the skilled workers had already been sent to other camps. Only about a hundred of us, simple lanorers, were left.				√				The separation of the weak and skilled Jews can be considered as an act of segregation in order to prevent the Jews to make a defense in their dwelling.
66.	4-48,49	In fact, he was not looking for decay but for gold teeth. Those who had gold in their mouths were listed by their number.				√				The Jews were restricted to own gold.

67.	4-49	He complained that they would not let him play Beethoven; Jews were not allowed to play German music.			√					The Jews were restricted to play German music. For the German hates the Jews, they would never allow Jews musician to play the song written by a German. This might be done in order to strenghten the fact that Germany really discriminate Jews in every aspect of life.
68.	4-50	Two boys came to join our group: Yossi and Tibi, two brothers from Czechoslovakia whose parents had been exterminated in Birkenau. They lived for each other, body and soul.						√		The word ‘exterminated’ implies that the parents of those two boys had been killed by the Nazi in the crematorium. They were killed by the fire.
69.	4-51	One day, when we had just returned from the warehouse, I was summoned by the block secretary: “ A-7713 ?” “That’s me.”			√					Here, the officer called Eliezer by the number tattoed on his hand. The officer avoid a direct relation toward the Jews even through a name calling.
70.	4-51	It didn’t take long to learn the reason for our summons: our gold teeth were to be extracted.							√	The Jews were restricted to own gold. Anyone who found to own a gold teeth, the teeth were to be extracted. The Nazi wanted to make the Jews to stay in poverty.
71.	4-52	A few days after my visit, the							√	A dentist that died because of

		dentist's office was shut down. He had been thrown into prison and was about to be hanged.								being hangend implied that there were an act of lynching during the Nazi authority. Lynching is one of the act of mob aggression. Mob aggression is one of the practices of discrimination.
72.	4-53	One day when Idek was venting his fury, I happened to cross his path. He threw himself on me like a wild beast, beating me in the chest, on my head, throwing me to the ground and picking me up again, crushing me with ever more violent blows , until I was covered in blood. As I bit my lips in order not to howl with pain, he must have mistaken my silence for defiance and so he continued to hit me harder and harder.					√			Here, Eliezer rained by the beatings from an officer for he had seen the officer doing something forbidden in the barrack area.
73.	4-54	The victim this time was my father. "You old loafer! he started yelling. "Is this what you call working?"	√							Through this mocking line, it is implied that the Jews were viewed as a lazy group of people.
74.	4-54	And he began beating him with an iron bar. At first, my father					√			Eliezer's father received other beatings again by the officer for

		simply doubled over under the blows, but then he seemed to break in two like an old tree struck by lightning.								he was working to slow.
75.	4-55	Left, right: he punched him. Left, right: he slapped him.					√			The punchings and slappings that received by Eliezer's father shown that there were another act of beating here, in order to make the Jews became weaker.
76.	4-55	But my father did not make sufficient progress, and the blows continued to rain on him.					√			The blows signifies that Eliezer's father had received several beatings from the officers for he can not march.
77.	4-55	"So! You still don't know how to march in step, you old good-for-nothing? "	√							Here, an officer was mocking Eliezer's father. The Jews were viewed as a useless person.
78.	4-57	I felt the sweat running down my back. "A-7713!"		√						The Nazi tattoed numbers for the Jews to avoid a direct relation when they need to call them.
79.	4-57	I stepped forward. "A crate! " he ordered. They bought a crate . "Lie down on it! On your belly!" I obeyed. I no longer felt anything except the lashes of the whip.						√		Here, young Eliezer must suffer from twenty-five times of whipping. This repetitious whippings can be considered as the act of beating.
80.	4-58	"Listen to me, you son of a swine! " said Idek coldly.	√							The expression 'you son of a swine' implies that the Jews

										were viewed as equal to animals.
81.	4-60	On the horizon we saw a long trail of black smoke . The sirens began to wail again. The end of the alert.							√	The long trail of black smoke implies that another group of Jews had been killed by the fire.
82.	4-62	Then the entire camp, block after block, filed past the hanged boy and stared at his extinguished eyes, the tongue hanging from his gaping mouth . The Kapos forced everyone to look him squarely in the face.							√	This narrations implies that there was a mob aggression act appeared when a boy being hanged in the crowd of the Kapos and the rest of the Jews. Lynching is considered as one of the act of mob aggression.
83.	4-64	Then came the march past victims. The two men were no longer alive. Their tongues were hanging out, swollen and bluish .							√	This narration shows that two days after the first lynching, another three men were hanged in front of the crowd again. This hanging procession is considered as a spontaneous violance toward the Jews. The Nazi spontaneously called a number then the officer put them in the gallows to make him meet his death.
84.	5-69,70	I was no longer in the same block as my father . They had transferred me to another Kommando.							√	Through this narration, Wiesel implies that Eliezer had been separated from his father. This can also be considered as an act of segregation.

85.	5-71	“In a few moments, selection will take place. You will have to undress completely. Then you will go, one by one, before the SS doctors. I hope you will all pass. ...”							√	The word ‘selection’ implies the time when some Jews were about to sent to the chimney to be killed in the flames.
86.	5-77	There followed terrible days. We received more blows than food. The work was crushing.						√		Here, the writer describe the thought of young Eliezer which implies that the Jews were still receiving the beats and strikes from the officers.
87.	5-80	My faceless neighbor spoke up: “Don’t be deluded. Hitler has made it clear that he will annihilate all Jews before the clock strikes twelves.”							√	In this dialogue, a man came to young Eliezer and spoke about Hitler’s plan toward the Jews. The dialogue implies that Hitler has a plan to demolish the entire race of Jews in German. He had a plan to kill all Jews.
88.	5-84	At six o’clock the bell rang. The death knell. The funeral. The procession was beginning its march.							√	‘The death knell’ implies that the sign of another mass murder came. Some group of weak Jews must have been killed, again.
89.	6-85	The SS made us increase our pace. “Faster, you tramps, you flea-ridden dogs! ”	√							The words ‘tramps’ and phrase ‘flea-ridden dogs’ implies that the Jews were viewed as poor and filthy group of people. This utterances considered as an act of discrimination through verbal

										language.
90.	6-85	“Faster, you filthy dogs! ” We were no longer marching, we were running. Like automatons. The SS were running as well, weapons in hand. We looked as though we were running from them.	√							The phrases ‘filthy dogs’ implies that Jews were viewed as a dirty bunch of people in the eyes of the Nazi.
91.	6-86	People mocked him because he was forever praying or meditating on some Talmudic question. For him, it was an escape from reality, from feeling the blows ...					√			This narrations implies that the man had been felt the pain of being beaten by the Nazi officers. He must have been suffer from those beating for several times for he was trying to escape from painful reality by praying.
92.	6-95	We stayed in Gleiwitz for three days. Days without food or water. We were forbidden to leave the barrack. The door was guarded by the SS.			√					Through this narrations, once again, Wiesel implied that the Jews had received another regulation which not allowed them to leave the barrack. Their world was limited just as wide as the barrack in Gleiwitz. The were restricted to leave their huts.
93.	7-101	I saw, not far from me, an old man dragging himself on all fours. He had just detached						√		These narrations are showing the act where four men attacked a Jewish man for he stole a piece

		himself for struggling mob. He was holding on one hand to his heart... The old man mumbled something, groaned, and died.								of bread. The man was finally died. This spontaneous violence action is part of the practice of discrimination known as mob aggression.
94.	7-102	And Meir Katz, the strong one, the sturdiest of us all, began to cry. His son had been taken from him during the first selection but only now he crying for him.				√				In this narration, the act of separation is implied. Meir Katz had been separated from his son on the first selection.
95.	8-104	Very close to us stood the tall chimney of the crematorium's furnance. It no longer impressed us. It barely drew our attention.						√		Here, the act of killing the Jews by burning them up with fire implied once again along with the journey of young Eliezer and the rest of the Jews.
96.	8-104,105	Hundreds of prisoners crowded the area. The guards seemed unable to restore order. They were lashing out, left and right, to no avail.					√			Through this narrations, the act of beatings is implied through the word 'lashing out'. It also seems that this act happen not only one time for the words 'left' and 'right' shown at least each person received two beatings.
97.	8-109	On my return from the bread distribution, I found my father crying like a child: "My son, they are beating me! "					√			In this dialogue, Eliezer's father weakly reported to his son that the officers were beating him while Eliezer leave him to have

		<p>“Who?” I thought he was delirious. “Him, the Frenchman ... and the Pole .. They beat me ...”</p>								<p>some food. The officers might have an intention to make Eliezer’s ill father became weaker and weaker.</p>
98.	8-111	<p>The officer wielded his club and dealt him a violent blow to the head. I didn’t move. I was afraid, my body was afraid of another blow, this time to my head.</p>						√		<p>Here, the SS officer gave Eliezer and his father several harsh beatings with the club toward their heads. The beatings might be meant to kill Eliezer’s father since he had been so ill and too weak at that time. It seemed that the Nazi thought that there was no advantage in keeping the ill and weak Jews.</p>
99.	8-112	<p>I woke up at dawn on January 29. On my father’s cot there lay another sick person. They must have taken him away before daybreak and taken him to the crematorium. Perhaps he was still breathing ...</p>							√	<p>Eliezer’s father had finally taken away to the crematorium by the SS officers. He was burnt half-alive with some other weak Jews. This is last act of mass murdering implied in the novel.</p>