

## CHAPTER IV

### DISCUSSION

This chapter presents the analysis about a novel published in 1985 titled *Night* written by Elie Wiesel reveals anti-Semitism. The analysis appeared in this chapter is based on the research question which previously has been stated: How does the novel, *Night*, by Elie Wiesel reveal anti-Semitism? The data are taken from the narrations and dialogue from all characters, setting, and plot that presented anti-Semitism.

In analyzing the data, the writer categorizing the data based on the anti-Semitism form(s) appearing in the novel. Since anti-Semitism is part of discrimination, the writer uses Rose's theory (102) to analyze the novel. It is mentioned that discrimination divide into three practices, they are derogation, denial, and violence.

#### 4.1 Derogation

*Night* contains many forms of discrimination, one of them is derogation. As it is previously stated, derogation is practice of discrimination through verbal language. The first derogatory line that expressed when Hungarian policemen came to make all Jews gathered outside their houses.

Hungarian police had entered the ghetto and were **yelling** in the street nearby.

**‘All Jews, outside! Hurry!’**(p.16)

This statement happened when the Jews in Sighet were probably in their morning prayer time. Those Hungarian policemen came at eight o’clock in the morning. The main character of this story was in his midst of prayer when suddenly there was shouting in the street. 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. Wiesel as writer describe clearly on how bad the Hungarian policemen treat the Jews at that time. The Hungarian policemen make some of the Jews left the ghetto that day, however some of them were forced to stay and wait for the next order. This kind of harsh order repeated for several times. Two days later, at nine o’clock in the morning, the policemen came and make another order to left of the Jews in Sighet.

At nine o’clock, the previous Sunday’s scene were repeated. Policemen wielding clubs were **shouting**:  
**‘All Jews outside!’** (p.18)

In this dialogue, Wiesel seemed to describe again on how rude the policemen or authorities calling the Jews. The rest of Jews were also forced to leave their house. The police make them sitting under the sun, in the middle of the street

waiting for another thing to do. The shouting and harsh order is clearly stated derogatory action toward the Jews at that time. The story continues with the same action and harsh order.

**‘Get up! Roll call!’**

We stood. We were counted. We sat down. We got up again. **Over and over.** We waited impatiently to be taken away. What were they waiting for? Finally, the **order** came: **‘Forward! March!’** (p. 19)

As Eliezer – the main character in the story – with his family and the rest Jews in Sighet waiting for the command from the policemen, they got to do whatever the policemen told them to do like to stand, to sit, to be counted, to sit down again for several times. 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. After that, they harshly order the Jews to step forward and make line. This the moment when the men were separated from the women. Eliezer stood a line, hand in hand with his father. Meanwhile, his mother stood together with her sister, Tzipora. The policemen were lashing out them to make them move faster.

**‘Faster! Faster! Move, you lazy-good-for-nothing!’** the Hungarian police were **screaming.** (p. 19)

Here, the dialogue when the Hungarian police harshly command the Jews to move into two groups of people. 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. The man with the man, while the women stays with the woman.

‘There are eighty of you in the car,’ the German officer added. ‘If anyone goes missing, you will be shot, **like dogs.**’ (p. 24)

This was happened when the train which brought Eliezer and the other Jews stopped in Kaschau. Then, a German officer came to them and gave them a warning about what happen if the Jews tried to escape. In this dialogue, the German officer tries to put the Jews as equal as the dogs. It 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. The German officer treathened the Jews that they will shot like dogs if they try to escape from the cattle car. There is one German officer in each car to watching over them.

The man interogating 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.” (p. 30)

Here, an SS officer came to give order Elizer and the other Jews. The officer asked Eliezer how old he is. Eliezer answered that he is fifteen. The officer said that from that time Eliezer is eighteen. This young boy tried to refused that order. The officer called him ‘fool’ for his refusal. The word such as ‘fool’ implies that the man who presenting the Nazi viewed that Jews as a stupid people for not believeing and following him. This verbal mocking action considered as part of discriminating person.

Another inmate appeared, unleashing a stream of invectives:

“**Sons of bitches**, why have you come here? Tell me, why?” (p. 30)

This scene happened when the SS man asked the Jews about why they were brought to Birkenau. The SS officer called the Jews as ‘son of bitches’. This expression 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.

The other seemed ready to kill him:

“**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? (p.30)

Here, the SS officer who asked about the reason on why the Jews were brought to Birkenau was angry to one Jew that dared to reply him. He yelled at that Jew. He called him ‘moron’. The word ‘moron’ implies that the Jews were viewed as a group of stupid or uneducated people. This verbal action is also considered as a discrimination act through verbal language toward the Jews.

“You still don’t understand? **You sons of bitches**. Don’t you understand anything?” (p. 31)

This is happened after the SS officer telling the Jews about the reason they were brought to Birkenau. The Jews did not get the idea of what he talked about. The officer addressed the Jews as ‘the sons of bitches’. Here, 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.

The victim this time was my father.

“You **old loafer!** he **started yelling**. “Is this what you call working?” (p. 54)

This was happened when Eliezer with some other Jews were loading diesel motors onto freight cars under the supervision of some German soldiers. Idek, the Kapo, was on the edge. He suddenly exploded and got mad. The victim that time was Eliezer’s father. He called Eliezer’s father ‘old loafer’. Through this mocking line, it is implied that the Jews were viewed as a lazy group of people.

“So! You still don’t know how to march in step, you **old good-for-nothing?**” (p. 55)

This next derogatory action happened when Eliezer gave his father a lesson about marching. They were practicing in front of their block. The officers made fun of them because they saw that Eliezer’s father made no sufficient progress. An officer was mocking Eliezer’s father. He called him ‘old good-for-nothing’. It implies that the Nazi viewed the Jews as a useless person.

“Listen to me, **you son of a swine!**” said Idek coldly. (p. 58)

This mocking appeared after Idek whipped Eliezer for twenty five times because he saw Idek did something bad as an officer. Idek called Eliezer as son of swine. Swine means pig. The expression ‘you son of a swine’ implies that the

Jews were viewed as equal to animals by the Nazi during the World War II period.

The SS made us increase our pace. “Faster, you tramps, **you flea-ridden dogs!**” (p. 85)

This harsh order happened when the SS officers forced the Jews to move into their barrack after the selection. 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.

“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. (p. 85)

This next derogatory act occurred when the officer made the Jews marching to their barrack. The phrases ‘*filthy dogs*’ signifies that Jews were viewed as a dirty bunch of people in the eyes of the Nazi. This kind of utterances can also be considered as an act of discrimination through verbal language toward the Jews.

## 4.2 Denial

The representation of anti-semitism can also be seen through denial. According to Rose (106), denial is the second practice of discrimination. Denial relate to something bigger than just a verbal discrimination. Denial is dealt with

the establishment and maintenance of some measure of physical and social distance toward the minorities, in this case the Jews. As it has been stated in the previous chapter, Rose (106) divided denial into three different patterns. They are avoidance, restriction, and segregation.

#### 4.2.1 Avoidance

Discrimination is dealing with the practice of avoiding a direct relation with the member of minority group.

The three “veteran” prisoners, needles in hand, **tattooed numbers on our left arms**. I became A-7713. From then on, I had **no other name**. (p. 42)

This narration appeared when Eliezer and the other Jews were in Auschwitz. In the afternoon, the officer made the Jews line up to be tattooed. The Nazi gave number to all Jews prisoners. The number 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.

One day, when we had just returned from the warehouse, I was summoned by the block secretary:  
“**A-7713?**”  
“That’s me.” (p. 51)

This order appeared when Eliezer and the other Jews in his block had just returned from the warehouse. Suddenly, Eliezer was summoned by the block



secretary. Here, the officer called Eliezer by the number tattooed on his hand. The officer avoided a direct relation toward the Jews even through a name calling.

I felt the sweat running down my back.  
“A-7713!” (p. 57)

This roll call happened when Idek wanted to whip Eliezer because he saw Idek did something forbidden as an officer in the block. Here, once again Wiesel implies that the Nazis tattooed numbers for the Jews to avoid a direct relation when they need to call them.

#### 4.2.2 Restriction

Restriction is another practice of discrimination by privately setting up barriers between one's own group and those who were considered not good enough for normal social interaction.

First edict: Jews were **prohibited** from leaving their residences for three days, under penalty of death. (p. 10)

This was the first prohibition set by the German soldier on the seventh day of Passover in Sighet. 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. This was done after the German soldier took away the leaders of the Jewish community. They did this so then the Jews have no

contact to the other Jews. The Jews were forced to stay or the death will come to them.

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. (p. 10-11)

After the first restriction, another restriction issued. This is the second prohibition. This prohibition issued right after the first edict being 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. The Hungarian police under the authorities of the Nazi forced the Jews to give all their valuables thing to the government of Nazi or they will be killed. The Nazi do this to control the power over the Jews. They did that to make the Jews live in poverty.

Three days later, **a new decree: every Jew had to wear the yellow star.**  
(p. 11)

Three days after the last prohibition, another rule occurred. This time the authorities made the Jews wear a certain symbol, a 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. They did that to make it easier for them to classify the Jews with the non-Jews.

Another restriction can also be seen in this narration where the authorities prohibit the Jews to enter several places.

But the **new edicts** were already being issued. We **no longer had the right to frequent restaurant or cafes, to travel by rail, to attend synagogue, to be on the street after six o'clock in the evening.** (p.11)

This restriction was issued when the 'yellow star' edict was issued. 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.

'Water!' There was water close by inside the houses, the backyards, but it was **forbidden to break rank.** (p. 16)

Before the Jews sent to another place, they were forced to stand under the blazing 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.

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.** (p. 18)

This is happened before the Jews forced to 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. This restriction signifies that the Nazi wanted to make the Jews became poor.

The twenty-four hours we spent there were horrendous. The men 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. (p. 22)

This was happened in Saturday, the day when Eliezer and the rest of Jews in Sighet were about to sent to another place. They were headed toward the main synagogue. The Nazi made them waiting for the cattle car there. But that synagogue had been destroyed by the Nazi. They could not do their weekly Sabbath service. In this narration, it is clearly implied that the Jews were restricted to hold a Sabbath service. They were not allowed to go outside to attend the synangogue.

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.” (p. 23-24)

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.

The **doors were nailed**, the **way back irrevocably cut off**. The world had become a hermetically sealed cattle car. (p. 24)

This was happened when Eliezer and the rest of the Jews were about to leave Kaschau. They were placed into cattle cars. Each cars filled with eighty

Jews. Nailing the door implies that the Nazi forbidden the Jews to leave the cattle car. The Jews' world was restricted just as wide as a sealed cattle car at that time.

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.**

(p. 35)

This was happened when Eliezer and the other Jews had arrived in Birkenau. 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.

Our clothes had been left behind; we had been promised **other clothes.** (p.

41)

The next restriction act implied after Eliezer and the other Jews took a hot shower. They were forced to take off their clothes and to wear the clothes which provide by the Nazi. The clothes signifies that the Jews must wear an identical clothes so then, they can be easily recognized by the officers.

In fact, **he was not looking for decay but for gold teeth.** Those who had gold in their mouths **were listed by their number.** (p. 48- 49)

This one happened when there was a medical check up in the block. That time was the teeth check up. However, the check up held because the Nazi wanted to search the gold teeth in the Jews mouth. The Jews were restricted to own gold.

The Jews were highly restricted to own any valuable thing such gold or silver. When any of the Jews found to have it, they will be forced to hand it over to the Nazi officers.

He complained that they would not let him play Beethoven; **Jews were not allowed** to play German music. (p. 49)

This one happened when Eliezer struck up in a conversation with our neighbors. He was a musician. He told Eliezer that he was forbidden to play a 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.

It didn't take long to learn the reason for our summons: **our gold teeth were to be extracted**. (p. 51)

This one happend when Eliezer summoned by the block secretary. Eliezer made his way to save his gold tooth at the first check up. However, this time he could not escape it anymore. The Jews were restricted to own gold. Anyone who found to own a gold teeth, the teeth were to be extracted. This signifies that the Nazi wanted to make the Jews to stay in poverty.

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.  
(p. 95)

This one happened in Gleiwitz when the Jews was forbidden to leave their barrack. 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.

### 4.2.3 Segregation

Segregation is the last pattern of denial. Segregation is the act of isolating, limiting, or restricting the minority group upon contact, communication, and social relation. Segregation is dealt with physical seperation of people. Segregation also refers to the act of setting up spatial boundaries of some sort to emphasize the disadvantage of being a member of a certain minority group, in this case as being Jews. In the first chapter of the novel, the writer show the act of segregation.

And then, one day all foreign Jews were **expelled** from Sighet. And Moishe the Beadle was a foreigner. **Crammed** into the cattle cars by the Hungarian police, they cried silently. (p.6)

This is the first transport of the Jews in Sighet where all the foreign Jews forced to leave Sighet to unknown place. The Hungarian policemen made them to

move into a cattle cars full of people. 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. They might be not able to breathe inside since too many poeple in the car. However, Moishe the Beadle made his way home to Sighet.

On the seventh day of Passover, the curtain finally rose: the German **arrested** the leaders of the Jewish community. (p. 10)

This narration leads the reader to the scene where the German took away the leaders of the Jewish community. Here, the German finally show their intention to the Jews in Sighet. Before this arresting did happen, the German soldiers' attitude was distant but polite. They never demanded the imposible. They made no offensive remaks. They even stayed in a Jew's house. They made a charming impression before they finally took away the leaders or rabbis 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 segragation.

They separate the leaders from the community.

“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. (p. 13)

This one happened after Eliezer's father came back from a special meeting of the Council. Through the word ‘transport’, the writer of the novel tries to imply that the Jews at that time were about to be taken to another place. They were about



to force to leave their hometown and were about to be separated from their relatives. The transport means the deportation to the killing center.

‘Where will **they take us?**’

That was a secret. A secret for all, except one: the president of the Jewish Council. (p. 13)

This question uttered by on Jews after they received a bitter news from Eliezer’s father. 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 will be shot right away if he talked.

**The procession** disappeared around the corner. A few steps more and they were **beyond the ghetto walls**. (p. 17)

This one happened when the first transportation of Jews in Sighet were happening. 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.

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..** (p.18)

This one happened at the night of the first transportion of the Jews. 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 seperated.

We waited impatiently to be taken away. What were they waiting for?  
Finally, **the order** came:  
“**Forward! March!**” (p. 19)

This order came after the Jews waiting for so long on what to do. After the waiting, the officers made them to march. The marching means that they were about to be taken to another place. So, 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.

Only three days ago, **people were living here**. People who owned the things we were using now. They had been **expelled**. (p. 20)

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.

Saturday, the day of rest, was the day chosen for **our expulsion**. (p. 21)

This narration was the leading line which brought the reader to the story when Eliezer were about to be sent to another place with the other Jews. 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.

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. (p. 24)

This one happened in a cattle car where Eliezer and some other Jews were on their way to the new place. 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.

An SS came toward us wielding a club. He commanded:

**“Men to the left! Women to the right!”** (p. 29)

This command was given when Eliezer just arrived at Birkenau. Birkenau was the place where he separated from his family. 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.

Eight words spoken quietly, indifferently, without emotion. Eight simple, short words. Yet that was the moment when **I left my mother**. (p. 29)

This narration also occurred when Eliezer arrived in Birkenau. Here, Eliezer forced to leave his mother and sister. Eliezer must leave his mother and sister for he choose to stay with his father. The line implies that Eliezer were forced by the SS officers to left his mother.

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. (p. 29)

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. This narration also occurred when Eliezer arrived in Birkenau.

He was holding a conductor's baton and was surrounded by officers. **The baton was moving constantly**, sometimes to right, sometimes to the left. (p. 31)

This act happened on Eliezer's first day in Birkenau. The officers were grouping the Jews. 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.

We were **herded into yet another barrack**, inside the Gypsy camp. We fell into ranks of five. (p. 37)

This one happened in Birkenau. Eliezer and some Jews were about to be sent away to another barrack. 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.

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. (p. 39)

This one happened when Eliezer was in Auschwitz. He just arrived there. But the officers forced them to go to another barrack. 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.

He told us that he had been **deported** in 1942. (p. 43)

This one happened when Eliezer was hearing the story of Stein. Stein was a relative from Antwerp. Stein was telling his story when he was deported. The word ‘deported’ implies that there were an act segregation that happen in 1942. This man had been separated from his everything since 1942.

All the skilled workers **had already been sent to other camps**. Only about a hundred of us, simple laborers, **were left**. (p. 46)

This one still happened in Auschwitz. Here, the officer separated the weak workers from the skilled one. 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.

I was **no longer in the same block as my father**. They had **transferred** me to another Kommando. (p. 69-70)

This one happened in Buna. Buna was another camp/ barrack where the Jews forced to live and work at. Through this narration, Wiesel implies that Eliezer had been separated from his father. This can also be considered as an act of segregation.

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. (p. 102)

This narration occurred when Meir Katz, Eliezer's father's friend, came to their barrack. Meir Katz once worked as a gardener in Buna. In this narration, the act of separation is implied. Meir Katz had been separated from his son on the first selection.

### **4.3 Violence**

Discrimination is closely related to violence. Violence is practiced by the majority group toward the inferior as a method of controlling the domination and power of the inferior. Rose (115) said that violence appears in three forms. They are beatings, mob aggression, and genocide.

### 4.3.1 Beatings

Beating is the act of discriminate people by striking with repeated blows to injure or damage. Beating is the simplest and common violence that most of the people aorund the world must had experience it.

The Hungarian police **used their rifle butts, their clubs to indiscriminately strike old men and women, children and cripples.** (p. 16)

This one occured when the Jews were forced to get out from their house. They were forced to stand outside their houses, on the street under the sun. 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. This line shown that the Jews were beaten by the Nazi officers. The policemen were striking them all; young and old to make them weak.

They passed me by, like **beaten dogs**, with never a glance in my direction.  
(p. 17)

This one occured when some Jews were forced to leave their houses in Sighet. This narrations implies that some Jews had received several beatings from the officers.

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. There had been **incidents of hysteria and harsh blows.** (p. 17-18)

Here, Eliezer were about to leave Sighet. But, before they left Sighet, the Nazi had to make sure that the Jews owned nothing valuable anymore. 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.

**Here and there**, the policemen were **lashing out with their clubs**:

‘Faster!’ I had no strength left. (p. 19)

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.

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!” (p. 28)

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

Dozens of inmates were there to receive us, sticks in hand, **striking anywhere, anyone**, without reason. (p. 35)

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.



**The blows** continued to rain on us: “To the barber!” (p. 35)

This act happened when the Jews were forced to go to the barber. They need to be shaven. The barber means that all Jews must be shaven. The officers kept beating them like animals everytime an order came. Everytime there was an order, the Jews must receive the blows or strikes.

The Kapos were **beating** us again, but I no longer felt the pain. (p. 36)

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.

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. (p. 38)

This one happened in Birkenau. The Kapos, the Nazi officer in Birkenau, had to make sure that the Jews had no valuable things. In this narration, Wiesel might imply that beatings were the prize that the Jews received if they were found to own valuable things.

The Gypsy stared at him for a 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. (p. 39)

Eliezer's father was asking for 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.

A dozen or so Gypsies had come to join our guard. **The clubs and whips were cracking around me.** (p. 40)

Here, Eliezer rained by the beatings from an officer for he had seen the officer doing something forbidden in the barrack area.

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.** (p. 53)

Here, Eliezer rained by the beatings from an officer for he had seen the officer doing something forbidden in the barrack area.

And he began **beating him with an iron bar.** At first, my father simply doubled over under the blows, but then he seemed to **break in two like an old tree struck by lightning.** (p. 54)

Eliezer's father received other beatings again by the officer for he was working too slow.

Left, right: he **punched** him. Left, right: he **slapped** him. (p. 55)

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.

But my father did not make sufficient progress, and **the blows** continued to rain on him. (p. 55)

The blows signifies that Eliezer's father had received several beatings from the officers for he can not march.

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**. (p. 57)

Here, young Eliezer must suffer from twenty-five times of whipping. This repetitious whippings can be considered as the act of beating.

There followed terrible days. We **received more blows** than food. The work was crushing. (p. 77)

Here, the writer describe the thought of young Eliezer which implies that the Jews were still receiving the beats and strikes from the officers.

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** ... (p. 86)

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.

Hundreds of prisoners crowded the area. The guards seemed unable to restore order. **They were lashing out, left and right**, to no avail. (p. 104-105)

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.

On my return from the bread distribution, I found my father crying like a child:  
 "My son, they are **beating me!**"  
 "Who?" I thought he was delirious.  
 "Him, the Frenchman ... and the Pole .. They **beat** me ..." (p. 109)

In this dialogue, Eliezer's father weakly reported to his son that the officers were beating him while Eliezer leave him to have some food. The officers might have an intention to make Eliezer's ill father became weaker and weaker.

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. 111)

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.

#### 4.3.2 Mob Agression

Mob aggression is a spontaneous form of violence. Lynching is the example of mob aggression. People gather together to watch the minority being tortured until his/ her last breath.

There everybody was ordered to get out. They were forced to dig huge trenches. When they finished their work, the men from Gestapo began **theirs**. 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 the machine guns. (p. 6)

This is the story of Moishe the Beadle to Eliezer about his experience during the deportation from Sighet. Moishe the Beadle told Eliezer what had happened to him and the rest of his companion at that time. This aggression took place in the Galician forest. Here, the Gestapo were in charge. They made the Jews dig their own place of death. They made them to come closer to their death hole which is the trench. They made the Jews as if they were all begging to be killed. They killed the babies by shooting them. They threw them in the air for the machine guns' target as if they're a piece of clay targets for target practice.

A few days after my visit, the dentist's office was shut down. He had been thrown into prison and **was about to be hanged**. (p. 52)

A dentist that died because of being hanged 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.

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. (p. 62)

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.

Then came the march past victims. The two men were no longer alive. Their **tongues were hanging out, swollen and bluish**. (p. 64)

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 violence toward the Jews. The Nazi spontaneously called a number then the officer put them in the gallows to make him meet his death.

I saw, not far from me, an old man **dragging himself on all fours**. He had just **detached himself for struggling mob**. He was holding on one hand to his heart... The old man mumbled something, groaned, and **died**. (p. 101)

These narrations are showing the act where four men attacked a Jewish man for he stole a piece of bread. The man was finally died. This spontaneous violence action is part of the practice of discrimination known as mob aggression

### 4.3.3 Genocide

Genocide is the most severe form of discrimination. Genocide means extermination where there is an attempt to murder an entire racial group. Genocide is the act of mass murdering.

The first genocide act implied in the novel can be found on the second chapter. There was a woman named Mrs. Schächter who acted like a crazy woman because she had lost his husband and two elder son. She always screamed that she saw flames and fire when there was nothing at all. She always pointed to same spot, to the chimney. One day, the man in charge of Elizer's wagon called out to a German officer, asking him to have the sick woman moved to the hospital car. The German officer then said:

“Patience,” the German replied, “patience. She’ll be **taken there soon.**”

(p. 28)

The German officer stating that Mrs. Schächter will be taken to place that she had always screamed about. She always said that she saw fire and flame. She might have a vision or could be a witness of her husband's and two elder son's

death. The fire and flames which she imagined signifies the place of where the Jews will be taken to. That place called crematorium. The Jews will be burned down there. They were sent there in a group. They were sent there when they were still alive.

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. (p. 28)

Around eleven o'clock, at the same date of the previous event, the Jews finally saw the flames. 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.

We stared at **the flames** in the darkness. A wretched stench floated in the air. (p. 28)

Here, Eliezer with the other rest of Jewish people saw the fire from the chimney. They just arrived at Birkenau. The officers were striking them to get off from the train. They became the witness of the genocide action toward their people.

In front of us, **those flames**. In the air, **the smell of burning flesh**. It must have been around midnight. (p. 28)

Here, the scene when all the Jews where just got off from the train. The first thing that they saw was the flames. The first thing that they smell in that



unknown place was the smell of their family burning flesh. 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.

The next genocide act implied in the third chapter. When an SS man came to to ask the Jews about why they were in Birkenau. There was one Jew dared to replied the question. His answers just made the officer angry.

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?" (p. 30)

Here, an SS officer were telling the Jews about the reason on why they were brought to Birkenau. The words flames and chimney which the officer talked about 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.

Over there will be **your grave**. (p. 31)

Here, an SS officer said that the chimney will be the place where all of them will be death. 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.

You will be **burned! Burned** to a cinder! **Turned into ashes!** (p. 31)

This one happened when an SS officer telling the Jews about the reason on why they were brought to Birkenau. ‘Burned’ and ‘ashes’ implies that the Jews were planned to be killed in the crematorium.

Another inmate came over us:

“Satisfied?”

“Yes,” someone answered.

“**Poor devils**, you are heading for **the crematorium**.” (p. 32)

This one happened when Eliezer with the other Jews were waiting in line to be selected. 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. The Jews were about to be sent to the place where they will be killed by the heat of the fire together. Wiesel implies another act of mass murdering during the Nazi authority through the story of this novel.

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**. (p. 33)

‘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.

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. (p. 34)

This monologue happened after he saw the moment where the Jew babies were thrown to the crematorium. The monologue from young Eliezer implies that the Nazi had done a mass murdering act toward the Jews by throwing them all into fire.

“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.” (p. 38-39)

This one happened when the Jews were at the Auschwitz. The officer reminded them to work or they will be death. 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.

“... Ahead you lies a long road paved with suffering. Don’t lose hope. You have already eluded the worst danger: **the selection....**” (p. 41)

This one said by a young Pole who congratulate them for being lucky to eluded the selection. The selection implies that there will be another mass murder toward the Jews. The weaks will be choosen to sent to the chimney. The Nazi sent the weaks to be killed because they were viewed as a useless group of people.

“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 ...” (p. 45)

This dialogue said by the relative of Eliezer’s family, Stein. This was still in Auschwitz. Stein said that Eliezer must avoid the selection. 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.

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. (p. 50)

This one happened when there was two young boys came to the block. 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.

On the horizon we saw **a long trail of black smoke**. The sirens began to wail again. The end of the alert. (p. 60)

Here, Eliezer with the other Jews saw an evidence of the mass murder action which had been done under the authority of the Nazi. The long trail of black smoke implies that another group of Jews had been killed by the fire.

"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. ..." (p. 71)

Here, the SS officer came and said to the Jews that there will be a selection. The word 'selection' implies the time when some Jews were about to sent to the chimney to be killed in the flames.

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." (p. 80)

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.

At six o'clock the bell rang. **The death knell. The funeral. The procession** was beginning its march. (p. 84)

'The death knell' implies that the sign of another mass murder came. Some group of weak Jews must have been killed, again.

Very close to us stood the tall **chimney of the crematorium's furnace**. It no longer impressed us. It barely drew our attention. (p. 104)

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.

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. 112)

This is the last implied act of discrimination found in the novel when Eliezer could not see his father anymore at the time he woke up. 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.