

THE LOSS OF HUMAN VALUES IN ELIE WIESEL'S *NIGHT*

A MASTER'S PROJECT

BY

ARPHAPORN PIMSORNWONG

Presented in Partial Fulfillment of the Requirements

for the Master of Arts Degree in English

at Srinakharinwirot University

May 2006

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การสูญเสียคุณค่าความเป็นมนุษย์ในเรื่อง *NIGHT* ของ เอลี วีเซล

บทคัดย่อ

ของ

อาภาภรณ์ พิมพ์ศรวงษ์

เสนอต่อบัณฑิตวิทยาลัย มหาวิทยาลัยศรีนครินทรวิโรฒ เพื่อเป็นส่วนหนึ่งของการศึกษา

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จุดประสงค์หลักในการวิจัยครั้งนี้ คือ การศึกษาปัจจัยในการสูญเสียคุณค่าความเป็นมนุษย์
ของตัวละครเอกชาวยิวในเรื่อง NIGHT ของเอลี วีเซล โดยใช้ทฤษฎีทางด้านจิตวิทยา ที่ประยุกต์มา
จากทฤษฎีความต้องการขั้นพื้นฐานของมนุษย์ ของ อับบราฮัม มาสโลว์ ในการวิเคราะห์เนื้อเรื่อง
จากผลการวิเคราะห์ได้ข้อสรุปดังนี้ ตัวละครเอกชาวยิวในเรื่องได้สูญเสียคุณค่าความเป็น
มนุษย์เนื่องมาจากการสูญเสียความต้องการขั้นพื้นฐานในทุก ๆ ด้านไม่ว่าจะเป็นการถูกจำกัดอาหาร
และน้ำ การสูญเสียความมั่นคงและความปลอดภัยในชีวิต การสูญเสียบุคคลในครอบครัวอันเป็นที่รัก
การถูกรีดรอนสิทธิในทรัพย์สินและที่อยู่อาศัย รวมไปถึงการสูญเสียความศรัทธาในพระเจ้าและ
โดยเฉพาะอย่างยิ่งการสูญเสียสัมพันธ์ภาพระหว่างพ่อกับลูก ดังนั้นเอลีเซอจึงไม่เคยได้รับการสนอง
ความต้องการในทุกด้านๆ ที่จำเป็นต่อการดำรงชีวิตของมนุษย์ จากการถูกรีดรอนความต้องการเหล่านี้
เองเป็นผลทำให้เอลีเซอกลายมาเป็นบุคคลที่สูญเสียคุณค่าความเป็นมนุษย์ไปในตอนจบของเรื่อง

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AN ABSTRACT

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The purpose of this research was to study the factors that cause the Jewish main character in Elie Wiesel's Night lost his human values. Abraham Maslow's Hierarchy of Needs -- the physiological need, the safety need, the belonging need, the esteem need, and the need for self-actualization -- was applied to analyze the text.

The study found that the Jewish main character in Night was dehumanized by Nazis in the concentration camp. All humans' needs were taken away. He did not have enough food and water. He never felt safe in the concentration camp. He lost his family members whom he really loved, his rights in his properties, his home, and his faith in God. Particularly, the relationship between Eliezer and his father was destroyed. Therefore, Eliezer was never satisfied with his needs. In this way, at the end of the story, the Holocaust made Eliezer become a person who lost his human values.

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Arphaporn Pimsornwong

TABLE OF CONTENTS

Chapter	Page
1 INTRODUCTION	
Background.....	1
Purpose of the Study.....	5
Scope of the Study.....	5
Procedure.....	5
Significance of the Study.....	6
2 REVIEW OF THE RELATED LITERATURE	
Related Research.....	8
Elie Wiesel's Biography.....	10
Maslow's Hierarchy of Needs Theory.....	12
3 AN ANALYSIS OF THE LOSS OF HUMAN VALUES IN <u>NIGHT</u>	17
4 CONCLUSION AND SUGGESTIONS FOR FURTHER STUDIES	
Conclusion.....	35
Suggestions for Further Studies.....	39
REFERENCES.....	40
VITA.....	44

CHAPTER 1

INTRODUCTION

Background

The Holocaust was the murder of approximately six million Jews by Nazi Germany during World War II (Collier's Encyclopedia: 197). The genocide happened in concentration camps which were set up following the anti-Semitism movement. During 1939-1942, concentration camps were built in many areas, for example, Auschwitz and Buchenwald in Germany and Chelmno and Treblinka in Poland. Many Jews were sent to these concentration camps. In these camps, Jews were treated inhumanly. Some of them were treated as slave laborers. Many Jews were sent to the crematory, and some were killed in the gas chambers. At the end of the Holocaust, there were about six million Jews that had been killed. Most of the 500,000 survivors had mental problems. Also, some were lame as a result of torture in the concentration camps (Thammasukhati 57).

This historical tragedy led many authors to write novels and stories about being Jewish during that period, for example, Gerda Klein, Joseph Bau, Livia Bitton Jackson, Victor Frankl, Anne Frank, Cynthia Ozick, Jureh Becker, and Roberto Benigni. Many of these writers were Jews, and themselves had experienced the Holocaust. They wrote many novels and stories to narrate how brutal Nazi soldiers were towards innocent Jews.

Elie Wiesel was one of the writers who survived the Holocaust. He was born on September 30, 1928 in the small town of Sighet in Transylvania. He lived with his father, his mother, and three sisters. In 1944, all of them were expelled from the village to the Nazis' concentration camps in Auschwitz and Buchenwald.

Wiesel lived in the concentration camp with his father during the Holocaust. Wiesel and his father tried to stick together. In the concentration camp, Wiesel had to work hard and had to make an attempt to pass the "selection," which was the process of choosing people who should be killed. Eventually, Wiesel was liberated from the Buchenwald concentration camp in 1945. However, his parents and his younger sister

all died in the Holocaust. Wiesel migrated to France, and found that his older sisters were still alive.

Wiesel wrote many novels and stories. Most of them came from what he had experienced in the concentration camps such as, The Town Beyond The Wall, The Jews of Silence, The Madness of God, The Fifth Son, The Gate of the Forest, The Oath, and others.

Night is one of Wiesel's writings. It is a novel that mirrors the cruelty of Nazis. It also portrays the suffering of innocent victims and Wiesel's own memoir from the Holocaust. The story narrates the life of a Jewish boy who is separated from his family members whom he will never see again. The story clearly reflects the suffering of Jews being the victims of Nazis. They experience both mental and physical suffering that make them become the people who lose their human values and their faith in their God.

The effect of Nazis' ruthlessness caused the victims to lose many important things in their lives. Most of them lost their families and people whom they loved.

Similarly, in Night, Eliezer, who is the narrator and the main character in Night, becomes

a man who loses human values. At the end of the story, Eliezer and other Jews are liberated. When he looks at himself in the mirror, he feels that the man who gazes back at him looks like a corpse. Eliezer says,

One day I was able to get up after gathering all my strength. I wanted to see myself in the mirror hanging on the opposite wall. I had not seen myself since the ghetto. From the depths of the mirror, a corpse gazed back at me. The look in his eyes, as they stared into mine, has never left me (Wiesel 109).

From the above message, we can feel the intensity of the experiences Eliezer goes through during the Holocaust. It seems that Eliezer is already lost in himself. From this point, what are the factors that make a man forget himself? Eliezer's personality has changed after being liberated from the concentration camp. In this project, the aim is to find the factors that make Eliezer, the most important character in Night, loses his human values. To do so, Abraham Maslow's Hierarchy of Needs theory is applied in the analysis.

Purpose of the Study

The study was designed to analyze the factors causing the main character to lose his human values.

Scope of the Study

The novel Night (1982) written by Elie Wiesel was analyze in this study.

Procedure

The procedure of this study consists of:

1. Studying related literature

1.1 The criticisms, articles, and the books related to Elie Wiesel's Night were studied.

1.2 Discussions of selected literature related to Elie Wisel's Night were studied.

1.3 The psychological theory of Abraham Maslow related to human needs was studied.

2. Analyzing the text

2.1 The text was analyzed based on Maslow's Hierarchy of Needs.

2.2 The torture the character in Night received and the factors that caused him to lose his human values were analyzed.

3. Report of findings

Findings of the study were discussed.

4. Conclusion and suggestion for further studies

Conclusion was drawn from the findings and suggestions were presented for further studies.

Significance of the Study

1. The study helps the readers to understand why and how the Holocaust "victim" characters change as a result of torture and sufferings they experienced during

World War II.

2. The study helps the readers to understand and appreciate Night and

Elie Wiesel's other works.

3. This study can be useful for further studies in the field of Jewish history and

the Holocaust.

CHAPTER 2

REVIEW OF THE RELATED LITERATURE

This chapter consists of three sections. First, the previous related research is presented. Then, the biography of Elie Wiesel and Maslow's Hierarchy of Needs theory are presented.

Related Research

There are many studies on the Holocaust focusing on different issues. However, only two studies have been undertaken in Thailand. The first one is "The Jewish Holocaust Literature," which was studied by Panpa-nga Chulanont. She analyzed the following ten biographies, novels, and plays: All But My Life, Dear God. Have You Ever Gone Hungry?, I Have Lived a Thousand Years Growing up in the Holocaust, Man's Search for Meaning, Night, The Cage, The Diary of Anne Frank, Life Is Beautiful, The Shawl, and Jacob the Liar. All of them were the literary works related to the Holocaust.

The causes of massacre of Jews during World War II were studied. Literary works were analyzed by using historical background. The researcher concluded that the destruction of Jews was from the differences of race, religion, and a serious economic crisis Germany was going through during that period. From the study, this genre of literature could express the power of hope in helping mankind to overcome problems and obstacles.

The second study is "Racial and Gender Prejudice Presented Through the Jewish Female Characters in Cynthia Ozick's 'The Shawl'," which was studied by Suparvadee Tiamkokkrud. Racial prejudice during World War II through the eyes of Jewish female characters in the story was studied. Also gender prejudice was analyzed through the Jewish female characters who were oppressed by German soldiers. Charles Darwin's theory of evolutionary and Aida Hurtada's feminism theory were applied to this study. It was found that Jewish women became the victims of biological extermination because they could reproduce Jewish children and sustain Jewish community. Hence, Nazis had to execute and oppress Jews in the concentration camp.

It was reasonably perceived that mental and physical treatments and persecutions that Jewish women received in the Holocaust were from racial and gender prejudices of the German people.

Elie Wiesel's Biography

Elie Wiesel was born on September 30, 1928 in Sighet, a small town in Transylvania. It was part of Romania at that time, and became part of Hungary in 1940. When Wiesel was a child, he liked to study all of the Jewish traditional texts such as the Torah. It was the first five books of the Old Testament. Also, he liked the Talmud, which was the codification of the oral law. He lived with his family until the spring of 1944. Wiesel and other Jewish residents who were the last remaining Jews in Europe were deported to Auschwitz, Poland.

Wiesel's life in the concentration camp was torturous. He was separated from his mother and his sisters as soon as he reached the camp. His father, mother, and younger sister died in the Holocaust. Wiesel and his two older sisters survived. They

were liberated from Buchenwald in 1945. Then, they immigrated from Poland to France.

While in France, Wiesel studied at Sorbonne and worked as a journalist.

For ten years, Wiesel had not said anything about his painful experience in the Holocaust. Until 1956, he published his work titled Un Di Velt Hol Geshvign in Yiddish, the book described Wiesel's life in the Holocaust. In 1958, his work was compressed. It was translated into French, and was published entitled La Nuit. Then, it was translated again into English and was published in 1960 as Night.

After his first novel, Wiesel wrote many other plays and novels, for example, Zalman or The Madness of God, The Gate of the Forest, The Oath, The Testament, The Fifth Son, Legends of Our Time, One Generation After, and A Jew Today. He wrote his works in French, and his wife helped him to translate them into English.

In 1978, Elie Wiesel was selected to become Chairman of the United States Holocaust Memorial Council. In 1985, he was awarded the Congressional Medal of Freedom and the Nobel Prize for Peace in 1986. Now, he lives with his family and has since built his home in New York City, where he lives.

Maslow's Hierarchy of Needs Theory

Abraham Maslow (1908-70) was born on April 1st, 1908 in Brooklyn, New York.

He was the son of Jewish immigrants. He studied for undergraduate and graduate

degrees at the University of Wisconsin. His study focused on the primate behavior. He

received a doctoral degree in 1934. Then, he went back to New York to teach

psychology at Brooklyn College. He was interested in studying human's behavior. After

World War II, he found that he could use psychology to solve social problems. Then, he

began focusing on social psychology and personality theory. In 1951, Maslow moved to

Brandies University to be the chairperson of the Psychology Department. In 1967-1968,

he served as the President of the American Psychological Association, and died in

1970.

Abraham Maslow was one of the psychologists who pioneered in the humanistic

approach. According to Maslow, there is an internal force which directs human

development towards its highest potential (Glassman 268). This theory rejects the

psychoanalytic and behaviorist 's approaches because Maslow thinks that they ignore

the positive aspects of human's life such as love and creativity. He sees the importance of viewing the whole person, not just single responses. He believes that psychology can improve humans' lives.

The most important point in Maslow's theory is the description of basic human needs, which influences every aspect of human behavior. These human needs presented in a hierarchy of needs are a structure of different types of needs. In Maslow's Hierarchy of Needs, the physiological, the safety, the belonging, and esteem needs as well as the need for self-actualization are the basic needs of humans' lives. The hierarchy is a dynamic that it always shifts. The needs do not exist for a long time; satisfaction and other needs are the dominants to drive or to stop a person's personality.

In Maslow's Hierarchy of Needs, he sequences human needs into five levels. Self-actualization is the highest level of human needs. Before a person can turn to the highest level need, he or she must be satisfied with other lower needs such as the safety need, the belonging need, and the esteem need.

Maslow represents the Hierarchy of Needs as a pyramid. The basic need is at the bottom and the highest need is on the top. The physiological need is the first step of basic human needs. It is the biological need. It consists of needs for oxygen, water, food, air, and temperature. In addition, it includes needs to be active, to rest, to sleep, to get rid of wastes, to avoid pain, and to have sex. Physiological need is the strongest need because if it is deprived, a person will die.

The safety need is the next step of human needs. When a person is satisfied with the physiological need, he or she is increasingly interested in finding protection and stability of life. For example, people always need to have a home in a safe place and safe neighborhood, with security guards, insurance, and so on.

When the safety need is fulfilled, the third level of needs which is the need for love and belonging starts to show up. A person feels the needs to have friends, lovers, family, and relatives. He or she needs to be a member of a club or a member of a gang. It also includes the desire to marry and to have a family.

The esteem need is the fourth level of human needs. Maslow separates the

esteem need into two levels: lower need and higher need. The lower esteem need is the need for respect from other people, needs for status, fame, recognition, attention, reputation, dignity, and dominance. The higher esteem need is the need for self-respect. It includes the feelings of confidence, competence, achievement, independence, and freedom. If the esteem need is not fulfilled, the person feels weak, helpless, inferior, and worthless.

The highest level of human need is the need for self-actualization. When all of the foregoing needs are fulfilled, the need for self-actualization is activated. Maslow explains the need for self-actualization as a person's need for whatever each person was born to be and to do. For example, a person who wants to be a poet must write; a musician must play music; a teacher must teach, and so on.

The Maslow's Hierarchy of Needs indicates the important needs that make a person a complete human. It shows the important needs that enable people to live in society. If people lose or fail to get these needs, they cannot live happily in this world. In other words, if they cannot restrain their needs, they may have the feeling of upset,

failure, disappointment, disorder, and others.

Accordingly, many researchers have undertaken studies about the Holocaust.

However, no studies have been attempted on the human needs theory. Therefore, this

research has applied Maslow's Hierarchy of Needs theory to examine the factors

causing the main character to lose his human values.

CHAPTER 3

AN ANALYSIS OF THE LOSS OF HUMAN VALUES IN NIGHT

This chapter discusses the cruel conditions experienced by Eliezer, who is the main character in Night. The cruel conditions cause him to lose his human values.

During the Holocaust, Jewish people were the victims of wickedness of Nazis soldiers.

Nazis oppressed Jews and treated them inhumanly. Panpa-nga Chulanont states that two-thirds of Jewish people in Europe were massacred in 1945 (1).

In Night, the maltreatment of Jews in the Holocaust makes Eliezer become a person who loses his human values. At the end of the story, Eliezer changes to be like someone who has already dead. This is because Nazis soldiers treat him like a beast.

They take every important thing from his life. They give him food scraps while he has to work hard in the concentration camp every day. They expel him from his own house.

They separate him from his mother and his family. Also, they destroy his human values.

The situations happening to Eliezer in the Holocaust stick in his mind all his life. The

basic human needs have been deprived from Eliezer. This causes him to lose his human values.

Physiological need is the first thing taken away from Eliezer's life. According to Maslow's Hierarchy of Needs, physiological need is the important things which humans use for maintaining their lives. Humans cannot subsist without this need. In Night, it is clearly shown in many scenes that the physiological need is deprived from Eliezer in Nazis' concentration camp. When Eliezer and other Jews are removed out of the ghettos, they are forced to go to concentration camps. Nazis make roll calls and order Jews to sit on the road, while they are waiting for the train. Eliezer says, "We had spent the day fasting, But we were not very hungry. We were exhausted"(15). Eliezer and other Jews are very thirsty, but nobody dares to leave the roll because they do not know what will happen if they disobey Nazis' orders. Everything goes very quickly on the first day. Nazis do not give Jews water. Eliezer is very thirsty, and he needs to drink some water. However, he cannot drink as much as he wants. He fears Nazis will hurt him if he does anything that they do not order him to do.

The needs to rest and sleep are restricted since the beginning of the Holocaust.

A long journey makes Eliezer need to rest. The journey has just begun, but Eliezer does not get enough water and food. This makes him too weak. He seems to have no strength left. Also, Nazis order Jews to make a roll call during the time that the temperature is high. Jews have to sit on the floor in intense heat. After that, they have to walk a long way to take the train.

When Eliezer finally reaches the concentration camp, the need to rest and sleep increases. Losing water and food during the journey exhausts him. When Eliezer goes to the gypsies' camp, SS troops ask Jews to make the roll call. He has to stand in the mud without shoes. While everyone is concentrating on Nazis' orders, Eliezer is sleeping and dreaming of the warmth of his bed and his mother's care. This situation shows the basic human needs. Every person needs to rest when he/she is tired. Eliezer needs to sleep because he is exhausted from the long journey. He is only a child, so he needs to have enough rest to grow.

Another physiological need deprived from Eliezer is the air to breathe. The

journey from the ghetto to the first concentration camp tortures Eliezer so much. When he reaches the station in the next morning, he finds that he is going to endure torture because of lack of air to breathe. To get to the camp, Jews have to take a train. Actually, nobody wants to call it a "train," because the conditions in the train are not much different from a cattle wagon. Nazis soldiers force eighty Jews into each cattle wagon, so each cattle wagon is crowded. Eliezer looks at Jews sitting near the window. He is very jealous of them. He thinks, "There was very little air. The lucky one who happened to be near a window could see the blossoming countryside roll by"(21). They do not have to endure the heat as Eliezer has to.

Eliezer suffers from the heat during the journey. However, when he reaches the concentration camp, he has to endure extreme freezing temperatures. On the second day, he is forced to strip. His hair is cut. He has to stand in freezing temperatures without any pieces of clothes. There is no warm bed or a blanket to protect him from the cold. There are no fireplaces to keep him warm. Also, his mother's embracement that can make him feel safe is not there for him.

Food is an important physical need that Eliezer does not get enough during his stay in the concentration camp. Before being transported to the concentration camp, he does not know what will happen to him. He does not expect that everything will be worse, so he does not take many provisions. Also, Nazis order Jews not to take much stuff with them, so Eliezer and other Jews do not have enough food for a long journey. After two days, Eliezer is very hungry. Actually, he still has a few provisions left, but he cannot fulfill his need because he does not know what will happen tomorrow. Therefore, he must keep some food and water for the next day.

Food is limited in the concentration camp. Nazis give him only a plate of thick soup. However, Eliezer is a spoiled child, so he refuses to touch it. He says, "At about noon they brought us soup; a plate of thick soup for each person. Tormented though I was by hunger, I refused to touch it" (39). Eliezer does not want to take this soup. He thinks he should get something more delicious than this soup. However, it seems that Eliezer thinks wrongly about this. In the concentration camp, there are no choices for him. There is not any good and nutritious food for him. He realizes when he has to work

hard, and also when he has to use much energy to pass the selection. By the way,

Eliezer stops thinking which food are delicious and which is not. He has to accept his fate. He has to eat whatever Nazis give him.

Historically, in the concentration camp, food was inadequate. Berger and

Cargas report that many prisoners were in advanced states of starvation. The morning meal was a kind of ersatz coffee and a small ration of bread. A watery turnip or cabbage soup would be the middle meal. The evening meal might be a repetition of the morning.

In Night, Eliezer and other Jews are tortured through hunger. They cannot work hard if they only have this kind of food. It should not be called “food” because the soup is made of onion skin, potato skin, turnip, and cabbage. However, Eliezer and others have no choices. His physiological need forces him to accept unhealthy food.

The physiological need sometimes has more power than the fear of death. In Night, the scene that the bomb carriers flown by the allies bomb the Nazi concentration camp is a good example. Everybody refugees in shelters after the air raid sirens go off and waits to wail. During that time, the camp looks like an abandoned camp.

Concentration camp victims do not even think about breakfast. Everyone thinks of surviving the bombardment only. Eliezer sees a man from block no. 37 crawling directly to the cauldron. This man is very hungry, so he forgets about death. What he really needs is only a ration of soup to fulfill his physical need. Eliezer is jealous of this man because he is also hungry. However, he is not brave enough to risk his life. He knows that if he goes out of the shelter, he might be killed by the bombs. This shows that the physiological need is very important. In the concentration camp, a person can forget death because he needs only a plate of thick soup.

The worst thing is that depriving a human being of physiological need can make a person become an animal. A good example is when Eliezer and other Jews are removed to another concentration camp called "Buchenwald." Again, many people are crushed together in a small wagon. Nazis drop pieces of bread into the wagon. They want to see these skeleton men fight for the food. Eliezer sees an old man who can snatch a piece of bread. He puts the bread under his shirt, but when he tries to eat it, others throw him to the ground. Immediately, one young man throws himself on top of

the old man and hurts him very badly. Before the man dies, he says” Mier, my boy! Don’t you recognize me? I’m your father ... you’re hurting me ... you’re killing your father” (95-96). In the concentration camp, a piece of bread can make a man hurt his own father.

The above shows that the physiological need is the most important of all needs.

The man who lacks food, safety, and love, will most probably be more desperate for food than for anything else. In other words, the major motivation that drives most humans is the physiological need. Maslow states that “If all the needs are unsatisfied, and the organism is then dominated by the physiological needs, all other needs may become simply nonexistent or be pushed into the background” (37). Similarly, the son who is extremely and dangerously hungry is not interested in anything else except food. He thinks about food, and he wants only food. Therefore, his desire for other things becomes second in importance. This makes him forget his own father, who has taken care of him since he was young. Only a piece of bread has become more important than his own father.

Safety is also one important need taken away from Eliezer's life as a captive in the concentration camp. Maslow defines the safety need as human's need to find protection and stability in life. In Night, safety is something that Eliezer never receives. His life in concentration camps is hard. He never knows when the perils will reach him. He cannot trust the situation in the camp because he has faced death many times. He does not know when or where Nazis will kill or hurt him. For example, one day Eliezer witnesses a member of SS troops making love with a captive girl; Eliezer is beaten as a result. Eliezer feels unstable all the time. He is a young boy, so he needs protection and stability like other normal children. Maslow states that practically everything is less important than safety and protection. The sharp pains, unpredictable world, unfairness, and injustice seem to make a child look at the whole world in a different way. These situations may be postulated that, for the child, the whole world suddenly changes from sunniness to darkness (39). Similarly, in Night, the harsh situations that Eliezer has experienced in the concentration camps many times destroy Eliezer's stability. He feels frightened and unstable all the time while living in the camp. He is worried every time of

the selection. He tries to do everything to survive. For example, he tells lies to Nazis about his age because Nazis will select only children who are too young to go to the crematory.

In addition, the relationship between Eliezer and his father is destroyed. Since Eliezer is separated from his mother and his sister, his father is the most important person that he has. He promises himself that whatever happens, he will not be separated from his father. Eliezer holds tight to his father's hand. However, when he faces many restrictions and sufferings in the concentration camp, he begins to change his mind. Eliezer feels that his father becomes a heavy burden to him. Usually, Eliezer wakes up in the morning and remembers that he still has his father. One day he begins the morning by trying to find where his father whereabouts; however, in his mind, he says to himself, "Don't let me find him! If only I could get rid of this dead weight, so that I could use all my strength to struggle for my own survival, and only worry about myself" (101). It seems Eliezer is thinking about abandoning his father, and does not want to be responsible for both his and his father's lives. He will then be able to use all of his

youthful strength to fight for his survival.

The relationship of Eliezer and his father worsens at the end of the war. At that time, Eliezer's father is very sick and dying. The doctor cannot help him. At first, Eliezer does not understand why the doctor does not help his father. However, after the doctor suggests something to Eliezer, he agrees with the doctor. The doctor says,

Listen to me, boy. Don't forget that you're in a concentration camp. Here, every man has to fight for himself and not think of anyone else even of his father. Here, there are no fathers, no brothers, and no friends. Every one lives and dies for himself alone (Wiesel 105).

Eliezer listens to him without interrupting. He worries only about himself. Eliezer's thought seems selfish. In fact, it is the thought that comes from human's instinct: the instinct of the need to survive.

Another human need taken away from Eliezer is the need for love. According to Maslow's Hierarchy of Needs, the need for love is the need to have lovers, family, friends, and relatives. Normally, humans cannot live alone in society. They must have a

family to take care of them, and to listen to them when they have problems. Similarly, in Night, when the Hungarian policemen force all Jews to gather in the ghettos, and Jews cannot go out of the restrictive areas, Eliezer knows that the situation is going to get worse. Martha, the old servant of the Eliezer's family, begs Eliezer and his family to go with her. She finds a safe place for them. Eliezer thinks that he will stay together with his parents and his sisters whatever will happen in the future. A few days later, all of the Jews are deported from the ghettos and sent to concentration camps. When they reach the first concentration camp, Auschwitz, all men and women are separated into different lines. SS. troops will order only eight words: "Men to the left! Women to the right" (27), but the words can separate his family: his mother and his sisters are moved to the right, Eliezer and his father are moved to the left. Eliezer does not have a chance to say anything to his mother and his sisters. He watches until they disappear into the crowd. He feels lonely, and he thinks that his father has the same feeling. He sees his mother holding his sisters' hands to protect them and to ensure that they are not alone.

The two previous scenes clearly show how love is important to a human life. In

concentration camps, there is no father and son relationship. Eliezer loses the protection that he should get from his father. In a psychological description, the loss of a parent during one's childhood means the loss of a parental role model. Milliken identifies that

“Regardless of which parent died, surviving children may be profoundly affected psychologically, especially if they do not grieve appropriately for their loss. Displacement may occur if feelings are not fully expressed during the mourning period; they may emerge, greatly magnified, later in life when some other losses occur. Also, there is special significance to the loss of one's mother, as mother will represent nurturing, caring comfort, a sense of security, and trust. So, a child who loses his/her mother faces many problems in their future lives” (345).

Similarly, Eliezer has no chance to find out when and how his mother dies. He has no chance to grieve for her and to say goodbye to her. From the minute he is separated from his mother, he feels lonely. He says, “Yet that was the moment when I parted from my mother. I had not had time to think, but already I felt the pressure of my father's

hand: we were alone" (27). Eliezer realizes that he cannot lose his father either. He holds his father's hand tight to ensure that he will not be left alone.

The next human need that Eliezer describes in Night is the fourth need, the need for esteem. According to Maslow's Hierarchy of Needs, the esteem need is divided into two aspects. The lower esteem need is the need for respect from other people, for example, the needs for status, fame, recognition, attention, reputation, dignity, and dominance.

The higher esteem need is the need for self-respect including the feelings for confidence, competence, achievement, independence, and freedom. If these needs are not fulfilled, the person feels weak, helpless, inferior, and worthless.

In Night, many scenes show that Nazis limit Jews' rights. Before the Holocaust, Eliezer and other people still have rights and freedom to do everything. Eliezer could stay in his house and go about doing his routines like learning the Cabala, which is a Jewish mystical text, and doing whatever he needs. However, after Nazis soldiers come to the village, he cannot do what he wants anymore. He and other Jews have to follow

Nazis' orders.

Generally, people live together in a society. Law, order, and rules restrict all of them not to do wrong things. Under the law, they have rights and freedoms so long as they do not have conflicts with the law. If people's rights are limited, they always revolt.

The selections that take place in concentration camps show the restriction of Jews' rights. Nazi soldiers do not keep young Jews because they cannot work hard. All of the Jews who are too young or too old are sent to the crematory. Nazis are unfair to Eliezer and other Jews. Eliezer thinks that they have no rights to decide on other people's lives and have no rights to kill others because those people have not done anything wrong. Nazis get rid of freedom from them. Nazis soldier says to Eliezer,

Do you see that chimney over there? Do you see those flames? Over there – that's where you're going to be taken. That's your grave, over there. Haven't you realized it yet? You dumb bastards, don't you understand anything? (Wiesel 28).

At that moment Eliezer thinks of the revolt. He thinks that they have no reasons to treat

him like a beast. He cannot let himself die without doing anything wrong. He says,

“We’ve got to do something. We can’t let ourselves be killed. We can’t go like beasts to the slaughter. We’ve got to revolt” (29). However, some older Jews beg him and other young Jews not to do so. They remind him that he should not lose faith even though there is a sword hanging over his head, which is an important thing sages have taught them. Therefore, Eliezer gives up the idea to revolt.

All the above discussion shows that human needs are deprived from Eliezer.

However, the maltreatment in the concentration camps also destroyed his faith in his God. Before being sent to Auschwitz, Eliezer loves to study traditional Jewish texts and to pray. He believes in his God. He thinks that God will protect him and take care of him if he prays to him. Eliezer thinks that God can answer every question. He believes in the eternity and thinks that by believing in God, God will lead him to eternity.

The belief in God is destroyed when Eliezer experiences maltreatment in the concentration camp. One day he is in the first selection, he finds out that people who do not pass the selection have to go to crematory. He sees babies and many children in the

flames. Eliezer says, "Not far from us, flames were leaping up from a ditch, gigantic flames. They were burning something. Babies! Yes, I saw it-saw it with my own eyes...those children in the flames" (30). Nazis throw the babies into the flames while they are alive. After that, he asks himself where God is and why God lets people who pray to him be tortured like this. Eliezer begins to lose faith in his God because he cannot see the advantage of praying to God. If he is going to be burnt like this, it will be better to run into the electric wire than into the slow and agonizing flames. This event sticks in Eliezer's mind all the time. It deprives him not only from his God, but also from his desire to live.

At the end of the war, Eliezer is liberated from the concentration camp after one year has passed. The first time when he sees himself in the mirror, Eliezer says, "I had not seen myself since the ghetto. From the depths of the mirror, a corpse gazed back at me. The look in his eyes, as they stared into mine, has never left me" (109). Eliezer becomes a man who is already dead. He has already forgotten himself. He cannot remember who he is. The man whom Eliezer sees in the mirror is not him. The Holocaust

has taken everything from his life. All of his human needs are taken away. In the concentration camp, Eliezer is never satisfied with his needs. More importantly, the relationship between Eliezer and his father is destroyed. There is no love that a son should give to his father because he has to fulfill other important needs. This makes Eliezer become a selfish man. His father is not a person whom he needs anymore. Moreover, he loses faith in God because he experiences so much cruel treatment from Nazi soldiers. The Holocaust has made Eliezer lose his human values.

CHAPTER 4

CONCLUSION AND SUGGESTIONS FOR FURTHER STUDIES

In this chapter the results of the study are concluded and discussed. Moreover, some interesting issues related to this study are also suggested.

Conclusion

The destruction and the execution of six million Jews in the Holocaust during World War II was the most barbaric treatment in the history. Nazis' policy was to annihilate Jews, who were regarded as an alien race, because they thought that Jews destroyed the German society and economy. Nazis made the final decision to get rid of the entire Jewish community in the world. Most Jews were expelled from their countries. They were forced to go to concentration camps. As captives in the concentration camps, Jews were depressed, and they were killed without doing anything wrong.

Human needs are basic important things for people to live in a society.

Therefore, if human needs are taken away, a person may lose his/her human values. The victims in the Holocaust are good examples to show the effects of the Holocaust. The horrible conditions in the concentration camps made victims lose their human values because all human needs were taken away. Families, lovers, friends, and relatives were separated. Their rights were also taken away.

Night is a good novel that describes the story of a man who loses his human values because of the Holocaust. In this story, Eliezer is the main Jewish character who suffers from Nazis' treatment. At the end of the story, he loses his father, and he finds out that his mother and his sisters have died in the war. Eliezer himself becomes a person who loses his human values. Nazis treat him like a wild animal. They do not give him nutritious food and water. They do not give him rest, while he has to work hard. He never feels safe in the concentration camp. Besides, he has to lose family members whom he really loves. Also, he has to lose his rights in his properties, his home, his religion, and his country. The belief in God that he used to have is destroyed. It is

difficult for Eliezer to delete the execution's pictures of many innocent Jews from his memory. The crematory that happens in the camp destroys his mind and his spirit to live.

Nazis maltreatment is the process to reduce Eliezer's human values. His pride of being a human and a citizen of the country has been destroyed since the first time he stepped onto the cattle wagon. His rights are reduced as shown in many scenes of the novels. Other Jews in the concentration camp are in the same awful conditions. They have no clothes to cover their bodies, no hair on their heads, and no freedom to do whatever they want. At that time, Eliezer's condition is not different from a slave. He absolutely becomes Nazis' property.

The results from the study are similar to Panpa-nga Chulanont's. She concludes that the annihilation in the Holocaust did not give anything to anybody. Nazis might not lose anything, but in fact, they already lost morality of being humans. The sadness happened from the Holocaust was the loss of human values of Jewish people (36). The Holocaust happened because of the Nazis' anti-Semitism. The researcher

believes that the prejudices against race and religion are still problematic in our society nowadays. They have many horrible effects on innocent victims. The problems should not be neglected because they are now not far away from the situation in Thailand. It is similar to the situation in the southern part of Thailand. People in there are provoked to ignore the unity of being Thai people. They are persuaded to think that they have different races, religions, and nationalities. As a result, homicide happens every day. Many innocent people are killed without doing anything wrong. A part of the problem comes from politics and religious conflicts which are similar to those in the Holocaust.

Night is a very good novel that can be used as a lesson. It shows that violence is not a good way to solve problems. Also, it helps readers to understand the fate that happens to innocent people. The researcher hopes that people will realize that wars absolutely do not give anything except ruins and pain. Therefore, we should not allow a tragedy like the Holocaust to happen again.

Suggestions for Further Studies

The issue of the loss of human values can found in other novels and short stories. There are many novels and short stories concerning the Holocaust. The readers can draw the issue of the loss of human values from those texts because most of them portray Jews' suppression. In fact, there are a few studies on the loss of human values even in Thailand. In this study, there are many important points that I have not discussed on the loss of human values. Therefore, I would like to suggest some interesting topics for further studies as follow:

1. Other works of Wiesel about the loss of human values should be studied.
2. The human needs theory should be applied to study how wars affect people in other novels and short stories.
3. The Holocaust and loss of human values should be studied in other novels.

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