

CHAPTER IV
ANALYSIS
ON PREJUDICE AND DISCRIMINATION TOWARD AMERICAN JEWS
IN THE NOVEL *GENTLEMAN'S AGREEMENT*

Social inequality is as old as world itself. In the past, most people accepted such inequality as an inevitable fat of life. More recently, have questioned such inequality and have attempted to reedy some aspect of it

Based on Darwin's biological theory of the survival of the fittest and heredity determinism was applied to human group and those who accepted this view believed that people had to compete the scarce resources, and only the strongest, the most intelligent would attain them. This situation would make for inequality are finally unavoidable.

In society, each individual or group must struggle to get a share of that scarce resources. This struggle ended with the domination of one group over other groups. When dominance is achieved, at least for a period of time, the dominant group's treatment of the subordinates and their norms regulating intergroup interaction define social distance among (William D. Cranos, 1969:269).

The term majority and minority then appeared. Minority groups are categories of people that possess imperfect to position of equal power and to the corollary categories of prestige and privilege in the society (John and Erna Perry, 1977:160). The book adds that the term minority does not necessarily connote numbers. Minorities are not always small group. They

can even fifty percent of the population as women do.

Minorities as from the same book derived, come into existence when two or more groups occupy the same territory. Basically, there are three kinds of minorities. They are classified below:

- Racial Minorities

Differ biologically. Their skin color, hair texture, eye color, and others get them apart from others. Blacks, Indians, and Asians are racial minorities in the United States.

- Ethnic Minorities

Differ culturally. Their language, customs, religion, beliefs and others differ from those of the dominant group.

- Sexual Minority

Refers to women, regardless their numerical constitute a majority and economical many belong in the ranks of the upper class.

Considering about the term Jew in the novel *Gentleman's Agreement*, the Jews are often called a "race," and the Jews are also regarded as a religious group; but there are many schisms within Judaism, and many Jews are atheist. from previous classification of minorities, I can confirm that the term is meant to be a religious group.

In this novel *Gentleman's Agreement*, the author admitted that the term Jews here are regarded as a religious group. Eventhough, she herself in an interview admitted she grew up in an agnostic broad-minded family, but the term Jews aren't regarded as race but a religion. As stated below:

That time after he'd gone to see Professor Lieberman and

she'd said something perfectly casual about "the Jewish race." Phil had explained once or twice that the phrase was based on old misconceptions which were completely disproved by modern anthropologists. But she'd sent it-it was just habit. She wasn't fighting the scientists when they said there was no such thing. She knew perfectly well that the three great divisions of mankind were the Caucasian Race, the Mongoloid, the Negroid. She remembered his finger pointing out a phrase in a pamphlet written by leading anthropologists. "There is no Jewish 'Race.'"

"Kathy, sweet, every time you say it, you carry on the myth that Jews are a race apart instead of just a religious group, or just a ghetto group or a persecution conscious.

"I forgot Phil. It's just an expression." (LZ Hobson, p.196)

From those paragraphs above it's clear enough what is meant of the term Jews is a religious instead of a race. From the Phil's point of view who has said it as a religion, automatically it describes the author's point of view as well.

As the ethnic group, Jew stands as a minority group in the United States of America. Eventhough the Jews and others (such as Chinese and Japanese) are minorities that have been achieved upward social position while retaining their religious and cultural distinctiveness, still they are frequently victims of prejudice and some type of discrimination.

Through this general discription of the analysis on prejudice and discrimination to American Jews as seen in social life in 1940's which interested the author's attention in which she reflected her idea as a portrait of her contemporary society in the novel *Gentleman's Agreement*, I make the analysis into such a way that can be understood easily.

IV.1. Prejudice to American Jews

IV.1.1. Prejudice as a Social Reality

a. From Author's Idea

Laura Z. Hobson was best known for her competent thesis fiction on current social problems. The novel *Gentleman's Agreement* is written for and about liberals. In the Current Biography, 1947:313, she admitted that with respect to the Zionist solution for the problem of anti-Semitism, she has said: *"I hate all nationalisms. I oppose a Jewish State in Palestine for the same reason that I would oppose a Catholic state somewhere else. Certainly I think the doors of Palestine should be open, but so do I think the doors of this country, Great Britain, France, and Russia should be open."*

From her statement, obviously can be understood that she did mind if each nation opposes other nations due to the difference in nationalisms. Each nation should stand close together without such interfering of which leads to some conflicts. Differences in races, ethnics and sex do not exist in her thought. For in her opinion those things always lead to such conflicts, in spite of the fact that conflict can be creative and can lead to important changes in society.

Back to her identity, as being Jewish gave her no advantage. In the same book page 311, once she remarked, *"I grew up in an agnostic broad-minded family. I think of myself as a plain human being who happens to be an America. But so long as there is anti-Semitism in this country, so long as it remains an advantage not to be Jewish, I can never simply say, 'I am an agnostic,' but must say, 'I am Jewish.'"* Her statement gives such an impact that being Jewish was not such a nice experience.

The author admitted in Laura Z: The Early Years and Years of Fulfillment, 1986:330, that she got the idea in writing on the novel was from a first-page story in the National Affairs section of Time the week of February 14, 1944. It told of Congressman John Rankin when he said in such indecent called to Jew and no one rose to protest. She was shock not only at Rankin, but at the House itself where no one rose to protest. Those people were decent, intelligent individuals who shouldn't prejudice at difference in religion.

The author, in her autobiography admitted that she wasn't sure why it seemed so clear to her from the start that the main character Philip Green is not Jewish. In the book page 337 says that she thinks it might be her instinct to address the book not to America's few million Jews, but to the vast majority who were not Jews. But if Phil was not Jewish, the research he would have to do for whatever he is going to write would have to include not only what he himself knows or feels about anti-Semitism, but also what people who really are Jewish know or feel about it.

The question then follows on her mind; how to do it? She then remembered an old joke about Michael Arlen, the fashionable British author of *The Green Hat*. Laura Z. Hobson also imitated her idea into her main character, Philip Green, and she put it on the novel as the source in finding this idea in page 67. While in her biography in page 339:

Somebody in London supposedly, had once said to him, "You sound so British, Mr. Arlen. Is it true that you really are Armenian?"

"Would anybody say he was Armenian," came the instant reply, "if he wasn't

Armenian?"

Would anybody say he was Jewish if he wasn't Jewish?

From this pivot, she was thinking that Phil would just say he was Jewish and sit back and see what changed in his life.

b. From Social Reality

American Jews have suffered from prejudice and discrimination in the past, and to some extent still do. Concerning upon the term prejudice says that prejudice comes from a Latin word meaning to prejudge. Prejudgement is making up your mind about someone before you examine the evidence. Prejudice, on the other hand, is not only making a judgement before you have the facts, but also refusing to change your mind even when confronted with unassailable evidence that your premises were false (The Social Web: Brief, 1977:171).

From the book The Jews: Story of a People page 99 says that the cheap and stupid forgery entitled "The Protocols of the Learned Elders of Zion," which was written in 1904 by Serge Nilus, a Russian monk, was for the most part copied from a French attack upon Napoleon III, in 1865. With little originality and by changing names here and there, the monk turned the French book into what purported to be the secret minutes of a Jewish group who planned to overthrow the Christian countries and establish a Jewish dictatorship over the world. This began a schematic and rather lunatic projection of anti-Semitism based on the invention of an endless and tedious plot by the Jews to take over the world. Eventhough it remained a lunatic

affair, touching only a tiny minority of the Americans, but prejudice upon Jews still continues.

American Jews have suffered from prejudice and discrimination in the past, and as I mentioned before to some extent still do. Jews are often described as clannish, seeking friendships only among their own kind. They are also characterized as being tight with their money and, in business dealings, exploitative of non-Jews (The Social Web: Brief, 1978:184). Those prejudices cling to Jews unavoidably. In other words, if the member of non-Jews, Gentiles encountering Jews, automatically those prejudices have influenced their thinking and feeling to Jews.

Several theories have been constructed in attempts to explain what this prejudice is so and to distinguish among different kinds of prejudice. In one theory, a distinction is made between *cultural-conditioned* and *character-conditioned prejudice*. In culture-conditioned, an individual, in displaying prejudice, is merely reflecting the norms of his community. This kind of prejudice is found mainly among middle-aged and old unskilled laborers and farmers, inhabitants of small towns, and the least educated the poorest members of the lower class. The prejudices of these people may stem from fear of competition on the job market. Because most of the immigrant Jews were intellectuals who liked to work hard and finally it wasn't surprising if they became such a wealthy persons, and this made those people felt insecure upon Jews existence in America.

In character-conditioned prejudice, the source of prejudice is within the personality of the prejudiced person who believes in submission to

authority, admiration of power and toughness, conventionality, condensation toward inferiors, insensitive to relationships with others. In such persons, prejudice is merely part of a total outlook on life in which situations and problems are perceived in terms of absolutes-good or bad, right or wrong-and in which people are either heroes or villains.

In dealing with the problems of minorities, we must concern ourselves with the majority as well. Sociologist Robert Bierstedt makes this same point:

"It is the majority which confers upon folkways, mores, customs, and the laws status of norms and gives them coercive power. It is the majority which guarantees the stability of a society. It is the majority which ... penalizes deviation-except (deviation) in ways in which the majority sanctions and approves. And it is the inertia of majorities, finally, which retards the processes of social changes (The Social of Majority, 1948:709).

In other words, the problems of minorities do not necessarily stem from their own inadequacies or their deviation from the standards of society. Instead, the problems may stem from the majority who cannot accept the existence of minority in the same territory.

IV.1.2. Prejudice in the Novel *Gentleman's Agreement*

The existence of Jews in America concerns the Gentiles, for the Jews are regarded hard work, success, competition and education. Moreover Gentiles believe upon the secret minutes of a Jewish group who planned to overthrow the Christian countries and establish a Jewish dictatorship over the world, and it makes greater the insecure feeling of Gentiles to Jews.

Some political offices and some professions, some neighborhood and

country clubs remain closed to the Jewish minority. In addition, many Jews seem to further assimilation with Gentiles and prefer to maintain their own cultural and religious identity. Again this is because they did not get any chances to assimilate with Gentiles whom made any restricted places for Jews.

In this novel, Phil's editor, John Minify is the one who has given hi the assignment, because he knows the series will make a talk in public.

"I ask him to try on anti-Semitism," Minify said.
"A knockdown and drag-out at every part of it. Here, not Europe." (p.16)

"Phil's doing to do a series on anti-Semitism. I didn't assign it because it's the 'liberal thing' to do. I just think it'll get read, start a stink, make talk." (p.80)

With these comments showing how people will think and feel about Jews when encountering them in society.

Many people who are prejudiced against Jews are convinced that Jews are rich and interested only in money. They are also characterized as being tight with their money and, in business dealings, exploitative of non-Jews. This phenomenon can be seen in the novel, when Phil's sister, Belle, wants to sale her house.

"Did you close the sale on the old place?" Mrs. Green asked.
"Not yet, That cheap Pat Curran keeps trying to Jew us down." (p.9)

From the word to *Jew down* means that the word tends to a verb meaning to bargain sharply with, beat down in rice (Webster Dictionary, 1989:767). From

her thought taken from social life that the Jews are characterized as being tight with their money, Belle picks the word *Jew down* for what at Curran has done in bargaining her house. The word is suitable enough in expressing her feeling upon Pat Curran who wants to buy her house in such a way at a smallest number of price. Eventhough Pat Curran in the novel is not mentioned as being Jewish, but from what he has been doing, he is reflecting one of Jewish characters that is being tight with their money.

Previously, I mentioned that Jews are known as hard workers. The history said that when they came the first time to America, many of them had no money with them. But among of them, nevertheless there was one thing held in common: a driving ambition that their children should educated and should climb out from the poverty. Not all of them, by any means, succeeded though, but many of them did. And this concerned by many Americans. The insecure feeling toward the rich Jews can be seen in the quotation from the novel below:

"... It's the doormen all along Park, flaggin' us down for them rich Jews." With that, he snapped the butt of his cigarette through the window of the cab and began whistling a tune. "The taxi shortage hasn't anything to do with Jews," Phil said shortly. "It's just them fancy doormen," the driver agreed willingly, "doin' it for them."

It is quiet obvious showing from the conversation above between the cab driver and Phil, the insecure feeling to rich Jews, that the Jews could take all the facilities for they had much money with them to purchase by it. As a cab driver, surely he is a member of the low class with the least educated background. This insecure feeling leads him fear from such competition on

Jews. Based from this explanation his prejudice can be categorized into cultural-conditioned prejudice.

Meanwhile in Belle's case, Phil's sister, she is displaying character-conditioned prejudice, for in her mind Jews are classified into such negative division that they are villains.

When he told her, she said, "I should think he'd have assigned it to a Jewish writer."

"Why? I'm not blind, am I?"

Belle went on as if he hadn't spoken. "Anyway, I just wonder. You just can't scold people into changing."

"Who said anything about scolding?" Phil asked and Mrs. Green said, "Now, Belle, you don't mean that, it's not like you." (p.8)

The paragraph above happens when Phil is trying to tell his assignment to his sister Belle. Through Belle's opinion shows that Jews were such a bad persons, and they had to be changed into a good ones. Her opinion probably derives from the invention of an endless and tedious plot that the Jews would take over the world and also the eternal accusation that the Jews had killed Christ or God.

It is not only happen to average or common people, but even some in the government think about the existence of the Jews in America made an insecure situation for the gentiles there. They prejudiced Jews, they discriminated Jews.

It was the first page of an issues of *Time* magazine, nearly two years old. He began to read it. Congressman John Rankin had stood up in the House to attack the soldier-vote bill; he had referred to Walter Winchell as "the little kike I was telling you about." ... *Time's* next words were, "This was a new low in demagoguery, even for John Rankin, but in the

entire House no one rose to protest," Shame for the Congress twisted in him. He read on through a column and a half to Time's sentence: "The House rose and gave him prolonged applause." The House. The Senate. The great Congress of the United States. (p.52-53)

Actually that paragraph above inspired the author Laura Z Hobson in writing the *Gentleman's Agreement*. It shows how anti-Semitism within the prejudice and discrimination derived had spread like wild fire even in the government.

In America, Jews stand as a minority group. The presence of this minority within a society tends to produce some conflict. Moreover, there was negative opinion existed to Jews made this Jewish minority group had accepted in such a special kind of treatment from Gentiles. The Jews had been victims of prejudice and discrimination and also unequal opportunities in the social system, and their life chances in all areas of life have been affected (The Social Web: Brief, 1978:163). Those things make such a reasonable excuse to people if they believe at once from Phil's announcement that he is Jewish. Because since in America still remains an advantage not to be Jewish and this thing makes such an impossible fact if people who wasn't Jew would declare he was Jewish.

The author wants to express people's mind that being Jewish is such a frightened thing and it is kept away on a distance in society.

Some veil of a thing had shown in her eyes. He'd been watching her face every minute, greedy for the quick approval that would show there. This had been quick, but different. She wanted him not to be Jewish. She knew he was not, knew that if he were, he'd never have concealed it. But she would to hear him say so right out. (p.84)

The paragraph above happens after Phil told to his fiancée, Kathy, that the angle in writing his assignment is to be Jewish. Eventhough she does not say disapproval about his angle, but Phil knows that she doesn't like it. Surely Phil knows that it will happen in his life as a consequence as being Jewish. But still he is hit by Kathy's response of his angle, for he never thought that the one who insults him firstly is Kathy, his dear fiancée.

The prejudices to Jews continue in this novel. This time when Phil's mother gets heart attack. Her doctor suggests to see a good internist that he knows, instead of an internist recommended by Phil's colleagues at his office. Unknowing his being Jewish, the doctor, Dr. Craigie keeps commenting in negative opinion to the Jews.

"No, nothing like that. Good man, completely reliable. Not given to overcharging and running visits out, the way some do."

"I see." Phil looked at him. "You mean 'the way some doctors do?'" (Do you tell even a doctor that you're Jewish? Was it necessary to produce that fact everywhere? Was it not an affront to a man to offer him the unsolicited fact, when its very uttering carried the implication that it held an importance to *him* the listener?) "Or did you mean," he went on, "'the way some Jewish doctors' do?"

Craigie laughed. "I suppose you're right," he said heartily. "I suppose some of *us* do it, too."

Then Phil had not given it the wrong reading. Us, Them; We, They. "If Dr. Abrahams doesn't impress me," he said, "I'll try Van Dick or Kent. I've no special loyalty to Jewish doctors simply because I'm Jewish myself."

Stephen Craigie swallowed. ... "No, of course not," he said. "Good man is a good man. I don't believe in prejudice." (p.96-97)

Day by day the little thump of insult. Day by day the tapping on the nerves,

the delicate assault on the proud stuff of a man's identity. That's how they did it. And that's how Phil felt it. Many times he wonders what would he felt if he was really Jewish. It might be worse then, and that was for sure.

A remarkable thing had happened. Something had seized him that he couldn't argue with. It had started to happen with her first question. Now he knew suddenly hat it was. This heavy strange thing in hi was what you felt when you'd been insulted. If he were really a Jew, this is what he'd feel. He was having his first lesson (p:85).

With these events, seem the Jews having a hard time encountering with the Gentiles such prejudices to Jews still encircling their life.

Referring the theory of Robert that the problem may stem not to the minority but due to the majority problem, the theory seems having the same idea to the author's view-point. The thing can be seen through her novel below:

Through the drinks an the easy talking, one recurring notion sent bursts of feeling secretly through Phil. It had never been a Jewish problem, for the Jews alone could never solve it. It was a nonsectarian problem. And because of the simple thing of majority, it was mostly a Christian problem (p:268).

From that paragraph above shows that the problem stems from the Christian as the majority in America not from the Jewish as the minority group in that country.

IV.2. Discrimination to American Jews

IV.2.1. Discrimination as a Social Reflection

a. From Author's Idea

As an action taken as a result of prejudicial feelings, discrimination was undergone by the author for she was Jewish. In her autobiography says that her experience when she was kid she admitted that she was xenophobia, because her neighbor disliked her family as being Jewish. While she was at Cornell that she could not put up for membership in the most elite sororities on campus because the reason her being Jewish. And she did reject also in the honor society for the same reason, eventhough they admitted she was an honor student, but still the membership was closed for her.

And perhaps her very first experience at fighting back of anti-Semitism came from her name Zametkin. When she was called upon to recite, the professor addressed her as not Miss Zametkin, but with other ridiculous names. She finally made a decision leading her to complain upon the professor in addressing her.

"Sir, if we're supposed to pronounce name like Clytemnestra correctly, and Iphigenia, and Agamemnon, and Aeschylus, don't you think you could say Zametkin? It's really quite easy." (Laura Z H, 1986:16)

She no longer remembered what he answered. She did know that she was never addressed as Zamooski or Djimorskey again

The author really knew that being prejudiced was not such a good experience. From this pivot she tried to tell her experience into her novel *Gentleman's Agreement*.

b. From Social Reflection

Whereas prejudice is an attitude or a feeling, discrimination consists of actions taken as a result of prejudicial feelings. Prejudice and discrimination are mutually reinforcing. If there are mutually reinforcing. If there are strong prejudices against a minority group in society, these prejudices will acted upon and will result in discrimination. Today, most forms of discrimination are illegal. But because there are ways of getting around the law and because these ways are widely used, discrimination still flourishes among us (The Social Web: Brief, 1978:175).

The Jews are known as hard workers. Hundred years had passed since the Jews had first come to America. So great was the Jewish pressure on the medical schools that the quota system-a limitation of Jewish applicants to colleges-came into being. During the next thirty years, it was extended to hundreds of colleges throughout the country. It was a form of anti-Semitism, yet quite different from anything that had been devised in Europe (The Jews: Story of a People, 1992:299).

The Jews had already discovered that the Gentiles facilities were closed to the. These discriminations encircling Jews' life. The book adds that the Jews took nothing without giving. From the beginning they took care of their own and asked nothing to government. Children of the penniless immigrants became dentists, and soon the Jewish contribution helped to make American dentistry the finest in the world.

Yet, they found that such restricted areas still remained. They began to build such areas of their own. This thing made the Gentile prejudiced them

as a clannish who only seeking friends fro their own. Ignoring that prejudice, the middle -class Jew who was not satisfied this situation, desired to live in the better neighborhood. Knowing the fact that anti-Semitism still existed there, he finally built such environment of his own kind as being Jewish. In short, the new patterns of equality only ran back to an old form of Jewish whom has been clung s a clannish.

IV.2.2. Discrimination in the Novel *Gentleman's Agreement*

From those previous explanation, I can try to find such discrimination in the novel. As I've already explained that prejudice is an attitude or feeling, whereas discrimination consists of action taken as a result of prejudicial feeling, the relationship between prejudice and discrimination usually go hand in hand. But they can also occur independently of each other. Prejudice and discrimination can be seen from this paragraph below:

"I changed mine," she said casually. "Did you?"
 "Wales? No, mine was always Green. What was yours?" His voice had shown no surprises.
 "Walovsky, Estelle Walovsky. I couldn't take it. About applications, I mean." She shrugged, matter-of-factly. "So once I wrote the same firm two letters, same as you're doing. I wrote the Elaine Wales one after they'd said there were no openings to my first letter. I got the job all right." (p.100)

It happens when Phil is surprised that his secretary, Miss Wales has changed her name in order to get the job. He is more surprised after he heard from her that the firm is Smith's Weekly, where he works now. The great liberal magazine that fights injustice on all sides.

Discrimination is acting on such beliefs by denying members of

minority group equal access to the sources of wealth, power and privilege. Being either prejudiced or discriminated were never such a nice experience. Actually in America the Jews and others (such as Chinese and Japanese) are minorities that have been achieved upward social position while retaining their religious and cultural distinctiveness. Nonetheless, they are frequently still victims of prejudice and some type of discrimination.

While he is Jewish, Phil knows that it happens to him as well when he recalled his experience, at the time when he and Kathy having planned to stay at the inn that they've made a reservation for it. Anne, his friend told him that the inn is restricted.

"Why not?" he and Kathy said together.

"Why, Phil, *because*." She wasn't looking at him. She was looking at Kathy, asking, estimating. "Phil doesn't know anything about resort places here in the East, Kathy." ...

"Restricted, hey?" Dave underlined the word with mockery. Faintly his eyes gleamed as if this were a pallid joke, not really execrable, not really funny, just familiar and worth some notice. (p.169)

The event can be categorized as character-conditioned prejudice and attitudinal discrimination for it involves with the personality of the prejudiced person who perceives Jews as villains, and such discrimination because the landlord of the inn refused to rent it to Phil who actually can afford the rate simply because he thoroughly dislikes Phil who is Jewish.

Persistently, after he heard from Anne, Phil tried to check it directly to Flume Inn. Preparation of the rejection has been put into his mind. All what he wants is telling them that the rule is upset him.

"You were about to give me a room-apart from the

reservation. What's changed your mind?" ...
 "I am Jewish, and you don't take Jews-that's it, isn't it?"
 "Why, I wouldn't put it like that. It's just-"
 "This place is what they call 'restricted'-is *that* it?"
 "I never said that." (p.180)

Eventhough today, most of forms of discrimination derived from prejudice are illegal. But because there are many ways of getting around the law and because the

Being insulted is not such nice thing. Especially when it matters upon the identity that shouldn't be concerned much about. The anti-Semitism with prejudice and discrimination within, surely bothers him. Because he can feel being insulted. He knows how it feels, and can understand when Dave, his Jewish best friend is angry at the two young gentiles giving the insult to them.

"I don't like offishers," one announced and stopped uncertainly. Dave looked up, indulgent. The long-suppressed resentment, he thought, to army brass. The young man raised his voice. "An' shpecially if they're yids."
 Dave's arm reached. His hand had the speaker's wrist before he'd shoved up out of his chair. (p.138)

The things about prejudice and discrimination are hurt him. Phil knows he isn't Jewish, but when people talking about anti-Semitism, he feels positively belongs to its minority group.

He knew. Now he knew. In his own guts and veins and muscles it stood intimate and exact. It wasn't Dave alone who'd been called "yid." (p.139)

His feeling upon prejudice and discrimination only make him kind of sick no matter who says that. And it is not only referring to Jewish but also another ethnic differences.

"We've got to be frank with each other," he said. "You have the right to know right off that words like kike and kikey and yid and coon and nigger just make me kind of sick no matter who says them." (p.154)

His persistent mind influences him that if people were saying something upon ethnic differences in negative way, he does not like it at once. Eventhough the words spoken come out from a Jew who is talking about being Jewish.

"Look, Miss Wales," he said slowly, "I hate anti-Semitism and I guess I'd better tell you I hate it just as much when it comes from you as from anybody else. (p.155)

Being Jewish as Miss Wales thinks has no advantage in it. And in the meantime in her disguise not being Jewish, as she admitted to Phil, she confesses that the issue doesn't bother her as long as people don't know about her real being as Jewish.

His shock in which anti-Semitism with prejudice and discrimination derived becomes greater when he knows from Anne that the inn he and Kathy have booked is restricted to people like him, "a Jew."

"Why not?" he and Kathy said together.

"Why, Phil, *because*." She wasn't looking at him. She was looking at Kathy, asking, estimating. "Phil doesn't know anything about resort places here in the East, Kathy." ...

"Restricted, hey?" Dave underlined the word with mockery. Faintly his eyes gleamed as if this were a pallid joke, not really execrable, not really funny, just familiar and worth some notice. (p.169)

In his series on anti-Semitism, Phil creates the main character , who doesn't bother much upon those restricted areas. But it is different, now when it appears into his life as a real human being.

Joseph Greenberg, the researcher's fiction, had read, from dozens of hotels and resorts, the little phrase, "indefinitely booked up," and had dismissed each with impassive dignity, with scorn for the evasiveness of it. "Just the clichés of the thing; people can live without these places."

But that was for a man who did not exist. Now a resort, one resort was barring Phil Green-or would if they knew he was Jewish.(p169-170)

Through this moment Phil wants to check it out by himself, letting them knowing his being Jewish, who wants a justice in this liberal country, United States of America. Phil has called for long distance call to Flume Inn telling that he will not cancel the entire reservation regardless the term "restricted." Knowing this Dave is trying to make Phil realizes that it is hard to change the situation.

"The thing is you can't fight them back," Dave said coldly.

"You can never pin them down. I heard you try to."

"Anti-bias law," Anne said. "Possible lawsuits. They never said it or write it." (p.172)

Persistently, Phil checks it directly to Flume Inn. Preparation of the rejection has been put into his mind though. He just wants them to know the impact of the term "restricted," makes him upset.

"You were about to give me a room-apart from the reservation. What's changed your mind?" ...

"I am Jewish, and you don't take Jews-that's it, isn't it?"

"Why, I wouldn't put it like that. It's just-"

"This place is what they call 'restricted'-is *that* it?"

"I never said that." (p.180)

Just like Dave's said, he cannot fight them back. This evidence is brought to the court, but they lost the case:

The Flume Inn story had fired John with desire to bring suit, establish a precedent which could be publicized widely. But

for all the "presumptive evidence" which Weldon spoke of learnedly, there was no action which could be brought. "We couldn't prove our charge." (p.204)

Those events have insulted his identity as being Jewish. Assaulting on the proud of a man's identity.

Phil is surprised by Kathy's statement upon prejudice and discrimination toward American Jewish.

"It just would be so uncomfortable for Dave, *knowing* he'd moved into one of those damn neighborhoods that won't take Jews."

"Kathy."

"I loathe it, but that's the way it is up there. New Canaan's worse-nobody can sell or rent a Jew there. But even Darien is-well, it's a sort of gentleman's agreement when you buy, especially in the section where Jane's place and mine are."

Gentleman-oh, my God, you don't *really*-you *can't* actually-" (p.186)

"You won't buck it, Kathy? Just going to give in, play along, let their idiotic rules stand?"

"I don't play along-but what could one person do?"

"Tell them to go to hell. What could *they* do?" (p.182)

Phil believes that people are equal regardless their ethnic differences. When he hears from Kathy that she doesn't let Dave moves into a neighborhood because it will not take Jews, he feels upset about it. He isn't on Dave's side of Jew's side or any side except against *their* side. Against people who concern much upon ethnic differences.

The unfair treatment with prejudice and discrimination derived is getting worse when finally they hurt his son, Tom. When they call him an indecent call.

"They called me," he said at last, "'dirty Jew' and 'stinky kike'

and-" The next was too broken to make out. "-and they ran off and I-" His bitter crying claimed the rest of it.
 Explosion in the mind-they have hurt my child. Roar of hatred different from any fury when it's only yourself they hurt. Murder for what they've done to my kid- (p.188)

The insult of people toward him does not disturb him much. But when it comes to his only son, he cannot stand it anymore. Dave suggests him to quit from his being Jewish because he thinks Phil has already known and felt upon being Jewish with prejudice and discrimination surrounded by.

Dave's teeth make a grinding sound. "Now you know it all," he said harshly to Phil. "There's the place they really get at you-your kids. Now you even know about that. You can quit being Jewish tomorrow. There's nothing else." (p.200)

Through such a number of humiliating experiences he has, Phil can write a series on an anti-Semitism in America. From his own feeling as being "Jewish" he then writes down his series.

He worked. Within a week he was beginning the fifth and last article. It had become so simple a thing to write. It was only a matter of disguising a name, a face, the background, but for the rest it was recording instead of contriving. Each thing as it had happened was put down, he was only the biographer of a Phil Green who was Jewish. The power of the inventing novelist or the devising playwright was as nothing to this simple strength of the biographer; here was truth, not fantasy, here in these paragraphs unrolling were only fact and record. (p.203)

It isn't nice to make any prejudice and discrimination to other people. But many Jews can testify that prejudice and discrimination encircled their life. Like Phil who is doing on series about anti-Semitism, from what he has written down are not fantasy, here they are all his experiences when he was Jewish. They are only truth, fact and record.

The thing upon prejudice and discrimination makes Phil wonders, why those related issues are there. Through Professor Lieberman's opinion Phil learns the reason why.

"They must be millions of people nowadays," he said, "who are either atheist, agnostic, or religions only in the vaguest terms. I've often wondered why the Jewish ones among them, maybe even after a couple of generations of being pretty free of religion, still go on calling themselves Jews."

Now Lieberman became serious.

"I know why they do-except for an occasional Dohen."

"Why?"

"Because this world still makes it an advantage not to be one." (p.212-213)

For weeks he wrote his series, and finally he finished it. He gives them to Miss Wales, his secretary, his series after he kept hiding it to everyone. She is surprised knowing Phil's real identity.

"Hold on a minute, Wales." She looked up, ready to be offended. "Look, I'm the same guy I've been all along," he said gently. "Same face, nose, tweed suit, voice, everything. Only the word 'Christian' is different. Someday you'll believe me about people being people instead of words and labels."(p.232)

For eight weeks, he was Jewish, and it has given him many experiences. Being insulted, it was all he got. He can learn from his lesson, to be more respect to others.

Kathy was right. He had changed. Once you change about things like this, you never unchanged. He was through and he wasn't through. The eight weeks had uncovered things, and not only about being Jewish. They had pried him loose from his own blindfolds.

He learned about being Jewish. But he'd also learned a good deal about being anybody. (p.232-233)

CHAPTER V

CONCLUSIONS