

**CHARACTERS' PREJUDICE IN MAUGHAM'S "MR.
KNOW ALL" (1924)**

THESIS



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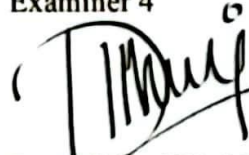
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ABSTRACT

Novianty, N.R.K.P. (2023). *Characters' Prejudice in Maugham's "Mr. Know All" (1924)*. English Literature Department, Faculty of Adab and Humanities, UIN Sunan Ampel Surabaya. Advisors: (I) Dr. Abu Fanani, S.S., (II) Sufi Ikrima Saadah, M.Hum.

This study examines the prejudice of characters in the short story "Mr. Know All" (1924) by William Somerset Maugham. The story tells about the journey of the Narrator and several other characters from San Francisco to Yokohama, which creates prejudice among the characters. Therefore, in this study, the researcher will answer the formulation of the problems this study, namely (1) how are the characters described in Maugham's "Mr. Know All" (2) what types of prejudice influenced by cultural differences are in Maugham's "Mr. Know All" and (3) how are the impacts of prejudice experienced by the characters in Maugham's "Mr. Know All."

This research uses a qualitative descriptive method to find characters and characterizations in the story with prejudiced attitudes. This research also uses the New Criticism approach to analyze the story to see the types, reasons, impacts, and effects of prejudice. Data was collected by interpreting the entire content of the story. The interpretation of the story is then classified first and then based on the types of prejudice. After classification, the data was analyzed by looking at the setting and situation that supported the story.

The study results show that the four main characters, Narrator Max Kelada, Mr. Ramsay, and Mrs. Ramsay, have different characteristics and support the emergence of prejudice. A narrator, with his characteristics as a difference hater, has four types of prejudice: stereotyping, discrimination, categorization, and social learning. Mr. Ramsay, with his characteristics as a dogmatic person, has two kinds of prejudice: categorization and social learning. Mrs. Ramsay is a beauty and has an affair, and she helps her husband create prejudice towards Mr. Kelada. While Max Kelada, or Mr. Kelada, a chatty person, where becomes a victim of the prejudiced attitude of the Narrator and Mr. Ramsay. This research also found the impact of prejudice received by each character. From the effects obtained by the characters, the researcher concluded seven moral values taken from the story and analysis.

Keywords: American culture, British culture, prejudice

ABSTRAK

Novianty, N.R.K.P. 2023. *Prasangka Karakter dalam "Mr. Know All" (1924)*. Program Studi Sastra Inggris, Fakultas Adab dan Humaniora, UIN Sunan Ampel Surabaya. Pembimbing: (I) Dr. Abu Fanani, S.S., (II) Sufi Ikrima Saadah, M.Hum.

Penelitian ini bertujuan untuk meneliti prasangka karakter dalam short story "Mr. Know All" (1924) karya William Somerset Maugham. Cerita ini menceritakan tentang perjalanan Narrator dan beberapa tokoh lainnya dari San Francisco ke Yokohama yang menciptakan sikap prejudice oleh para tokoh. Karena itulah dalam studi ini, peneliti akan menjawab rumusan masalah dalam penelitian ini yaitu (1) how are the characters described in Maugham's "Mr. Know All" (2) what types of prejudice influenced by cultural differences are in Maugham's "Mr. Know All" and (3) how are the impacts of prejudice experienced by the characters in Maugham's "Mr. Know All."

Penelitian ini menggunakan metode deskriptif kualitatif untuk menemukan karakter dan penokohan dalam cerita yang memiliki sikap prejudice. Penelitian ini juga menggunakan pendekatan Kritik Baru untuk menganalisis cerita untuk melihat jenis, alasan, dampak, dan efek dari prasangka. Data dikumpulkan dengan menginterpretasi keseluruhan isi dalam cerita. Interpretasi cerita kemudian diklasifikasi terlebih dahulu kemudian berdasarkan tipe-tipe prejudice. Setelah diklasifikasi, kemudian data dianalisis dengan melihat latar dan situasi yang mendukung jalannya cerita.

Hasil studi menunjukkan bahwa keempat tokoh utama, yaitu Narator, Max Kelada, Mr. Ramsay, dan Mrs. Ramsay, memiliki karakteristik yang berbeda dan mendukung munculnya prejudice. Narrator dengan karakteristiknya sebagai difference hater, dia memiliki empat tipe prejudice, yaitu stereotipe, diskriminasi, kategorisasi, dan social learning. Mr. Ramsay dengan karakteristiknya sebagai a dogmatic person, dia memiliki dua tipe prejudice, yaitu kategorisasi dan social learning. Mrs. Ramsay sebagai seorang yang cantik dan berselingkuh, dia membantu suaminya dalam menciptakan sikap prejudice kepada Mr. Kelada. Sedangkan Max Kelada atau Mr. Kelada, a chatty person, dimana dia menjadi korban dari sikap prejudice Narrator dan Mr. Ramsay. Penelitian ini juga menemukan dampak dari prasangka yang diterima oleh setiap tokoh. Dari dampak yang diterima oleh para tokoh, peneliti menyimpulkan tujuh moral value yang diambil dari cerita dan analisis tersebut.

Kata Kunci: budaya Amerika, budaya Inggris, prasangka

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CHAPTER I

INTRODUCTION

This chapter presents the background of the study, the problem of the study, the objective of the study, the significance of the study, the scope and delimitation, and the definition of key terms.

1.1 Background of the Study

It is not the first thing that many people talk about differences. Since created human civilization, God has given them a reason to understand their new life, which is different from their first environment. God created one human being with another human being with other thoughts. So that God also created a group or environment occupied by people who have ideas that they have agreed. Not only that, but God also created various diverse groups with their characteristics. There are differences between one group and another, and God also creates compatibility between them to complement each other's differences. These differences include differences in thinking, cultural differences, religious differences, racial or ethnic differences, language differences, and occupational differences. Talking about these differences are all interrelated. It is like two people with different backgrounds immediately meeting somewhere in their minds. There are differences from the other person.

Human thought is progressing along with the development of time and technology. Humans can create various new things supported by their environment. The characteristics of each strong group make the group one claim that it is better than the other groups. Therefore, there is a prejudice that meeting

new people can do harms and hurts them. Prejudice is a trait a person has in judging others who are considered different. The differences referred to in prejudice are differences in culture, habits, and descent of others. It can cause someone to have a prejudiced attitude because they think their thoughts are the most correct among others. A person performs this trait to protect himself from excessive expectations of others. Prejudice can start when a person experiences childhood (Abrams, 2010). So do not be surprised if discrimination and fights occur among children. However, their arguments do not last long when children fight over these prejudices. Unlike adults, they tend to find the truth and assume that their prejudices are correct. Appearance and race can create a person's stereotype or prejudice (*Mr. Know All / by W. Somerset Maugham, n.d.*). So, before we judge the nature and attitude of a person, it would be nice to know them first. Do not let our judgments create stereotypes for others.

In their article, Abidin et al., (2001) analyzes that Acehese students claim themselves as a very religious society and consider Javanese and Sundanese relatively less religious. Acehese students say this because Aceh Province is dubbed the "Porch of Mecca." In addition, Papuan students also have a high level of prejudice against the Sundanese. Papuan students' assessment of the Sundanese tends to be negative in Avoidance and Morality.

The characters in a fictional story are essential in determining his life and attracting him to the story. In addition, the background and setting of the place are also crucial in building the characters' attitudes. The psychological characteristics distinguish one character from another, so it becomes the main criterion for the writer to convey the idea or description of the story to the reader (Adam, 2015).

This research only focuses on the characters produced by different environmental conditions in the story "Mr. Know All."

Stories are one of the oldest literary works preserved in terms of cultural heritage and history. Humans can enrich their knowledge by understanding the content and structure of a story and understanding the differences in social interactions and the values contained therein. The stories consist of two delivery, namely written and oral. In both written and spoken artists, stories aim to explain phenomena or convey the news to others. In stories, there must be a character who animates a story. The story describes the events experienced by the story and his environment (Stein, 1982).

Many literary works have the theme of prejudice, one of which is the short story "Mr. Know All" (1924) by William Somerset Maugham, caused by differences in culture, outward appearance, and manners. The story takes place on a ship in international waters, the Pacific Ocean, sailing from San Francisco (United States) to Yokohama (Japan). In the story, the Narrator meets someone who makes him always prejudiced against him. From the first time he hears Max Kelada's name, the Narrator immediately dislikes him. Mr. Kelada's attitude makes the Narrator dislike him, and all the passengers on the ship dislike him too. They are not ashamed to call him "Mr. Know-it-all." Nonetheless, Mr. Kelada took the call as a compliment to him because he had more knowledge to share.

The researcher used the New Criticism theory to discover why the narrator hates Mr. Kelada and the prejudice of the characters. New Criticism is always used in literary research. Other researchers often use this theory to find a story's

intrinsic and extrinsic elements. We used these two theories to discover what happened to the characters' backgrounds in the story "Mr. Know All."

Untuk mendukung permasalahan terhadap topik dan teori, peneliti berusaha melacak penelitian terdahulu yang membahas mengenai sikap prejudice yang dialami oleh tokoh yang disebabkan oleh perbedaan budaya. Berdasarkan hasil eksplorasi terhadap penelitian terdahulu, peneliti menemukan ... penelitian yang relevan dan berbeda dengan penelitian ini.

In analyzing "Mr. Know All" (1924), Kurraz (2015) uses New Criticism to analyze the plot-subplot and characterization in Somerset Maugham's Mr. Know All: A New Critical Review. The researcher used a qualitative descriptive method to analyze the main characters and find the dominant themes in the story. The researcher has successfully shown that the Narrator's character, who has prejudice, ethnicity, and racism, then transforms into a positive character to Mr. Kelada.

This story was also used by (MBON, 2022), who discussed the first-person point of view in contrast to globalization in Somerset Maugham's "Mr. Know All." The article aims to analyze the protagonist as an obstacle to globalization. The story underlines that the protagonist can make travelers. It is thus concluded that the Narrator has an unpleasant personality, as evidenced by the observation of the diction used by Maugham.

Based on the references, Kurraz only explains a little about the prejudice possessed by the characters, and Mbon analyzes the protagonist as a barrier to globalization. As a result, this study aims to analyze the prejudiced attitude generated by cultural and background differences in the story "Mr. Know All," told based on type, impact, and effect.

1.2 Problems of the Study

This study related to the discriminatory nature of the characters in William Somerset Maugham's "Mr. Know All" (1924), which will explain the following questions:

1. How are the characters described in William Somerset Maugham's "Mr. Know All" (1924)?
2. What types of prejudice influenced by cultural differences are in William Somerset Maugham's "Mr. Know All" (1924)?
3. How are the impacts of prejudice experienced by the characters in William Somerset Maugham's "Mr. Know All" (1924)?

1.3 Objectives of the Study

In line with the problems of the study above, this study aims to:

1. To explain how the characters are described in William Somerset Maugham's "Mr. Know All" (1924).
2. To explain the types of prejudice influenced by cultural differences in William Somerset Maugham's "Mr. Know All" (1924).
3. To explain the impacts of prejudice experienced by the characters in William Somerset Maugham's "Mr. Know All" (1924).

1.4 Significances of the Study

It is hoped that this paper can provide theoretical and practical meaning. Theoretical meaning means contributing knowledge to the development of literary science, especially about characters and characterization. In addition, it is expected to provide information on how the characters respond to cultural

differences in a literary work that impact the characters. Practically, this research is expected to fill the void in further research in the field of literature.

1.5 Scope and Delimitations

This research has a scope that discusses characters & characterization and types of prejudice. The existing scope of research is to explore the research question in a money study associated with the period and population. Meanwhile, delimitation is a limitation set by the researcher to focus the research on population size, duration, and types of participants (DiscoverPhDs, 2020). Delimitation in this study discusses the prejudiced attitudes of four characters towards prejudice produced by the difference in background between two cultures in the short story "Mr. Know All" (1924) by William Somerset Maugham.

1.6 Definition of Key Terms

In order to clarify the key terms used in this study, some definitions are put forward:

Culture is the distinctive achievement of a human group in realizing an artifact (Lebron, 2013).

Prejudice is based on stereotyping or unfair, blanket dismissal, or cultural differentiation from one group to another (Ruslin, n.d.).

CHAPTER II

REVIEW OF RELATED LITERATURE

The theories discussed in this section support understanding the problem formulated in the introduction chapter. The review is presented in four subheadings.

2.1 New Criticism

By the mid-20th century, New Criticism in literary theory had dominated American literary Criticism. It emphasizes careful reading to discover how work can function as a referential and independent aesthetic object (“New Criticism,” 2023). Many contemporary critics disparage the ideas of terminology, theoretical, and critical method by introducing new ideas about literary theory. They used New Criticism to understand literature, with John Crowe Ransom’s 1941 book gaining popularity. The book contains Ransom’s analysis of several contemporary critics and theorists (Bressler, 2003).

The New Critic was introduced to America as “close reading,” a literary study method for the past few decades. So in this sense, the New Criticism is still used in analysis and will remain among us for some time (Tyson, 1950). This approach is prevalent among literature researchers who support his writing to find hidden information in a literary work. Researchers can find and analyze stories based on intrinsic elements in the New Criticism theory. These elements include characters, characterization, theme, setting, and mandate/message.

2.1.1 Characters and Characterization

In addition to describing differences between individuals, which is a static concept, characters can also describe variations (Pogue & Mickevich, 1990).

Characters are represented in a dramatic or narrative work, which the reader interprets with conclusions from what the person said (dialogue) and what they did. At the same time, characterization is the author's way of expressing a character's personality (Saraswati, 2019). Character is the attitude of the characters described by the author in the story or often called character.

To picture the story in mind, the reader must know how the author tells the characters. Characterization is an attempt by the author to display a character's character in the story (Prastika, 2016). Saraswati (2019) describes characterization based on direct and indirect characterization. Direct characterization is usually called descriptive, while indirect characterization is usually called dramatic. Indirect characterization, the story's author describes a character at the beginning of the first time the character is mentioned.

Lyda (2018) mentioned three characters in her article: the main character, protagonist, and hero. The main character, or what can be called the plot driver, is a story that has many points of view (POV), and each chapter has a different POV. The protagonist, often called the story's focal point, is the character in direct contact with the reader throughout the plot. This protagonist is not the main, narrator, secondary, or hero. Lastly, the hero is a character that is rarely used in a story. Only a few stories require heroes, such as children's stories.

Muslich (2011) states that character is a value of human behavior that relates to God, self, the environment, and others. The character can be manifested

in attitudes, thoughts, words, feelings, and actions based on legal norms, religion, culture, and customs. In addition, Samani & Hariyanto (2011) argue that character is interpreted as the primary value that builds a person's personality (a character), whether influenced by the environment or heredity. This personality is manifested in daily behavior and attitudes.

Thomas (2012) proposes three character components in his book: moral knowledge. This moral knowledge is essential to teach through aspects of moral awareness, knowledge of moral values, perspective determination, moral thinking, decision-making, and personal knowledge. Second, moral feelings are emotional traits through conscience, self-esteem, empathy, love for good things, self-control, and humility. The last is moral action results from moral knowledge and feelings of competence, desire, and habit.

Meanwhile, demographic characteristics include age, gender, occupation, education, economic status, race, culture, income, and so on. In other words, characteristics are a person's background or innate traits (a character) that underlie their behavior (Setyabudi, 2017).

To reveal the characters in the story "Mr. Know All," the researcher used the theory of character disclosure proposed by Edgar V. Robert, namely:

1. What the character says about himself.
2. What the character does.
3. What do other characters say about the analyzed character.
4. What the author says as a narrator or observer of each character's action (Maramis, 2012).

2.1.2 Theme

Quoting Russel (2010), theme is the main idea of a story, poem, or literary work. The theme is described by characters supported by other elements and not told by the author (Umboro, 2021). The theme gives effect and shape in the reader's mind so that the story's content is easily remembered. A good theme can represent the story as a whole or the central theme of several supporting themes (Ningtyas et al., 2019).

The theme is not a summary of the story but experiences and subjects, such as death, love, hope, marriage, despair, and extract. There are five levels to the theme: organic level (human as protoplasm), physical level (physical activity), social level (human as social), divine level (human as the highest creature), and ego level (human as an individual) (Kusumawati, 2007).

Organic themes are moral themes owned by humans in the form of human relationships. Stories that often use this theme are about the relationship between friends, the relationship between parents and children, conflicts between families, and conflicts between neighbors. Social themes relate to humans and the environment, such as education, politics, and propaganda. Usually, this theme is used when the author wants to satirize a political party or government through his story or highlight the education in his environment (Ratna, 2016).

Physical themes are literary works that have physical rather than psychological activities. The literary work that emphasizes this theme is "Around The World In Eighty Days" by Jules Verne. Divine theme or man as a higher being, and what is emphasized in stories with this theme is how man's relationship with God. His philosophical problems include vision, outlook on life, and beliefs.

While the ego theme, humans as individuals where humans must have many conflicts and problems they face. What is emphasized here is how humans face these problems and how to solve them. Individual problems include egoism, self-esteem, dignity, or other human attitudes and traits (Nurgiyantoro, 1998).

2.1.3 Setting

The setting is the place and time where the story is told. The setting is usually shown or introduced at the beginning of the story (exposition), along with the introduction of the characters. The setting also includes climate, physical location, and cultural and social environment. Time in the setting includes years, periods (present, past, future), or the time of the characters' lives. There are two types of setting: backdrop setting (can occur at any time and is timeless) and integral setting (an essential part of a place or time). The setting creates an atmosphere and gives context to the characters' activities. The setting makes it easier for readers to understand when and where the story occurs (*Setting*, 2016).

(Nurgiyantoro, 1998) explains that the setting can also be divided into neutral and typical settings. A neutral setting is a setting that requires a foundation or foothold. A name of the place where the event is told, such as Yogyakarta, accompanied by general characteristics, such a setting is referred to as a neutral setting. In contrast, a typical setting is a setting that describes the characteristics of both time, place, and social. If we read Maugham's "Mr. Know All," we will feel the dominant social environment described, namely the social environment of American society.

2.1.4 Mandate

The mandate is the message the author conveys to the reader from an event in the story. Determining this mandate or message depends on how the reader gathers the news. The mandate can be known implicitly (through characters and behavior) and explicitly (through clues). The mandate contains moral values reflecting the author's view of life (Nuraeni, 2017). The message that the author wants to convey to the reader through the medium of the story is called the mandate. The author hopes that readers can take the notes and lessons told through the characters' attitudes, stories, and behavior (Ramadhan et al., n.d.).

2.2 Culture

Culture is significant in creating a way of life, religion, challenges, and war that consists of feelings, thoughts, and the results of reactions that must be preserved (Lebron, 2013). Belshek (n.d.) defines culture as a collaborative perception program of perception to distinguish one member from another. Culture is passed down from generation to generation. Usually, culture is taken for granted because it is the only one of the first to be studied.

Whereas in Sanskrit, the word "budh" means the mind which becomes "budhi" or "bhudaya." So culture is the result of human thought (Widyosiswoyo, 2009). An Indonesian Anthropologist Scientist, (Koentjaraningrat, 2009) describes culture as a system of actions, ideas, and human works used as lessons in social life.

His book, Setiadi (2012), mentions three notions of culture from R. Linton, E.B Tylor, and Herkovits. According to R. Linton (1893-1953), cultural formation

elements are seen as behaviors passed on and supported by other communities to be learned. E.B. Tylor (1832-1917) explains that society obtains culture through beliefs, knowledge, morals, customs, and other abilities. Meanwhile, Herkovits (1985-1963) argues that culture is a human creation that is part of the environment.

Culture is a society's entire way of life, not just about some ways of life considered higher and more desirable. Culture refers to many aspects of life. This term includes ways of acting, beliefs, attitudes, and the results of human activities unique to a particular society or population group (Tasmuji et al., 2019). So, culture refers to various aspects of people's lives considered higher than usual.

Jalaluddin (2010), in his book "Psychology of Religion," explains that Koentjoroningrat divides culture into three types: cultural system, social system, and material culture. First, the cultural system is a culture of ideas, concepts, thoughts, cultural values, views, and abstract norms. Second, the social system is a culture in the form of activities, behavior, behavior, and traditions that can be observed. Third, material culture is a culture in a material or physical form, which is the work of stakeholders and cultural behavior (Suparno, 2013).

In addition to the three types of culture, Tasmuji et al. (2011) mention seven elements of culture:

1. Language

Language is essential for humans to fulfill their social needs to relate or interact with others. The study of language can also be called linguistic anthropology in anthropology. Language can develop the human ability to build cultural traditions, pass them on to others, and create new symbolic

understandings of social phenomena. Language is considered to have the highest position in analyzing human culture.

2. Knowledge

Knowledge is a system of technology and tools of human life that is abstract, and its form develops in human ideas. Because it includes human knowledge, this knowledge system is comprehensive in the lives of various existing elements. In every tribe or culture, it must have its knowledge, both in addressing nature, objects, plants, animals, and even humans themselves.

3. Social

This cultural element in a social system can be in the form of organization or kinship. People's lives are governed by the rules and customs that exist in their area. In Indonesia, America, and Britain, people will be classified into social levels, starting from the upper, middle, and lower classes.

4. Living technology and equipment

Technology created by humans continues to develop over time. As is the case with messaging tools that used to use letters or pigeons, now we can use cellphone technology.

5. Livelihood

Livelihood is a community economic activity that is one of the elements of culture. Each region has a way of doing this economic activity in their way and with their beliefs. Currently, there are still many racial or ethnic groups employing them. For example, the white race is easier to do office work than the black race. Some blacks are more needed as laborers and whites as their superiors.

6. Religion

Religion is also influenced by culture. For example, Islam in Arabia and Indonesia is different in terms of society in responding to it. Arab society is still thick with the culture brought by the time of the Prophet Muhammad. Meanwhile, Indonesian people respond to Islam by mixing it with the culture of their ancestors.

7. Art

Art is often found in artifacts such as sculptures, decorations, and carvings. In addition, there are dances and musical arts that are a culture many people in the world favor.

Islam is viewed in two categories, namely in terms of religion and culture. The two cannot be separated because the aspects of religion and culture can form integration. As with the relationship between humans and God, humans must carry out orders and avoid prohibitions. Likewise, the relationship between humans and humans can be called culture (Fitriyani, 2012). Therefore, culture is born from relationships between people with different thoughts and creates culture.

Culture will always develop in line with the development of human life. Anything related to human creativity and activity will always be related to other people's cultures (Suparno, 2013). As is the case with American culture, which is closely related to British culture because there was once a relationship between the two.

2.2.1 American Culture

The customs and traditions of the United States (US) include American culture (Zimmermann & McKelvie, 2021), which has distinct cultural and social characteristics, as is the case with music, dialect, art, cuisine, social customs, and myth. The US has been ethnically diverse due to large-scale European immigration and African-American bondage that followed liberation. As an anglophone country, America applies a hereditary legal system from the Anglo-American common law (“Culture of the United States,” 2023). This system is what creates cultural diversity in America.

America became today’s nation, once inhabited by English Protestants around the 1600s to 1700s. The existence of the White Anglo-Saxon Protestant (WASP) character makes the multicultural American society inevitable. A complete understanding of American culture is needed if you do not want to go in the wrong direction because the foundation of WASP culture is very deep-rooted and solid (Rujito, n.d.). Since World War II, the WASP culture has diminished but has gained a privileged place in business, financial, academic, and legal institutions (“White Anglo-Saxon Protestant,” 2019).

The changes in the social, economic, cultural, and political sectors put more pressure on the people, allowing them to migrate abroad. Since then, the peasantry has been increasingly pressured by the tax policies decided by the Meiji Emperor. Japanese emigration to North America is estimated to have started in 1884. Initially, they did not care about the presence of the white community until finally, the number of Japanese emigrants grew faster, which gave rise to feelings of sentiment (Iskadarwati, 1992).

In addition to Japanese emigration, around the 1520s, North America saw the arrival of enslaved people from Africa. These enslaved people came from the countryside of what is now Jordan, Syria, Israel, and Palestine. Until World War I, there was a second wave of emigration from the Middle East. It led to the Anti-Japanese Movement and the “home country quota system,” which successfully excluded and stopped emigrants under the 1924 Immigration Act (*Sejarah Perkembangan Islam di Amerika*, 2022).

2.2.2 British Culture

Britain is a land of diversity, multi-national and multi-ethnic (Boyd, 2019). British culture is rooted in its rich history of having four countries: England, Scotland, Wales, and Northern Ireland (“British Culture and Social Norms,” n.d.). They have various overlaps and varying degrees of distinctiveness because the four countries are distinct entities (“Culture of the United Kingdom,” 2023). The four countries aim to build unity within Britain.

In 1924, an all-time prestigious exhibition was “On The British Empire Exhibition.” The event was at the Empire Stadium, Wembley, opened on St George’s Day, April 23, 1924, by King Edward V and Queen Mary (Fox, 2015). Despite a delayed opening that was supposed to take place in 1923, the event was eventually carried out twice, six months into 1924, and re-opened in 1925. October 1925 saw the event officially close with a loss of £1.5 million (*1924 British Empire Exhibition*, n.d.).

America and Britain have a special relationship created by being military allies during World War I. The special relationship between the US and the UK was agreed upon during World Wars I and II in 1859. The two countries have differences in religion, history, legal systems, and languages. From these differences, they have strengthened and complemented each other for hundreds of years. The relationship gave birth to new descendants, including English-American, Welsh-American, Scottish-American, American-British, and Scottish-Irish-American (“United Kingdom–United States Relations,” 2023).

2.3 Prejudice

Prejudice refers to a person’s likes, opinions, or judgments directed at specific people. These are attitudes that cause, support, or justify discrimination. The nature of prejudice tends to judge someone excessively (Rouse et al., 2011). Balmores & Paulino (2020), quoting from Dovidio & Gaertner (1999), state that prejudice is a negative attitude towards a person or group unfairly.

Social interactions synonymous with violence, hatred, bullying, or bad behavior are the definition of prejudice (Durrheim et al., 2015). Prejudice often arises in social life due to a mismatch between beliefs. The mismatch and incompatibility can lead to stereotypes or assume that their group is superior to others (Dovidio et al., 2005). As an evaluative, prejudice is considered a shift in a person’s or group’s attitudes that arise from their social role (Eagly et al., 2004).

Prejudice is a negative attitude that a person has towards another person. Many people have and form prejudices to improve or protect themselves regarding self-concept and image (Baron & Byrne, 2004). Negative attitudes can

occur towards ethnicity, people, race, religion, gender, police, parties, officials, and others (Ruslin, n.d.).

Ruslin also cites six approaches to prejudice Allport (1958) in his book “The Nature of Prejudice.” First, the historical approach must be distinct from the background of the relationship between two or more groups in the past before significant differences occurred. Second, the sociocultural approach includes social mobility, urbanization, competition, conflict, and changes in roles and functions in a group. Third, the situational approach occurs because of the difference between what existed in the past and something new. Fourth, the personality and psychodynamic approaches view prejudice as a result of internal conflict in a group. Fifth, the phenomenological approach emphasizes the individual’s perception rather than the objective world. Finally, the object stimulus approach lies in other groups’ perceived behaviors and characteristics.

Tafsir Ibn Kathir explains that prejudice is a bad attitude if clear signs and evidence do not accompany it. Prejudice can be allowed as long as the signs and evidence are clear. There are two factors in the emergence of prejudice: individual and social. Individual factors usually arise due to psychodynamic theory, biological theory, and authoritarian personality. Meanwhile, social factors arise due to social identity, social comparison, and strong social categorization (Pharamita, 2021).

Stereotypical traits can be categorized into negative or positive stereotypes. Some people can categorize others based on both. For example, black men are generally perceived as sarcastic, criminal, drug-using, etc. However, positive stereotypes result, such as a black man tends to be considered a basketball player

or musician. Most people also assume that white men are not portrayed as criminal or sarcastic and that good things tend to be portrayed.

In addition, categorization, discrimination, and social learning are also part of prejudice. Categorization is where a person can be prejudiced against others because of differences in lineage. Lineage can be seen in a person's DNA or physical characteristics and the family tree. Discrimination is treating someone differently than usual and can even be considered unfair. For example, John accepted Mark to work in his company because he is a man and rejected Jeselyn because she is a woman. John assumes that men have more energy than women. At the same time, social learning is claiming a person's nature or behavior from the habits or judgments of others, like someone judged to be chatty or arrogant because they hear other people's words or lousy behavior towards that person (Savitra, 2018).

God has commanded his servants to stay away from prejudice against others, as explained in the Quran Surah Al-Hujurat verse 12, which means:

“O ye who believe! Shun much suspicion; for lo! some suspicion is a crime. And spy not, neither backbite one another. Would one of you love to eat the flesh of his dead brother? Ye abhor that (so abhor the other)! And keep your duty (to Allah). Lo! Allah is Relenting, Merciful.”

Surah Al-Hujurat verse 12 explains that Allah has reminded people (believers) to keep themselves from any prejudice because it contains sin. The words that come out of our mouths or that we listen to must get a good response and have the truth. If the speech has less and more, it will cause *fitnah*. The Prophet's Companion Umar r.a. said, “Never accept speech that comes out of your brother's mouth,

except with good intentions and understanding, while you yourself find the direction of that good understanding (“Tafsir Surah Al-Hujurat Ayat 12 Part 1,” 2023).”

The Prophet also narrated that Allah has forbidden people to be prejudiced against each other. If we come across people openly committing immoral acts (drunkenness, gambling, drinking *khomr*), then it is not forbidden to be prejudiced against them. Prejudging others is a great sin because Allah has forbidden it in this verse. Allah also forbids us to demonize and find fault with others (“Tafsir Surah Al-Hujurat Ayat 12 Part 1,” 2023).

In addition, this verse explains the prohibition of *gibah* or talking about the badness of others. *Gibah* is an activity that mentions the badness of another person (whom we dislike) who is not in that place. Whether in gestures or words, the activity can be related to defaming the body, children, property, relatives, or relationships with him. Doing so, gossiping, or speaking ill of others is like eating the carcass of one’s brother (“Tafsir Surah Al-Hujurat Ayat 12 Part 2,” 2023a).

The Prophet’s grandson Hasan said there are three kinds of backbiting: *gibah*, *ifk*, and *buhtan*. *Gibah* mentions the horror of others without them knowing. *Ifk* is mentioning someone about any negative news that has reached us. At the same time, *buhtan* is a false accusation that mentions someone’s badness that is not true. Mu’awiyah ibn Qurrah said to Shu’bah, and he said that “If a man with a severed hand passes by you and you say ‘that is the stump,’ then that is *ghibah* (“Tafsir Surah Al-Hujurat Ayat 12 Part 2,” 2023b).

Six things are excluded or not forbidden in *gibah*, namely:

1. In the context of injustice, it can be defended by someone who can remove it.

2. If it is used to change an evil by mentioning someone's faults to a ruler capable of taking remedial action.
3. In the court, the litigant may report to the mufti or judge that he has been wronged by a ruler who is (actually) capable of taking remedial action.
4. Warning the Muslims of evil or danger that may befall a person; for example, denouncing unjust witnesses or warning a person who is about to enter into a marriage that his bride-to-be is a person with a defect of character or has a contagious disease.
5. When the person being gossiped about openly sins public, such as drinking alcohol in public.
6. Introducing a person by an unfavorable name, such as '*awar* (one who is blind in one eye), if it is impossible to introduce him except by that name.

Having prejudice is already a sin, let alone finding fault with others to strengthen hatred for that person. The verse also instructs us to avoid backbiting or talking about other people's bad behavior behind their backs.

The existence of prejudice experienced by a person is not far from the existence of differences. However, God created the differences in humans not to be prejudiced or hostile. It has been described in Al-Quran Surah Al-Hujurat verse 13, which means:

“O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! The noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware.”

Surah Al-Hujurat verse 13 explains that Allah created humans of different skin colors, tribes, and nations. Allah created humans to know and help each other, not

to put each other down, mock, or prejudice against them. God will not favor arrogant humans because of their wealth, rank, and descent because God has the right to be arrogant.

Before God created humans from various nations and tribes, God created a man (Prophet Adam) and a woman (Hawa) as the beginning of diversity.

Diversity is not only in terms of culture; there are also differences in heredity, rank, and wealth that should not be boasted. The human habit of boasting about it all so that he looks the most noble among others. Whereas the noblest people, according to Allah, are pious to Allah (“Tafsir Surah Al-Hujurat Ayat 13-14,” 2023).

Regardless of the circumstances and ancestry between Max Kelada and the Narrator, they come from the same grandparents. Whoever they are, the two characters, Ramsay and his wife, are all descendants of the Prophet Adam and Hawa. Whatever their gender, skin color, culture, tribe, or even religion, they are all descended from one another. Indeed, diversity is not to be divided or antagonized but to get to know each other and to love and respect each other.

The verse of Al-Quran Surah Ar-Rum: 22 begins by mentioning the heavens and the earth as one of Allah’s creations. In addition, the verse above states that the diversity of languages and skin colors is one of the forms of Allah’s greatness. The various races in the world have the same position. The difference is how humans respond to these differences. Allah created the tongue to produce sounds for communication which became the basis for the emergence of language. Starting from the creation of the heavens, and the earth, differences in language

and skin color, everything includes secrets only known by people of knowledge
(“Tafsir Surah Ar-Rum ayat 22, Tanda-tanda Keesaan Allah SWT,” 2021).



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CHAPTER III

RESEARCH METHOD

This chapter presents research design, data collection, and data analysis.

3.1 Research Design

Research design is a technique used by a researcher to obtain the desired data. The researcher uses New Criticism by John Crowe Ransom to analyze character and characterization and to examine the character's prejudices that occur in the background differences between the two cultures in William Somerset Maugham's "Mr. Know All" (1924). The qualitative approach is used in this study because the researcher needs the research results in the examination. The author uses the short story "Mr. Know All" (1924) by William Somerset Maugham to deepen the analysis of the biased nature of the characters in the story.

3.2 Data Collection

Data collection is the procedure of collecting, measuring, and analyzing accurate insights for research using standard validated techniques.

3.2.1 Research Data

Research data is any information collected, observed, generated, or created to validate original research findings. Although usually digital, research data includes non-digital formats such as laboratory notebooks and diaries.

3.2.2 Data Source

The data for this research proposal is taken from the written text of the short story “Mr. Know All” (1924) by William Somerset Maugham. From this short story, the researcher can find data to analyze based on the grouping of characteristics of the characters. In addition, the researcher also focuses on the quotation shown by the characters in explaining the parts. The researcher also uses books or articles discussing methods and theories, such as New Criticism, culture, and prejudice.

3.2.3 Instrument(s)

The two instruments used in this study were human and non-human instruments. The human instrument is the researcher herself because it collects and analyzes the data of non-human instruments in the form of documentation of research instruments to obtain data through research on documents. The documents are books, magazines, notes, or the web.

3.2.4 Data Collection Technique

The researcher first downloaded the research data in the short story “Mr. Know All” (1924) on the web. Next, there will be several steps to collect data in this research:

1. The researcher read the short story first to understand the characteristics of each character.
2. The researcher read short story once again to understand American and British culture, which is the innate culture of the characters in the story.

3. The researcher created a data table with quotes, characteristics, and the researcher's interpretations to facilitate understanding.
4. The researcher classified data containing evidence showing the characters' prejudice in the short story.

3.3 Data Analysis Technique

Here are some steps that researchers took to analyze the short story:

1. The researcher interpreted the whole story.
2. The researcher defines the character and characterization in question.
3. The researcher classify the characters and characterizations that support the characters in creating prejudice in the short story and then analyze them.
4. The researcher define the meaning of prejudice.
5. The researcher classify the characters who have prejudice based on the types of prejudice and then analyze them.
6. The researcher draws conclusions or values that can be applied or avoided in everyday life.

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CHAPTER IV

ANALYSIS

This chapter presents the findings and discussion part to show the result of this research. The researcher wants to explain what was found in the story “Mr. Know All” by William Somerset Maugham. From the three types of prejudice, the researcher shows all the types of prejudice found in the story. Then classify the kinds of prejudice in a table and explain everything based on the theory used.

4.1 The Description of the Characters in “Mr. Know All”

The researcher found five characters in "Mr. Know All", and four dominate the story. First, William Somerset Maugham uses the first person point of view as the narrator in telling the narrator's journey from San Francisco to Yokohama. Second, Mr Kelada or Max Kelada is one of the main reasons for the prejudice in the narrator. In addition, Mr Ramsay and his wife support the narrator in creating prejudice.

4.1.1 The Narrator

The Narrator is Englishman based on the quote in paragraph 7 by Mr. Kelada. "Bit of luck, I call it. You never know who you're going to be put in with. I was jolly glad when I heard you were English. I'm all for us English sticking together when we're abroad, if you understand what I mean" (Maugham, 1924, page 1). He was very excited when he heard they were fellow Englishmen because it made it easy for them to communicate when traveling abroad. For the Narrator's character, the researcher analyzed based on the second way of Edgar V.

Robert's theory of character disclosure, namely "what the character does." The researcher found three characterizations related to the emergence of prejudice in the Narrator: a formal person, an organized person, and a difference hater.

4.1.1.1 A Formal Person

Someone who likes formality will always pay attention to his social strata and calls him as in the following sentence found by the researcher in paragraph 19: "Mr. Kelada, doubtless to set me at my ease, used no such formality" (Maugham, 1924, page 2).

The Narrator likes formality because he is a descendant of upper-middle-class English people. In the previous quote, "I do not wish to put on airs, but I cannot help feeling that it is seemly in a total stranger to put mister before my name when he addresses me" (Maugham, 1924, page 2). He always wants to be called "mister," which is the custom of his family and neighborhood. The section above shows that the Narrator and Max Kelada are different in formality, so the Narrator dislikes it, even hates it. Since the Narrator likes formality and always pays attention to what others call him, he always wants to be addressed with the word "mister."

The quote above shows that the Narrator always wants to be called "mister" because he is not offended by what Max Kelada calls him. Someone who likes this nickname is usually someone of a higher descent than the other. Moreover, they live in English, where the English are very particular about the handles suitable for people like the Narrator. There might have been a dispute or argument if Max Kelada had misused or not used the word "mister" when calling the Narrator.

4.1.1.2 An Organized Person

An organized person tends to pay attention to his daily habits, such as shaving his mustache every morning and washing his face. Not everyone has this trait; organized people most of their lives will always get positive energy and new enthusiasm. It is no wonder that prejudice tends to arise when an organized person meets someone with different habits.

The Narrator dislikes clutter, and everything around him must look neat. It is what distinguishes him from his cabin mate, Mr. Kelada. The researcher found that Narrator dislikes Mr. Kelada because he is different from himself. Evident in the Narrator's assessment of Mr. Kelada: "I did not like the look of it; there were too many labels on the suitcases, and the wardrobe trunk was too big" (Maugham, 1924, page 1).

The Narrator has a consistently orderly and tidy personality, be it in appearance or keeping his belongings clean, starting from the cleanliness of his suitcase, there are no labels or stickers on his bag, and the arrangement of his clothes is tidy. He shaves every morning to keep his appearance neat and clean in front of others. Almost every morning, he does this shaving routine.

4.1.1.3 Difference Hater

The Narrator is a person who hates cultural differences and habits that are not the same or different from most people. One is that he hates Max Kelada, who he thinks is too much of a man compared to the people around him. Since the beginning of the meeting, he has disliked Max Kelada with the evidence found in paragraph 1: "I was prepared to dislike Max Kelada before I knew him" (Maugham, 1924, page 1).

The Narrator's dislike for Max Kelada is shown in the phrase "I did not like Mr. Kelada" five times. The repetition of the sentence proves that the dislike is confirmed even more than the dislike. The purpose of repeating the sentences is to highlight or emphasize the importance of the matter. In other words, the sense of this repetition is to lead the reader or listener to pay more attention to it.

In addition, the Narrator hates cultural differences, as seen in the following quote:

"It was bad enough to share a cabin for fourteen days with anyone (I was going from San Francisco to Yokohama), but I should have looked upon it with less dismay if my fellow passenger's name had been Smith or Brown" (Maugham, 1924, page 1).

However, there is a negative side to the Narrator: he dislikes Max Kelada because he is not of the same nationality and hates cultural differences. The Narrator's hatred towards Max Kelada can be classified as stereotyping. Max Kelada does not have the name Smith or Brown, which are both middle-class names. Max Kelada's name is middle eastern, which is why the Narrator dislikes him.

As they go through various moments together, the Narrator finally begins to understand Max Kelada's character. After passing through a moment told at the end, the Narrator says, "I did not entirely dislike Mr. Kelada" (Maugham, 1924, page 6). Sometimes we must be patient and take a long time to know someone's personality well. Even just one moment can change someone's attitude toward us.

4.1.2 Mr. Kelada

Max Kelada looks like an American, but he is an English backbone. The proof that he is British is seen from his passport check, which has "King George" written on it, which proves that he is really from England. The third sentence says

“the Levantine” when referring to Max Kelada. The Levantine or Levant covers Syria, Lebanon, Jordan, Palestine, and Israel (“*Levant*,” 2023). As you can see from the name, the word “Max” is not a British nickname but from the Levantine region. Before the 1920s, there was World War 1 and World War 2, so it is likely that Max Kelada was descended from a Levantine family.

Max Kelada, also known as Mr. Kelada, has the nickname “Mr. Know All.” For the character of Max Kelada, the researcher analyzed it based on the fourth way of Edgar V. Robert’s theory of character disclosure, namely “what the author says either as a storyteller or an observer of each action of the character.” The researcher found four characterizations that Maugham described to Mr. Kelada: chatty person, messy person, argumentative person, and caring person.

4.1.2.1 A Chatty Person

Being a chatty person can have both positive and negative effects, such as being able to convey the truth in detail. It is what Max Kelada did during the trip from San Francisco to Yokohama when he was chatty. The researcher found it in paragraph 19: “Mr. Kelada was chatty. He talked of New York and San Francisco. He discussed plays, pictures, and politics” (Maugham, 1924, page 2).

During the journey from San Francisco to Yokohama, Max Kelada was always chatty. He was very excited when he got to talk, and Max Kelada would talk about anything he knew and even go off-topic. Max Kelada often talks about plays, pictures, and politics.

Because he was chatty and knew many things, Max Kelada was called “Mr. Know All” to his face. He realized the call was a taunt because he talked too much, but it did not hurt Mr. Kelada. He was still happy and considered it a

compliment. Evidenced in paragraph 31, found by the researcher, which reads:

“The possibility that he could be mistaken never occurred to him. He was the chap who knew” (Maugham, 1924, page 3). The Narrator and all the passengers on the ship also call him “Mr. Know All” because of his vast knowledge, and he can find out what other people are talking about. According to the Narrator, Max Kelada does not think before he speaks, which makes him look pretentious.

4.1.2.2 An Ignorant Person

In contrast to the Narrator, Max Kelada is a person who does not pay much attention to his appearance and habits. He tends to do what he likes and does not force himself to look perfect in front of others. Max Kelada is careless about his appearance, but when it comes to his luggage, he is not one of the Narrator’s favorite people.

“When I went on board I found Mr. Kelada’s luggage already below. I did not like the look of it; there were too many labels on the suitcases, and the wardrobe trunk was too big. He had unpacked his toilet things, and I observed that he was a patron of the excellent Monsieur Coty; for I saw on the washing-stand his scent, his hairwash and his brilliantine” (Maugham, 1924, page 1).

As explained earlier, Mr. Kelada is the opposite of the Narrator. He is indifferent to his luggage which is placed in random places. The many labels or stickers attached to the suitcase illustrate that Mr. Kelada does not care much about his appearance. Despite his lack of care for his appearance, Mr. Kelada loves Monsieur Coty products, such as perfume and shampoo.

4.1.2.3 An Argumentative Person

Mr. Kelada is known to be a chatty person who knows a lot of information and news worldwide. When hanging out with other passengers, no matter what the discussion was, he would interrupt and sometimes argue against the topic.

Although he argued with others, Mr. Kelada delivered it in a jovial and warm manner. The researcher found the facts conveyed by the Narrator in paragraph 31: “He was hearty, jovial, loquacious and argumentative” (Maugham, 1924, page 3).

He was articulate, cheerful, argumentative, and warm. Whatever the topic, Max Kelada was the most passionate. A person with an argumentative spirit would deliver whatever he was talking about with evidence. Max Kelada was always confident in his knowledge of whatever it was (dogmatic), so he constantly interfered with other people’s conversations.

4.1.2.4 A Caring Person

Not everyone can notice other people’s suspicious gestures, especially when they meet for the first time. It is what Mr. Kelada did when he saw Mrs. Ramsay. Mr. Kelada looked at Mrs. Ramsay, who looked like she was about to faint when others discovered her secret.

“Suddenly he caught sight of Mrs. Ramsay’s face. It was so white that she looked as though she were about to faint. She was staring at him with wide and terrified eyes” (Maugham, 1924). That is what the Narrator saw from Mrs. Ramsay after Mr. Kelada tried to reveal the truth. Max Kelada is willing to lie and ruin his reputation to maintain the relationship between Ramsay and his wife. According to his expression, Max Kelada said that “no one likes to look stupid,” but he did it anyway. At the end of the story, the Narrator sees Max Kelada as a

man who is sensitive, brave, and will not hurt others. Before he did that stupid thing, Max Kelada saw Mrs. Ramsay's pale face. The words "I was mistaken" spoken by Max Kelada show that he gave in so the Ramsay relationship could survive.

Mr. Kelada had lied to the other passengers, including Mr. Ramsay, about Mrs. Ramsay's secret. He is willing to be considered a fool by others as long as he does not hurt a woman, and it is also not appropriate for Mr. Kelada to reveal other people's secrets. Mr. Kelada's remark to the Narrator: "No one likes being made to look a perfect damned fool," he said (Maugham, 1924). Max Kelada hates the dishonesty of others to himself or others. He also realizes that lying to oneself is even more painful, especially when lying to keep someone else's good name. That way, the lie makes him look stupid.

During their various conversations, one incident made Max Kelada say he was a businessman due to a pearl belonging to Ramsay's wife. He said that he went to Japan to see the pearl business. Since he was a pearl businessman, he knew the type of pearl that Ramsay's wife wore. Behind her frivolity and joviality, she hid the news from others.

4.1.3 Mr. Ramsay

Ramsay is an American consular working in Kobe, Japan, a fat Middle West guy. As an American consular in Japan, he has to be separated from his American wife for a year. The researcher analyzed Ramsay's character based on the fourth way of Edgar V. Robert's character reveal theory: "what the author says both as a storyteller and an observer of each action of the character." The author

does not explicitly describe the characteristics of Mr. Ramsay's character. The researcher only finds two dominant characterizations in the story.

4.1.3.1 Faithful Person

A faithful person should get rewarded for holding back their ego while maintaining a relationship with their partner. It is not easy being faithful, especially for a man who has to work abroad for years and leave his wife behind. Mr. Ramsay had left his wife in New York for a year and could only pick her up on that occasion.

“He was a great heavy fellow from the Middle West, with loose fat under a tight skin, and he bulged out of his ready-made clothes. He was on his way back to resume his post, having been on a flying visit to New York to fetch his wife who had been spending a year at home” (Maugham, 1924).

Maugham portrays Mr. Ramsay as a fat man with fat hanging out of his shirt. He has a beautiful wife, and Ramsay is faithful to her during his time in Japan. Ramsay traveled to New York to pick up his wife and was invited to accompany her on duty in the cherry blossom country. Ramsay's loyalty to his wife made him blind to the reality that Mrs. Ramsay was hiding.

4.1.3.2 A Dogmatic Person

A dogmatic attitude is based on solid beliefs so that the person's thinking cannot be disturbed or changed. According to the Narrator, “he was as dogmatic as Mr. Kelada and resented bitterly the Levantine's cocksureness.” (Maugham, 1924, page 3). Just like Max Kelada, he is dogmatic but hates Levantines or Max Kelada. The hatred grew stronger when Max Kelada denied that Ramsay's wife's

pearls were natural. They even had a 100-dollar bet which Ramsay won because Max Kelada relented to preserve the husband-wife relationship.

4.1.4 Mrs. Ramsay

During the year Mr. Ramsay worked as a consular in Japan, Mrs. Ramsay lived alone in New York. Her husband entrusted her to await Mr. Ramsay's arrival faithfully. The researcher analyzed Mrs. Ramsay's character based on the fourth way of Edgar V. Robert's theory of character reveal: "what the author says either as a storyteller or an observer of the character's actions."

4.1.4.1 Beautiful Person

A person's beauty is the main point in a man's attraction to a woman. Significantly if the woman can place herself and when to be serious or joking. "Mrs. Ramsay was a very pretty little thing, with pleasant manners and a sense of humor" (Maugham, 1924). Mrs. Ramsay was a beautiful, humorous woman who could charm Ramsay's heart. Beautiful and humorous women are often favored more than men. Humorous women have more value than beautiful women because they can please the men around them.

"The Consular Service is ill paid, and she has dressed always very simply; but she knew how to wear her clothes" (Maugham, 1924, page 3). Ramsay's job as a consular in Japan needed to be better paid, but Mrs. Ramsay wore modest clothing. To be a beautiful woman, they must not wear luxurious and expensive clothes. They can wear modest clothes but can place and match colors that are good to use.

4.1.4.2 Unfaithful Person

It has been explained in the previous point that Mrs. Ramsay is a beautiful woman who lives away from her husband. Despite her husband's trust in her, Mrs. Ramsay could not avoid infidelity. "I do not believe Ramsay knew anything about them at all, but he could not resist the opportunity to have a fling at the Levantine, and in five minutes we were in the middle of a heated argument" (Maugham, 1924, page 4). During Ramsay's year in Japan, Mrs. Ramsay had been cheating on the Levantine, evidenced by the pearls she was wearing. Mrs. Ramsay lied to her husband that the pearls were fakes she bought in a small shop. Maintaining a relationship with someone else is so complicated that seeing each other is difficult.

No wonder Long Distance Relationship (LDR) couples cheat on their spouses with other people who can give them whatever they cannot receive from their spouses. Most couples find LDR scary to maintain because it often causes problems that make the relationship more tenuous (Lavenia, 2022). It happened to the Ramsay family due to a lack of communication and declining affection, so Mrs. Ramsay secretly had an affair in New York.

After analyzing the characters and characterization data found in the story "Mr. Know All" (1924) according to the theory of New Criticism by John Crowe, the researcher found a moment that can open the Narrator's heart and mind to believe in Max Kelada's goodness. The moment is when Max Kelada catches Ramsay's wife cheating on him with the evidence of the pearls she is wearing. Despite knowing the truth, Max Kelada chooses to remain silent not to ruin

Ramsay and his wife's relationship. It shows that the power of one's kindness can turn hatred into mutual respect.

4.2 The Types of Prejudice in "Mr. Know All"

4.2.1 Stereotype

Stereotypes are judgments of others, and in this story, the Narrator stereotypes Mr. Kelada. The judgment comes from observing Mr. Kelada's physical features that are different from those of the English, namely:

"Mr. Kelada was short and of a sturdy build, clean-shaven and dark skinned, with a fleshy, hooked nose and very large lustrous and liquid eyes. His long black hair was sleek and curly. He spoke with a fluency in which there was nothing English and his gestures were exuberant" (Maugham, 1924, page 2).

The physical characteristics mentioned above describe the physical characteristics of a Levantine person, even though Mr. Kelada's passport shows that he is British. Mr. Kelada is short, dark-skinned, with big eyes and curly hair. What amazes the Narrator is that Mr. Kelada can speak other than English (American) fluently, even though his passport shows that he is British.

4.2.2 Categorization

4.2.2.1 Narrator toward Mr. Kelada

The Narrator's prejudice arises when he learns that his cabin mate's name does not include the words Brown or Smith. The researcher found a quote in paragraph 1 that clearly shows that the Narrator dislikes Mr. Kelada. The sentence is reinforced by the phrase "I did not like Mr. Kelada" (Maugham, 1924, page 3), which is mentioned four times.

“But when I was told the name of my companion my heart sank. It suggested closed portholes and the night air rigidly excluded. It was bad enough to share a cabin for fourteen days with anyone (I was going from San Francisco to Yokohama), but I should have looked upon it with less dismay if my fellow passenger’s name had been Smith or Brown” (Maugham, 1924, page 1).

In the first paragraph and the first sentence, “I was prepared to dislike Max Kelada even before I knew him” (Maugham, 1924, page 1), the Narrator already dislikes Mr. Kelada. The Narrator probably would not have worried if his friend was of Smith or Brown descent. When he finds out that his cabin-mate has the name “Max,” the Narrator is immediately disappointed and thinks all sorts of things about Max Kelada. It would have been expected if the assumption had ended at the second and subsequent meetings. However, this is different from the Narrator, who dislikes Max Kelada to the point of almost hating him.

4.2.2.2 Mr. Ramsay toward Mr. Kelada

Like Mr. Kelada, Ramsay is a dogmatic person who explains things without wanting Criticism. “He was as dogmatic as Mr. Kelada and resented bitterly the Levantine’s cocksureness. The discussions they had were acrimonious and interminable” (Maugham, 1924, page 3). They were unwilling to budge and strengthen their arguments, and Ramsay resented the Levantine’s cockiness, Mr. Kelada’s cockiness. The conversations that ensued were long and fierce. Even at the pre-dinner gathering, Ramsay and Mr. Kelada discussed pearl farming until an argument broke out between them. Ramsay maintained his belief that his wife’s pearls were fake, while Mr. Kelada said they were genuine.

Ramsay’s prejudice against Mr. Kelada came when he learned that his friend was Levantine. He claims that Mr. Kelada is Levantine because of his physical

features that show that he is different from him. Because Mr. Kelada is Levantine and they are both dogmatic, their discussion becomes an argument.

4.2.3 Discrimination

The discrimination in the story “Mr. Know All” is done by the Narrator to Mr. Kelada. Discrimination itself means treating someone differently from others, meaning that the Narrator is ignorant when meeting Mr. Kelada and other cabin dwellers. The significant difference is shown after Mr. Kelada calls the Narrator without the title “Mister” before his name.

“I do not wish to put on airs, but I cannot help feeling that it is seemly in a total stranger to put mister before my name when he addresses me. Mr. Kelada, doubtless to set me at my ease, used no such formality. I did not like Mr. Kelada. I had put aside the cards when he sat down, but now, thinking that for this first occasion our conversation had lasted long enough, I went on with my game” (Maugham, 1924, page 2).

As Mr. Kelada walked over and sat beside the Narrator, he immediately put away his playing cards. It is not that Mr. Kelada is not chatty and talks about everything with everyone else. The Narrator initially wanted to end the card game, but she picked it up and played it again to avoid being bored by Mr. Kelada’s chatter.

4.2.4 Social Learning

4.2.4.1 Narrator toward Mr. Kelada

The social learning that the Narrator does when he sees Mr. Kelada’s messy luggage. This attitude arises because the same activity is again present in one person or another. It causes prejudice to emerge and may be stronger than before.

“I did not like the look of it; there were too many labels on the suitcases, and the wardrobe trunk was too big. He had unpacked his

toilet things, and I observed that he was a patron of the excellent Monsieur Coty; for I saw on the washing-stand his scent, his hairwash and his brilliantine” (Maugham, 1924, page 1).

His suitcase was full of stickers, and his toilet articles were in the sink. Being different from Mr. Kelada, it was easy for the Narrator to infer the customs of the Levantine environment. However, not all Levantines have bad habits. Monsieur Coty is a French brand with a distinctive smell, and Mr. Kelada collects some of its items.

4.2.4.2 Mr. Ramsay toward Mr. Kelada

Mr. Ramsay overheard much talk about Mr. Kelada being pretentious, arrogant, and dogmatic. It is called the social learning that Mr. Ramsay receives, where he is easily influenced by what others say about Mr. Kelada. Regarding the pearls that Mrs. Ramsay wears, they are willing to fight and bet, which is shown in the following conversation:

“Can’t I? If I get a chance of easy money like that I should be all sorts of a fool not to take it.” “But how can it be proved?” she continued. “It’s only my word against Mr. Kelada’s.” “Let me look at the chain, and if it’s imitation I’ll tell you quickly enough. I can afford to lose a hundred dollars,” said Mr. Kelada (Maugham, 1924, page 5).

Mr. Kelada asked Mr. Ramsay to bet 100 dollars on the truth of the pearls Mrs. Ramsay was wearing. He was also curious about how much Mr. Kelada knew about the pearls. When he was about, Mr. Kelada saw Mrs. Ramsay, who was pale because her secret would soon be revealed in front of the crowd. Mr. Kelada, who saw that, immediately undid his intention. Ultimately, Mr. Kelada lies to others to protect Mrs. Ramsay, even though his pride is at stake.

He took out his pocketbook and from it a hundred dollar note. He handed it to Ramsay without a word. "Perhaps that'll teach you not to be so cocksure another time, my young friend," said Ramsay as he took the note (Maugham, 1924, page 6).

Mr. Ramsay said, "It will teach you not to be arrogant" to Mr. Kelada for his defeat. As the gossip on the ship spread, Mr. Ramsay claimed that his young friend was a snob, which was a lie to cover up his wife's secret.

4.3 The Impact of Prejudice in "Mr. Know All"

Prejudice often occurs due to differences in opinions, views, and physicality. Prejudice occurs not only in individuals but also in a group. Nowadays, prejudice has become a social phenomenon that will be difficult to separate from our social life. Regardless of the type of prejudice, everyone who commits or is a victim of prejudice will be affected.

4.3.1 The Impact on the Narrator

In the story "Mr. Know All," the Narrator is the first person to have prejudice towards his interlocutor, Max Kelada. In addition, he is also prejudiced against Ramsay and his wife. The impact obtained by the Narrator is quite a lot and mainly occurs because of his attitude towards Max Kelada.

The Narrator always thinks negatively about Max Kelada because of the statement "I disliked Max Kelada" at the beginning until he mentions it several times. This impact is vital for the Narrator and does not impact the other characters. Whatever Max Kelada does, in the eyes of the Narrator, he is always wrong, overreacting, and different from others.

Because he always has negative thoughts toward Max Kelada and others, he often experiences anxiety, unhappiness, and worry. It is a natural thing to get when someone is negative thinking. If it continues, his days are always less grateful, and he always gets negative energy.

As a result of often getting negative energy, a person or this Narrator will create enmity with others. It was, moreover, coupled with negative thinking in the brain that always creates and looks for other people's mistakes to continue antagonizing them. It can also affect others who are directly involved.

4.3.2 The Impact on Max Kelada

In this story, Max Kelada is the victim of prejudice from the Narrator, Ramsay, and his wife. Even though he received prejudiced words or actions, Max Kelada remained kind to others. He does not intend to retaliate against the Narrator, Ramsay, and his wife, let alone hate them. With the act of prejudice, he had few friends, and others underestimated his knowledge during the journey from New York to Yokohama.

4.3.3 The Impact on Ramsay

Ramsay often wanted to pick a fight with Max Kelada when defending his wife that the pearls she was wearing were fake. The good prejudice that Ramsay created for his wife persisted because he was loyal and felt that Max Kelada had doubted the truth. The prejudice was given to Max Kelada because he was pretentious about the purity of the pearls Mrs. Ramsay was wearing. Ramsay even accepted a \$100 bet to keep the prejudice from Max Kelada. Another effect Ramsay had was that he thought everyone was the same. Most people do not like

her modest appearance despite being a consular officer in Japan. That is why other people intend to bring his family down.

4.3.4 The Impact on Ramsay's Wife

Mrs. Ramsay is a beautiful and modest woman, and Mrs. Ramsay's pearls have been the subject of her husband's quarrel with Max Kelada. When Max Kelada said that he owned a pearl business in Japan and knew the type of pearls Mrs. Ramsay was wearing, she became negative thinking and anxious. She feared Max Kelada would expose the lie she had concealed from her husband. She thought that Max Kelada was talking and did not know the truth, so what started as a casual attitude became anxious about the fact that the pearls were genuine.

From the analysis conducted in the story "Mr. Know All" (1924), the researcher can conclude and draw the values contained therein as many as seven values. Four values are obtained based on the conclusion of the Narrator's behavior, two points are obtained from the close of Max Kelada's behavior, and one is taken from Ramsay's wife's behavior. Based on the events experienced by the characters, researchers found seven other effects produced by prejudiced attitudes in the story "Mr. Know All" that can occur to the characters and other people with prejudiced attitudes.

1. **It is easier for a person to negatively judge others by their appearance, skin color, ancestry, or other differences.** Allah has explained in the Qur'an Surah Al-Hujurat verse 13 that He created humans from a wide variety to get to know each other. This view should be immediately removed from us so

there is no hostility. It is taken from a piece of story content in the example below:

- “I did not like the look of it; there were too many labels on the suitcases, and the wardrobe trunk was too big” (Maugham, 1924, page 1).
- “Mr. Kelada was short and of a sturdy build, clean-shaven and dark skinned, with a fleshy, hooked nose and very large lustrous and liquid eyes. His long black hair was sleek and curly. He spoke with a fluency in which there was nothing English and his gestures were exuberant” (Maugham, 1924, page 2).

2. **A person is likely to immediately claim another person’s behavior the first time they meet him or her.** The first meeting is always deceiving because not everyone can appear as they are, but many present themselves better than others to attract sympathy. It is taken from a piece of story content in the example below:

“I was prepared to dislike Max Kelada even before I knew him” (Maugham, 1924).

3. **A person with a sincere heart is willing to lie to maintain other people’s relationships even if his pride is at stake.** Although Allah forbids lying, there is nothing wrong with someone not telling the truth. For the researcher, not telling the truth is not bad, but it makes us better at keeping other people’s secrets. It is taken from a piece of story content in the example below:

“I was mistaken,” he said. “It’s very good imitation, but of course as soon as I looked through my glass I saw that it wasn’t real. I think eighteen dollars is just about as much as the damned thing’s worth” (Maugham, 1924, page 5).

4. **Someone who looks simple and loving is not necessarily loyal to their partner.** So many public figures look fine on social media, but they play with fire on their partners. If someone cannot keep their heart to love their partner,

it is better to leave. It is better to have the heartache of separation than the heartache of accepting the harsh reality while still having status. It is taken from a piece of story content in the example below:

- “Mrs. Ramsay was a very pretty little thing, with pleasant manners and a sense of humor” (Maugham, 1924, page 3).
- “If I had a pretty little wife I shouldn’t let her spend a year in New York while I stayed at Kobe,” said he (Maugham, 1924, page 6).

5. **People can change because they see one attitude from another.** The

Narrator is one who changed because he saw something good in others. Good and bad can also change a person, including in a relationship that was initially stretched, then improved, and vice versa. It is taken from a piece of story content in the example below:

“At that moment I did not entirely dislike Mr. Kelada” (Maugham, 1924, page 6).

6. **Someone who hates us is the one who always pays attention to us.** By

hating, someone will always pay attention to us to find a mistake, and someone will expose it in front of others. So there is a saying, “Hate and love are thin differences.” It is taken from a piece of story content in the example below:

“I felt pretty sure that a closer inspection of that British passport would have betrayed the fact that Mr. Kelada was born under a bluer sky than is generally seen in England” (Maugham, 1924, page 2).

7. **Willing to look stupid to appreciate others.** Someone who does this they

are not stupid, but they are smart. They have two choices and prefer to look stupid to maintain their relationship with others. It is taken from a piece of story content in the example below:

“No one likes being made to look a perfect damned fool,” he said
(Maugham, 1924, page 6).



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CHAPTER V

CONCLUSIONS AND SUGGESTIONS

This chapter presents conclusions from the entire findings and suggestions from the researcher to readers.

5.1 Conclusions

First impressions are often misleading, and appearances can be deceiving. Before knowing their behavior and reactions during difficult situations, never judge someone by appearance, skin color, race, or lineage. A person can change at any time; even a single good or evil deed can change everything, changing how we view that person. In Surah Al-Hujurat verse 12, God has forbidden His servants not to be prejudiced against others, not that we are not careful. Finding friends is more challenging than finding enemies, but it is better not to have friends than to demand our friends to be what we want them to be, and that will happen.

The researcher found characteristics, characterization, and four types of prejudice in the story “Mr. Know All” (1924) by William Somerset Maugham. The most kind of prejudice exposed is categorization or prejudice due to different bloodlines. The next type of prejudice exposed are stereotype, discrimination, and social learning. The Narrator expresses one form of categorization, namely, “I did not like Mr. Kelada,” which is often said.

The life values that can be taken from the story “Mr. Know All (1924)” are:

1. Do not judge someone by appearance, skin color, race, etc.
2. Do not immediately claim someone’s behavior when you first meet.

3. Willing to lie to maintain other people's relationships even though self-esteem is at stake.
4. Someone who looks simple and loving is not necessarily loyal to his partner.
5. A person can change because of another person's attitude.
6. Someone who hates us is the one who always pays attention to us.
7. Willing to look stupid to respect other people's feelings.

5.2 Suggestions

Based on the analysis and conclusions above, the researcher provides the following suggestions:

1. The researcher suggests that readers improve their understanding of the context of the four types of prejudice. Prejudice is an attempt to find enemies because we dislike others.
2. The researcher hopes this study can be a reference for future researchers who similarly research prejudice types.
3. The researcher realizes this research could be better, hoping readers can correct it for better analysis.

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