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**Anti-Semitism between Fact and Fiction in
The Light of Lucy Dawidowicz's *The War
Against The Jews 1933-1945* and Philip
Roth's *The Plot Against America***

A dissertation submitted in partial fulfillment of the requirements for a **Master's
degree in Literature and Civilization**

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Abstract

This research paper aims at demonstrating that historical issues such as anti-Semitism have remarkably contributed in shaping literature in general and fiction in particular. Besides, History as a discipline has continuously withstood many assaults by those who would use past-events and particular conjunctures for personal purposes and to shape public opinion. To illustrate this point, this research discusses the truthfulness and realities of anti-Semitism in Europe and America during the Second World War and in the light of Dawidowicz's book *The War Against The Jews 1933-1945* and Philip Roth's novel *The Plot Against America*.

Keywords: Anti-Semitism, Fiction, History, Literature, Jews, New Historicism, Second World War.

Dedication

I dedicate this humble work to:

- The symbol of tenderness, who sacrificed herself for my happiness and my success, to my mother, Noura.
- My father, Omar Djouhri.
- My very dear sister, Linda and to my brothers, Lounis and Abdenour.
- My husband, Abdelhalim Senhadji and my beloved son, Ziad.
- My grandmother, Taous Belabbes.

Dedication

You get joyfulness, the kindhearted moments and you get the tears at the end too, this is the price you pay for having a great father. Knowing you are no longer around shatters me into pieces, but you will always mean the world to me my dad, Moussa Merzoug.

I dedicate this work, also, to:

- The precious diamonds of my life, my mother, Houria Berki and my grandmother, Taous Merzoug.
- My best friend, Yousra Baiche.
- All my beloved family.

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General Introduction

“History is a set of lies agreed upon”

Napoleon Bonaparte

Literary production about anti-Semitism has given rise to deep controversy about representing ‘The subaltern’. Seeing this phenomenon as special and singular behavior in human history, Jewish estate and treatment becomes a subject matter for many intellectuals from different fields in Humanities. Besides, intensified debates animated and still animate different ceremonies and occasions that incarnate some past events in relation with Jewish history. We can outline this controversy in the belief that literature may falsify the historical event. The point is that, we used to learn historical events by heart and to suppose that it carries all the realities; instead, the truth that we have believed in for many years may have alternative prospects.

To shed light on the Jews’ rough treatment and its buried intentions between 1939 and 1945, this work aims at studying two well-known pieces of writing, Lucy Dawidowicz’s book *The War Against The Jews 1933-1945* and Philip Roth’s novel *The Plot Against America*. Lucy (Schildkret) Dawidowicz (1915–1990) is an American historian and writer, born in New York City. Her remarkable achievements are about American and Eastern European Jewry. One of her most interesting books is *The War Against The Jews 1933–1945* (1975). In this book, she enunciated her main suspicions regarding World War II and the Holocaust. It is thrilling in its austere depiction of the military, economic and civil conditions driving up to one of the most dreadful experiences in human history. We usually hear the question, how did this happen? This seminal classic historical book spells out vividly and methodically the daunting war of eradication forged against the European Jews by the Third Reich under Hitler’s administration.

The first part of the book, entitled “The Final Solution”, charts the roots and rise of anti-Semitism, as a form of patent racism. In so determining the origins of the Nazis and their accomplices, it further indicates how the National Socialism’ rise rotated around the fall guy of the Jews. Seen in this fashion, the execution of this idea was instituted in the ghettos and small cities of Germany and Poland, as well as in concentration and labor camps throughout Eastern Europe. The second part of the book, “The Holocaust”, recounts adequately how the quandary of the Jews was steadily aggravated, and how the violence and destitution grew consistently more and more atrocious with each passing day. Inmates of camps or ghettos got an unbelievable suffering life, struggling weakly against hunger, disease, exposure to bad weather, and of course to the arbitrary savageries of the Nazi regime. This is undeniably interesting shreds of evidence, delineating how Jewish groups worked together to perform the best out of unacceptable conditions.

Philip Milton Roth (1933 – 2018), is an American novelist and short-story writer known for his remarkable autobiographical novel *The Plot Against America* written in 2004. It is a counter-factual story that sets a thought-experiment glancing at what would happen if the United States of America had voted for the aviation expert hero and prominent anti-Semitic, Charles Lindbergh in 1940, in return he will keep up USA out of the war. This form of fiction is set amid all the valid situations that led up to and accompanied this appointment. Following his election, America experiences a gradual start-up of anti-Semitism across the land, commencing with slight vexations which the protagonist and his family encounter on a journey to Washington DC. Roth’s leading characters are himself and his own family. He places them all at the heart of the story and we watch the events through the seven-years-old Roth himself. Roth explores the matter of America selling out to Hitler from many credible yet contrasting standpoints. From the irate father to the soft mother, to the maimed orphan cousin, to the isolated aunt and to the ever-mysterious child, Anti-Semitic scenes are

performed, illustrated, experienced and interpreted with distinctly established voices that pass on from the 1940s to influence our hearts today.

Many researchers and critics reviewed the two works from different angles and mindsets. Maurice Friedberg, for example, suggests in his article on Lucy Dawidowicz's *The War Against The Jews 1933-1945*, that her book scored an outstanding triumph in Eastern Europe. Yet, after 30 years of Hitler's war against Jews, she artlessly succeeded to solve some queries about the reasons behind the killing of 6million Jews. On the other hand, Roderick Stackelberg in his article *The Holocaust: The Destruction of European Jewry, 1933-1945 by Nora Levin; The War Against The Jews, 1933-1945 by Lucy S. Dawidowicz*, asserts that Lucy affords the reader with an integral vision and broad realization of European Anti –Semitism, in which she conducted an extensive and global use of archival sources to make her work successful.

In his article *Plot Against America; Neoliberalism and Antiracism*, Walter Benn Michael suggests that *The Plot Against America* does not unquestionably mean an action or an ambush against merely Jews, but it is significantly a kind of Anti-Americanism, which is a close identification of America with modern liberalism. However, Jason Seine, in his article *The Plot Against America: Philip Roth's Counter-Plot to American History Author*, remarks that the novel is a vivid illustration of bigotry and segregation apartheid. In other words, America has multiple identities and the inequity was not purely against Jews, but also blacks and other races.

Steven G. Kellman, in his article *Its Happening Here: The Plot Against America and the Political Moment*, deals with the novel as something of a “Roman a Clef”, which means an allegory to the present regime. He claims that the state Roth imagines under Lindbergh, may seem identical to the one presided by George W.Bush.

It can be thus supposed that many critics ventured to interpret various facets of both works. Yet, there is no critical research that handles a comparative study between them, regarding the matter of anti-Semitism between facts and exaggerations in American literature. Our research will shed light on the fact that writers have adopted literature as a vehicle to interpret history, since one brief historical situation can reach on thousands of disparate connotations when all people impose their diversities of the truth upon it. Accordingly, this research work tries to expose the dilemma in relation to fiction and reality and give answers to these questions: what are the events present in both texts? How did they reflect the real situations of both authors' days? Is the Jews' history counterfeited? Does the writers' religious background play a role in drafting the book? Do we have to believe in historical books?

The choice of the theme emanates from a special interest to American literature, and Jewish history. Our research is crucial because it had never been taken under investigation, considering how historical facts are melted with imagination, and how the writer takes evidences from a personal motive to victimize or hide or even to exaggerate things, or to make a historical figure look better or worse.

Throughout this analysis, we rely on the literary theory of New Historicism, notably on Michel Foucault's concept of discourse and its relation to power and resistance and Montrose's notions of textuality and historicity. Both theories consist of analyzing fictional and realistic writings in their historical backgrounds. One can speculate that both *The War Against The Jews 1933-1945* and *The Plot Against America* formed the historical, cultural and social engagements of 1940s and their authors' lives and experiences; in return, these writers' experiences and history formed literature.

To enforce these orientations on the present research, we rely on a three chapters. The first chapter provides a brief introduction to New Historicism and its origins. Then, it tries to suggest this theory's most remarkable aspects and what makes it different from old historicism. Focus then turns to the mentioned concepts of Foucault and Montrose. The second chapter is dedicated to Jews' history throughout decades, setting up by the ancient Jewish history moving to the Jewish community during the Middle Ages to modernity. We have particularly dealt with the Jewish situation during the Second World War in Europe and America.

The final chapter focuses exclusively on the analysis of the two works from a New Historicist perspective and on the premise of Michel Foucault and Montrose thoughts of discourse analysis. The chapter explores the prevailing discourses of anti-Semitism, racism, and violence relevant to both books, as well as to the authors' background. Then, as an outcome, it ends with a comparison between novelists and historians in the light of Dawidowicz and Roth's subjectiveness.

Chapter One

New Historicism and Text in Context

Introduction

Literature has been a potent tool in casting light on the origins of all cultures that take place in various countries and communities all over the world. Through this artistic medium, writers do not only concentrate on a particular country's political and cultural portrayal, but also on the society's political and cultural attitudes. Yet, each individual is handcuffed to special codes established by the social ecosystem. This determines the cultural environment of a specific period which highlights its history. Undoubtedly, all the individuals who live inside the frame of a society are bound to go with the flow of those standards and regulations.

New Historicism shows how a literary text can disclose clues to a specific period and how these texts can affect our values and beliefs on what is wrong and what is right. It's one of the most influential theories since early 1980. This approach points up the omnipresence and authority of history in any literary work.

Thinking of new historicism's crucial idea, we got several features that fitted our selected books: *The War Against The Jews 1933-1945* by Lucy Dawidowicz and *The Plot Against America* by Philip Roth. To reflect the social codes and cultural patterns that the two works echo, we will introduce the origins of the theory and its characteristics. Then, we shift our focus to study two well-known theoretical frames. The first one is 'Discourse and Power' by the French historian Michel Foucault, and the second is 'Textuality and Historicity' by the American literary theorist Louis Montrose.

1. Origins of New Historicism

In the second half of the twentieth century and during the 1960s emergence of new criticism, some biblical scholars were engaged in keeping a sense of integrity while studying religious texts. This is by stressing on the independence of texts from any social conditions or cultural factors. In their views, there was nothing outside of verses. On the flip side, others

raised questions about their historical authorship; they insisted on the study of biblical texts in their historical context. The debate between the two hands gave birth to a contradictory approach, known as New Historicism. This approach originated in America, through the essay of the critic and English professor Stephen Greenblatt's *Renaissance Self-Fashioning*. He first used the term New Historicism in his introduction: *The Power of Forms in the English Renaissance* (1982). He frequently referred to the term as "cultural poetics" (Greenblatt & Gunn 26). New Historicism obtained widespread influence in the 1990s. Yet, it pointed out that text is not "socially produced," but also "socially productive" (Jie-xiu 260)

Conceptually, New Historicism "inherited Marxist ideology from the chronological and diachronic perspectives" which were key components of its theoretical structure. Yet, it was promoted by Poststructuralist concepts (Jie-xiu 260).

2. Characteristics of New Historicism

As pointed out before, new historicism is an approach designed by Stephen Greenblatt in the 1980s. Its primary creed is the interpretation of literature regarding the surrounding from which is protruded. Greenblatt delineates the New Historicism's four doctrines: The most pertinent point is that: "literature is history-oriented"(3) which means that literary works resulted from many social and cultural forces. Another interesting point to consider is that literature creates an alternative sighting of history. The next dogma is that literature cannot override history and is frequently defined by social and political ideologies of the period in which the book has been drafted. Finally, literature should be clarified within the confines of its historicity since history shapes literature (Greenblatt 3-6).

The New Historicists are not just interpreting literature; instead, they also examine the social, economic and historical system that is part of it, by taking into consideration its author's biography, the social environment it came out of and its cultural-historical context.

For new historicists, everything is strongly correlated. For instance, if we wish to understand Philip Roth's fiction *The Plot Against America* and Lucy Dawidowicz's book *The War Against The Jews 1933-1945*, from the new historicist point of view, we need to draw up how was anti-Semitism exercised back in the day. In this context, Marjorie Levinson asserted:

The new historicism....has emerged as a kind of systems analysis.... We tacitly reject that teleological formalism associated with the old historicism, the dominant form of nineteenth-century historiography. Ours is an empirically responsible investigation of the contemporary meanings informing literary works (their parts, their production, their reception), as well as other social texts. We regard these meanings as systematically interrelated within the period in question.

Literature is not a personal accomplishment; instead, "any form of art is performed in a cultural environment and, producing literature is not a private matter but a social act with its contexts" (Doğan 86). Likewise, history is a vital principle in "the interpretive process" (Bressler 223). Howbeit, one cannot produce a valid historical period, because histories are "constructed by a literary imagination" (Chung-Hsiung Lai 02). According to new historicists, "literary interpretation cannot fully reconstruct the culture... nor can the critic reenter the world", since the writer invariably incarnate his judgments and beliefs on the circling collapse of his society (Doğan 84). That is to say, while writing, the writer reveals his views which are framed by the besieging social varieties, "no one of us can escape public and private cultural influences" (Bressler 219). Even the writer subjoins some biographical details into his theme still his personal life, experiences, ideas and philosophies framed by cultural forms.

Literature in old Historicism depicted a precise age's common "world-view" (Ukkan 8). In this instance, Greenblatt argues: "The traditional historical approach to literature . . . finds history to lie outside the texts, to function in effect as the object to which signs in the text point"(qtd.in Ukkan 8).New Historicism diverges from it in substantiating that no age or

culture has an exclusive “homogeneous world-view”(Ukkan 8), but it is inwardly diversified and heterogeneous. It views history as something idiosyncratic to human experience where the author plays the role of a reporter and an interpreter as well. This highlights the role of subjectivity in framing the literary product, in addition to its emphasis on people’s interpretations; “the understanding of the past is always constructed by our present consciousness”(Doğan79).In other words, how these identical events are detected and interpreted by both the people who experienced those historical issues and the readers of those lines. Carolyn Porter claims that new historicism liberates us from World-Views and permits us to; “approach literary texts as agents as well as effects of cultural change, as participating in a cultural conversation rather than merely representing the conclusion reached in that conversation, as if it could have reached no other” (782).

According to new historicists, the dominant power handles the knowledge that exists in society by disseminating and codifying certain beliefs, tenets and opinions in which the value of literary work is measured by its social milieu. In this regard, the belief that history not the writer shapes a literary product and constructs its meaning is: “the crucial feature in the shift from traditional historical criticism both to the New Historicism and to the New Politicalism” (Abrams 365). While old historicism introduces history as blocks of periods, one following the other, new historicism alternatively, “projects a vision of history as an endless skein of cloth smocked in a complex overall pattern by the needle and thread of power. You need only pull the thread at one place to found it connected to another” (Porter 765).

New Historicism urges that history is regularly written with the historian’s present frame. In which all writing histories are about interpreting the past for the sake of the present. That is to say, a continuation sequence of human creations, each demonstrates the past at precise present moments for specific present aims. It intends to draw the attention of the

reader to the location of historians and history. An individual may “gain a more comprehensive understanding of literature by considering it in historical context while treating history itself as historically contingent on the present in which it is constructed” (Greenblatt 2). Rejecting all kind of history’s narratives, new historicism deems that every age carries certain ruptures and discomforts. Yet, the role of historians is to situate these conflicting versions by focusing on the destructive, barbarous and offset “movements and moments” in every age, which is mostly erased by history’s narratives. Hayden White’s *Metahistory* book, suggests that all historical facts occurred merely in the form of “narrative or language”, where the historians binds the facts in a “cause-effect relationship” in which the narrative is not only reliant on the factual events; but, on the historian’s interpretation and evaluation of the facts (168).

New Historicism is revealed in the shift of focus from history to histories and from the former objectivity to the current object, it can be recognized “by its lack of faith in objectivity and permanence” (Cox and Reynolds 4). Yet, it does not emphasize on the direct reformulation of the past, but, on the procedure by which “the past is constructed or invented” (4). It further regards texts as part of individual life, and rejects History as a single past, and replaces it with the term histories (4).

In the light of fiction and reality, New Historicism highlights the view that we can never understand a text out of its historical background. Otherwise, the author is subjected to his historical and cultural biases.

3. Foucault’s Notion of Discourse and its Relation with Power

The New Historicists’ interest in the issues of discourse is inherited from The French theorist Michel Foucault (1926-1984). His theories were applied to cultural and literary fields

and achieved a merit in numerous academic curricula. Foucault broadly sophisticates the word discourse and dogmatizes that:

Instead of gradually reducing the rather fluctuating meaning of the word 'discourse', I believe I have in fact added to its meanings: treating it sometimes as the general domain of all statements, sometimes as an individualizable group of statements, and sometimes as a regulated practice that accounts for a number of statements " (qtd. in Mills, *Discourse* 06).

Foucault favored discourses as "practices that systematically form the objects of which they speak" (qtd. in Mills, *Discourse* 18) over discourse as utterances and statements. This means that he examined how structures and regulations spread within the society and how they drove to the occurrence of utterances and statements; in addition to how people respect those policies that control their beliefs and behaviors. Henceforth, according to Foucault, discourses are; "regulated by a set of rules which led to the distribution and circulation of certain utterances and statements" (Mills, *Michel Foucault* 54). He, then, associates discourses with power and truth. For him, power is not demarcated as an understanding of brutality and cruelty; instead it is concerned with the notion of averting someone from carrying out their desires and restraining people's freedom (Mills, *Michel Foucault* 18). The individual has not enjoyed his own proper rights, since his ideas and beliefs are shaped by the discourses' dominance. Therefore, discourses are produced by power; at the same time they shape this power and foster it.

Power, in its turn, gives birth to prevailing discourses that can completely restrict the notion of some people's liberty. In return, the oppressed people will evolve other discourses, to resist the vigorous and oppressing discourses. In this regard, Foucault states that "where

there is power there is resistance” (qtd.in Mills, *Discourse* 42). Appropriately, discourses are often contradictory, “both the means of oppressing and the means of resistance” (Mills, *Michel Foucault* 55). This means that power does not only create discourses that promote it; however, it also produces discourses that can prohibit and devastate this power. Foucault states: “Discourse [not only] transmits and produces power; it reinforces it, but also undermines it and exposes it, renders it fragile and makes it possible to thwart it” (qtd. in Mills, *Discourse* 45). Therefore, the prevailing and the powerful discourses are often opposed by other resisting discourses.

If there is no resistance, there will be no “power relations” (Mills, *Discourse* 9). Namely, cultural forms give birth to power and set up the key body of the society, “power operates within everyday relations between people and institutions” (Mills, *Michel Foucault* 33). Henceforward, individuals do not produce nor control it, “Power was a substance that could neither be acquired nor tamed by man”. Nonetheless, it is a cultural invention that somehow controls man (Gavin 17). Power gives rise to discourses that control society. In another word, the dominating power confines its citizens; they may not live without obstructions, since their decisions and activities should agree with the circulating discourses. Foucault state:

Each society has its regime of truth, its ‘general politics’ of truth: that is the types of discourse it harbours and causes to function as true: the mechanisms and instances which enable one to distinguish true from false statements, the way in which each is sanctioned... the status of those who are charged with saying what counts as true (qtd. in Mills, *Discourse* 18).

All in all, Foucault’s new historicism examines how power is withheld and preserved in society through artistic and cultural vehicles, and how power advocates certain credos,

ideologies and behaviors whereas it also cogs others. Thus, some discourses control the social setting, whilst others are ignored.

4. Montrose's Notion of Historicity and Textuality

Montrose's name was mentioned several times along with those of Stephen Greenblatt and Michel Foucault. Nevertheless, there is no painstaking examination of his New Historicism and minimal attention has been credited to Louis Adrian Montrose's works. Eventually, his name is quite often cited in discussions of this literary practice, compared to Foucault, who is cited countless times within the preliminary texts. The sum of passages by Montrose is practically slight: "once in Abrams (1999) and four times in Hens-Piazza (2002). In the other texts he is mentioned by name alone" (Reuben 21), because he did not write many academic textbooks dealing with new historicism, or maybe, because he has retreated from the academic landscape for a while now (21). However, he was there at the launch of the theory in the mid-80s, and early 90s. This may stand for an absolute influence that Montrose has had to the theory.

According to Montrose's book, *Professing the Renaissance: The Poetics and Politics of Culture*, the theory of new historicism is: "a reciprocal concern with the historicity of texts and the textuality of history" (20). The individual can interpret it using history as a dynamic force, in which a piece of literature is said to be a discourse which comprises cultural constructs in the determined contextual and historical era. While textuality of history spots out the "Fictionality" and "Constructedness" of history, which is like a language created in a context and is directed by the political, social and economic structures of the dominant institutions (20). To better the explanation Greenblatt & Gunn argue:

By the textuality of histories, Montrose meant that people: "Have no access to a full and authentic past, a lived material existence,

unmediated by the surviving textual traces of the society in question—traces whose survival we cannot assume to be merely contingent but must rather presume to be at least partially consequent upon complex and subtle social process of preservation and effacement (331).

In this regard, New Historicists endeavor concurrently to comprehend the work through its historical milieu, and to apprehend the intellectual and cultural account via literature.

Historicity of texts, however, indicates the “cultural specificity and social embedment of all modes of writing”(Montrose 17). In other words, it is crystallized in the impact of the historical setting and the author’s lifecycle on the work. In return, how those given texts influence readers; in which a text is not merely the outcome of one author; it is a social artifact that both shapes the culture, and is being shaped by the same culture. The subsequent quotation taken from Montrose’s article, *Renaissance Literary Studies and the Subject of History*, may elucidates the whole idea of Textuality and Historicity,

Current practice emphasizes both the relative autonomy of specific discourses and their capacity to impact upon the social formation, to make things happen by shaping the consciousness of social beings. To speak, then, of the social production of ‘literature’ or of any particular text is to signify (...) that it is socially productive - that it is the product of work and that it performs work in the process of being written, enacted, or read. By representing the world in discourse, texts are engaged in constructing the world and in accommodating their writers, performers, readers, and audiences to positions within it (9).

Within Montrose’ academic essays, there is scarcely a track of what the author connotes. Montrose affirms that “the newer historical criticism is... new in resisting a prevalent tendency to posit and privilege a unified and autonomous individual whether an Author or a Work” (qtd.in Reuben 23). In other words, we must judge authors regarding their

social and ideological backgrounds which in themselves are archaeologically and historically determined apart of. To further his point of view about authors' individuality in a given work, he proposes the "*subjectification* process" that shapes individuals as "loci of consciousness and initiators of action" however; they are constrained by the social network that outstrip their awareness or authority (Montrose 9).

When reading an autobiography, we are supposed to be undertaking a synchronic reading of personal narratives. Yet, there is fluffy line splitting history from fiction in books mostly, and in autobiographies specifically. This shows how a devoted autobiography can be a part of a given history and vice versa. Appropriately, "Historical consciousness" is permanently present at the midpoint of any autobiographical narrative (Ngoshi 12). Therefore; the social experiences of re-counting a matter are conveyed with the secretive performance of re-counting the ego as a show of "historical identities...which makes the historicity of autobiographical text central to our understanding of autobiographical subjects". Properly, "apprehending the historicity of a text and the textuality of history are necessary since autobiographical subjects congeal around history and the discursive background matters"(12).

According to Montrose, new historicism emphasizes on the "historicity of texts and the textuality of history"(20). Sandberg enhances the idea through "seeing culture as a text, ...New Historicists acknowledge the crucial role that the study of discourse plays in any historical period while also insisting on the historicity of the text itself, fictional or non-fictional"(36). Their argument obviates that textuality and historicity are required in any autobiographical work, for the reason that autobiographical works concentrate on the history and the conversational practices.

An autobiography can have a profoundly peculiar function in illuminating history and aiding us to figure out a way of life as a nonstop process. Since history is exemplified by a

manned experience, the autobiographer cannot provide his narrative without providing his own world's story, because the narrating of personal career is best captured in its historical size.

Sandberg, in her turn, heightens her report on New Historicism and its relation to the autobiographical piece of writing by approving that “when many contemporary authors use autobiographical techniques to tell their stories; it is because they want to emphasize the authenticity of their experiences and to contextualize them historically in the political and socio-cultural forces of the time”(38). In other words , when writers narrate an event or analyze a particular period, they are performing history in a sense, but they are further producing several rhetorical functions such, sustaining their own opinions, justifying their positions, discussing others statements or providing cultural and historical information.

Conclusion

In the light of a tight correlation between text and context, New Historicism reinforces this structure by introducing that literary texts are interpreted in their historical, cultural and social backgrounds. In seek to draw an image of reality, “history cannot be divorced from textuality” (Chung-Hsiung Lai 2). It can be thus worked out that there is an integral harmony between discourses, history and imagination in any fictional or non-fictional products.

Chapter Two:
Historical Insight into the Jewish
Community

Introduction

Religion is one of the chief criterium that characterizes human beings' role in life. Judaism, Christianity, and Islam are the ancient monotheistic creeds. Despite, Muslims and Christians believe that Judaism is an Abrahamic religion; they carry a radical sight to all what is Jewish.

Between a believer and non-believer, Jews' history needs to be pointed out. Several historians gave their prospects and their perspectives on European and American anti-Semitism, either validating or denying this phenomenon. To understand anti-Semitism, in both worlds, in distinct ways at diverse dates, with a different regime, one should acknowledge the forms of anti-Semitism. On one side, some historians regard its roots initially, as a form of religion hatred that heated up during the crusades and middle Ages. Then, as a form of racial hatred that heated up during the 19th and 20th centuries. On the other side, the Anti-Semitic deniers noted that Jews manipulates the history to handle affairs behind the scenes.

In this chapter, we will shed light on this phenomenon, by exploring a historical vision to the Jewish community throughout ages, starting with Middle Ages, shifting to the modern and the Egyptian one, moving to European and American as well. Accordingly, we will investigate how were the Jews treated through decades? Have they actually been outraged?

By relying on scholars' critics, we will debate the matter from two faces, thesis and antithesis. The first one approves the anti-Jewish behavior and the second disprove it.

1. Jewish Community during the Middle Ages

During this era, Jewish groups inhabited both Muslim and Christian areas, those who drop their origins back to Central and Eastern European territories, are recognized as

Ashkenazim, and those who hail from the Islamic world are called Sephardim. During middle Ages, both communities came to speak the vernacular languages and they integrated into the industrial and business fields. In return, they had to pay taxes for communal autonomy. In addition to their religious freedom, they came to adopt architectural, musical, and literary styles of their neighbors, though their communal lives were largely different. Their laws prohibit marriage out of their religion, what expands extra barriers between Jews and their neighbors. These boundaries later on became armed ghettos within which Jews were enforced to live (*Brief History 2*).

It is largely agreed that the Jewish lifestyle under the Islamic denominations was peaceful, since they were treated as the Dhimmis. Mark Cohen remarked that beneath Islamic domination, Jews lived in integration with others. Jews “In the Islamic Middle Ages ... lived in a Golden Age of Jewish Muslim harmony. an interfaith of utopia of tolerance and *convivenica*”(28).Contradictory to the Christian world, hostility against them appeared after, the Roman Emperor Constantine’s conversion to Christianity, and “relations between Jews and Christians ...declined precipitously later on to become the worst in Europe”(Cohen 30).Some religious campaigns portrayed them as “infidels” or “killers of Christ”; as a result, they were forced to convert to Christianity or kill them as offerings. In 399 AD, they were prohibited from having status in government; in 439 AD, they were forbidden from witnessing against the Christians in courts. In 1215, they must wear special outfits, a badge or a pointed hat to be recognized. Jews especially were prevented from appearing in a public street during Holy Week because their familiar dress was interpreted as satirizing the Christians clad in lamentation.

Overall, between the eleventh and fourteenth centuries, they were accused of devil ritual and witchcraft. They ostensibly practiced sorcery, contaminated pits, and sacrificed

unbaptized children to Satan. In art, Jews were envisioned as possessing horns and tail, they were depicted as inhuman because that is how many Christians regarded them.

As the Jews were properly ejected and ostracized, new critics and acts against them emerged in northern Europe, foreshadowed the 20th century anti-Semitism.

2. Jewish Modern History

In the modern era, Jews have reached both acceptance and rejection than ever. Modernity created new opportunities for contact between Jews and their acquaintances. Their Communal contacts shifted from intermarriage to interfaith dialogues.

By the end of the 18th century, the world Jewish populace was about 2.5 million. The majority settled in Eastern Europe and the Ottoman Empire. By the second half of the 20th century, the world Jewish community was almost numbering 13 million with a majority living in Israel and the United States. This remarkable growth enabled Jews to diversify their economic and social activities, get more religious freedom, gain access to education and get more opportunities in business and the professional world. However, the onset of modernity was not experienced by all Jews. From the viewpoint of some scholars, it is argued that, this era is the most blossomed time in Jewish history since these developments were accompanied with an updated anti-Semitism. Lucy Dawidowicz in her book, *The War Against The Jews 1933-1945*, stated that the modern German states did not merely abolished Jewish rights from 1813 on, instead: “The *furor teutonicus* ¹that had found no satisfaction in the Congress of Vienna expressed itself in violent attacks and pogroms against the Jews. Peasants and burghers demonstrated and rioted in Bavaria, Württemberg, and elsewhere against Jewish rights. Some cities even attempted to banish the Jews altogether” (30).

¹ It is a Latin phrase referring to the ferocity or brutality of the Teutonic race or the Germanic people.

The most aggressive and vehement programs that had never been witnessed in Europe since the Middle Ages was “Hep! Hep!”² Movement that first erupted in Würzburg in 1819 and rapidly spread throughout Germany” (Dawidowicz 30). Dawidowicz claimed that these programs call for “revenge against the Jews, who are living among us and who are increasing like locusts. ... Our battlecry will be Hep! Hep! Hep! Death and destruction to all the Jews!” It was the first major chapter in the history of German nationalism in which the Jews were marked as the enemies. Yet, the true war against the Jews comes into being with the developing socialist movement (30).

In Russia likewise, Jews were condemned for all the Russian peasantry issues through viewing them as the Bolsheviks originators of the Russian Revolution in 1917, who owned the leading power to dominate the Communist movements and to administer world politics. Between 1917 and 1921, more than 500 Jewish communities in the Ukraine were wrecked by pogroms, and about 60,000 Jewish men, women, and children were executed (*Brief History* 3).

3. Egyptian Jewish Community

The Egyptian Jewish community is one of the oldest in the Middle East, yet one riddled with violence, extremism, and oppression under the hand of Egyptian government. Reciting the 3,000 year-aged story from the Torah, Hebrew became a threat in Egypt. Thus the pharaoh enslaved them justifying, “Come, we must deal shrewdly with them or they will become even more numerous, and if war breaks out, will join our enemies, fight against us and leave the country” (Exodus 1:10). Meanwhile, he commanded his servants, “You’re to

² Some explanations suggested that the expression “Hep, Hep!” is the traditional herding cry of German shepherds. Yet, others suggested that it is an acronym from the Latin expression “Hierosolyma est perdita”, which means: Jerusalem is lost.

throw every Hebrew son who is born into the Nile River, but you're to allow every Hebrew daughter to live" (Exodus 1:22).

After the opening of the Suez Canal in 1869, and with the rise of trading prospects, Jews from all over territories of the Ottoman Empire, Italy, Greece, and Spain started to settle in Cairo, forming about 80,000 Jews in Egypt. However, their life was deteriorated with the rise of Pan-Arab³ nationalism in 1930. Enormous anti-Jewish riots and mobs broke out in Cairo. In 1960, synagogues, orphanage, hospitals, and schools were closed. As a result, by the 1970s, only 2,500 Jews remained. Over the years, hundreds of Jews were murdered, tortured, and expelled, resulting in the end of Judaic existence in Egypt. Yet, to which extent those data are correct? On one part, the Old Testament remained the sole source that confirmed the exodus events. On the other side, researchers considered the historical incidents more reliable than the religious one. Josh Mintaz claimed in his article *Were Jews Ever Really Slaves in Egypt, or Is Passover a Myth?* That:

The reality is that there is no evidence whatsoever that the Jews were ever enslaved in Egypt. Yes, there's the story contained within the bible itself, but that's not a remotely historically admissible source. I'm talking about real proof; archeological evidence, state records and primary sources. Of these, nothing exists. It is hard to believe that 600,000 families (which would mean about two million people) crossed the entire Sinai without leaving one shard of pottery (the archeologist's best friend) with Hebrew writing on it.

The Egyptian records did not refer to the sudden migration of what would have been a quarter of its population. According to Mintaz, there are no evidences or expected effects of this great displacement, namely "economic downturn or labor shortages. Furthermore, there is no evidence in Israel that shows a sudden influx of people from another culture at that time. No

³ It is an ideology that calls for the unification of the countries of North Africa and Western Asia.

rapid departure from traditional pottery has been seen, no record or story of a surge in population”.

4. European Jews during the Second World War

European anti-Semitism springs precisely to mind the German Jews’ oppression during the Second World War. Following, the burst of war on September 1st, 1939, the governments set up new restrictions on Jews remaining in Germany. Some of them prevented Jews from entering different German cities, others prohibited Jews from using public transportation, and strict residence regulations forced Jews to live in designated areas of German cities concentrating them in, “Jewish houses”.

In her work, *The War Against The Jews 1933-1945*, Dawidowicz claimed that the abstract idea of Jews hatred emerged after Hitler’s rise to leadership; “Hitler’s ideas about the Jews were the starting place for the elaboration of a monstrous racial ideology that would justify mass murder whose like history had not seen before”; his initial target, was to find a final solution to the Jewish question (4). He assured the necessity for political strategies and organizations to fight them, he claimed, “It was not enough...to deprive them of their economic power” (qtd. in Dawidowicz 18) yet, the final solution to the Jewish question is “removal; [*Entfernung*] of the Jews from our nation, not because we would begrudge them their existence...but because the existence of our own nation is a thousand times more important to us than that of an alien race.”(qtd in Dawidowicz 18). Thus, under Hitler’s doctrine, all Jews and their genetic pool must be wiped out. The Nazis faced the question, of what to do with the millions of Jews living in Germany. On November 9, 1938, the Nazis set up the Kristallnacht or “Night of Broken Glass”, the state-wide pogrom designed to frighten Jews and push them to emigrate. They torched synagogues, smashed Jewish homes, schools, and killed close to 100 Jews. After that night, some 30,000 Jewish men were halted

and sent to Nazi concentration camps. In her book *The War Against The Jews 1933-1945*, Dawidowicz asserted:

In many small towns, meetings were called on November 8 or 9, at which the party leader and the local mayor agitated the assembled mob, which then went into action, setting fire to the local synagogues, destroying Jewish businesses and homes, and manhandling Jews.....just before Kristallnacht, over four hundred Jewish communities—25 percent of all Jewish communities in Germany had been dissolved or were in the process of liquidation. (100-172)

On October 1941, German authorities, deported over 50.000 German Jew to various eastern camps; including concentration camps, extermination camps, labor camps, camps of Prisoners of war and transit camps. There, the SS⁴ and policemen killed most of them. After selecting a small minority to survive temporarily as forced laborers, the detainees were compelled to make hard works for a small quantity of food (Dawidowicz 231). In some concentration camps, Nazi doctors conducted medical experiments on them .When the hostages were removed from the concentration camps to the extermination camps, they were instructed to take off their clothes for showering, and then they would be thrown into the gas chambers, where they would be tortured in the fastest time with the most horrific ways, Dawidowicz assured in her work *The War Against The Jews 1933-1945* that:

Some weeks later Eichmann came to Auschwitz and discussed with Höss various matters, such as scheduling the murder of the Jews and the techniques of killing to be used—some form of gassing. According to Höss, Eichmann mentioned “killing with showers of carbon monoxide while bathing, as was done with mental patients in some places in the Reich.” Eichmann also told Höss “about the

⁴An abbreviation of the word “SchutzStaffel”. It is one of the most powerful Nazi armed organizations created in 1925.

methods of killing people with exhaust gases in trucks, which had previously been used in the East.” In September 1941 such a truck had been put at the disposal of Einsatzgruppe C, according to an affidavit by Paul Blobel who headed one of its units (131).

She describes them as nothing, but a kingdom of death. Auschwitz is the largest concentration and extermination camp established by Hitler, with about 1.1 million people killed there (350).

Overall, Jews’ Way of life in Germany came progressively troublesome, because of many restrictive regulations. Between 1933 and 1939, the Nazi government had brought radical social, economic, and communal changes to the German Jewish community. Between 1939 and 1941, Jews were regularly deprived of their ownership and their ability to work. From 1941 on, thousands of Jews remained in concentration camps. Six years of Nazis legislation had marginalized Germany’s Jewish citizenry and had evicted them from the professions and from commercial life. About two-thirds of Jews were massacred, about 11 million, including 6 million Jews and 1.1 million children have died in the Holocaust events. There may be no more succinct description of the Holocaust than the statement declared by the Vatican’s official English version document of *We Remember: a Reflection On The Shoah*⁵:

This century has witnessed an unspeakable tragedy, which can never be forgotten — the attempt by the Nazi regime to exterminate the Jewish people, with the consequent killing of millions of Jews. Women and men, old and young, children and infants, for the sole reason of their Jewish origin, were persecuted and deported. Some were killed immediately, while others were degraded, ill-treated, tortured and utterly robbed of their human dignity, and then murdered. Very few of those who entered the [concentration] camps survived,

⁵ It is a Hebrew word that means “Catastrophe”, and it is also known as “The Holocaust”.

and those who did remained scarred for life. This was the Shoah (Wojtyła).

In the last decade, contemporary fiction historians all over the world wrote different books and articles propounding and promoting revisionist views about Hitler's ideology or denying the European anti-Jewish behavior during the Second World War. In their vanguard, the British author and holocaust denier David Irving, who alleged in his book *Hitler's War* that he cannot accept the assessment that there is no document signed by Hitler, Himmler or Heydrich speaking of the Jews' eradication(xxvii). In an interview with Aljazeera Arabic in 2000, Irving denounced that people believe in holocaust events without investigation. For 55 years ago, historians have not found one document issued the order of Hitler or speaks about the six million suspensions or even the gaschamber myth. Dawidowicz's introduction to *The War Against The Jews 1933-1945* describes him as, "no historians has ever offered so bold a whitewash of Hitler as has Irving, revisionist portrayal of Hitler"(xxiv).

"I was there and there were no gas chambers." This claim is made frequently by the former political detainee in Buchenwald, Paul Rassinier. He is one of the first European writers to defend the Nazi administration. Basing on his own experience, he comes to deny the existence, of any anti-Jewish action in the camps. In 1950, he published *The Holocaust Story and the Lie of Ulysses* where he claims that Germans committed some atrocities, but they have been overestimated for a specific purpose that is: "the Zionists as part of a massive Jewish/Soviet/Allied conspiracy to 'swindle' Germany out of billions of dollars in reparations" (Austin). In 1964, he published *The Drama of European Jewry*, a work committed to disclosing what he called "the genocide myth". Likewise, the French critic Louis Ferdinand Saline, satirized the gas chambers using the statement, "the magic gas chambers" (Austin).

Similarly, the German-American professor of medieval literature Austin j. App argues that Hitler's solution to the Jewish problem was emigration not elimination because if they had plotted for an overall eradication, no Jew would have survived, and if Holocaust assertions have any certainty, the state of Israel was to open its enrollment to historians. Instead, they have promoted the Holocaust "hoax" by employing the charge of "anti-Semitism" against anybody who investigates it (Austen).

Additionally, the American historian Arno J. Mayer's 1988 book *Why Did the Heavens Not Darken?* did not deny the Holocaust, but declared that most of those who died at Auschwitz were killed by disease. Along with, the German chemist Germar Rudolph who conducted a study in 1991 entitled *Report on the Formation and Verifiability of Cyanide Compounds in the Auschwitz Gas Chambers* showed that the gas effects on the soil had never been found in Nazi concentration camps.

All in all, the atrocity reports were fabricated, the claims are unverified due to the inability of Jewish historians and other historians in counting the victims' number, and as a result, the concept of anti-Semitism may clearly be unsubstantial.

5. American Jews during the Second World War

The first settlers brought Anti-Semitism as a part of European cultural heritage to the new world; infused by Christian teachings and frequently strengthened by continual waves of Protestants and Catholics who occupied American coasts.

For generations well into the 20th century, American Anti-Semitism has revealed itself in varied situations; initially, with the first arrive of Jews to New York in the 17th century under the Dutch colonial governor Peter Stuyvesant who designated them as "the deceitful race... Such hateful enemies and blasphemers of the name of Christ be not allowed to further infect and trouble this new colony" (qtd.in Bush) Nevertheless, it became further virulent in

the United States after 1933, when a Nazi-led regime came to authority in Germany, and Franklin D. Roosevelt set up the New Deal at home.

Despite their adoption as citizens in the United States, the Jews were everywhere an alien, greedy and untrustworthy people. They were seen the great risk to the welfare of the United States than any other spiritual group. Thus, different iniquitous methods and programs were used to limit the Jewish presence in the United States. They were restricted from living in some places, and being subject to Quota policy in universities that kept their numbers down, they were prevented from employment, access to residential, resort areas, and membership in clubs, organizations, teaching position, restaurants, and hotels. Leonard Dinnerstein stated in his book *Anti-Semitism in America*:

The first Jews to set foot on American soil found themselves objects of prejudice. The very word Jew evoked something negative in the minds of many, if not indeed most of their neighbors. The earliest American colonists were Europeans after all; they had brought with them their bigotries which Europe nourished almost as a matter of course, and among the emotional impediments they carried was contempt for Jews. (33)

In the United States, as in Europe, anti-Semitism had been increasing since 1933. By 1941, over 100 anti-Semitic organizations were established, such as the White Aryan Resistance, the Ku Klux Klan, along with the National Nazi Party and the National Socialist Movement. The latter's members shave their heads and tattoo themselves with Nazi symbols such as swastikas and SS. Yet, chaired by some famous men like Pelley, the Reverend Gerald Winrod, and Father Charles Coughlin was the most notorious hate monger of the decade. The organization's essential target is to call for white Christian race dominance through spreading hate propaganda in the American society especially in New York City and

Boston. Some women's groups also appeared during World War II known as, *We, the Mothers, Mothers of America* or *Mothers of Sons*; they distributed materials claiming that the Jews were responsible for the war, promoting the idea of "200,000 Communist Jews at Mexican border waiting to get into this country. If they are admitted they will rape every woman and child that is left unprotected" (qtd. in Dinnerstein 163). Thus, the hostile attitudes manifested toward Jews by so many Americans had devastating psychological effects on individuals. The matter is, Lewis Browne noted in 1939: "We Jews as Jews can't do anything. Working by ourselves, we are utterly impotent. For, being a minority, we cannot act; we can only react. All of which means simply this: if the Jewish problem is ever to be solved, it will have to be done by the Gentiles" (qtd. in Dinnerstein 163).

By 1943, hostility toward Jews in the United States had risen tremendously in the crowded states east of the Mississippi and north of the Ohio Rivers. Particularly, among the middle class in Pennsylvania and Detroit's factories. In this regard Philip Roth said in his work, *The Plot Against America*: "The worst and most widespread violence occurred in Detroit" (264).

Among the major spokesmen who sponsored undoubtedly anti-Semitic themes and speeches in the American community was the Catholic preacher Charles Coughlin, whose weekly radio program showed compassion for the fascist plans of Hitler and Mussolini; he accused the Jewish bankers of the Russian Revolution, and he launched his newspaper, *Social Justice*, in which he printed anti-Semitic polemics such as *The Protocols of the Elders of Zion*. This made Coughlin a hero in Nazi Germany, where papers ran titles like: "*America is Not Allowed to Hear the Truth*." Roth commented:

American history had recorded its first large-scale pogrom, one clearly modeled on the "spontaneous demonstrations" against Germany's Jews known as Kristallnacht, "the Night of Broken Glass," whose atrocities had been planned and perpetrated by the Nazis four years

earlier and which Father Coughlin in his weekly tabloid, *Social Justice*, had defended at the time as a reaction by the Germans against "Jewish-inspired Communism. Detroit's Kristallnacht was similarly justified on the editorial page of the *Detroit Times* as the unfortunate but inevitable and altogether understandable backlash to the activities of the troublemaking interloper the paper identified as "the Jewish demagogue whose aim from the outset had been to incite the rage of patriotic Americans with his treasonous rabble-rousing (266).

Following the end of World War II, anti-Semitism in the United States abruptly declined. Moreover, the shift in public speech and behavior was formerly so hasty, that careful viewers were at a loss to point out the transformations. Leonard Dinnerstein indicated, "No Christian country has anti-Semitism been weaker than it has been in the United States" (274) in which there had never been anti-Semitic pogroms nor political parties or federal regulations curbing Jewish opportunities in America (274). However, the Jew is constantly seen as an outsider in Christian lands. Regardless of:

These prejudices, Jews were generally left alone. They were not as victimized and as exploited as Irish Catholics; they were not pushed out of society as the Indians were; and they were not enslaved like the Africans. Thus while they were objects of prejudice in people's minds they were not thwarted in the United States in anywhere near the same fashion as members of other marginal groups. And while Jews were allowed to follow their own pursuits and receive assistance from one another, they often moved in elite circles and found friends and companions among respected Christians within both local and national communities (Dinnerstein 51).

As the war came to the end, American Jewish groups were ready as they had never been before to deal violently and straightforwardly with the problem of anti-Semitism. While the

American populace itself believed that the dilemma had never existed, the Jews instead had extreme power in the United States.

Several historical shreds of evidence were presented to point out the European and American anti -Jewish behavior during the Second World War. First, religious reasons, during the Middle Ages, Crusaders blamed Jews for crucifying Jesus and for executing Christian children. Second, economic reasons, still, many conceptions argue that Jews are the “Godless people” who control Europe and U.S. money and wealth. It is noteworthy that the Jews, until now, are not subject to international laws. least and not last , the political reasons , in which the behavior of anti-Semitism was used as a diabolic technique by Jews to realize their intentions and draw themselves as casualties to establish a state and an entity for them on the soil of Palestine.

Conclusion

As the decades evaporated and memories vanished, criticism of the Jewish State of Israel raised up. The Anti-Semitic deniers offered many reasons to shed light on their convictions; whereas, the alarmists on the other side harness their writing to portray Jews as white man’ victims.

Chapter Three

The Boundaries of History in the light of Fictional and Realistic Literary Writings

Introduction

This chapter centers on the application of new historicism to Philip Roth's autobiographical novel, *The Plot Against America* and Lucy Dawidowicz's book *The War Against The Jews 1933-1945*. The two works are widely viewed as social documents of their authors' time, in which, each writer is handcuffed to specialized codes introduced by his social ecosystem, and this shapes up the cultural certainty of a particular period which highlights its history. In the light of fantasy and reality, the issue tackled is anti-Semitism or the ruthless treatment of Jews in Europe and America during the Second World War. But, the question is whether the Jews are actually victims, or the stories are too much exaggerated.

Following Foucault and Montrose's New Historicist perspectives, we will determine how the events and speeches exemplify the clear social voices that stress on the social depravity of new-historicism. Then, we are going to shift our study to focus on how historians and novelists interpret and reinterpret a given historical issue.

1. Power vs. Resistance

Each nation needs to resist, to stand against a specific power that threatens its boundaries, and this kind of resistance may appear in the human's being nature as a tool of survival. Through diving into the depth of our books, we ended up in front of the notion of power and resistance coined by Foucault. Since when speaking about the relationship between power and resistance; it cannot be possible to describe them as separate.

In *The War Against The Jews 1933-1945*, power is manifested in the first part of the book "the final solution" by the German nation through exposing the German strength and the Jews' inferiority and weakness. Namely, they played the role of a bunch of puppets, controlled by Hitler's regime. Hitler succeeded to gain more powerful rights to exercise his ideology and policy against the European Jews. As a result, their passive reaction reinforces

that dominant power. Whereas in part II, “The Holocaust,” Lucy Dawidowicz represents the Jewish response to the Germans authorities. She shows how the Jews in Eastern European ghettos shaped a variety of traditional, modern, social, cultural, religious and educational institutions to carry on as self-help agencies. Thus, in most of the prewar period, Jewish political parties turned into resistant movements.

However, *The Plot Against America* is about how Jews will rise, organize, and resist if fascism rises up in America; and about “how their altogether Jewish American resistance against an altogether American abuse of power might nonetheless not suffice” (Brody).

One of the most remarkable characters in *The Plot Against America* that led to a resistant thinking is Mr. Herman Roth, as a Jewish character. He is depicted inside the frame of a crucial identity. His hatred towards Lindbergh makes him a memorable character that pays tribute to every daring person who can face the higher state. His personality suggests a tough-minded man who tries various situations to defend his family, without thinking of the consequences. His resistance can be noticeable through his hostile language; “This is that goddamn Lindbergh!” my father said. “All you little fascists are in the saddle now” (68). Whereas Philip’s mother “Bess” in all cases and situations tries to accept anti-Semitism presence in her life; she is in a way reinforcing that power against them with her peaceful reactions, like in:

At the elevator, our mother, drew close to our father and whispered,
"You mustn't talk like that."

"Like what?" "About Lindbergh."

"That? That's just expressing my opinion." "But you don't know who
this man *is*."

"I sure do. He's an authorized guide with the documents to prove it. This is the Washington Monument, Bess, and you're telling me to keep my thoughts to myself (Roth 62).

The father's language can be seen as a means of resistance to power, what Michael Karlberg calls to have 'power over' others (2). Language, therefore, is considered as a vehicle to resist or to reject that power.

The Notion of resistance is also revealed through the gossip Jewish columnist Walter Winchell, with his speeches that influence society, "Discourses are not simple groupings of utterances or statements, but consist of utterances which have meaning, force and effect within a social context" (Mills, *Discourse* 11). Certainly, his criticism of Lindbergh policy turned into more American racist views and causes more violence against the Jewish society. As a result, an American anti-Semites launches a wave of pogroms against American Jews and causes the Detroit riots in which many Jews are killed. In return, the Newark's Jews decided to defend themselves and resist to that power, through forming an unofficial defense force, consisting of "incorrigible Jewish kids who had failed to graduate from high school" (Roth 270). Roth writes;

After Detroit, the Jews of Newark—numbering some fifty thousand in a city of well over half a million—began to ready themselves for serious violence erupting on their own streets, either because of a Winchell visit to New Jersey when he swung back east or because of the riots inevitably spilling over into cities where, as in Newark, there was a heavily Jewish neighborhood abutting large communities of working-class Irish, Italians, Germans, and Slavs that were already home to a goodly number of bigots. The assumption was that these people wouldn't require much encouragement to be molded into a

mindless, destructive mob by the pro-Nazi conspiracy that had successfully plotted the riot in Detroit (268).

One can notice through the examples provided, the overlapping relation between power and resistance. The more the power increases the more the resistance spews forth, and vice versa. The Nazis system in Europe and anti-Jewish behavior in U.S. revealed the power. However, the Jew's reflexive reactions revealed resistance. Correspondingly, the dominant and influential discourses are often resisted by other discourses. If there is no resistance to this dominant power, there will be no, what Foucault calls, “power relations” (qtd. in Mills, *Discourse*⁹)

2. Power and Discourses

2.1 Anti-Semitic Discourse

Because of its appalling nature, anti-Semitism is still a debatable issue, as it was one of the most important issues in the Second World War. Yet, nobody can bring up the absolute certainty of the incidents. According to new historicists, the past incidents cannot be fully attainable. After all, “our evidence and the written discourse we produce in interpreting it are time and place specific – there are no universal historical truths to be discovered or transcendental values to be elaborated” (Munslow 34). This means we cannot mention the full certainty of a given fact because there is neither a universal truth nor a sole date to be represented. With Lucy Dawidowicz’s book *The War Against Jews* and Philip Roth’s autobiography *The Plot Against America*, collaterally with the written documents and secondary sources, it is still viable to make some remarks on anti-Semitism during the Second World War.

The term Anti-Semitism in Dawidowicz's book is used to describe all sorts of struggle and unfairness against the Jews, and how they were belittled in Europe during the Second World War by the German nation under the policy of Adolf Hitler, in which anti-Jewish sentiment has been always at the heart of Hitler's political beliefs, "the mass murder of the Jews was the consummation of his fundamental beliefs and ideologies conviction" (Dawidowicz 3). While Roth's novel tackled the issue of anti-Semitism and fascism rise in America which would harshly target the Jews families under the policy of Lindberg, hence; "Racist prejudice against Jewish people is a particular example of what Foucault meant by discourse" (McNamara 74). Respectively, each discourse shapes and engenders new discourses. The dilemma of Anti-Semitism resulted in the emergence of other discourses that are undoubtedly violence and racism. Michel Foucault stressed on the interrelatedness and interaction of all social discourses that establish the history of a given period.

2.2 Discourse of Racism

The discourse of racism is unveiled in *The War Against the Jews 1933-1945* through the anti-Semitic voice of Hitler in Europe. Hitler's racist and fanatic ideas created an extreme radical vision, which put the Jews on the edge of suffering. He regarded them as a disease, parasites, bloodsuckers and filthy creatures with dark souls because of the black caftan they wear. He had always represented them as bad people who have to be marginalized. Jew; "Wherever he flourishes, the people die... Elimination of the Jew from our community is to be regarded as an emergency defense measure" (qtd.in Dawidowicz70). In her book, Dawidowicz claimed: "The vileness of the Jew resided in the blood of the race and was evident in the Jews physical, mental, cultural being, this vileness, Hitler declared, had permeated nearly every aspect of modern society" (19). Jews were identified as the source of all evil and misfortune. Subsequently, they were prohibited from going into cinemas, theatres, swimming pools, resorts, in addition to the creation of about four hundred stringent laws,

which prevent Jews from practicing their religion, omitting them from some posts such as commercial judges, panel physicians, and dentists.

While in *The Plot Against America*'s fiction, the voice of racism is disclosed through the voice of Lindbergh and his plans. For instance, the OAA⁶ just-folks plan, ordered the Jewish boys to live with exchange Christians families in the South and Midwest to work and to "Americanize" them. Philip's older brother, Sandy, is one of the boys selected to spend few months in Kentucky farm. When he returns, Sandy became a happy pork eater who calls his parents "paranoid ghetto Jews" (227) and refers to his own family as "you people." (230). One may note that the goal of this program is to incite children against their parents. Sandy's reaction after returning home suggests that his character built on an anti-identity basis. Consequently, he became a living example of a racist person toward even his family.

The 'final solution' for America's Jews does not involve any single shot. Instead, separating adolescents from their parents shows them how much better life would be if they were true Americans. Moreover, the American administration is supporting Jewish families to move to the countryside where they will be a detested minority and, over time, they would wholly discontinue existing, not through massacre but through children's vacation camps and immigration to farms. As a result, Sandy's father predictions will be fulfilled, when he shows his complete rejection to the OAA program, saying:

Do you understand what this program is actually trying to do?" my father asked Sandy. Do you understand why Lindbergh wants to separate boys like you from their families and ship them out to the sticks? Do you have any idea what's behind all this? ... They're sending you there to fetch the slops for the animals. They're sending you there to spread manure. You'll be so bushed by the end of the day

⁶The Office of American Absorption: is a fictional office created by President Charles Lindbergh for the purposes of absorbing or assimilating Jews into broader American society.

that you won't be able to stand on your feet, let alone draw a picture of an animal." ...But this! He cried .This! Inviting them to shake the bloodstained hand of a Nazi criminal? Unbelievable! Their lying and their scheming do not stop for a minute ...they have already stolen my country –they are not stealing my son (85/86/186).

Another existing racist scene is when Roth family went to Washington, after sending a deposit for a room at a hotel for three nights. But, later on, the family was evicted and accused of theft. “Sir” said the manager, “the room is occupied and there are no vacancies. We will not charge you for what use you all made of the room today or for the bar of soap that is missing” (68). The father was more resistant; but, his argument to free his family had run out of interest just because he is a Jew. Here, the child Philip Roth asked his brother of what was happening. “Anti-Semitism,” his brother whispered back (69).

2.3 Discourse of Violence

As mentioned in Lucy Dawidowicz’s book, *The War Against The Jews 1933-1945*, The Jews experienced a bunch of awful and traumatic moments for the harsh German treatments and practices during the Second World War. Hitler and his followers used all sorts of violence to keep control over Jews and why not eliminate them from the European soil. Violence had burst firstly in;

The streets, no doubt a concomitant to the Austrian Anschluss and the war hysteria against Czechoslovakia. Attacks on the Jews and Jewish stores intensified. A Jewish journalist described the SA violence and havoc on Berlin’s main shopping street: “... A gang of ten youngsters in Hitler Youth uniforms smashed the shop window and stormed into the shop, brandishing butcher knives and yelling: ‘To hell with the Jewish rabble! Room for the Sudeten Germans!’... Synagogues and Jewish institutions were burned to the ground. Over seven thousand Jewish businesses were destroyed. Nearly one hundred Jews were

killed, and thousands more subjected to wanton violence and sadistic torments. (98/101)

Then, violence is performed in other forms such as the holocaust, concentration camps, and gas chambers and frequently by the SS military organizations. In 1939, German bombs rained down on Poland, and Jews endured the pain along with everyone else. On September 16th of the same year, the Jewish New Year or “the eve of Rosh Hashana,” German aeroplanes bombarded the Jewish neighborhoods with about;

20,000 Polish Jews lost their lives during the invasion and bombardments; Jewish homes, stores, buildings, workshops, factories, and other installations were destroyed, the losses estimated at 50,000 to 100,000 units. In Warsaw alone, about one-third of Jewish-owned buildings were demolished and the main centers of Jewish trade were reduced to rubble. (Dawidowicz 198).

Within the German occupation of Poland, thousands of Jews were washed out from the polish map. The awe was everywhere increased by the SS. In January 1940, police circled a thickly inhabited Jewish zone in Częstochowathe, “Thousands of half-naked men and women were assembled in a large square and beaten to bleeding.”, and kept for hours in the cold weather while the young girls were driven into the synagogue, enforced to disrobe to be; “sexually shamed and tortured” (201).

In matter of days, the process of Jewish liquidation and elimination started. Throughout Germany, hundreds of small Jewish societies became subjugated to a complete Nazis ferocity. This latter led many Jews to commit suicide, and many others fled Germany. Yet, in the east European ghettos “the daily statistics of death indicated a higher suicide rate among the assimilated German and Czech Jews than among the Polish Jews...with some

astonishment, that the number of suicides in 1940–1942 was just 65 percent of the number in 1939” (Dawidowicz217).

The SS adopted about 125 forced labor camps for only Jews. Workers were lasciviously forced to make hard works, and those who tried to flee were shot or beaten to death. Underclothed and underfed, they suffered sunburn, frost and muscles inflammation. They used to walk about ten kilometers to their place of work, where they travailed fourteen hours, for just “ten ounces of bread, some jam, and a plate of soup.” (202). In David Rousset’s words, “death lived among the concentrationees at every hour of their existence. The Germans started to establish higher methodical programs of bloodshed”(qtd.in Dawidowicz 207).In mid-August 1941, In Kovno, the Germans asked the “Judenrat”⁷for five hundred educated young men. Yet, “When the Judenrat asked why these were wanted, they were told that the scholars would be assigned to classifying government archives and hence would be spared the heavy labor soon to become obligatory for all Jews” (280). On that understanding, about 534 educated Jews were sent and never seen again. Dawidowicz argues that similar wiles were practiced in other cities to destroy a whole community.

The Holocaust, then, turns into another link in the historic chain of Jewish misfortune and suffering. Within the prospect of Jewish history, the Holocaust is the most dreadful tragedy since the history earliest days. Even at the stage of the strongest Jewish national trauma, the Jews were not in such peril as during the Holocaust. Between 1941 and 1945, Nazi Germany and its associates massacred around two-thirds of Europe’s Jewish population. The crimes were carried out in programs and mass shooing by action of extermination in gas

⁷ A council of self-proclaimed Jewish community leaders who collaborate with Nazis.

chambers, gas vans⁸, through exhaustion, hunger, and disease in German camps, especially in Treblinka in Poland, Belzec, Sobibor, Auschwitz, Chelmno and Majdanek.

Violence is mostly manifested in Philip Roth novel's, in "Winchell riots" chapter, when Lindbergh's initial action is to sign a treaty with Adolf Hitler. In protest against the treaty, the gossip writer and journalist Walter Winchell publicly criticizes the Lindbergh administration calling him 'The Lindbergh fascists' (242). Winchell then decides to run for the presidency in 1944 and begins a speaking tour. His candidacy causes anger and anti-Semitic brawling in the South and the Midwest, mobs begin targeting him and thus:

new violence was directed at homes, shops, and synagogues in Jewish neighborhoods in Cleveland, Cincinnati, Indianapolis, and St. Louis, violence that Winchell's enemies attributed to his deliberately challenging appearances in those cities after the cataclysm that he'd instigated in Detroit, and that Winchell himself—who, in Indianapolis, barely escaped being crushed by a paving stone hurled from a rooftop that had broken the neck of the bodyguard stationed beside him (Roth 266).

On October 5, 1942, Winchell is shot to death, and American anti-Semites launch a wave of pogroms against American Jews, that goes from the breakup of store windows to the burning of temples to murder. In this context, Roth writes;

In midafternoon, only moments before the school day ended, a firebomb was thrown into the front foyer of Winterhalter Elementary School, where half the students were Jewish, another into the foyer of Central High, whose student body was ninety-five percent Jewish, another through a window at the Sholem Aleichem...Next came the attack on houses of worship(265/266).

⁸ Or gas wagon, used by the Germans to murder Jews, Poles, Romani people, mentally ill people, and prisoners during World War II. Yet, originated with the Nazi Euthanasia Program in 1939.

Another damage done to the Jewish community is through sending their sons to fight with the Canadian army. For instance, Roth's cousin, Elvin, who has engaged in the Canadian army to fight against the Nazis, was injured and returns to the US with an amputated leg.

Through the course of the novel, the German States Radio discloses "evidence" that Lindbergh's disappearance, as well as the kidnapping of his son, are part of a major Jewish plan to take control of the US government. That announcement causes further anti-Semitic mobs and riots and further violence in the United States.

Overall, the discourses of racism and violence are displayed in the two works to reflect the actual world of the writers, since the suggested discourses regulated the American and European societies of the nineteenth century.

2.4 Anti-Semitism, Racism and violence in the Authors' World

One may suspect that literary texts are "social document" that echoes and respond to their "historical situation" (Tyson 221). As indicated by Montrose in his notion of Textuality and Historicity, the authors always portray their life story and biases that are shaped by the historical setting. In other word, texts are not purely the outcome of one producer; instead, they are a social artifact that shapes the culture, likewise being shaped by that same culture.

The War Against The Jews 1933-1949, occurs as a vital work of amalgam, producing for the first time a detailed report of the Holocaust. Yet, most of Lucy's literary products are inspired by her extreme and profound interest and commitment to Jewish history. After her decision to study Yiddish⁹, she moved in 1938 to Wilno in Poland, but in 1939 she returned to USA and worked at the New York City office of the YIVO or the Yiddish Scientific Institute. Like most Americans, she was conscious of the Nazi brutality against the Jewish populations

⁹ It is the high German-derived language historically spoken by the Ashkenazi Jews. Yiddish writing uses the Hebrew alphabet.

in Europe. In 1946, before the war ends, Dawidowicz travelled back to Europe, where she worked for the “American Jewish Joint Distribution Committee” as an aid worker among the Jewish survivors in the camps. Actually, she supported them to reconstruct schools and libraries. Over years, she became mindful of the immense scope of the Holocaust and argued that from the Middle Ages forwards, German society was saturated with anti-Semitism feelings and there is an operating linkage between medieval butcheries and the 1940s Nazi extermination camps (Adler).

According to the New Historicist approach, many discourses such anti-Semitism, racism, and violence reign over the author’s time and place, and influence literature and artistic works in general. For instance, the traumatic moment, she passed in Poland among the Jews residues affected Dawidowicz, since all textbooks are social documents that mirror and “respond to their historical situation” (Bressler 221). Hence, Dawidowicz tried to revive what she lived in Poland and to cast light on the Jews suffering during the Second World War.

As the book is written in 1975, it is obvious to explore the most remarkable events of this year. Actually, The American administration in 1975 asked Israel to withdraw from the Sinai Peninsula, which was occupied in the 1967s Middle East War, but the Israeli administration rejected the order. Hence, US President Gerald Ford told the Israeli Prime Minister, Yitzhak Rabin, that Washington would reexamine its relationships with Israel, and stopped arms shipment. As a result, the Israeli government agreed to gradually leave from the Sinai in 1979. It is fascinating to notice that the book was written thirty years after the war. Which prompts the reader to wonder why the author waited such a long time to express her ideas, or did Gerald Ford’s decision awaken her Jewish spirit? It is likely that Gerald’s menace considered as a racist act for all Jews, and since the writer is a Jew, so it may be one of the reasons that motivated her to write and to express her anger, trying to prove that Jews are mistreated every time by every dominant nation.

In the USA, under Franklin Delano Roosevelt's regime ('1933-1945), Which coincides with the same duration examined by Dawidowicz in her work *The War Against The Jews 1933-1945*, a new belief appeared attacking the Jews for the great depression and whispers about the Jews riding of the government. Eventually, his "New deal"¹⁰ was ridiculously tilted; the "Jew deal". In a speech delivered on September 1941 by the famous aviator, who belongs to the American First Committee, Charles Lindbergh ¹¹claimed that three groups had been pushing this state toward war: "the Roosevelt Administration, the British, and the Jews." Again in one of his published notebooks Lindbergh wrote:

We must, however, limit to a reasonable amount the Jewish influence in the Educational agencies in this country... Whenever the Jewish percentage of total population becomes too high, a reaction seems to invariably occur. It is too bad because a few Jews of the right type are, I believe, an asset to any country (qtd in. Scot 452).

Between fantasy and fact, Philip Roth wrote his novel which is based on his own experiences growing up in Newark, New Jersey and studying in Weequahic High School from which he graduated. He claims in on one of his interviews that he wanted to know, what will be his father's reaction if an anti-Semitic person like Lindbergh became president? In Roth's depiction, Lindbergh is unabashedly Hitler reverent and an anti-Semitic pro-Nazi, as the actual Lindbergh was. The allegations made by Charles Lindbergh pushed Roth to establish a creepy world full of violence, racism and anti-Semitic feelings.

Roth employed in his autobiography the authentic names of his family and of some prominent personalities such as the gossip columnist, Walter Winchell, who was indeed a Jewish journalist. Roth depicted him as a strident opponent of Lindbergh who damaged the

¹⁰ It was a series of programs, public work projects, and financial reforms enacted by President Franklin D. Roosevelt in the United States to recover from the Great Depression.

¹¹ An American aviator, military officer, and author. In 1927, he won the Orteig Prize for making a nonstop flight from New York City to Paris.

reputation of Charles Lindbergh and Josephine baker, as the actual Winchell in fact was. Although Winchell was shot to death in the novel, the reality discloses the opposite, because Walter died normally. By the end of the novel, a rehabilitation of actual historical incidents occurs after Lindbergh's airplane disappears and FDR restored the committee, the US was attacked by Japan at Pearl Harbor; then, joins the Allies against Germany and Japan as actually occurred in 1941.

The novel is written in 2004, which can create a political allegory to the present government. In other words, the notion Roth imagines under Lindbergh may sound familiar to the one administered by George Bush II, and the current government of Trump. In an interview with *The New York Times Magazine*, Roth described trump as nothing, but "A demagogic president who openly expresses admiration for a foreign dictator; a surge of right-wing nationalism and isolationism; polarization; false narratives; xenophobia and the demonization of others". Actually, Trump's racist prejudice toward non-Americans is exposed in many of his famous speeches.

3. Novelists and Historians in the Light of Fiction and Reality

While writing a historical book or an autobiography, historians rely on the truth and incidents to revive the past without inseting their personal views, unlike the novelist who relies on his imagination and personal touch. What distinguishes both historians and novelists is their way of recounting the matter to persuade the reader. However, new historicist approach has a particular sight, considering historian's use of metaphor and point of view in writing what is apparently an objective telling of the fact.

Given this argument, one may propose that *The War Against the Jews 1933-1945* is pivotal to an interpretation premised on the link between the narrative and the background of its production as "history cannot be divorced from textuality" (Chung-Hsiung Lai 2). It can be

thus worked out that there is an intrinsic unity between rhetoric, history and fantasy in any fictional or non-fictional work. Once diving into the bottom of Lucy Dawidowicz's book, it is noteworthy to understand that Jews are the sole losers, fatalities, sufferers and victims of the war. She painted them as angles on walls through using chilling expressions and phrases to gain the reader's empathy. Considering her Jewish backdrop, it is understood that there is a kind of subjectiveness in the book, which proves that not everything inside the book is based on a mere reality. There is a variety between objectivity and subjectivity. Besides, to strengthen her point of view, she criticized what she regarded to be revisionist historians as mistaken or compassionate to the Nazis. Furthermore, Lucy considers German historians who sought to diminish German collusion in the Nazi era as seeking to decimate the European Jews. Dawidowicz's book is predominantly based on secondary sources conveying nothing could be released new.

Regarding Dawidowicz's portrayal of Jewish resistance, she included obscurely soothing words that fascinate the sentimental Jewish reader, who did not desire to seek broader. In the chapter, "alternative community", for example, she tries to demonstrate how much Jews' reaction during the war was peaceful, as they tried to build up their identity in the ghettos through education and not bloodshed. This may seem strange, because when power is in control, systematically there will be a bitter resistance to that dominant power, which is not the case in her book.

Given the fact that autobiographical space is where the fanciful, the marvelous and the absurd oppose the real, the same spot where it is necessary to figure out how the autobiographical subjects takes part in the ambiguous pursuit of Narrativity and Historicity. Partly written by his nine-year-old self, Philip Roth's alternate novel *The Plot Against America* is maybe one of his most impressive synthesis of fiction and autobiography so far. The writer set up a realistic setting; however, having such a young narrator was a

mistake, and kids at that age do not understand what politics is, and are restricted in their actions. The narrator does not truly do anything in the book, but purely observes and notes. Although that was probably deliberate, yet the fact of blending fiction with historical facts and includes some autobiographical touches make the reader wonders, at times, just what a real is and what a figment is.

The clear thing about this novel is that Roth does not magnify nor does he invent an improbable plot. You would not see American-Jews dropped to concentration camps and being tortured there. Yet, the only unreasonable part of the novel is: its fairy tale ending; the discredited idea that Lundy or Lindbergh turn out to be the unwilling hostage to Hitler. Nonetheless, one cannot wonder if this was truly the most farsighted part of Roth's novel.

Conclusion

Historical books and realistic fictions do not belong to the same brand. On the one side, Historical novels portray a story linked to history, with either real historical figures and actual times and places or with facts relevant to our past. Realistic narrative, on the flip side, is viewed as a practical study for the plausible facts, settings and personalities that are a part of the history. However, and more importantly, while writing, the author reveals his regards which are shaped by the encircling social changes in his historical novel or historical book. It is commonly defended that "no one of us can escape public and private cultural influences" (Bressler 219). Even if the writer tries to be more realistic, more subjective, but he/she fails, because his/her ideas still trapped by his or her beliefs and religious backdrops.

General conclusion

Focusing on New Historicist critical approach to literary writings in dealing with the notion of Anti-Semitism, It is likely arguable that the theory is a germane tool that bolstered our analysis of *The War Against The Jews 1933-1945* and *The Plot Against America*. The contextual study of the two books features the New Historicist assumption that underlines the vigorous role of the cultural and socio-historical background in shaping any literary production. Roth and Dawidowicz's choice of sketching the Anti-Semitism behavior throughout Europe and America stems from the influence of the archival historical backgrounds upon literature. This may be an applicable argument that can determine the synergy that dwells between the text and the context.

Through the lens of Montrose's notion of Textuality and Historicity and Foucault's theory of discourse and power, this research work endeavors to demonstrate how power penetrates and embodies itself through cultural standards and social doctrines. Then, it investigates and at last clarifies how the two literary productions echo implicitly their times, with regard to the writers' religious background and ethnicity.

The authors' ethnic and religious belonging prompted many investigators to question the real estate of facts provided in any book. Different historians, or let us say history deniers, introduced different directories and states that history has been distorted and misconstrued by some historical books. Given the argument that Dawidowicz and Roth belong to the same religious and ethnic group, even to the same state, the research paper analyzes some points dealing with the true existence of anti-Semitism phenomenon in Europe and America.

In regards to fiction and reality, Dawidowicz and Roth examined the situation of Jews during the Second World War; both seek to portray Jews as the victims of the white man as well as the Christian institution. So far, they tackled the issue of violence and racism. However, the implemented statistics can be deemed at the level of hyperbole and fabrication,

because when reading the two works, it can be noted that; they are written with much subjectivity and impartiality. Which means our authors did not adopt the neutral border when recounting the events. Although, the book is more realistic than the novel, we noticed that; Dawidowicz adopted the amplifications style in narrating issues more than Roth did.

Despite the official acceptance of historical books, it is not possible to consider them as the true and the final embodiment of a specific historical era. Because history is not something that can be readily determined or limited, and writers imply considerable sentimental gear into the establishment of their histories. As a result, the so-called Anti-Semitism has become a cliché term designed by the Jews to justify their political and economic purposes and to protect them from any struggles or challenges.

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Résumé

Cette recherche vise à démontrer que des questions historiques telles que l'antisémitisme ont énormément contribué à façonner la littérature en général et la fiction en particulier. En outre, l'histoire a résisté au cours du temps à de nombreuses agressions de la part de ceux qui utilisent les faits du passé et certaines conjonctures à des fins particulières. Pour illustrer ce point, cette recherche étudie la véracité et des réalités de l'antisémitisme en Europe et en Amérique pendant la Seconde Guerre mondiale à la lumière du livre de Dawidowicz, *The War Against The Jews 1933-1945* et du roman de Philip Roth, *The Plot Against America*.

المخلص

تهدف هذه الأطروحة إلى إثبات أن القضايا التاريخية كمعاداة السامية قد ساهمت بشكل كبير في تشكيل الأدب بشكل عام والخيال بشكل خاص، ومع ذلك فقد صمد التاريخ في وجه العديد من العراقيل، وظلت متواجدة لفترة طويلة رغم هؤلاء الذين يغيرون منها ارضاء لمكاسبهم الشخصية ولتوجيه الرأي العام. لتوضيح هذه النقطة، يحاول هذا البحث مناقشة صحة وحقائق معاداة السامية في أوروبا وأمريكا خلال الحرب العالمية الثانية على ضوء كتاب داويدوفيتش *The War Against The Jews 1933-1945* ورواية فيليب روث *The Plot Against America*.