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Dedication

*I dedicate my work to my parents the reason behind my educational success,
I could not deny their love and tenderness. Their prayers and supports provide
me with strength and hope. I would never have been able to accomplish without
my lovely parents.*

To my sweetheart sisters : Lina , Malak , and Darine

To my brother: Sammy

To my dearest unte Fatima and my adorable grandmother

*To my honorable teachers of English at the University of Kasdi Merbah Ouargla
who supported me all these years: Mrs. Saadoune Farida, Mrs. Tidjani Hanafi
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without exception for their wisdom, generosity, humility and total devotion*

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Abstract

This dissertation is based on the study of the historical, cultural and social conditions in Mary Antin's *The Promised Land*, which is an autobiographical account. The purpose of this study is to tackle Mary Antin's reaction towards oppression and discrimination against the Jewish people in this story, Mary Antin talks on behalf of all Jewish women who are oppressed by the Jewish society and Jewish orthodoxy. As well, this study defines the concept of *The Promised Land* in Jewish society and tackles the change from discrimination into freedom in the United State as a symbol of liberation. Writing becomes a therapy which allows the Jewish American author to express herself, to claim and to communicate.

Keywords : discrimination, double alienation, persecution, individualism, feminism, freedom.

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General Introduction

Introduction

During the twentieth century, America has experienced major changes such as world war, immigration and civil rights movements. The latter has always been the land of immigration; people from different areas have settled in America to oppose persecution, to preserve their religious identity, and to escape political distress.

Minority groups such as Africans, Arabs and Jews had to go through several challenges to prove their positions as individuals. Since America serves as a container of the different opinions of the miscellaneous groups, the minority groups proved their position within the American society by means of writing literature. Their works were a reflection of history, religion and thoughts.

The Jewish who are known as the people of the book, had to go through many centuries of persecution and social discrimination. The Jewish history is filled with sufferings such as persecution, violence, and poverty. Even Jewish women participated in the presentation of their culture and heritage through their writings in order to raise one's perception of self-awareness and self-identity. (Meller, 2002)

Identity for the Jews is related to ethnicity and religion. Only this began to change as the movements for political rights and equality moved across Europe, starting in the mid-17th century. (Smith, 1991)

Jews knew that they have more opportunities to interact with different cultures and communities. This leads them to change their ideas about religion and identity.

This situation affected Jewish woman writers and pushed them positively to defend their position. Among these writers, *Mary Antin*, the Russian Jewish immigrant, who became a successful writer by providing the portrait of her own life and the social portrait of what she had experienced as a Jewish woman under discrimination. (Attias, 1998)

In *The Promised Land* (1912), Antin narrates about her escape from Russia to America; she shows in her biographical account what she considers to be her escape from discrimination (in Eastern Europe) to freedom (in America). She sees herself in Polotzk as imprisoned by her religion and her sex because as a Jewish, she was allowed to live and work only in certain places.

Mary Antin seems to turn readers' attention to her expectations in life, and that's why she tackles the issue of "Double Alienation"; she was not permitted to education beyond learning to read the Psalms in Hebrew. It means she was alienated from two sides, as a Jewish individual outside the community and as woman within her community, this double alienation shows the very reality of the Jewish woman, a reality which raises the following research questions:

- Does Jewish Orthodoxy shape Mary Antin's view of herself in *The Promised Land*?
- Does Mary Antin's feminist impulse stand against stigmatization?

Since literature is one of the appropriate means to examine the social reality, without having any regards to the differences human, linguistic, culture, and ideological differences, Antin tries to impose her status in her community and within the Jewish Orthodoxy by elevating her perception of self-awareness and identity.

However, to write such a literary work, Antin had to escape from oppression and patriarchal religious tradition to a new land, that she called her dream land "America". Through her work, readers can understand that immigration has a great influence and impact on her life, because she was able to study and practice what was not allowed for when she was in Polotzk. The autobiographical account seems an adequate genre for that because the

philosopher *Bernard Berenson* claims that literature is “The autobiography of humanity”(Prendergast,2003p. 1)

The purpose of this dissertation is to show how *Mary Antin* reacts towards injustice in the Jewish religion and how she requests her own identity in a man dominated society. Aiming to treat her view towards her position according to the Judaism Orthodoxy as a feminist writer.

This study focuses on the Jewish history as a minority searching for position and investigating about Jewish women who suffered from “double alienation”. The main purpose is to give a possible interpretation about the Jews as literature student in the first place, and as a woman to treat Antin’s views about her discrimination.

Through her recorded personal experience, Antin’s writings cannot be void of feminism which praises the assessment of woman and women’s liberation, according to the elements of the work that emerges the concept of women philosophically, socially and also universally. Furthermore, to facilitate the explanation of the phenomena of women discrimination, it is necessary to take into consideration the Feminist Theory (Cuddon, 1999) in order to study the gender role within an outside the Jewish society.

This dissertation is divided into two chapters, the first chapter is about the reality of Jewish history, both Jewish Russian and Jewish American, and how Jewish community classifies women's position. Besides; it explores the feminism aspects that are opposed by Judaism, and how these feminist aspects are an anti-Orthodoxia, put to that, Mary Antin 's a feminist writer.

The second chapter is entitled as "Discrimination and Alienation" in *The Promised Land* Antin’s autobiography its main themes Jewish women and “double Alienation” investigating

the concept the Promised Land for the Jewish people, and how Mary Antin observes this concept from her own vision in a literary way. The most recent point in this chapter is Mary Antin's feminist view in the novel and the transformation from the "*Now*" (the old world) to the *After* (the new world) in which she finds freedom and self achievement in America.

Chapter One

The Ethnic Character: From Reality to literature

Introduction

Jewish's history of immigration goes back to the 18th century. The Jews had to go through many centuries of persecution and social discrimination in the western societies, before they were able to obtain the equality of status they enjoy today. They began to adapt themselves to the new conditions within the American society hoping to live in a safe place away from discrimination to prove their identity.

Russia at that time had gained the biggest intake of the land due to its authentic strategy on the map; and Belarus in which Mary was brought up, she had witnessed lots of miserable ups and downs before she even reached her puberty time, so to Russia; discriminating the Jews was the only way to show the how captive it was with its outsiders inhabitants.

The Jewish culture and its religious standards have always been constructed upon the branches that deepen the family and divide its individuals to their right functions as a Jewish member.

Mary Antin after publishing her book *The Promised Land*, in 1912, she meant to address both Jewish and non-Jewish communities round the globe; that is to say, Mary intended to personally address them in order to remind them of the religious regulations that were made to guide and restrict the role of women, all that and more within the traditional communities, Mary meant to involve everyone of her outlook on the entire females' roles, and especially those of Jewish origins who were at her time; known to be oppressed, banished and tortured

1.1.Jewish History

The Jewish immigration into the United States goes back to the early days of American history; the first Jews to settle there from 1654 onwards were for the greater part Sephardic, Spanish and Portuguese (Bernavi, 2003).

Between 1820 and 1870 approximately, 300,000 Jews arrived in the United States from Germany and central Europe, they were called “Ashkenazim” (a Hebrew word for Jews from central and Eastern Europe). (Paul, 1988).

In general, the immigrant Jewish heritage, a strong reform movement, that aimed at adapting the Jewish religious pattern to the American conditions, by suggesting revisions of the liturgy, replacing any other languages by English and eliminating the segregation of women .

The Jews made their way to America because they were propelled from their native lands by persecution and the lack of economic opportunity. Their emigration to America was to find greater economic advantages better than they had at home.

Most of these Jews had settled along the coast in New York, Newport, Philadelphia and Charleston. In 1830, Charleston, South Carolina had more Jews than anywhere else in North America. Large scale Jewish immigration, however, did not commence until the 19th century, when, by mid-century, many Ashkenazi Jews had arrived from Germany immigrating to the United States in large numbers due to anti-Semitic laws and restrictions at home. They primarily became merchants and shop-owners.

By 1880, there were approximately 250,000 Jews in the United States, many of them being the educated, and largely secular. Although the German Jews were a minority population of the older Sephardic Jewish families they remained influential (Sam, 2004).

Jewish immigration to the United States increased dramatically in the early 1880s, as a result of persecution and economic difficulties in parts of Eastern Europe. Most of these new immigrants were Yiddish speaking Ashkenazi Jews, though most of them came from the poor rural populations of the Russian Empire and the Pale of Settlement, located in modern day Poland, Lithuania, Belarus, Ukraine and Moldova¹.

¹ World Heritage Encyclopedia <http://central.gutenberg.org/articles/eng/Jewish-American>

1.1.1-Russian Jewish

Both of these goals by choosing the United States as their ultimate destination after leaving Russia. They felt comfortable going to the U.S. knowing that the German Jews had previously done the same and had been welcomed and became successful citizens.

Unfortunately, the German Jews opposed the idea that the Russian Jews came into their cities; however, they did help them in getting settled in America. Upon arriving in the United States, the Russian Jews tended to swarm to cities, specifically the Lower East Side in New York. Once there, they found themselves living in tenement buildings, they began working as peddlers, rag-pickers, or in factories and sweatshops for extremely low wages.²

The Jews were familiar with the needle trades and flooded that industry upon their arrival, they continued to value and celebrate their heritage and traditions as Jews while starting to assimilate the preexisting cultures, such as women and young girls working in factories as men.

1.1.2American Jewish

The American Jewish were present in the United States before the 1880s, their numbers increased largely around this time. Between 1883 and 1904, almost 1.5 million Jews from Russia, Poland, and Romania arrived.

The aim of Jewish American is the production of significant themes such as belonging, home, exile and loss of identity. They were few among minorities who seek freedom and fair circumstances, in order to prove themselves. Not to mention that, many Jews try to integrate into the social cultural and economic places for one purpose to be known.

The Jews had lived under the rule of many other people, both in the land of Israel and in exile in Europe, Africa, Asia, and South America. Sometimes they enjoyed periods of tolerance and prosperity while suffering as well from oppression, poverty, and violence. In

² A Resource Guide of Teachers: Russian Jewish Immigration 1880-1920
<https://www.fitchburgstate.edu/uploads/files/TeachingAmericanHistory/RussianJews.pdf>

America, Jewish immigrant lived mainly in the largest industrial and commercial cities. They worked in trades and assumed a stable economic role, regardless of how little they earned; with these advantages, they began to gather social capital. Working in the New World provided them a chance for achieving standing in beyond the community in which one was a de-classed person.

1.2.Women Position in the Jewish Community

The Jewish community has always considered women and family as the essential link in the continuity and transmission of Jewish identity but the misused and misapplied religion has kept women in the load of second-class citizenship in the name of God and faith “*May she sews spins, weaves and brought up to a life of good deeds*” (Clamar,1979.p.297) .This prayer shows the ideal of womanhood as valued by the Orthodox Jewish parents of a new-born female.

The life of orthodox Jewish women is restricted by Jewish religious law. Orthodox women face inequality in four measures: the synagogue and the participation in prayer, religious education within legal areas, such as position in the religious courts and divorce proceedings, and last by communal leadership (Abraham, 1995).

Within the Orthodox Judaism women, lack certain legal rights. The life of orthodox Jewish women is restricted by Jewish religious law. They cannot serve as witnesses in a Jewish court (they are considered unreliable), they do not inherit equally with men and are passive figures. Indeed there is distinctiveness between “woman” and “man” within the Jewish community based on sex role differentiation, orthodox men define themselves through a wide and highly respected set of activities within the synagogue and community; As Paula Hayman (1974) has observed “The synagogue is a men club, perhaps the most ancient in history”, Women on the contrary, are defined in socio-biological terms as wives and mothers and relegated almost exclusively to home and family life, women for nurturing and home making.

Mary Antin in *The Promised Land* (a self portrait) showed that there is a relationship between realistic facts presented in both, Jewish Orthodoxy and her novel . Antin reflected the Orthodox Judaism in her autobiography to demonstrate how women were treated unfairly within her Jewish society.

Women were not forced to social, religion or cultural features within Jewish area particularly -not just the Jewish women who are undergo with persecution- but from early beginning and within the whole world. As the Christian women are described by Lecky the famous historian:

Women were disgraced because they were assumed as the door of hell, as the mother of all human ills and she should be ashamed at being a woman” (Bukhari and Ramzan, 2013, p.86-97)

These unfair behaviors against all women are considered as an injunction to their resistance and awareness to the offensive morals that humiliate them, but moreover affected them positively to defend their position.

For example, the in disposedness and ill treatment are witnessed by Mary Antin when she was a young woman:

After a boy entered heder, he was the hero of the family. He was served before the other children at table, and nothing was too good for him...all the girls might go barefoot, but the heder boy must have shoes; he must have a plate of hot soup, though the others ate dry bread...No wonder he said, in his morning prayer, “I thank thee, Lord, for not having created me a female (The promised Land, p.32/33)

But women challenged traditions and asked for reassessment and change in their ritual participation demanding more opportunities to fulfill themselves as Jews and women-not less.

1.3.Feminism and Judaism

One of the main turning points to Judaism as a patriarchal religious tradition was women status in which women are considered inferior than men. Jewish women's traditional field in the Jewish life was home which means they were only responsible for preparing food, taking care of children, etc. While men were responsible of work.

Religious activities such as studies and prayers were only concerned with men. Women occupied only a secondary space in the Jewish house of prayer and acknowledge the study house. However, in the 1970s the structure of Judaism began to change in response to the feminist critique when the reform movement of the nineteenth century adopted some measures in order to equalize between the role of women and men in the synagogue (Ruttenberg, (Ed) 2001).

When the first feminist wave exploded in the 1900s, it was a matter of time before women's elevating consciousness of social and economic injustice has extended to religious communities as well. The liberal movements of American Judaism began to contemplate fully by voting to train women for religious leadership as rabbis. In 1968, the Rabbinical Reconstructionist College opened its doors to women and the Reform seminary Hebrew Union College had made the decision to ordain women instantly. However, the Conservative movement did not approve women's ordination until 1983, even with the first Conservative women rabbi. Only the issue remains argumentative within Conservative Judaism and has gone deeply into the divide between Orthodoxy that rejects women rabbis, and the other Jewish movements (Hatman, 2007).

Women's long late participation in the Jewish mainstream had a great impact as a result of their influence. The opening of the religious domain has not only changed the lives of Jewish women, but has also the Judaism's. While this still a controversial development in

some Jewish circles, most American Jews see it as a welcome trend that will continue in the coming years(Meyer, 2011).

1.4.Feminism as an Anti- Jewish Orthodoxy

In order to understand the conflicts between the Jewish Orthodoxy and feminism one must examine feminists' aspects against Jewish religious traditions, and the conventional Jewish reaction to modern feminism. Jewish feminism is a liberal application of lessons learned from the women's movement. Feminist analysis concluded that the Jewish religion structures are dominated by men. The demand for gender-equal participation is at the core of their aspects.

Feminism has two aspects. The first one shows how women and girls are unfairly treated in a particular society, and the disadvantages which result from these. The primary aim of feminism is to work on the elimination of mistreatment and unequal treatment of women, at the same time understanding that the exact situation of women can differ considerably in different cultures and at different stages of history.

The means used to change this situation include political action; to change laws, for example, or to increase the participation of women in political life. They may also include attempts to influence public opinion by calling attention to the actual situation of women and the need to improve it.

The second aspect of feminism is asserting the values of women and worth of each individual woman and the distinctive contributions that they make to their culture. It is in relation to this aspect of feminism that one may pay attention to the previous undervalued accomplishments of women. We may find an emphasis as well on the social and cultural necessity of activities such as nurturing, caring for the helpless, and providing others with emotional supports. Luce (1986) states that :

Certainly our societies presuppose that the mother should nurture the child without payment, before and after the birth, and that she should continue to nurture both man and society- atotem before any designed, identified or represented totem. To become aware of this is essential if a woman, women are to find a way of situating themselves without remaining in position of obscure nurturers. (p.13)

However, feminism does not tend to change the Jewish Orthodoxy, but only to provide contact between feminism and Orthodoxy, because it encounters Jewish Orthodoxy in creating a successful dialogue that opens the door to equal participation of women within the Jewish Orthodoxy.

1.5.Mary Antin as a Feminist Writer

A feminist writer is one whose works of fiction, poetry, drama or autobiography highlight the case of women or societal inequalities that they suffered from (Maria, 1835).

Mary Antin as a feminist activist in her autobiography accounts for the immigrant experience, in order to change the role of women in Jewish and American life. Before the twentieth century, many socio-historical factors contributed to the rise of American Jewish woman's autobiographical writing (Heschel (Ed) 1995).

Antin as a Jewish feminist seeks to integrate female concerns into an existing model of Judaism. However, her thought is not only focused on achieving equality within the religion's traditional structure, because for her the entire system needs a renovation, knowing that Judaism is more like a patriarchy system that reflects male experiences and voices. The author have responded to this kind of injustice with a number of ways, such as suggesting the need for a comprehensive Judaism not just of contemporary Judaism. Also, the history of Jewish women must be recreated and injected into the Jewish sectarian consciousness.

Mary Antin has challenged traditions from a young age and developed a great deal of expressing herself through her writings. Her major goal was to raise social consciousness, and to fight against all what persecution represents by mixing history, religion, freedom of speech and social backgrounds, and questioning the ways in which men and women should be related to one another in all spheres of their lives, such as school, work or within the family. She is asking for a reevaluation and change in their ritual participation within Judaism asking for more opportunities to fulfill herself as Jews and women-not less.

Conclusion

The autobiography of Mary Antin was the exact misery she encountered and lived through which she managed to survive and tell her story in the most professional way a writer would do. Mary has established a strong personality during her oppressed life; and by that she encouraged herself and the rest of the Jewish community to begin to realize their position in life and fight for it. She also addressed women in general; those with the religious boundaries that ended their traditional life and pushed them to a second class socialization with the rest of the society.

Mary is clearly yearning for freedom; she is teaching her Jewish fellow and non-Jewish people around the world to feel and understand the struggle that these people and especially women have undergone. In Mary's position, writing from a young age developed a great deal of expressing herself, but the idea which she built from this young time was freedom, the choice that opens to several interpretations; such as in her case, she chose to fight against all what persecution stands for by combining history, religion, freedom of speech and social backgrounds. By these features she was able to empower her autobiography *The Promised Land*. Still she knew she would reach her goals by relating socially and historically the very incidents that she went through, so choosing the path of writing was a marketing decision for her personal life and that of the Jewish as well. The deal was to gain publicity to care for the Jewish Orthodoxy.

Chapter Two

**Discrimination and
Alienation in *The Promised
Land***

Introduction

Mary Antin through her autobiography *The Promised Land*, told her experience with discrimination and alienation in the Jewish society. This chapter aims to investigate Antin's novel in terms of the concept of the promised land to Jewish people in their culture and history, and how Antin took this concept and projects it on America, through Literature; discussing the most considerable point that Mary Antin gives to a reader which is women's "double Alienation". She aims to expose and uncover the reality that the Jewish women have been facing horrible circumstances that obliged them to accept inequality.

In order to get a closer view about Jewish woman and extracting her ideas, it is necessary to examine Mary Antin's purpose behind writing her autobiography.

2.1-The Concept of *The Promised Land*

The Promised Land is related to the Jewish people more than any other nations. It is about their belief, hope and desire reliance. It emerges as a theme for some Jewish writers such as Mary Antin.

For her the "promised land" was America, her dream land in which she was very optimistic about. She pictured out the transformation from discrimination in the "old world" to freedom and self achievement in the "new world" as America is a symbol of independence, freedom and liberation:

I know the day when "America" as a world entirely unlike Polotzk lodged in my brain, to become the centre of all my dreams and speculations."(*The Promised Land*, p.142)

From this declaration, the reader can extract how much she was waiting for the Promised Land, though she was young when leaving Russia to America: "*America" became my dream*"(*The Promised Land*, p.142).

2.2-Mary Antin's between the Concept and Literature

Historically, it is known that the concept of the promised Land for the Jews is the land that was promised as a homeland. State power and economic benefits are the basis of the nation. However, it symbolizes the Torah's universal moral and religious destiny at the same time. For them, it is the holy land where they will achieve their belonging and have their own identity.

Through all those years, Jews had lived under the rule of other people, they suffered from oppression, persecution, and preserving identity. From few minorities in America, many Jews writers appeared to seek freedom. Their writings have been always related to individualism, identity, and self appreciation in order to prove their existence: "Identity . . . is a paradox". (*Daniel, 1999, p. 34*)

Among these writers is Mary Antin who took the concept of the promised land from their ancient history and projected it on "America", as her promised land, a land where she found her Identity and freedom, in which she lost in Polotzk. Her dreams and hopes emerged in her literary works, the only way in which she expresses herself as an individual and as a woman. Through her non-fictional autobiography she found a way to narrate her experience reflecting persecuted minority who was obliged to live in identified areas in Russia, where she states that "a Jew was a Jew, to be hated and spat upon and used spitefully" (*Promised Land. P.24*)

From a stylistic point of view, Mary Antin uses the first singular pronoun "I" an individual narrator to become as an eye witness of discriminated and alienated community.

2.3-Mary Antin's Feminist View in *The Promised Land*

Feminism appeared with the women's movement in the late 1960s, and it was a reaction against male dominated literary studies, which neglected literature produced by women (Mary, 1997).

The advantage of feminist approaches was to discover female authors who had been considered unimportant in literary history, and to raise their own voices. Besides that, it highlights the differences between 'male' and 'female' writings in terms of style and topics.

Mary Antin in her autobiography *The Promised Land* shows her feminist view towards community treatments to women in several ways where she described the differences between gender roles within her own Jewish community in Polotzk, regarding the differences between educational opportunities available to men and women. For her, having an identity in a middle of patriarchal society was the hardest task for a Jewish women. Since identity is related to women in Jewish community because the pure identity for their children is confirmed only when the woman is purely Jewish. Antin within a non-fiction work could prove herself and built her own identity; not only as an alienated Jewish woman but also as an immigrant writer with the American audience. Therefore, for Antin the theme of identity assumes that "identity" is an essence for being (Attias, 1998).

2.4.Alienation or Double Alienation: Mary Antin between the *Now* and the *After*

Through many years individuals are alienated and living in a society where alienation is dominant. Alienation means the absence of relationships, loneliness, and the feeling of detachment from others and the explicit rejection of social values and principles. This term is an existential experience that has been encountered in women's literature, but it happens to be

an area that has either been ignored or neglected as much as women have remained marginalized (Ollman, 1971).

Mary Antin has experienced Alienation comparing her life between *The Now* and *The After*. She explored in her autobiography women being alienated from both sides, Jewish side and non-Jewish which is determined as "Double Alienation" a major theme in her novel where she describes how the Jews were treated inhumanly by Russian people and were obliged to live in limited areas with their families: "We must not be found outside the Pale, because we were Jews"(Ibid. p.05). Mary Antin in this statement is demanding for integration, after all the discrimination they have gone through in Russia as a Jews. The author says: "The cheapest way to live in Polotzk was to pay as you went along. Even a little girl understood that, in Polotzk" (Ibid.p.17).

The Promised Land recounts how an anxious Jewish girl lived in the Russian pale became an American woman. This transformation between the *Past* and the *Present* was developed through writing. However, Antin's goal in writing this novel was not to criticize her society. Rather, in narrating her own story of success, she achieves several important feats. For the American audience, she demonstrates that immigrants can acculturate successfully.

She also fulfills another important goal which is inspiring her Jewish women readership. Her book implies that in America, women like her have the ability to achieve a level of success that was not possible in Polotzk. Through this way, she promotes the idea that women who grown up in a religious community can move beyond the religion constructed restraints of their past lives by beginning a new life in America. Linguistic assimilation is an important theme to immigrant writers who use language socialization to show the differences between cultures and harmonize the *Now* (Old world) with the *After* (new world), language narratives are important in the work of Mary Antin whose life transformed through language. She says:

"Now I am the spiritual offspring of the marriage within my conscious experience of the Past and the Present" (Ibid, p.01)

In the novel Antin records her escape from Russian pale of settlement arrival in the United States and her experience with learning English in American schools, where she attracts attention as a beginner writer. Literacy acquisition has created the potential for her transformation from an impoverished immigrant to a prominent writer. Though, her family was not able to master the English language and because of bad luck she did not prosper in the New World, she still remains optimistic about America and the possibilities of assimilation for America's immigrant population. Whereas the Old World represents for her lack of freedom and the loss of identity, the New World represents freedom and the ability to choose her own identity. In the chapter entitled "My Country" Antin states:

a little girl in Polotzk was apt to grow up hungry minded and empty-headed ; and if, still in her outreaching youth, she was set down in a land of outspoken patriotism, she was likely to love her new country with great love, and to embrace its heroes in a great worship. Naturalizations, with us Russian Jews, may mean more than the adoption of the immigrant by America. It may mean the adoption of America by the immigrant (The Promised Land, p.179).

In this narrative statement, the author declares that America for her means home, she cultivates a spirit of nationalism where she tries to convince her readers and herself that even people who were not born in America could become Americans. As it is known that America has always been a melting pot for all minorities, but for the Mary Antin and her persecuted community America is the last resort for them.

Conclusion

So far we have attempted to explore Discrimination and Alienation towards the Jewish community in general and the women in particular. Mary Antin's autobiography *The Promised Land* was an example of the terrible circumstances that Jewish people had to accept and to live with it.

The main discussed point is double alienation that Antin had suffered from, as a persecuted Jewish and as a gender. Through her writing, readers can easily explore her own concept about the promised land from a feminist view, where she requests for liberating women, by giving an example that America is a land of dreams where everyone could prove himself /herself as a normal person, and find his/her freedom and self-awareness.

General Conclusion

General Conclusion

What makes readers fascinated by Literature is its portrayal of human beings and their relationships. Therefore, readers will always raise an extensive number of questions inside their minds, about the literary work's significant themes, style of narration and language. A nonfiction text remains a strong source of thoughts and speculations.

The presented work has actually resulted from basic observations and speculations blended with growing interests and thoughts on the Jews, precisely the Jewishwomen who has suffered from discrimination, and double alienation.

The discussed work is an exposition type of nonfiction, analyzed with seriousness in tone and more objective in point of view. Entertaining, informing, explaining, and persuading are autobiographical elements presented in Mary Antin's self portrait with her own style. *The Promised Land*(1912), the most seller book produced by Mary Antin was argued that it is an autobiographical memory, that is conceptualized as mental state resulting from the interplay of a set of self-reflection, self-agency, self-ownership and personal temporality that transform a memorial representation into an autobiographical personal experience.

The work's aim was to convey the stable controversy of racial, social and gender discrimination. It is a fact that most mythical literary works struggle from the beginning of the twentieth century till the present day.

America is the country of different nations, religions and languages, in which all the minority groups associate together and request for their rights, demanding freedom, debating that this is the land of freedom.

Women have expressed themselves creatively through their novel, because they were excluded from the social and political functioning of a predominantly masculine world, as

Raymond Williams has claimed. Therefore, The feminist theory was the appropriate approach to analyze Antin's work.

The autobiography of Mary Antin tackles historic subjects about the Jewish people generally as immigrants, or Poor people. Most themes of the Jewish writings are about identity recognition and freedom as well.

Among the most influentially themes within Antin's novel is her aim of education, it is an unobserved message to immigrants, to establish themselves as citizens, particularly women in order to prove their existence in life.

Antin seems to adopt the Feminist Theory to persuade her ideas and to prove her principles inside the Jewish community and religion. Antin's work was noted as a critic to the Jewish society and the Jewish Orthodoxy, in which she illustrates about the women under hard limitations.

In brief, *The Promised Land* (1912) is a literary work that can be initially considered to be a demonstration of how a Jewish immigrant could blend into American culture successfully. Though Antin lacks the power to deprecate traditional Jewish culture, she was able to use this novel as a means of criticising the limitations that traditional Jewish communities place on women. Perspective future research Mary Antin's *The Promised Land* can be better studied within existentialist framework.

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Résumé

Cette dissertation est basée sur l'étude des conditions historiques, culturelles et sociales dans "La terre promise" (*The Promised Land*) de Mary Antin, qui est un récit autobiographique. Le but de cette étude est la réaction de Mary Antin à l'oppression et à la discrimination contre le peuple juif. Mary Antin parle au nom de toutes les femmes juives opprimées par la société juive et l'orthodoxie juive. De plus, cette étude a défini le concept de la terre promise dans la société juive et abordé le passage de la discrimination à la liberté aux États-Unis comme symbole de libération. Pour conclure, l'écriture devient une thérapie qui permet à l'auteur de s'exprimer, de revendiquer et de communiquer.

Mots Clés: discrimination, double aliénation, persécution, individualisme, féminisme, liberté.

الملخص

هذه المذكرة مبنية على دراسة الظروف التاريخية والثقافية والاجتماعية في ماري أنتين (Mary Antin) "الأرض الموعودة" (*The Promised Land*)، وهي عبارة عن سيرة ذاتية. والغرض من هذه الدراسة هو رد فعل ماري أنتين تجاه الظلم والتمييز ضد الشعب اليهودي. ، تتحدث ماري أنتين في القصة نيابة عن جميع النساء اليهوديات اللواتي يتعرضن للاضطهاد من قبل المجتمع اليهودي والعقيدة اليهودية. كذلك ، حددت هذه الدراسة مفهوم الأرض الموعودة في المجتمع اليهودي وتعالج التغيير من التمييز إلى الحرية في الولايات المتحدة كرمز للتحرير. في الختام ، تصبح الكتابة علاجًا يسمح للمؤلف بالتعبير عن نفسه والمطالبة والتواصل.

الكلمات المفتاحية: التمييز, الاغتراب المزدوج, الاضطهاد, الفردية, النسوية, الحرية.