

KASDI MERBAH UNIVERSITY – OUARGLA

**Faculty of Letters and Languages
Department of Foreign Languages
English Section**



**Dissertation
Academic Master**

Domain: Letters and Foreign Languages
Field: English Language and Literature and Civilization
Specialty: Anglo-Saxon Literature

Submitted by: Ms. Asma DJARFOUR

Title:

Mary Antin's the Promised Land

Constraints of Women in the Jewish Community

Publically defended

On: 29 /06 /2013

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Academic Year: 2012-2013

Dedication

To the memory of my grandmother, who always calls for enlightening girls

I dedicate this work to my parents the reason behind my educational process, I could not deny their love and tenderness their prayers provide me with strength and hope, certainly this goal would never be accomplished without my sweetheart parents.

To my marvelous brothers: Abderazzak, Choukri, Mohammed, Adel and Ali.

To all my family who always have been proud of me specially my aunts: Fouzia, Souad, khadidja, Mounia, Leila and Aisha, my uncles: Mohamed, Sid Ali, Abed El Rahman and Djaafer, without forgetting my angels Amina and Nacera Baghdadi.

To my honorable teachers of English who make me adore this universal language Mrs. Hadj Said in Sid Rouhou School and Mrs. Hamdat in Mubarak El Mili high school.

To my teachers in University of Kasdi Merbah Ouargla, personally: Mr. Bourahla Djellol, Dr. Bousbia, Dr. Chaouki Noureddine, and Miss Benzoukh Halima, to all my teachers without exception for their wisdom, generosity, humility and total devotion.

To my faithful friends: Béchiri Zine El Abidine, Ben bida Hind, Brahim Ahmed, Briki Khaoula, Djebari Amine, Draoui Hadjer, Kharchi Latifa, Mahcen Sabiha, Tigane Zineb, and Zitout Nabila.

To all my promotion classmates especially: second year Anglo-Saxon literature.

To certain people who encourage me all along in hard and fine days.

Acknowledgments

First of all, the wittiest recognition goes ahead to the Munificent God.

This thesis would never be accomplished without the guidance and flexibility of my supervisor; I would like to express my deepest thanks to Mr. Mohammed seghir Halimi, for his viewing and great patience with each one of us, his sincere encouragement has been invaluable. We are grateful to his support and contribution; honestly he gives us another sense of performing with literature as a teacher and as a supervisor.

L'enseignant c'est un guide qui éclaire la rue d'études

I shall acknowledge my sincere gratitude to my teacher Mr. Belarbi whose comments on the present work to shed some light on the study.

Abstract

This thesis is based on the study of the cultural and social conditions in *Mary Antin's* *The Promised Land*, which is an autobiographical account. The purpose of this study is the vision of Mary Antin's example of discrimination and oppression against the Jewish people. In This story, Mary Antin is talking on behalf all the Jewish women who being oppressed by Jewish orthodoxy (the Jewish religion is based on the discrimination against both sexes). Likewise, this study defined the concept of Promised Land in Jewish society and tackles the transformation from discrimination into freedom in the United State as a symbol of liberation. To conclude, the writing becomes a therapy which allows the author to express himself, to claim and to communicate.

Keywords: Multiculturalism, discrimination, Double Alienation, identity, favoritism, feminism movement, gender, liberation, persecution, education, illiteracy, individualism, feminist, transformation, freedom, autobiography.

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Introduction

The findings of diversity in America are the reality of a heterogeneous, population with different ideas, religions and languages. The miscellaneous nature of society, i.e., the mosaic specificities of linguistic and cultural diversities made the cohabitation among peoples such as the native Americans (Indians) and the other immigrants like Europeans, the Arabs, the Jews and even those who were brought by force like the Africans almost difficult in a context which is supposed to be based on the fusion of ideas. Therefore, a need for alternative to settle this debatable question over the very existence of divergent opinions and ideologies seems prerequisite because America is normally a melting pot.

It is therefore necessary to deal with the social and psychological situations which rekindle the eager feeling, a human being certainly possess to rethink his status within human life. The minority group feel compelled to questions their status within the American society by means of writing literature. Any literary work is a reflection of history, religion and thoughts, whatever genre it takes, its complete essence is within a text. *“One way is to define ‘literature’ as everything in print. We then shall be able to study the ‘medical profession in the fourteenth century’ or ‘planetary motion in the early Middle Ages’ or ‘witchcraft in old and New England’”* (Wellek, 1978). In this perspective *Edwin Greenlaw* argues that:

Nothing related to the history of civilization is beyond our province; we are ‘not limited to belles-lettres or even to printed or manuscript records in our effort to understand a period or civilization’, and we ‘must see our work in the light of its possible contribution to the history of culture. (Ibid.p:20)

Since America is a melting pot, then American literature serves as a container of different opinions of various groups. This multiculturalism is certainly reversed and translated through literary productions, a key guide to the issue.

The Jews have long been known as the people of the book, the material which kept the religion and culture alive. As it is explained by Sternlicht, in his book entitled; *Masterpieces of Jewish American Literature (2007)*, “Jewish literary themes focus on place, nationality, home and exile”; the Jews have always faced the sorrows, the suffering, and loss of relocation they had to go through many centuries of persecution and social discrimination. Even Jewish women were participating to the presentation of Jewish culture and heritage through their writings; Jewish women view and account for this situation in a different way since they are considered different at least as far as the Jewish orthodoxy is concerned.

This alarming situation germinates several opinions among Jewish women writers to denounce the set order of things. Among these writers, *Mary Antin*, the Russian Jewish immigrant, who rose from illiteracy to become a successful writer to provide the portrait of her own life, the social portrait of what she had experienced as a Jewish woman under discrimination.

In *The Promised Land (1912)*, which is a nonfiction literature, a source of information to provide a concrete and authentic portrait to the Jewish community and particularly to the Jewish woman’s situation either among the Jews or elsewhere. A travel, 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 (located in Russia), as imprisoned by her religion and her sex because, as a Jewish, she was allowed to live but only in certain places and to work at certain trades.

Along with Jewish orthodoxy, she was not also permitted education beyond learning to read the Psalms in Hebrew. This means that she was alienated as a Jewish individual outside Jewish community and stigmatized as Jewish woman within her community. This double standard of alienation reveals the very reality of the Jewish woman, a reality which raises the following questions

- How can Antin as representative figure go beyond this identity confusion which is inspired of the double standard of alienation?
- To what extent does she show this reality which is that human is judged on the basis of his ethnic origin and his/her gender?

Since literature is one of the adequate means to examine and to understand the social reality with all its stakes regardless the differences human, linguistic, cultural, sexual and ideological differences, writer such as Antin seem to engage a debate relative to her expectations in life about one sensibilities, and to elevate one's perception of self-awareness and identity. The best means to carry such a task is certainly to produce a literary work inspired of human's actuality and life.

Therefore, the autobiographical account seems an adequate genre for that. This because the philosopher *Bernard Berenson* claims that literature is "*The autobiography of humanity*" (*Sara Prendergast.2003.Introduction*)

A personal curiosity drives my eager toward the Jewish people, who were out of locality and Jewish women explicitly. The purpose of this dissertation is to single out how does *Mary Antin* symbolize herself? How well could Antin represent the Jewish women "double Alienation"? Aiming to treat her views as women writer, to what extent she was in misery of the unjust within her place and accordingly to Jewish orthodoxy.

The complexity between the writer autobiography and the reality of the immigrant Jews and women as well is worthy to be studied, for any one as a foreign reader of literature. The study focuses on the Jews as a minority searching for position then eminently investigating about Jewish women who being suffering from “double alienation”, the main purpose are just to give a possible interpretation about the Jews as literature student in the first place, then as a woman to treat Antin’s views about her being persecuted.

To deal with the raise questions; one has to talk about the author ideology through her recorded personal experience with consideration to her surrounded atmosphere. Antin’s writings cannot be void of feminist tendency which praises the assessment of woman and transcends women’s liberation. According to the noteworthy elements of the work, that emerges the concept of women philosophically, socially and hence universally moreover to facilitate the systematic exploration and explanation of the phenomena of women discrimination it is necessary to take into consideration the feminist theory in order to study the sexism within the Jewish society and outside, for a reason that woman’s identity is not only female. She also has the Particularities of race and class, as well as those of sexual orientation, Age, type of physical ability.

Yet this theory is important in the present study for there is no reading of and no thinking about texts without theory. Furthermore taking into consideration that the analyzed work is an autobiography that makes the vision clearer to discern things that help developing a critical apparatus.

This dissertation is divided into two chapters, the first chapter is about the Jewish background, which attempts to study Jewish community mainly identity and religion. Exploring the feminism in literature together with “women” perspective from two facets, one of Mary Antin and the other is of Orthodox Judaism through the great effort of women

movement struggling feminist approaches and feminist criticism. Then mysterious representation of Jewish identity in American literature, afterward “Immigration” and “Discrimination” in Jewish American Literature. Attempting to show how these features affect their literary productions and highly becomes a seal of Jewish American writers. How can the Jewish people gain their distinctiveness? By this fact, are women really praised highly in Jewish law?

The second chapter entitled as The Genesis literary analysis of the “Promised Land”. Antin’s autobiography its main theme Jewish women and “double Alienation” investigating the concept the Promised Land for the Jewish people, what is the Promised Land for the Jews (la Terre promise/ الأرض الموعودة)? Towards the author as a character narrator within her nonfictional work talking on behalf of all Jewish women. To the most recent point in this chapter by which Mary Antin pictures out “transformation” from discrimination in the “ old world” to freedom and self achievement in the “new world” as America is a symbol of independence. Is it the same reality presented by other immigrants about the dream Land or the Promised Land as Antin calls it...Is the reality in America the same as *Mary Antin* presented or just exaggeration, trying to justify her running away to another place in order to find “freedom”.

***CHAPTER ONE JEWISH SOCIAL
BACKGROUND AND FEMINISM***

1.1Introduction:

Nowadays Jewish people are living in all over the world; their history of immigration goes back to the 18th century. Jewish immigration into the United States goes back to those early days of 16th century for the first two centuries immigration continued at a slow rate. 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. Then gradually begin to adapt themselves to the new conditions within the American society and hoping to survive in home running away from discrimination looking for freedom to prove their identity.

Any human being has an identity, or necessitates an identity. The latter by definition is all the characteristics, whether intrinsic or extrinsic, used to determine a given membership; religious, national, ethnic or linguistic. The debate over the question of identity is a very old one. It drew on a long tradition that goes back to the Greek philosophers (*Socrates* 470-399BC) up to Freud (*Sigmund*, 1856-1939) and it develops highly in the modern literature. The study of identity has become a crucial object of research within the modern thought; Jewish people in general have been a rather difficult group to fall within any usual categories. According to Lemish:

All attempts to categorize or identify Jews as an ethnic, religious, or national group are simply inadequate and incomplete. Perhaps the closest any identification can come is to view the Jews holistically as a culture.
(Lemish. 1981)

In a famous last paragraph of Abraham Cahan's *The Rise of David Levinsky*, Where Levinsky achieves a new American identity superficially but stays truly Jewish inside:

I don't seem to be able to get accustomed to my luxurious life. I am always more or less conscious of my good clothes, of the high quality of my office furniture; of the power I yield over the men in my pay...I can never forget the days of my misery. I cannot escape from my former self. My past and present do not comport well. David, the poor lad swinging over a Talmud volume at the Preacher's synagogue, seems to have more in common with my inner identity than David Levinsky, the well-known cloak manufacturer. (Cahan. 1917).

The concept of identity for the Jews is related to ethnicity and religion. Those who immigrated to the United States try to integrate into American culture through their writings among these writers Arthur Miller, Saul Bellow, Mary Antin and Bernard Malamud. These Jewish American writers transform their ideologies, religion, distinctiveness and dreams into novels which are a gleaming Jewish identity. Another shared impression between the Jews and minorities it is the notion of "Alienation", for most artists and writers more than an identity concern endorsing with an ethnic, social or gender deviation. For instance, *Mary Antin* tackles the problem of "Double Alienation" which is about being alienated from two sides, within Jewish family as a woman (gender deviation) and outside as a Jew (ethnic deviation).

1.1 Jewish Community: Identity and Religion

...L'enfant né d'une mère juive et d'un père non juif est donc juif ; inversement, un enfant né d'un père juif et d'une mère non juive ne l'est pas et doit, s'il souhaite être reconnu comme juif, se convertir. (Attias .1998.p:127)

Attias asserts the Jewish Identity that Jewish woman is the pure identity for their children, they can be known as Jews only and only if the mother was Jewish with less consideration to the father, this indicates that the Jewish religion give priority to women . A Jewish woman is for identity but when reading about in Jewish orthodoxy she is under limits or obliged by a certain rules. A Jewish woman notion is regarded in high respect; she is the one who gives individuality to its generation. One can notice the very huge contradiction of Jewish law.

En 1982, le Judaïsme réformé décidait cependant d'accorder également au père le privilège traditionnellement reconnu à la mère et de tenir pour juif, sans qu'il ait à se convertir, l'enfant dont le père seul est juif et qui a été élevé comme juif, ce que le judaïsme orthodoxe ne saurait admettre (Attias.1998. p127)

As confirmed by Attias: The Jewish reformation does not accept to give the Jewish identity to a child from a Jewish father and a non Jewish mother unless he/she converts, which indicates that woman is always the centre of Jewish individuality.

Whereas in other civilization, for instance in Islam religion man is the identity for his children and women are praised highly protected and secured. Man is the responsible and women participate to produce a well generation that respect woman and treat her well. Numerous passages can be found in the Quran which underline the spiritual equality of men and women, and the duty of both men and women to meet the religious obligations of Islam. Men are cast as providers for and protectors of the family, including children and wives but also female relatives.

1.2 Feminism in literature

According to the Penguin Dictionary of Literary Terms and Theory, feminism criticism is the development and movement in critical theory and the evaluation of literature. This movement was at his high and flourished in the late 1960s. Feminist theory is an attempt to describe, interpret and “reinterpret” (*Cuddon.1999*) women’s experience as described in various literary works, specially the novel.

Commonly we can say that feminism has two aspects. First, it identifies inequalities and injustices in the way girls and women are treated in a particular society, and the disabilities and disadvantages which result from these. A primary aim of feminism is to work to eliminate mistreatment and unequal treatment of women, at the same time understanding that the exact situation of women can differ enormously in different cultures and at different stages of history. The means used to bring about changes in the situation of women may 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 that it asserts the values of women, the human dignity and worth of each individual woman and also the distinctive contributions that women make to their culture. It is in relation to this aspect of feminism that one may direct attention to previous undervalued accomplishments of women (in needlework, and folk medicine, for example). Here also one may find an emphasis on the social and cultural necessity of activities such as nurturing, caring for the helpless, and providing others with emotional supports, typically carried by women:

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- a totem 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. (Irigaray.1986.p:13)

Likewise, feminism points to the forgotten or submerged contributions of women to fields apparently dominated by men. Literature is among these fields.

1.3 Status of “Women” between Orthodox Judaism and Mary Antin’s view

Historically, religions have been interpreted by men in ways that are detrimental to women those justify their lower socio-economic status and protect men from accountability. Misused and misapplied religion has traditionally kept women in the burden 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*” (Aphrodite Clamar.p:297) .This prayer sums up the ideal of womanhood as cherished by the orthodox Jewish parents of a new-born daughter.

The status and life of orthodox Jewish women remain circumscribed by Jewish religious law. Orthodox women face inequality in four areas, firstly, in the synagogue and in participation in prayer, Secondly in Religious education; thirdly within Legal areas, such as status in the religious courts and divorce proceedings, thirdly by communal leadership. In which Antin record about her schooling: *“Girls could not be scholars and rabbonim”* (*Promised Land.1912.p:33*)

“There was nothing in what the boys did in heder that I could not have done if I had not been a girl” (*ibid.p:34*)

“Jewish scholarship, as we have seen, was confined to knowledge of the Hebrew language and literature, and even these limited stores of learning were not equally divided between men and women”(*ibid.p:111*)

This intolerance and ill treatment was 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, 1912.p:32/33*)

By means of this clear declaration Antin aim is to demonstrate clearly how women were treated unpleasantly within her Jewish society, she was placed in second position, looking at her offensively; she has no equality regarding male position “*but I want to reconstruct my childhood from those broken recollections only which, recurring to me in after years, filled me with the pain and wonder of remembrance.*”(The Promised Land.1912.p:80) .These improper behaviors against all the women considered as an injunction to their awareness and resistance to the offensive manners that dehumanize them, but otherwise affect them positively to constitute the Women’s Movement.

1.3.1 Women Movement:

The women movement is the most profound, bloodless revolution in modern history, has challenged traditions, mores and vested interests with a depth and intensity never before felt. Its major impact has been to raise social consciousness, initiate social change and question the ways in which men and women relate to one another in all spheres of their lives, school, and work or within the family. Jewish women asking for reassessment and change in their ritual participation within Judaism-asking for more opportunities to fulfill themselves as Jews and women-not less.

Plus spécifiquement, le mouvement féministe juif en tant que tel a des racines anciennes. Le Judisher frauenbund (ligue des femmes juive), fondé en Allemagne en 1904, attire bientôt près de 20% des femmes juive du pays et joue un rôle primordiale a l’intérieure de la communauté juive, Pour des objectives renforcées la conscience communautaire....d’obtenir la participation des femmes a la vie communauté juive sur la base de l’égalité avec les hommes....jusqu’à sa dissolution par les nazis en 1938. (Attias.1998.p :97)

Aux Etats-Unis, le développement du féminisme non juif exerce une forte influence sur l'évolution des mentalités féminines juive (ibid. p : 97)

Women's liberation made them feel better about their professional roles, tempered their self-fulfillment and gains the inner strength to challenge the assumptions and expectations which curtail her self-realization and challenges what she has been taught to believe. Jewish community has always considered the women and the family as the essential link in the continuity and transmission of Jewish identity. But within the Orthodox Judaism women lack certain legal rights. They cannot serve as witnesses in a Jewish court (they are considered unreliable); they do not inherit equally with men; they 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 wife and mother and relegated almost exclusively to home and family life, women for nurturing and home making. Mary Antin exemplifies this by addressing:

My mother was one of those women who always obey the highest law they know, even though it leads them to their doom
(The Promised Land.1912.p: 64)

Its unsentimental depiction of a young Hasidic renegade rebelling against her fate by reading “trafe books”, dreaming of escape and the freedom to explore her own desires: “to just be and do, with no one saying they’re letting me” (Abraham, 1995)

In pursuit of *The Promised Land*, a self-portrait of Mary Antin and analyzing the facts presented in *Jewish Orthodoxy*, one can figure out that there is a relationship between the realistic facts presented in both; Antin was applying the perceptions of Orthodox Judaism in her autobiography or in other words there is a reflection of Orthodox Judaism in Antin’s autobiography. Women are not being forced to social, religion or cultural features within Jewish areas particularly -not just the Jewish women whom undergo with persecution- but from early beginning and within the whole world. It is a universal phenomenon that women are only for sex and pleasure, being under severe rules wherever it goes, she must endure with misunderstanding and lack of rights because of her sexual category. As the Christian women is 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” (Farah Yasmin Bukhari and Prof Dr. Muhammad Ramzan, 2013)

1.3.2 Feminist approaches and Feminist criticism:

Emerged along with the women’s rights movement in the late 1960s and were initially a reaction against hitherto male-dominated literary studies, which neglected literature produced by women and which had perpetuated clichés and stereotypes about women.

The main merit of feminist approaches was that they rediscovered a number of female authors who had been considered 'minor' and allocated them a more central place in literary history. At the same time, feminist approaches highlight the differences between 'male' and 'female' writing in terms of style, topics and structures. More recently, feminist approaches have opened up to more general gender studies where gender roles and gendered perspectives in literary texts come under closer scrutiny. So-called queer theory has started to address issues concerning literature by and about homosexuals.

However, identity is related tightly to women in Jewish community since it is responsible for its transmission, but the subject is vital for both whether a woman or man. Many Jews tackle the theme of identity which assumes that "identity" is not a mere subject but an essence for being.

1.4 Jewish Identity an Elusive Concept in American Literature

The script of Jewish American is a production characterized by significant themes such as belonging, home, exile and loss of identity. Jewish writers in America are a few among minorities who seek freedom and fair circumstances, in order to prove themselves in life and profession, noticing that many Jews try to integrate into the social cultural and economic places for one purpose is to be known, Jews had lived under the rule of many other peoples, both in the land of Israel and in exile in Europe, Africa, Asia, and South America. They sometimes enjoyed periods of tolerance, prosperity, and often they suffered oppression, poverty, and violence. What is specific with Jewish writings?

With a profound reading individualism, identity definition or self appreciation is strongly related to Jewish American writings, many Jewish writers discuss the subject in order to demonstrate their existence.

“Identity . . . is a paradox”.

(Daniel Mendelsohn, the Elusive Embrace, 34)

Furthermore Jewish themes directs to underneath analysis such as making a dream of a home, suffering from persecution or preserving identity. How well could the Jewish writers integrate into the American life?

Since the Jew possesses a unique identity which springs from his origin and history, it is possible for him to be any kind of man – rationalist, heroic, cowardly, Zionist or good European – and still be a Jew. The Jew exists but there are no Jewish traits. The Jew who chooses to free his Jewishness does not thereby turn into something other than a man, any more than does an Italian who decides to become an American (Nesher.2003)

Most importantly, Philip Roth, who might deny that Jewishness determines his identity, nevertheless has used a vast portion of his great literary talent exploring the tensions, challenges, and contradictions in being an American Jew, especially through his *Nathan Zuckerman novels*. In Philip Roth Portnoy’s *Complaint* (1960), identity is one of its major themes. His character Alexander unconsciously hopes to escape through what proves to be the impossible: slipping loose from his Jewish identity. This is a frequent theme in Jewish American writers of the Bellow, Malamud, and Roth generations.

Within Saul Bellows novel *The Adventures of Augie March 1953*, another theme of the fluidity of American society to the point that the American individual is constantly seeking his or her identity as if it were something lost. Right at the beginning of the Novel "*I am an American, Chicago born,*" such a starting has a strong interpretation of weak personality struggles to self identification. It only confirms Kallen's definition of Jewish identity which had come to mean memory reshaped on a daily basis:

Once having identified as a Jew, one constantly reshaped that identity through the sifting of memory and the interaction with other people, Jews and non-Jews alike (Kallen.1915)

Philip Roth, Bernard Malamud or Saul Bellow represent a completely new generation of American Jewish writers not only in a sense that their writing became wicked. Moreover these writers seem to have abandoned their Jewish origins and hoped to get established more as "American writers". Most of the writers of that generation did not feel the urge to emphasize their Jewish origin as in the course of assimilation the borders between what was American and Jewish in literature started to disappear. Those writers are certainly affected by the social reality, that is to say suffering and undergo with pain, their dreams and hopes altered within literary works the only way in which expressing themselves as humans, individuals or just as characters escaping from their facts, "characters" are just a fake mask of factual scenes.

As Chaim Potok who disintegrates the concept of American-Jewish literature. Many of Potok's characters want the American Jewry to remain isolated from the mainstream American culture: *The world kills us! The world flays our skin from our bodies and throws us into the*

flames! The world laughs at Torah! And if it does not kill us, it tempts us! It misleads us! It contaminates us! It asks us to join in its ugliness, its abominations! (Potok.1967)

Abraham Cahan's *Rise of David Levinsky* (1917): *"I cannot escape from my old self" says Levinsky and he realize that "the attempt to escape Jewishness" is bound to failure and that the search for inner identity demands some sort of return.* Furthermore Mary Antin explores her Jewish identity through her writings, as an agonized Jew within Russia: *"A Jew was a Jew, to be hated and spat upon and used spitefully"* (*Promised Land.1912.p:24*)

Likewise Antin illustrate within her autobiography, the Jews as persecuted minority, living under cruelty of authoritarian regimes of Russia, obliged to live within identified areas, and to accept inhumanity in all life sorts, even to forget about their dignity.

1.5Between "Immigrations" and "discrimination" in Jewish American "literature

Jewish American literature holds an essential place in the literary history of the United States. It encompasses traditions of writing in English, primarily, as well as in other languages, the most important of which has been Yiddish. Initially immigration concerns those who came from other countries to the "New World".

In the beginning Jews are human beings with their own culture, religion and philosophy, they are known from early beginning as a nation but always endure with agony and suffering , Jews were living in many places in the world not restricted to a few countries. *"In 1290 all Jews were expelled from England by Edward I, and it was not until three and a half centuries later that they were allowed to return under the rule of Oliver Cromwell"* (*H.Handel.1968.p:243*)

As a result of this assertion one can figure out how much inhumanity were treated the Jewish people, not just in England other than the West. Jewish immigration to America started from about 16th century and grows up eventually.

By 1820 there were still only 5,000 Jews in the United States, in total population of 10,000,000. Most of these Jews had settled along the coast, in New York, Newport, Philadelphia and Charleston...between 1820 and 1870 approximately 300,000 Jews arrived in the United States from Germany and central Europe. (ibid.p:244)

The Jews, throughout their immigrations faced lack of emancipation which led them to a long expedition of migration, those people were impatient to live with others but in all most the time they were fighting to stay alive within all life factors not just socially, economically or ideologically even in education, still learning and contributing to schooling was forbidden for the Jews.

The Anglican Church was allowed to matriculate into Oxford and Cambridge while Puritans, Jews and Roman Catholics were excluded from these institutions (H. Handel.1968)

Nevertheless, this unacceptable racism against those minority groups obliged themselves to integrate within American society by their writings in which noticing self identification by literary products the answer to confirm their existing because always they are Minority.

Minor literature is not the literature of a minor language but the literature of a minority makes in a major language. But the primary characteristic of a minor literature involves all the ways in which the language is affected by a strong co-efficient of deterritorialization. Discrimination is a social phenomenon that emerges from the basis of intolerance, inequality and lack of humanity, discrimination comes in many forms not only against ethnic groups or race belonging, ethnic

groups suffering from being not accepted by others resisting their own beliefs to mention just a few the Jews people they have a long history with discrimination and persecution. Discrimination and prejudice against the Jews comes in all forms historically, socially and even universally.

Another form of favoritism is of race, persecution against one's belonging, the act of torture a person or a minority group by his/her ancestor whether African, Asian, American or European. The Africans who were brought to America as slaves, they were used to a certain works as farming in land, and by that they can live within this community but always regarded in low position. Beside ethnic groups and race discrimination another form of unfairness within one society or one race even inside the same religion is about women intolerance, in which women are calling for merciful and asking for tolerance. Discrimination against women in all over the world, where they exist they face the unjust; women from early beginning were obliged to live under the authority of man "mankind".

A women whether in western or eastern Europe Where at some extent conservative to talk about female gender is determined by house and brought children even working in farms as "machines" or even worse. In Jewish society identity or self-recognition as a Jew is given by women, identically his mother.

When women is responsible about her family and only her, that claims women are praised and regarded respectively within Jewish society which results in woman is a Jewish identity. But the question which arises is how can women be praised and discriminated at the same time? From one side women are the identity and the uniqueness of their generation, Jewish individualism is given by female, from another side woman are persecuted by Jewish Orthodoxy.

This matter is essential for Mary Antin, who represents unacceptable behaviors against women in her autobiography the “Promised Land 1912”, by which women are discriminated with their societies and within home.

Unfairness comes in all sorts not just race or ethnic groups or sex, these minority groups although facing the unjust, lack of rights and expelled and rejected but all those were a motivation to those genre of people, many and many writers were figures of minority groups and immigrations such as Martin Luther, Bernard Malamud, and Mary Antin whom reversed their being under awful social and cultural aspects into a valuable literary works which are considered a wealthy American literature till today. Jewish writers through their works transmit communication to unknown reader or to others who can be Jews as well. Many Jewish American writers are involved in their writings using fake characters to introduce their own personality which is hidden under style and language but shown by a character.

Furthermore Jewish themes directs to underneath analysis such as making a dream of a home and preserving identity.

Conclusion:

All nations build its bases on beliefs, religion and culture that result in a known identity. The latter has been a matter of the Jews. This chapter was regarded as a prologue to Jewish community in which pointing out the essence of Jewish identity acuity and religion.

A view of the challenges in front of status of Women, within Jewish Orthodoxy, by reflecting its principles to Mary Antin's work. Noting that identity goes together with every Jewish individually or as minority group, just to mention the ambiguity of Jews identity standards in American Literature. Jewish history of immigration from their early existence and being tottered and unaccepted, an implication of such principles with the general Jewish subject matters in American literature taking into account the most prominent Jewish writers whom take the confront to determine themselves by their own products, these writers are now considers as a Jewish heritage.

CHAPTER TWO

The Literary Analysis of the Promised Land

INTRODUCTION:

Throughout the preceding chapter enclosing to examine the basis of Jewish community just for the purpose of giving information about the Jewish background, shedding light on their main concerns as “identity”, or self recognition as a Jew.

Despite being anguished all over the world, they believe in their identity and want to be known as Jews. Through an artistic way many writers hold the subject of identity directly or indirectly, which indicates that their inner desire determined within book covers.

Not so far from identity subject but very close, a Jewish woman writer embraces her identity and dreams in *The Promised Land Mary Antin* autobiography reverse of Jewish society, in which she demonstrate women endure with alienation, within and outside Jewish culture.

It has been worthy to investigate Antin’s purpose behind this self portrayal, just to get closer view of Jewish women and to extract her own ideas, how Antin finds Jewish female through her mother and her family?

2.1 Jewish women and “Double Alienation”

Discrimination goes beyond ethnicity and race, it draws its roots within one group of the same society, this is what certainly Mary Antin aims to explore in her autobiography women being under discrimination from both sides, Jewish side and non-Jewish which determines “Double Alienation” as a major theme in her novel but for most Jewish writers mainly those belonging to the modern trend.

Through *The Promised Land* she describes how the Jews were treated inhumanly by the Russian people, they were obliged to live just in limited areas to buy their safety to live in peace with their families,

We must not be found outside the Pale, because we were Jews” (the *Promised Land*.1912.p:05) *“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 feeling of mal-adjustment is within every idea that Antin present about the inequality that the Jews endure with all along, *“So our lives span the bitter sea of racial differences and misunderstandings” (The Promised Land.1912.Introduction).*

However, a lot of description of pain hurt and sorrow about the life that she lived it in Russia but she present another image when she escape to America, a sense of bad reality to another sense of self achievement .

By this, argued Simone de Beauvoir on women persecution in *The Second Sex* (1949) that women have been defined by men and that if they attempt to break with this, they risk alienating themselves.

2.2 The Concept of the Promised Land for the Jewish people

The “Promised Land” convenient with home, secures community, that is to say a perpetual request for place and individuality. The “Promised Land” is related to the Jewish people more than any other nation. It is about their belief, hope and desire reliance and it emerges as a theme for some Jewish writers such as Mary Antin. The latter was very optimistic that the “Promised Land” is America her dream land in which she will gain what she look for freedom and emancipation.

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.”(Promised Land.1912 p142)

By Antin language reader can extract how much she was waiting for the Promised Land, however, she was enough young when leaving Russia to the “America”.

“America” became my dream” (Ibid:142)

2.3Mary Antin a Narrator verses collective Jewish women

Mary Antin was an American author and immigration rights activist. Right from the outset which is the novelist name which is “Mary” the name is not only Jewish but Christian one. However, despite this superficial name recognition, few people know what literary inventiveness this person employed in order to serve herself up as an appealing representation of the Jewish people and of the immigrant underclass that would be acceptable to the "American" reading public. If one has had the opportunity to read Antin's book *The Promised Land*--a national best seller in 1912 that was considered to be the most popular immigrant autobiography of its time--it is unlikely that one ever questioned the authenticity of this story, for why on earth would an immigrant make up such a life?

New research comparing the original manuscript of Antin's autobiography and the published book suggests that we should reacquaint ourselves with this author in order to determine the full extent of her gift to Americans and to the Jewish people.

Because Antin was telling her life story without using a character, in complete chain of narration she is autodiegetic narrator; narrator tells his or her own story. Antin serves as a narrating agent using her personal “I” to talk on behalf of all Jewish women.

"I can analyze my subject, I can reveal everything" (Promised Land, Introduction)

As claims by Rubin the critical analysis shows that not only did Antin intentionally omit material that would either endanger her authority as a cultural mediator or negatively affect her readers' opinions of Jews, but also that she constructed an identity for herself that would be attractive to a predominantly patriarchal Gentile country. As a Jew she had to navigate the assimilation terrain, and as a woman she had to place herself squarely within the gender-coded framework of American society. Discrepancies between the original manuscript and the published version, what she chose to reveal and what to conceal shed light on the real Mary Antin.

"It is right that I should pick my words most carefully, and meditates over every comma,"

Wrote Mary Antin,

"...because I am describing miracles too great for careless utterance."(The Promised Land.1912.p:58)

This idea, that every ink drop held import for the overall impression of her writing, when analyzing Antin's writing from this perspective, it is imperative from the outset to carefully read Antin's descriptions of the differences in gender roles within her own Jewish community in Polotzk. Her judgmental depiction of gender positions within this town is often revealed in her description of the drastic differences between educational opportunities available to men and women, with particular regard to those opportunities awarded for religious study. While a surface reading of this text serves as an explanation for the traditions characteristic to her

religious Jewish community, her choices in language subtly convey her intention to criticize these institutions.

One of the most notable passages about the imbalanced treatment of boys and girls occurs quite early in the text, when Antin, explaining the importance of boys obtaining a Jewish education, describes her own brother's experience in beginning his studies. She writes:

My brother was five years old when he entered on his studies. He was carried to the heder (Hebrew school), on the first day, covered over with a praying- shawl, so that nothing unholy should look on him.... After a boy entered heder, he was the hero of the family. He was served before the other children at table.... If the family were very poor, 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.' It was not much to be a girl, you see. Girls could not be scholars and rabbonim. (The Promised Land.1912. p: 33)

Through careful reading, it becomes clear that Antin is conveying both explicit and implicit messages within this passage. On a surface level, she is writing for the American readers, who are unfamiliar with traditional Jewish customs, and in this way, she depicts how strongly education is valued within the Jewish community.

Yet she is simultaneously conveying a more covert idea, by quietly condemning the unfair consequences that education has on determining the value of each gender. As Antin later phrases it, the community believed that:

A boy stuffed with learning was worth more than a girl stuffed with bank notes (The Promised Land. 1912. p: 37)

In other words, Antin demonstrates that academic limitations generate standards of personal value for community members that women are hindered from ever reaching. Because women within these communities were not given the opportunity to study at a heder, and to become as learned as their brothers, their fate of being considered less valuable, and consequently, inferior to men, is an inevitable trap.

Moreover, it is interesting that Antin chooses a passage from a traditional morning prayer to further illuminate her attitude. Though one could read this verse as an example of how strongly men valued their opportunity to study, she carefully contorts this passage to serve her own arguments, for inciting a primary religious text; she is able to read it against its own grain. Consequently, she is able to conclusively demonstrate that the Jewish tradition does exclude and consequently devalue females, by finding evidence within its governing religious texts.

As her novel continues, Antin continues to critique the way in which Jewish tradition constrained the rights and opportunities of women by citing the personal experiences of her own mother.

Unlike most traditional young women, her mother had the opportunity to study with a tutor, and Antin is careful to note that because her mother had access to education, she was reluctant to wed on the grounds that:

“...she had nothing to gain by marriage, for already she had everything that she desired, especially since she was permitted to study” (The Promised Land. 1912. P: 53)

At this point, Antin makes a subtle, but important statement, suggesting that perhaps one of the reasons women allowed them to be subjected to the sexist and often brutal traditions surrounding marriage was to obtain access to religious texts. Still, Antin is certain to note that even a small opportunity for education could not rescue her mother from constraining traditions of the Jewish community. Antin explains that her mother was “doomed” when she came of age to wed. As her parents force her into marriage, she explains,

Of course (my mother) submitted. What else could a dutiful daughter do, in Polotzk? She submitted to being weighed, measured, and appraised before her face, and resigned herself to what was to come.” She later adds, “It (did not) really matter how my mother felt (The Promised Land.1912.p:57)

Again, Antin’s choice in vocabulary places an extremely significant role in conveying her novel’s implicit defiance her community’s traditions. With words like “doomed” and “submitted,” she clearly suggests that tradition rendered women powerless in the course of their own destiny, and that they were virtually slaves to the will of the men in their community, forced into a future in which they had no freedom of choice.

Moreover, by using words like “weighed, measured, and appraised,” she suggests that women were barely even viewed as human, and were bartered for marriage as though they were inanimate objects.

In other portions of the text, Antin uses the fate of her mother as a vehicle of criticizing all traditions that governed the practices of weddings in her community. When illustrating the scene of her parents’ wedding day, she describes her mother as being:

a sixteen-year-old bride, suffocated beneath her heavy veil, blushed unseen at the numerous health's drunk to her future sons and daughters (The Promised Land.1912.p:40)

Once again, vocabulary places an invaluable role in conveying Antin's perspective. By describing her mother's wedding veil as suffocating and heavy, Antin depicts her as being uncomfortable and trapped on an occasion that should be the happiest day of her life. It is also notable that she describes her mother as being "unseen," an idea that correlates with her continuing belief that women are undervalued within the community.

If this sentence were to be rewritten with different word choices, significant sentiments would be lost, and thus, it is clear that language, and not only content, is one of Antin's strongest tools in conveying her silent argument. Lingering doubts about Antin's perspective on young brides must be eliminated when she expands the subject of her narrative, moving away from telling only her mother's story to describe the fate of all young religious girls in her community.

She describes the abrasive manner, in which these girls found themselves yanked from childhood and forced into marriage, stating,

How soon it came and the pious burden of wifhood! One day the girl is playing forfeits with her laughing friends, the next day she is missed from the circle (The Promised Land.1912.p: 34)

Though one might read this as being a simple ethnographic account of typical time frames for marriage within the community a closer reading shows Antin's evident aversion to this practice. One must note the deliberate vocabulary chosen; in place of phrases like "pious responsibility" or "pious role" of wifhood, the author deliberately chooses the phrase

“pious *burden*,” suggesting that a young girl is being weighed down by an overwhelming and undesirably position in which she is placed. The imagery in this sentence is also significant in understanding Antin’s implicit message.

In writing that a girl is “missed from the circle” implies that she is removed from a community of sisterhood, and that an important, emotional link in her life has been broken. From this singular sentence, it becomes clear that Antin views young marriages not as pious occasion to be celebrated, but instead, as a traumatic act of robbing a girl of what should be a blissful childhood experience.

It is noteworthy that when Mary first makes a conscious decision to defy religious authority in her community and take personal strives to increase her own Judaic learning, she once again relies on language and plot in order to successfully achieve her goal.

Linguistically, she draws on allusion to religious texts, explaining that:

*“she was “undeterred by the fate of Eve (and) wanted to know more”
The Promised Land.1912.p:123)*

It is interesting that Antin chose to reference Eve, for the Biblical figure was famously penalized for attempting to gain knowledge against the will of God’s authority. But in this context, Antin suggests that a woman can benefit from demanding and acquiring an education. It is also worth noting that Antin carefully manipulates plot, and her style of storytelling is deliberate in this section. Rather than telling this experience in the first person, as she does for the majority of the novel, here Antin insists that this is simply the story of a nameless little girl. Her choice to tell her own story under an anonymous guise perfectly demonstrates the overall technique Antin employs in writing this novel for a Jewish audience; the ideas are

present, but they are stately quietly and covertly. Plot is also significant to Antin's goal in this passage, for she later adds that she smiled;

in delicious amusement when a man deliberately put me out of his path, as I dreamed my way through the jostling crowd; if only he knew whom he was treating so unceremoniously!(*The Promised Land*.1912. p: 200)

When considering this passage as a means of explanation for a non-Jewish, American audience, it would seem as though Antin included this image to show how she, as an immigrant, was able to assimilate and find academic success within American culture; yet, when reading this passage as a covert message to Jewish women readers, it is quite notable that Antin determines that she is being pushed aside by a male.

In this way, it is as though the author is creating a metaphor for the experience of all Jewish females, and henceforth, suggesting that while men may try to deter women in "their path," women in America have the power to overcome these obstacles.

2.4 Transformation: From Discrimination to Freedom

In the *Promised Land* Antin recounts how an anxious Jewish girl from the Russian pale became an ostensibly American woman, this transformation is conceived largely through language without accent. However, it seems apparent that Antin's goal in writing this novel was not solely to criticize her community. Rather, in telling her own story of success, Antin achieves several important feats; for her American audience, she triumphantly demonstrates that immigrants can acculturate successfully.

But in a less overt way, she also fulfills another important goal of inspiring her Jewish women readership. Her book implies that in America, women like herself have the ability to achieve a level of success that was not possible in Polotzk. In this way, she promotes the idea that women who have grown up in religious communities can move beyond the religion-constructed restraints of their Old World lives by beginning a new life in America.

Linguistic assimilation is a central theme of immigrant writers, who use narratives of language socialization to show how characters mediate between cultures and reconcile the old world with new world, language narratives are particularly important in the work of Mary Antin, whose life story is one of transformation through language.

“Now I am the spiritual offspring of the marriage within my conscious experience of the Past and the Present”.(Promised Land.1912.Introduction)

In *The Promised Land*, she documents her escape from Russian pale of settlement arrival in the United States and experiences learning English in American schools, where she quickly assimilated and attracted attention as an emerging writer.

As she recounts, language and literacy, acquisition created the potential for her dramatic transformation from an impoverished immigrant to a prominent writer and activist. She makes a public declaration of her love for the English language *“which she acquired word by word.....like gathering a posy blossom”* (the *Promised Land*.1912.p:210)

Many scholars have accused her being politically naïve and stylistically stilted, of such passages underscore what they see as her uncritical pro-assimilation stance.

Sarah Blacher Cohen, for instance criticizes Antin for her tendency to use *“the most impressive sounding English”* while urging immigrants to reject their cultural heritage.

In Steven G. Kellman's analysis a linguistic assimilation serves as a metaphorical displacement for her view of culture, which she also treats as something that can be easily adapted or discarded.

As William A. Proefriedt argues, however that it is difficult to say whether, in her blind patriotism or enthusiasm for assimilation, Antin is deceiving herself or simply "trying to convince(her audience) of the wisdom of open immigration policies and educational and social service support for immigrants".

The majority of people who are interested in American Jewish History, and certainly all those interested in immigration history, have heard of a turn-of-the-century author named Mary Antin. However, despite this superficial name recognition, few people know what literary inventiveness this person employed in order to serve herself up as an appealing representation of the Jewish people and of the immigrant underclass that would be acceptable to the "American" reading public.

If one has had the opportunity to read Antin's book *The Promised Land* 1912, that was considered to be the most popular immigrant autobiography of its time--it is unlikely that one ever questioned the authenticity of this story, for why on earth would an immigrant make up such a life?

By this Cockshut (1984), declares 'the last thing any person, however truthful, learns to treat with perfect fairness is the self'.

Just to have another side of memorial writings Edward Said (2000) aspires to an imaginative identity that is extremely sophisticated. He prefaces his work with a simple, characteristically unsentimental statement with the personal integrity of which it would be difficult to quarrel:

Much as I have no wish to hurt anyone's feelings my first obligation has not been to be nice but to be true to my perhaps peculiar memories, experiences and feelings. I, and only I, am responsible for what I recall and see, not individuals in the past who could not have known what effect they might have on me (Said, p.xvi)

Antin immigrated to Boston from Polotzk, Russia, in 1894, and wrote *The Promised Land* sixteen years later, Antin's physical experience as she navigated her way through the process of Americanization. She admits that her father, because of an inability to master the English language and because of bad luck, did not prosper in the New World, but she still remains optimistic about America and about the possibilities of total assimilation for America's immigrant population. Whereas the Old World represents, for her, lack of freedom and a predetermined identity, she sees the New World as representing freedom and the ability to choose her own identity

Her transformation of self from the "Old World" to the "New" and many of the emotions she described, epitomize the Jewish Eastern European immigrant experience as described by other immigrants of the same time period. Her contributions to our understanding of the Jewish Eastern European immigrant experience through ethnic literature are immeasurable.

It is the way in which she tells her life story that makes her unique. Mary Antin was a woman on a mission. Antin's writing had a specific goal: to convince the American public of the potential of the immigrant to become a solid American citizen. Understanding how far Antin was willing to go, and exactly what she chose to modify in order to realize her objective, is essential to fully appreciate this particular author.

In contrast with *Abraham Cahan*, author of *Yekl* and *The Rise of David Levinsky*, who resisted the temptation to modify his realist narrative for his readership, Antin did exactly that in order to sufficiently achieve her goal.

Both Cahan and Antin were mediators between the Jewish immigrant population and the dominant American culture, but of the two, Antin was the one who adapted her writing furthest to suit her cause. It was necessary for her to endear herself to the reader, whether Gentile or Jewish, which she hoped would endear all immigrants to the hearts of the American public during a time of heated anti-immigration sentiment in this country.

As a female writer with a male non-Jewish editor, Antin was conventionally in a more accommodating role than Cahan. To defer to a man's judgment, whether it be that of a father, a husband, or an editor was customary, especially in pre-women's suffrage America. Antin was a member of the so-called "weaker sex," and as such she needed to negotiate a male-dominated social paradigm and a Gentile society, rather than only the latter as a male author.

Conclusion

The author autobiography is a work raises many questions broadly or intensively in a need of discussion, one who is interested in literature especially as the handed one, could not deny that it emerges the desire to go deeply within. This chapter aim to investigate Antin's novel *The Promised Land*, look forward its main theme and purpose behind her language, and style the key element to know about her within intention.

Mary Antin's autobiography, *The Promised Land*, was one such example, for it relates the transformation of a religious Jewish child into an American citizen successfully. Constructing a classic tale of Americanization in her autobiography, Mary Antin as a right activist not only appealed to the imagination of diverse immigrant groups as a proof of the inclusiveness of the

American dream in the beginning of the twentieth century. discussing the most considerable point that Mary Antin throws to a reader which is of women under “double Alienation” she aims to expose the Jewish women, to uncover the reality that Jewish women were facing, because according to Antin’s autobiography women have been within terrible circumstances obliged to accept and practice inequality, what is more to hate her being as a female.

Not so far Antin language was easy to understand and she throw her message directly, she calls for liberating women and pave her way to a better life, exemplifying that America is a land of dream where everyone could prove himself as a normal person or by his/her profession.

But what remains unanswered is the different between Antin view as a Jewish woman and other views concerning their being Americans, for instance Antin was proud of her Americanization.

Literary scholars have tended to see Antin’s language narratives as metaphors for her assimilation; Antin’s rapid language acquisition reflects her patriotic zeal and embrace of Americanism. Whereas other Jewish writers eager to be known as Jews whatever it costs.

CONCLUSION

What fascinates foreign readers most about literature is its portrayal of human beings and their relationships. A considerable non-fiction work raises an extensive number of questions in the head of any reader specialized to literature consumers, to its significant themes, style of recitation and language, a nonfiction text remains a potent source of thoughts and speculations.

The whole work presented herein has actually resulted from basic observations and speculations mingled with growing interests and deeper thoughts on the Jews and Jewish women precisely on the road of discrimination, namely “Double Alienation”.

The under discussion work is an exposition type of nonfiction, which characterized with seriousness in tone and subject and more objective in point of view. An autobiography set to:

- To entertain
- To inform
- To explain
- To persuade

These constitutional element of autobiography are present in Mary Antin’s self portrait with her own style and literary finger. The Promised Land(1912) Mary Antin’s autobiography and her most seller book was argued that it is a autobiographical memory, can conceptualized as mental state resulting from the interplay of a set of psychological capacities –self-reflection, self-agency, self-ownership and personal temporality that transform a memorial representation into an autobiographical personal experience.

Although this autobiography was recorded in an early age but the including message was convincing enough to guide the intended readers, because Jewish history of immigration to America is worthy to be told;

The Jews did not need America in order to flourish creatively. But they did flourish differently there, and that story needs to be told
(Nesher.2003)

The work aims primary to convey a retiring participation to the perpetual controversy of racial, social and gender discrimination that appear to the highest degree in modern civilizations. It is a fact that most mythical works struggle from the beginning of the twentieth century till the present day.

America is the country of multiculturalism, different nations, religions and languages, in which all the minority groups integrates together and calls for their rights, demanding freedom openly, arguing that this is the land of freedom.

Raymond Williams claims that it is often asserted that as women were excluded from the social and political functioning of a predominantly masculine world, so they expressed themselves creatively through the novel. The feminist theory was the convenient approach to analyze Antin's work as a female then as right activist.

Mary Antin's nonfiction autobiography tackles significant subjects for the Jews people generally as immigration or emigration, Poverty or Poor people, American Dream, Jewish life even most prominently themes in Jewish writings such as The Self, identity recognition and freedom as well.

What was most influentially themes within Antin's novel is her pursue of education, it is just a hidden message to all immigrates to establish themselves as citizens and to women in order to prove their existence in life aspects. Antin seems to embrace the Feminist Theory to persuade her ideas and to prove her principles.

Nevertheless, an overview is given which attempts to draw out underlying themes and issues, using examples from particular contexts where appropriate, rather than to give a full descriptive context. In the light of this perspective, Antin's work was regarded as a critic to the Jewish society to what she illustrates about the women under cruel limitations. In her book, Antin says that if she could accomplish so much, so can all immigrants.

In summary *The Promised Land* 1912 can be considered a prime example of how a work can adopt an entirely new meaning when its intended audience is reconsidered. Though this text was initially considered to be a demonstration of how a Jewish immigrant could successfully blend into American culture, it also retains a second, perhaps more pertinent function; though Antin lacks the power to extrinsically disparage traditional Jewish culture, she is able to successfully use this novel as a means of critiquing the limitations that traditional Jewish communities place on women. When successfully discovered, her novel's intrinsic messages allow her novel to be read and appreciated in a new way.

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Glossary

Judaism: the monotheistic religion of the Jews.

Orthodox: conforming to the traditional or generally accepted rules or beliefs of a religion, philosophy, or practice.

Orthodox Judaism: a major branch within Judaism which teaches strict adherence to rabbinical interpretation of Jewish law and its traditional observances.

Holocaust: destruction or slaughter on a mass scale, especially caused by fire or nuclear war. Historically the **Holocaust** is the mass murder of Jews under the German Nazi regime during the period 1941-5. More than 6 million European Jews, as well as members of other persecuted groups, were murdered at concentration camps such as Auschwitz.

Yiddish: a language used by Jews in central and eastern Europe before the Holocaust. It was originally a German dialect with words from Hebrew and several modern languages, and still has some 200,000 speakers, mainly in the US, Israel, and Russia.

Synagogue: a building in which Jews meet for religious worship or instruction. Or an occasion on which Jews meet in a synagogue for religious worship and instruction.

Résumé

Ce mémoire se base sur l'étude de l'état culturel et social au terre promis : Marie Antin ,c'est une autobiographie de l'écrivain .Le but de cette étude c'est la vision de Marie Antin par exemple sure la discrimination et l'oppression contre le peuple juif, aussi que l'oppression de femmes de la part des juifs car c'est une femme (la religion juive se repose sur la discrimination contre les deux sexes) De même cette étude définit le concept de la terre promise dans société juive et le principe de la liberté aux Etats Unis d'Amérique car c'est le symbole de la liberté.Pour clore, l'écriture devient une thérapie qui en plus permet à l'auteur de s'exprimer, de revendiquer et de communiquer.

ملخص

هذه المذكرة تقوم على دراسة الحالة الثقافية و الاجتماعية في الأرض الموعودة لماري أنتن و هو عبارة عن سيرة ذاتية للكاتبة. الهدف من وراء هذه الدراسة هو الإطلاع على أهم الأفكار لماري أنتن ، على سبيل المثال الاضطهاد و التعسف ضد الشعب اليهود أيضا اضطهاد المرأة من قبل اليهود على أنها أنثى (الديانة اليهودية تقوم على التفرقة بين الجنسين) كما تتطرق هذه الدراسة إلى تفسير مفهوم الأرض الموعودة بالنسبة للمجتمع اليهودي.