

TRIBHUVAN UNIVERSITY

Female Experiences of Holocaust in Anne Frank's *The Diary of a Young Girl*

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**By
Shashi Aryal**

Central Department of English

Kirtipur, Kathmandu

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Tribhuvan University
Faculty of Humanities and Social Sciences

The thesis titled “Female Experiences of Holocaust in Anne Frank’s *The Diary of a Young Girl*”, submitted to the Central Department of English, Tribhuvan University, by Shashi Aryal has been approved by the undersigned members of the Research Committee.

Research Committee Members

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Internal Examiner

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External Examiner

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Head

Central Department of English

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Date:

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Abstract

Anne Frank depicts the contemporary life situation of Jewish people in Europe under Nazis terrorism in the 1930s and 40s through specific Holocaust experiences of the female. Anne herself was doubly suppressed: first by the patriarchal society and second by the holocaust of the Second World War. She herself was a representative of all Jewish women of her time. The Nazi wanted to eliminate Jewish people from Europe. So Jewish women were made the primary target by the Nazi. But despite Nazis' policy, Anne was able to stand firmly on her ambition of being a writer. And the hindrance that society created to develop her writing career causes a kind of tension in her mind which at last leads her to a successful path.

Anne Frank negates the bourgeois notion of women as docile, submissive and so on. In addition, she negates the Nazis' policy of eliminating Jews and their special target upon Jewish women through her writing in a diary. Since Anne was a representation of Jewish women of her time, the diary is the best example of female experience of the holocaust.

Contents

	Page
Acknowledgement	
Abstract	
I. Introduction	1
A Brief Biography and Writing Style of Anne Frank	1
Literature Review	6
II. Holocaust and the Development of Female Consciousness	12
Holocaust	12
Deportation of Jews from Holland	14
Feminism: An Overview	18
Socio-Political Feminism	21
Socio-Historic Feminism	22
Psychoanalytic and Deconstructive Feminism	23
III. Condition of Jewish Women under Nazi Terrorism	27
Contrasts between the Male Experience and the Female Experience of Holocaust	29
Suppression of Female Voice	32
Impact of Holocaust upon Jewish Community in Holland	39
Women Writing the Holocaust	42
IV. Conclusion	47
Works Cited	

I. Introduction

A Brief Biography and Writing Style of Anne Frank

“Holocaust did indeed include gender-specific experiences; the ability of men to narrate the gender specific experiences of women is inadequate” (251). This is what we accumulate from Anne Frank’s experiences. Anne is fighting against the hegemonic construction of womanhood of patriarchy. Anne exposes herself with an extravagantly rebellious spirit to break out of the unreasonable social limitations imposed over women. Possessed of a writing quality Anne holds a profound longing for an absolute freedom that she lacks in the society where she exists. Therefore, she revolts against the limitations by violating the modes and codes of contemporary bourgeoisie women’s behaviour. Anne’s voices reflect women’s particular experiences of holocaust in ways that no one can express for them.

From the very beginning of history, society required women to be objects in marriage and in motherhood existing as vessels of maternity and sexuality with little opportunity for individuality. They were supposed to be good daughters, wives and mothers moving only from the protection of their father’s roof to the protection of their husbands. Women had not really got privileged position during the Second World War.

The women, especially Jewish women, were doubly suppressed during the Second World War. First, they were suppressed by the holocaust of the war and secondly, by the norms and values of the patriarchal society.

Anne Frank has not remained untouched from the double victimization. Her voice is repressed by the patriarchy and the war. Though she wants to develop her writing career, she is unable even to share a writing table with another male writer. Being a Jewish girl she is not only compelled to live a miserable life in a hiding place during the Second World War but also she has to undergo the problems that patriarchal social norms and values impose upon her. Anne, in her text *The Diary of a Young Girl*, represents the life of all Jewish people

during the time of Second World War. The tortures and pain that women had got in the Nazi concentration camp were heart breaking and the suppression of female voice in the society was the addition of salt on wounds. The obstacles created by the society and Nazi's cruelty were really challenge for Anne. But to get relief from the anxiety created by the society and by the Nazi terrorism result in the formation of her diary.

Anne Frank was born on 12 June, 1929 in Germany. Being a Jewish girl she was compelled to move to Holland after Hitler Came to power in Germany. But with the beginning of Second World War Holland was occupied by German power. In 1949 the Germans took over Holland. Soon, they began to make anti-Jewish laws. Jews could not go to schools with other Dutch people. Jews could not own businesses. Jews could not go on public buses. The Nazis did not even let them ride bicycles! They had to walk everywhere. And also they had to wear a yellow star to show that they were Jews. In such a situation of the country, Frank family again was compelled to search a secret place for hiding. In 1942, the Frank family together with some other Jews moved into the secret hiding place in Amsterdam. They planned to stay there until the end of war. They hoped that the war would end soon but it did not. They spent over two years in their hiding place, never able to go out into the sunshine. During the day they had to be very quiet because the business continued downstairs, and not all the workers knew that the Frank family was in hiding in the upper building.

For her thirteenth birthday on June 12, 1942, Anne received small notebook which she had pointed out to her father in a shop window a few days earlier. Although it was an autobiography book, Anne had already decided she would use it as a diary. She began writing in it almost immediately, describing herself, her school life, boys she flirted with and the places she liked to visit in her neighbourhood. While these early entries demonstrate that, in many ways her life was that of a typical school girl, she also refers to changes that had taken place since the German occupation. Some references are seemingly casual and not

emphasized. However, in some entries Anne provides more detail of the oppression that was steadily increasing. For instance, she wrote about the yellow star which all Jews were forced to wear in public, and she listed some of the restrictions and persecutions that had encroached into the lives of Amsterdam's Jewish population.

After about two and half years in hiding, not long before the end of the war, an unknown person told the Nazis that a Jewish family-the Franks were in hiding. Nazi soldiers came into the Frank's secret place. They sent the Franks and others to a concentration camp where she died of typhus.

In the very short span of her life Anne has become famous for her writing, especially for *the Diary of a Young Girl*, which reflects war pictures and which is translated in more than hundred languages. Between the ages of thirteen and fifteen, she wrote short stories, essays and a novel. Anne's glorification continues at 263 Princengracht in Amsterdam, the site of the secret annex where she and seven others hid. The Anne Frank center USA promises to educate the public, especially young people, about the causes, instruments and dangers of discrimination and violence through the story of Anne Frank.

Anne's father, Otto Frank, the only survivor of the group, returned to Amsterdam after the war ended to find that her diary had been saved. Convinced that it was a unique record, he took action to have it published. It has now been published in English under the name *Diary of a young Girl*. Anne's diary chronicles the events of her life from 12th June, 1942 until its final entry of 1st august, 1944. It was eventually translated from its original Dutch into many languages and became one of the world's most widely read books. There have also been several film, television and theatrical productions and even an opera, based on the diary. Described as the work of mature and insightful mind, it provides an intimate examination of daily life under Nazi occupation. Anne Frank has become one of the most renowned and discussed of the holocaust victims.

Anne's diary began as a private expression of her thoughts and she wrote several times that she would never allow anyone to read it. Her friend Hannah Goslar later recalled that early childhood, "Anne Frank frequently wrote, shielding her work with her hand and refusing to discuss the content of her writing" (22). Anne has candidly described her life, her family and her companions and their situations while beginning to recognize her ambition to write fiction for publication. In the spring of 1944, she heard a radio broadcast by Gerit Bolkestein, a member of the Dutch government in exile, who said that when the war ended, they would create a public record of the Dutch people oppression under German occupation. He mentioned the publication of letters and diaries, and she decided to submit her work when the time came. She began editing her writing, removing sections she did not think were interesting enough and adding others from memory with the view of publication. At the same time, she kept up her original diary.

But after their arrest by police she had been taken to the concentration camp where she died. After her death, Anne's father published the diary. It was published in 1947, followed by a second run in 1950 the first American edition was published in 1952 under the title *Anne Frank: The Diary of a Young Girl*. A play based upon the diary by Frances Goodrich and Albert Hackett, Premiered in New York City on October 5, 1955, and later won a Pulitzer Prize for Drama. It was followed by the 1959 movie *The Diary of Anne Frank*, which was a critical and commercial success. Over the years the popularity of the diary grew and in many schools, particularly in the United States, it is included as part of the curriculum.

Some critics and writers also take interest in Anne Frank's writing style. Analyzing her writing style, the dramatist Mayer Levion, who worked with Anne's father on a dramatization of the diary shortly after its publication, praises it for "sustaining the tension of a well constructed novel" (5). While the poet John Berryman wrote that it was a unique depiction not merely of adolescence but of the "mysterious, fundamental process of a child

becoming an adult as it is actually happening” (5), her biographer Malissa Muller wrote, “In a precise, confident, economical style stunning in its honesty” (5). Anne’s writing is largely a study of characters and she examines every person in her circle with a shrewd, uncompromising eye. Her examination of herself and her surroundings is sustained over a lengthy period of time in an introspective, analytical and highly self critical manner, and in moments of frustration she relates the battle with herself between the “good Anne” she wants to be and the bad Anne”, she believes to be. Otto Frank called his publisher examining why he thought the diary has been so widely read with the comment he said that the diary encompasses so many areas of life that each reader can find something that him personally.

As a diary, it also acquires the autobiographical quality where she reflects her own activities and the condition of the outer world. Though many critics take it as a product of adolescent mind but apart from these it is the record of what was happening outside during the Second World War She is told about the life situation of people where Mr. Dussel joins the Annex in late 1942, he brings news of the Jews’ deportation to the camps. “The sick, the early children, babies and pregnant women all are marched to their death” (72-73). Anne responds to Dussel's news with compassion. She feels that the Jews misery on the outside is far greater than anything she has had to suffer.

From her writing we begin to acknowledge her multiplicity - Jewish victim, recorder of one family’s ultimately futile attempt to hide from the Nazis, and a precocious girl whose insights about prejudice and hatred we still learn from.

Though there are different aspects in her diary that we can analyze but the present research is to show clearly the impact of holocaust and the patriarchal society upon Frank’s text *The Diary of a Young Girl*.

Literature Review

Anne Frank's diary is about mere events that contextualize the holocaust. Her diary provides an intimate examination of daily life under Nazi occupation. After the publication of her diary, it attracted the eyes of many critics. They analyzed it in their own way and commented upon it.

U.S. president Ronald Reagan addressed a crowd at the former concentration camp of Bergen-Belsen. As he commemorated the thirty thousand victims of Bergen- Belsen, Reagan sought to ameliorate the atmosphere of death and despair by invoking the name of Anne Frank. He said:

Anne Frank is simultaneously the best and the least known of the female documenters of Nazi terror. Her diary has been translated into numerous languages and is part of the curriculum in schools around the world; yet despite her embrace by this general audience, she had been for the most part gently but unambiguously dismissed as a figure not meriting serious academic examination. Therefore, although her name earns a level of recognition matched by few if any survivors of the Holocaust, little effort has been expended in analyzing her voice. Hers remains a life largely unexamined, except by herself. (21)

Regan shows the importance of the diary so that it is included in school curriculum in the United States. Along with the direct experience of holocaust, Anne also writes about the current situation of the country together with her relation with her mother, her emerging sexuality and on the status of women in her culture.

Being a woman, she beautifully presents women's experiences in her writing. She gives space for women and wants to expose how women are struggling to create their identity. Though, from the very beginning women have given secondary position in the

society. Anne struggles hard to get privileged position in the society through her writing. This text is the result of her struggle to fight against the patriarchy and the experiences of the holocaust. Despite the different difficulties, created by patriarchal society, she establishes herself as a woman writer. Berteke Waaldijk found that her diary is significant for readers who are interested in Anne Frank as a woman writer. He writes:

She focuses on part on the differences between the three versions of the diary- the unbridged, that containing Anne's own revisions and that finally published and finds that...in the fact of which critical edition had in fact been compiled, they are extremely significant for readers interested Anne Frank as a woman writer. They have to do with her body, menstruation and sexuality, her conversation with Peter and her relationship with her mother. (330)

It is highly ironic that the public has been prevented from knowing Anne as a woman or as a mature writer, because these two aspects of herself are intricately related. The rejection of her mother and of her mother's role as a bourgeois house wife was deeply linked to Anne's literary ambitions. Her wish to lead the life of a writer coincides with her desire to lead a better life than that of her mother.

Another critic Delinda C. Hanley takes Anne's diary as the mirror of all people, not only the young and the adolescent people. He praises her for being able to expose the current situation at such a young age. He remarks:

The story of Anne Frank's life and death resonates with people of all ages and backgrounds. Anne's diary provides a vehicle for people to learn from Europe's holocaust and examine prejudice, persecution, discrimination, hatred and violence. Anne's worlds survive death and inspire young people to express their idealism. Her faith that good will triumph over evil still gives us hope. (21)

Nazis' exploitation of the Jews is in the extreme point so that they are compelled to live in the secret place for safe living. And the Jews are totally cut off from the outside relation and contact

Mayer Levin had been a war correspondent in 1944 and 1945 for American and Jewish press agencies, had reported on the last months of the war, the battle of the Bulge, the liberation on the fate of the survivors and of the Germans he met. He had written about relations between Jewish and non-Jewish, and Negro and white soldiers in the American Army and had devoted much soul searching to his own Jewish identity. The encounter with the genocide of the concentration camps was a turning point in his life. He has experienced that the torture of the Jews during the Nazi regime could only be express by the Jews themselves. He writes:

I realized I would never be able to write the story of the Jews of Europe. This tragic epic cannot be written by a stranger to the experiences. For the survivors have an augmented views we can not attain. Some day a teller would arise from amongst themselves. The voice of Anne Frank seemed to me to be the first genuine voice of the victims of the Holocaust and the voice reached me from the pit. (173)

These lines indicate that what Anne Frank experienced was the absolute representation of Jewish tragedy under the Nazi cruelty.

Another critic Philip Roth in his *The Ghost Writer* writes that Anne became famous after her death. According to him, Anne was never successful during her life. She was never understood by her family and neighbours. But theatrical performance of her diary under the direction of Francis Goodrich and Albert Hackett resurrected her. Philip's view on Anne's achievements can be seen through these lines:

Anne Frank believes herself to be survivor of the Holocaust, and obsessed by this conviction, watches as she herself becomes stylized as an icon of the Holocaust, knowing full well that she could never become as successful in life as in death. It is not Anne Frank's death, much less the circumstances of her starvation in Bergen- Belsen which is responsible for the success of the diary. It much more the fact that as one has historically disappeared, has been violently obliterated, she can not hinder her own ongoing and idealized resurrection. Thus the New York Post could write after the premiere of the play *The Diary of Anne Frank*, by Francis Goodrich and Albert Hackett on 8 October 1995. The play brought about the reincarnation of Anne Frank, as though she had never been dead. (163)

Now, Anne remains for us ever as a shining star, a radiant presence that during her time of terror and imprisonment was able to find within herself to write in her immortal diary, "in spite of everything I still believe that people are good at heart" (52). Not only the play and the film but the diary itself was devoured by several generations of readers.

Anne's diary is not only praised by the critics it is also involved in the conflict time and again. Some critics negate its reflection of real life situation as rather fictional. They also deny the wide range of holocaust described in the diary. What these critics say about Anne's diary can be understood through the following words of Norman Ravvin:

It is the watery aspect of the diary that now interests many critics and readers, and has even driven the claims of a wide range of holocaust deniers that the diary is a hoax. Deborn Lipotadts short piece, "Twisting the Truth: The Diary of Anne Frank," catalogues the twisted claimants who have dedicated themselves to such work. The list includes David Irving and Robert Faurrisson. The involvement of these men in the argument for the diary's

fraudulence should give pause to readers who are willing to give their scholarly methods credit in other contexts. (142)

Faurisson finds many contradictions and absurdities in the diary. He rejects its realistic events rather he says that the diary is the result of poor imagination of the author. Improbabilities, incoherencies and absurdities are the qualities of the diary. He clearly mentions his opinions in the following lines:

The absurdities of the diary are those of a poor imagination that developed outside of a lived experience. They are worthy of a poor novel or a poor lie Every personality, however poor it may be, contains what it is proper to psychological, mental or moral contradictions. (3)

Faurisson points out the negative aspects of the diary but it doesn't mean that he also negates its popularity. He accepts that it is a world famous diary. Despite many contradictions, it presents teenage psychology, especially teenage girl's psychology.

Illya Ebreburg comments it as a diary of a great voice. He states, "One voice speaks for six million-the voice not of a sage or a poet but of an ordinary little girl" (3). The diary is an indictment against the Nazis destruction of human life and culture. It is not a normal diary where normal day's events are recorded. It's the diary of exceptional events. It is the bundle of information and knowledge. It is the historical document from where we know about the world's history

Another critic Martha V Paravano says that this book has a pictorial quality. As he writes: "In fact, the entire text is a model of picture book writing" (740). It has also been mentioned that there have also been several films, television and theatrical productions and even an opera based on the diary.

Similarly, another critic Sue Gibson argues that Anne's diary is a popular diary among teenagers and adults. He says: "today her diary is a classic, read and cherished by

teenagers and adult alike” (22). Frank is aware of the feelings and sufferings of teenage psychology and hence her diary is popular among the young and the old alike.

Frank’s writing begins with the description of her self as a school girl that reflects her own age, her family and friends, her school life and the places she liked to visit in her neighbourhood. Her activities in the school are also no less remarkable to mention as one part of her life but the change comes in her writing with her growing intellectuality and country’s changing situation.

S. Lillian Kremer writes, “Reigelheim and others have long contended that Jewish women perished under Nazism at a much faster rate than men and they tended to receive harsher treatment” (Kremer, 242). The double suppression of Jewish female voice is the cause of the formation of Anne’s diary. Women were exploited and became the Nazis’ target because of their biological difference from men. Hitler’s policy of eliminating Jews made women primary target of Nazis. Women’s condition, especially Jewish women’s condition during the holocaust can be analyzed through the means of ‘Holocaust’ and ‘Feminism’. Hence, general introduction of ‘Holocaust’ and ‘feminism’ will be presented in the next chapter.

II. Holocaust and the Development of Female Consciousness

Holocaust

The term “Holocaust,” originally derived from the Greek word holokauston, means a “completely burnt” sacrificial offering to a god. Since the late 19th century Holocaust has primarily been used to refer to disasters or catastrophes. According to the Oxford English Dictionary, the word was first used to describe Hitler’s treatment of the Jews as early as 1942. It is defined as the sum total of all anti-Jewish actions carried out by the Nazi regime between 1933 and 1945; from stripping the German Jews of their legal and economic status in the 1930s, to segregating and starving Jews in millions in the various occupied countries of Europe. The holocaust is part of a broader aggregate of acts of oppression and murder of various ethnic and political groups in Europe by the Nazis. Nevertheless it has special significance due to the exceptional attitude with which its perpetrators the Nazis regarded their Jewish victims. In the Nazi terminology, the Jews were referred to as “world Jewry” a term unparalleled with respect to any other ethnic, ideological or social group. The Nazis’ proclaimed goal was the eradication of European Jewry.

The biblical word “Shoah” became the standard Hebrew term for the murder of European Jewry as early as 1940s as the corresponding term in English originally meant a sacrifice, burnt entirely on the altar. The selection of these two words with religious origin reflects recognition of the unprecedented nature and magnitude of the event. Many understand holocaust as the general term for the crimes and horrors perpetrated by the Nazis; others go even farther and use it to encompass other acts of mass murder as well.

Anti-Semitism was common in Europe in the 1920s and 1930s. Adolf Hitler’s fanatical brand of racial Anti-Semitism was laid out in his 1925 book *Mein Kampf*, which though, largely ignored when it was first printed, became a best seller in Germany once Hitler gained political power. On April 1 1933, shortly after Hitler’s accession to power, the Nazis,

led mainly by Julius and Streicher, organized a one day boycott of all Jewish-owned business in Germany. A series of increasing harsh racist laws were soon passed in quick succession.

In 1936, Jews were banned from all professional jobs, effectively preventing them exerting any influence in education, politics higher education and industry. On 15 November of 1938, Jewish children were banned from going to normal schools. By April 1939, nearly all Jewish companies had either collapsed under financial pressure and declining profits, or had been forced to sell out to the Nazis German government as part of the “Aryanization” policy inaugurated in 1937.

As the war started, large massacres of Jews took place, and by December 1941, Hitler decided to completely exterminate the European Jews. In January 1942, during the Wannsee conference, several Nazi leaders discussed the details of the final solution of the question. Josef Buhler urged Reinhard Heydrich to proceed with the final solution in the General Government. They began to systematically deport Jewish populations from the ghettos and all occupied territories to the seven camps designated as extermination camps. Auschwitz, Belec, Chelmno, Majdanek, Maly, Trostenets, Sobibor and Treblinka II. Sebastian Heffner published the analysis in 1978 that Hitler from December 1941 accepted the failure of his goal to dominate Europe forever on his declaration of war against the United States, but that his withdrawal and apparent calm there after was sustained by the achievement of his second goal, the extermination of the Jews.

By the end of the war much of the Jewish population of Europe had been killed in the holocaust. Poland, home of the largest Jewish community in the world before the war, over 90% of its Jewish population or about 3,000,000 Jews were killed. The penalty imposed by the Germans for hiding Jews was death, and this was carried out mercilessly. In spite of this some poles hid Jewish children and families and saved their lives at risk to their own families. Greece, Yugoslavia, Hungary, Lithuania, Bohemia, the Netherlands, Slovakia and

Latvia each had over 70% of their Jewish population destroyed. Belgian, Romania, Luxembourg, Norway and Estonia lost around half of their Jewish population, the soviet Union over one third of its Jews, and even countries such as France and Italy had each seen around a quarter of their Jewish population killed. Denmark was able to evacuate almost all of the Jews in their country to nearby Sweden which was neutral during the war. Using everything from fishing boats to private yachts, the Danes whisked the Danish Jews out of harm's way. The king of Denmark had earlier set a powerful example by wearing the yellow Star of David that the Germans had decreed all Jewish Danes must wear. Some Jews outside Europe under Nazi occupation were also affected by the holocaust and treatment from the Nazis.

Deportation of Jews from Holland

In late May, 1942 the rumors began circulating with in the Jewish community that Germans would soon start deporting Jews out of Holland. On June 26, 1942 Ferdinand Aus der Funten summoned high ranking members of the Jewish council to a special meeting. At this meeting he made the announcement that the Germans wanted to begin sending contingents of Dutch Jews aged 16 to 40 to do "labor service" in Germany. What is more, the Nazis wanted the cooperation of the Jewish council in securing people for this "labor service". David Cohen, Co-chairman of the council, declared that such work violated international law but Aus der brushed aside Cohen's objections. Whether the Jewish Council assisted or not the Germans would induct Jews for "labor service" in Germany. After much painful discussion, the senior members of the council decided they had no other option; they would assist the Germans in their plans.

The Jewish council did not itself prepare the list of people to be conscripted. This was done by the Amsterdam branch of the central office for Jewish immigration a bureau which Adolph Eichmann had set up in all the occupied countries. Over the next few days staff

members at this bureau would put together the names of the first 4,000 Jews who would be sent to Germany for "labor service". They worked from the meticulous records which had been compiled from the special Jewish census taken in January 1, 1941. These first inductees consisted primarily of Jews who were young, single and had come from Germany. On Sunday July 5, 1942 the Immigration Office sent out notices to these first inductees. The notices went out by special delivery and people were told that they were to report for "labor service" within the week. The notice also contained a list of clothing items each person was to bring along. One of those receiving the "labor service" summons that day was Anne Frank's 16 year old sister, Margot. For months now the Franks had been making preparations to go into hiding. Their plan was that they would go to their hiding place somewhere at the end of July, but with Margot's summons the Franks went into hiding the very next day. Within the Jewish community there was great confusion what to do. It became soon evident that the Germans were not going to have the all 4,000 Jews that they wanted. July 15th had been set as the day that the first batch of Jews would leave Holland. One day before Germans went had randomly arrested 700 Jews to serve as hostage. The Germans made the Jewish council put out a special edition of their weekly newspaper. The front page article warned that all 700 arrestees would be sent to a concentration camp if the 4,000 inductees did not now come forward and report for service.

On July 11, 1942 a coalition of protestant and catholic clergymen sent a telegram of protest to Seyss Inquar, one of the Nazi administrators. They declared their outrage at the imminent deportation. But in any case, on July 15th the first train of Jews left Holland. Those on board thought they were going to work to "work camps" in Germany. How wrong this would turn out to be. Meanwhile, back into Amsterdam the Germans wanted to deport 4,000 Jews with each new week. In talking with Jewish council officials, the Nazis repeatedly emphasized that what the Jews would be doing in Germany would be simple, ordinary work.

The Germans also began saying at this time that Jews inducted for "labor service", would be allowed and would be encouraged to bring along their families to the work camps. The Germans did not wish to see children separated from their parents. During the month of July the Immigration Office continued to mail out summons to people telling them to report for "labor service" in Germany. Jews, the Germans threatened, who did not report for labor service would be sent to Mauthausen. Hardly anyone wanted to go work in Germany, but to be sent to Mauthausen was to be handed a death sentence.

The Germans fundamentally changed their methods. No longer would they mail out summons. Now, they would be ever so more forceful. Beginning in August 1942, the Nazis would go out and simply arrest Jews. By now 90 percent of Jews in Holland were living in a few highly concentrated districts of Amsterdam. In making their arrest, the Germans would simply go and pick up any one on the street wearing a yellow star. Even more commonly, the Germans would conduct nightly raids where they block off whole neighborhoods and arrest Jewish family apartment by apartment.

By the end of 1943, not only were the Nazis arresting Jews in their homes, but they had taken to arresting people in Jewish orphanages, Jewish hospitals, and Jewish homes for the aged people wondered that what kind of "labor service" the Germans could get out of 85 year old women or two year old children. The fact was that virtually no one in Amsterdam had received any mail from those who had gone away on "labor service". Now, Jews wanted to escape from Holland but it was not a viable option. The country's geography was a formidable obstacle. To the South of Holland was Belgium, a country also in the hands of the Germans. East of Holland was Germany itself and that, of course, was no place in which to flee. West and North of Holland was the North Sea, but all along the coast the Germans had its heavy control. By September 1943, all the employees of the Jewish Council were arrested, including its senior directors, Asscher and Cohen. The Jewish community in Holland had

come to an end. By this time, the Germans had deported nearly 1, 10, 000 Jews out of Holland. This leaves the gap of 30, 000 and these were Jews who had chosen to hide. The Franks had gone hiding when Margot received her call-up notice on July 5, 1942. They were one of the first Jews to go into hiding. Of the 30, 000 Jews who went into hiding some 2/3 of them were from Germany. But about half of them were captured.

Once, the Jews were arrested, they were given usually about ten minutes in which to gather a few personal belongings. Afterwards they had to hand over the key of their apartments. The apartment itself was then locked and sealed. They boarded sealed trains which took them to Westerbork. The Dutch government had opened it as a detention camp for illegal aliens, mostly German Jews. In 1942, the Nazis took Westerbork over and they now had themselves a readymade location to in which to now hold Jews in Holland. Most Jews who came in the Westerbork spent on the average two weeks there.

The Germans deported 110,000 Jews out of Holland. Only some 5,000 people survived the war. All in all 35,000 Jews in Holland survived the war, 105,000 did not, or in other words more than 70 percent of all Jews in Holland were lost in the holocaust.

As mentioned in the previous chapter, Nazis targeted Jewish people, intentionally Jewish female sex because of their policy to eliminate the Jews from Europe. On the one hand, women got secondary position in the society and on the other; they were targeted by the Nazis. The double exploitation of women was common during the holocaust. Later, the consciousness of women developed and they tried to search their place and position. Slowly, women were not ready to accept their position given by the society and their voices against the injustices upon women took a form of movement which is called 'Feminism'. Feminism in brief is described in the following.

Feminism: An Overview

Feminism generally is a theoretical discourse advocating women's rights based on belief in the equality of the sexes. It is a doctrine redefining women's activities and goals from a women centered point of view and refusing to accept the cult of masculine chauvinism and superiority that reduces women to a sex object, a second sex, a submissive other. It seeks to eliminate the subordination, oppression; inequalities and injustices women suffer because of their sex, and defend equal rights for women in a political social, psychological, personal and aesthetic sense.

Though feminism became a dominant force in the literary studies only late in 1960s, it had its origin from two centuries earlier by the publication of Mary Wollstonecraft's *A Vindication of Rights of Women* (1792), which is considered to be the first formal enhancement of feminist writing though many others had tried their hands before her too. Wollstonecraft in her book advocates for the political and social rights of women and argues that society never can retain women only in the role of convenient domestic slaves and alluring mistress by denying their economic independence and encouraging them to be docile and attentive to their looks to the exclusion of all else.

The feminist revolutionary spirit implanted by Wollstonecraft, however, could not accelerate so speedily for more than coming the century. *Women in the 19th Century* (1845) by Margaret Fuller and *The Subjection of Women* (1869) by John Stuart Mill were only the two major works on feminism in the whole 19th century.

Virginia Woolf by writing *A Room of Ones Own* (1929), and Simone de Beauvoir *The Second Sex* (1949), contributed greatly for the world wide emergence of feminism in the first half of the twentieth century. Woolf focuses on situation of women authors thought out the history and their cultural, economic and educational disabilities within the patriarchal society which had prevented them from realizing their creative possibilities. The feminist trend of

her time was concerned for "absolute equality" and the "erasure of differences" between the sexes. But Woolf voiced for radical change as women's freedom and further suppressed values affecting the concept of power, family and social life that had shaped by men in the past. Beauvoir on the other hand, insists against the cultural identification of women as merely the negative object, or other to man as the defining and dominating subject who is assumed to represent humanity in general. She argues that one is not born, but rather becomes, a woman. It is civilization as a whole that produces the creature which is described as feminine. She also attacks the patriarchal myths of women presuming the female essence prior to individual existence in the work of many male writers.

Going through different crosscurrents like Suffrage Movement, Civil Rights Movement and Liberation Movement from the very early part of the twentieth century, feminism in fact, only was established in the form of a theoretical discourse in the late 1960s as a part of the international woman's movement. Establishing gender as fundamental category of literary analysis it tried, then, to present women reader and critics with different perceptions to their literary experiences insisting that experiences of women is and with literature are different from those of men. Mary Ellman's *Thinking About women* (1968) is the first book involved exposing the sexual stereotyping of women both in literature and literary criticism and demonstrating the inadequacy of established critical schools and methods to deal fairly or sensitively with works written by women. Feminist criticism, then, very quickly moved beyond merely exposing sexism in one work of literature after another promising to begin to record new choices in a new literary history.

Elain Showalter's *A Literature of Their Own* is a prominent masterpiece of the theoretical work of feminism. It describes the female literary tradition in the English novel from the Brontes onward as a development of subculture by arguing that since women in general constitute a kind of subculture within the framework of a larger society, their work

would demonstrate a unity of values, conventions, experiences and behaviors encroaching on each individual. Showalter divides feminist criticism into two distinct modes. The first mode is ideological which she terms 'feminist critique', it is concerned with the feminist as reader and it offers feminist reading of texts which considers the images and stereotypes of women in literature, the exclusion and misconceptions about women in criticism, and women assign in semiotic systems. The second mode of feminist criticism, according to Showalter, is the study of women as writers. She calls it 'gynocritics'. Showalter, likewise, in her analysis of historical development of feminist presents three stages of women writing: feminine, feminist and female. First is the female imitation of mainstream literary tradition dated from 1840 to 1880 and includes the writers like George Eliot and Bronte sisters. The second is the protest against the standards of this dominant tradition concerning social values and rights. It is dated from 1880 to 1920 and it includes the writers like Elizabeth Gaskell, Frances Trollop and Oliver Schveiner. The third stage is self discovery which aims at search for independent identity. It is dated from 1920 onward, and it includes the writers like Dorothy Richardson, Katherine Mansfield and Virginia Woolf.

Sandra Gilbert and Susan Gubar's *Madwoman in the Attic* (1979) is another brilliantly written massive book on historical study of feminism which stresses especially the psychodynamics of women writers in the nineteenth century. Gilbert and Gubar in this book, according to M.H. Abrams:

Propose that this anxiety of authorship' that resulted from the stereotype that literary creativity is an exclusively male prerogative, effected in women writers a psychological duplicity that projected monstrous counter figure to the heroine, typified by Bartha Rochester, the madwoman in Charlotte Bronte's Jane Eyre; such a figure is usually in some sense the author's double an image of her own anxiety and rage. (91)

Gilbert and Gubar's main idea is that artistic creativity of the 19th century tradition which is perceived basically as a male quality is in fact patriarchal superimposition upon the women writer who one imprisoned within it. In the image of 'Divine Creator' the male author fathers his text. But taking the same masculine cosmic author as their model, women end up coming or identifying with the dominate literary images of femininity which comes out of phallogocentric myth of creativity. They suggest the female writers first to struggle against the effect of socialization that becomes struggle against male's oppressive reading of women. But they further argue that the women can begin such struggle only by actively seeking a female precursor who, far from representing a threatening force to be denied or killed, proves by example that a revolt against patriarchal authority is possible.

Influenced by a great variety of theoretical emergences, the feminism presently has been a broad concept which covers a broader scope and includes different aspects of humanity despite its focus on the entire issues of women. It now no more remains a unitary theory or a procedure. It manifests a great variety of critical vantage points and procedures, including adaptations of psychoanalytic, Marxist, and diverse post-structuralism theories. According to its affiliation to certain theoretical backgrounds the umbrella concept 'feminism' can be briefly studied by dividing it into the following dimensions:

Socio-Political Feminism

This dimension of feminism, which is equally known as English model of feminism, has a closer link with socialism and Marxism. It analyses the connection between gender and class, emphasizes on popular culture, and provides a feminist critique of Marxist literary theory. Deriving their impetus from the changing socio-economic conditions and changing balances of power between the sexes, the leading Marxist and socialist feminists such as Mary Jacobus, Rosalind Loward, Julite Michel and Cora Kaplan combine Marxist theoretical

interest in the production and ideology of literature with feminist concerns for women's writing.

Marxist and Socialist feminists believe that the text is a part of process of the social construction of meanings and subjectivities. And, the literature is one of the ways in which gender relations and gender ideology are produced and reproduced. Gender, in their opinion, is not produced simply by masculinist thought, but rather it is the product of that thought as it is related to the particular ways in which women's productive, reproductive and domestic life is organized. They consider the notion of femininity and masculinity as myths or ideologies. Such beliefs, for them are the values that are not detached from social life but rather are lived or embodied in what we say and do, and have no other existence.

Marxist and socialist feminism, therefore, often takes an explicitly and aggressively ideological stance, stressing the importance contribution of literature and literary criticism to a radical, even revolutionary reformation of culture.

Socio-Historic Feminism

The Socio-historic dimension of feminism, which is more popularly known as American school of feminism, tries to recover women's historical experiences as readers and writers. It focuses on exploring the awakening feminine consciousness reflected in literature by and about women. By close textual analysis, it often stresses a psychological maturation not only through recognition of gender difference but also through a growing sense of 'sisterhood' with other women. They tend to recover the patriarchal remains in the male-author texts through close reading and replace them with their own. The socio-historical feminism has its two groups practicing two different ways of feminist criticism.

One group practiced 'feminist critique' examining how women characters are portrayed, exposing the patriarchal ideology implicit in the so-called classic, and demonstrating that attitudes and traditions reinforcing systematic masculine dominance are

inscribed in the literary canon. Another group practiced 'gynocriticism' studying writings by women and examining the female literary tradition to find out how women writers across the ages have perceived themselves and imagined reality. Showalter identifies Thomas Hardy in the first group and Elizabeth Barret Browning in the second.

Patricia Meyer Spacks, Ellen Moers, Eliane Showalter, Sandra Gilbert and Susan Gubar are the prominent socio-historic feminists who have by their diachronic investigations and studies of the social and historical position of female writers, paved the path for a coherent narrative of female literary history describing the evolutionary stages of women's writing during the last 250 years.

Psychoanalytic and Deconstructive Feminism

The French school of feminism is called psychoanalytic and deconstructive feminism since its base is in Jacques Lacan's Neo-Freudian psychoanalysis, Jacques Derrida's deconstruction and Roland Barth's structuralism. Using the concepts of structuralism and post-structuralism the psychoanalytic and deconstructive feminists stress the subtle but essential participation of language in the patriarchal forces of the society. Looking at the ways that 'the feminine' has been defined represented or repressed in the symbolic system of language, metaphysics, psychoanalysis and art, they claim all western language in all their features, being male-engendered, male-constituted and male dominated discourse.

Beside these major dimensions feminism includes other many aspects such as radical and liberal feminism, black feminist criticism, lesbianism, bio-feminism, post-colonial feminism, existential feminism and feminist myth criticism.

Liberal feminism concerns the issues of equal rights between the sexes and freedom of women for their participation in public world of beyond household. It emphasizes for a radical changes but for reformation and development of a liberal society supporting equal opportunity between sexes. Radical feminism, on the other hand, is an almost revolutionary

stream appearing as hostile to patriarchy. It emphasizes for a radical change and rejection of tradition, and it recommends putting women first making the primary concern. It considers the men as a group are the main enemy and advocates for the sisterhood of women.

Redefining and reestablishing the position of women in society as a respectable and powerful member, radical feminism aims for creating historically clear-cut differences between men and women.

Black feminist criticism protest the massive silence of feminist criticism about women writers and calls for a black feminist aesthetic that would deal with both racial and sexual issues. The major black feminists like Alice Walker, Toni Morrison and Maya Angelou celebrate the female literary consciousness and believe that they possess rich culture and sexual properties as black and as female. They try to situate the study of black women's writing in context of black history and culture, and explore its thematic and stylistic correspondence with the literature of black men as well as investigate its special use of language and imagery.

Lesbian feminists devote their attention especially to the literature written by lesbian writer or that deals with lesbian relationship in a heterosexual culture. They emphasize powerful bonds between women as significant aspect of all women's writing and prefer the women spending time together and sharing most aspects of their lives with each other. Andrine Rich defines the term lesbian as a female energy that gravitates towards strong women, who seek a literature that will express that women must be sexually independent to establish the independence of their bodies because they locate the emergence of domination in female sexuality when it is defined by men.

The bio feminism which is often called corporal feminism raises the issue of women's body as an essential part of women's writing because women have more biological experiences than men do. Experiences like menstruation, gestation, ovulation and childbirth

are the mere women's and there lie several important things which are unexplored subjects for men.

The bio feminists generally stress the importance of the body as a source of imagery. They consider their physicality as a resource rather than destiny. They believe that patriarchal thought has limited female biology to its own narrow specification and they urge for the frank exposition of their body in their writing.

The branch of feminism that studies the existence of women in the patriarchal society is called existentialist feminism. It has its base on Sartrean notion of existentialism. Simone de Beauvoir, the pioneer of the existentialist feminism, strongly refuses the notion of a female essence prior to individual existence and attacks the patriarchal myths of women that presume the false essence. She argues that women are projected as 'other' subordinate being which mystifies their qualities and pushes them into isolation.

Feminist myth critics oppose the patriarchal myths in literary texts that, as they believe associate men with humanity and relegate women to inferior position in society. Rejecting the Greco-Roman myths as male constructed, they turn back to the study of Pre-Greek myths which have abundant examples of matriarchal norms and values in the societies. They center their discussion on the Great mother and other female goddesses like Medusa, Cassandra, Aracne and Isis.

Post-colonial feminists are concerned with the 'double colonization' of third world women became victims of both the imperial ideology and native and foreign patriarchal. They are ghettoized and secluded from the mainstream culture and suffered with their western sibling as well. Because the western feminists create an inseparable division between them, the non-western women suffer from a sense of isolation and have hard time to express their identity. They are stuck between two trends of dominations: patriarchy and imperialism, subject constitution and object formation. The post-colonial feminists accuse the main stream

feminists 'Eurocentric' in their attitudes towards women in the countries of third world, trying to impose western model of feminism that is not always appropriate to the particular condition of the third world countries. They hardly approve them speaking in favor of women of all rank and races. They blame them being more imperialist than feminist and claim that true feminist spirit and sentiment lies in the marginalized non-western society.

Having diversity in its nature and aspects, the term 'feminism' as the core of all, has certain characteristics common to all of the above discussed trends and branches. M.H. Abrams in his *Glossary of Literary Terms* present them in three points which can briefly be mentioned as follow:

1. The basic view is that western civilization is pervasively patriarchal male centered and controlled, organized and conducted to subordinate women to men in all cultural domains.
2. The concepts of gender are cultural constructs that were generated by the omnipresent patriarchal biases of our civilization. So, the masculine in our culture has come to be identified as active, dominating, adventurous, rational creative, the feminine, by systematic opposition to such traits has come to be identified as passive, acquiescent, timid, emotional and conventional.
3. This patriarchal ideology pervades those writings which have been considered great literature and which until recently have been written almost entirely by men. The most highly regarded literary works focus on male protagonist, and the female characters the marginal and subordinate, presented either as complementary to or in opposition to masculine desires and enterprise.

The protest against patriarchal myths and values about women and the impact of the holocaust upon Jewish women will be shown in the next chapter with the help of a diary *The Diary of a Young Girl* by Anne Frank.

III. Condition of Jewish Women under Nazi Terrorism

In *Dialectic of Modernity*, Peter Beilharz writes about Zygmunt Bauman that Bauman links Holocaust with modernity. By quoting Bauman Peter writes, “Holocaust was window on modernity” (88). Holocaust is an accident waiting to happen with the field of possibilities we call modernity. Nazism is inescapably modern. Auschwitz was also a mundane extension of the modern system. Holocaust is the truth of modernity. It speaks for all of us. But it is experienced by males and females separately. Nazis targeted Jews and others in racial terms. They had to see those victims in their male and female particularity. Many people know about Holocaust through male survivors such as Victor Frankl, Primo Levi and Elie Wiesel. The narratives of their experiences have gained a wide audience. Fewer people know about the Holocaust through survivors such as Charlotte Delbo, Ida Fink and Isabella Leitmer. Holocaust memory has been shaped most decisively, and Holocaust scholarship has been influenced most frequently by men. The need of knowing Holocaust through women experiences must be emphasized because they are women’s voices reflecting on their own particular experiences in way that no one else can do for them. The need however, is not just to let women speak for themselves but the importance in the need for them to be heard. The ability of men to narrate the gender specific experiences of women is inadequate. Women have certain traits and difficulties that males never understand.

Anne Frank’s immaturity and her luck of getting a hiding place makes her remain unexperienced from what other women experienced in the camps. Despite different difficulties, her living style was comparatively easier than that of other Jewish women. Marianne Heinemann in *Gender and Destiny: Women Writers and the Holocaust*, writes, “her diary describes has very little to do with the concentration camp and deaths which awaited Anne and her family, like millions of others” (21). Anne was preserved from the difficulties that fell upon other Jewish women and has preserved from the experience what other women

were experiencing in the camp until her writing in the diary. Women were severely punished in the camps. The greatest punishment for men was death. It was also painful but women had to face death by crossing different stages. Most of the women in the camps were shaved of their hair by Nazis and raped before death. They were living in death every minute of their life. The tortures given to them were far more unbearable than death. Lucille Eichengreen expresses her eyewitness event in Auschwitz in these lines, “when he thrusts his hand between her legs, however, and feels the hidden scarf, he pushes her and shouts, you filthy, useless bitch, Menstruating” (11). But women were compelled to tolerate all these mischief done upon them as they had no where to go.

The Holocaust of the Second World War really shook the world. It affected at every aspect of human life. Anne describes it as a matter of horror and terror. She tells us about the life style of the Jews in hiding and their compulsion to deport from their residence. The German sent call-up notice to Jews to deport from their residence and were totally cut off from the minimum facilities. Everywhere and anytime Jews were restricted to enjoy. They were compelled to live their life in full anxiety. That life was full of fear and tension for there will be clear from these lines, “our lives were not without anxieties, since our relatives in Germany were suffering Anti-Jewish laws” (8). The Jews began to suffer after the Anti-Jewish law was passed by Nazi Germany. Jewish women had double victimization-by the Nazis anti-Jewish laws and the patriarchal society. The Holocaust experiences written by male can't accumulate the difficulties that women had got in the camps. So, to understand female suffering and pain during the Holocaust female written texts should be read.

Women writers involved in female specific themes of anatomy and destiny. They had the fear of separation with family members and sexual victimization both physical and psychological. Women, by nature cannot bear the separation of family members. When deportation began, all the people, especially women began to tremble from the news of

separation of family members. Women are very kind and cannot tolerate others' pain and suffering. when the German police began to search and catch the Jews no Jews have the luck of living together in a family. The Jews were facing the situation as if it was their luck. About the separation and suffering of Jews Anne writes; "families are torn apart, men, women and children are separated. Children come home from school to find that their parents have disappeared. Women returned from shopping to find their houses sealed, their families gone" (83). Everyone is scared by Nazis' treatment of Jews. Every night hundreds of planes pass over Holland on their way from German cities, to sow their bomb in German soil. Every hour hundreds and thousands of people were killed. So, the situation is full of horror and terror but without any escape from it.

Contrasts between the Male Experience and the Female Experience of Holocaust

Women were aware about their personal appearance in the camps, in comparison to men. Jewish women, who once married, kept their hair covered in public under either a wig or scarf, felt both a physical and a spiritual nakedness. But women, deported to Nazis concentration camps, Nazis began to shave these women's hair. Shaving hair is another form of exploitation of Jewish women. The hair cut has a startling effect on every woman's appearance. An individual becomes a mass of body. It is the absence of hair, which transformed individual women like bodies. Age and other personal differences melt away. Facial expressions disappear instead; a blank senseless state emerges on a thousand faces of one naked, unappealing body. In a matter of minutes, even the physical aspects of their numbers seem reduced there is less of a substance to their dimension. The shaving has a curious effect. A burden was lifted. The burden of individuality. Of associations. Of identity. Of the recent past, girls who have continually wept at separation from their parents, sisters and brothers now began to giggle at the strange appearance of their friends. Through this context, the loss of hair is a more primal torment than the loss of family. The hair must be

covered after marriage because it has assumed the character of a secondary sex characteristic; it is an indication like the breasts or genitals of a woman's sexuality. But on the contrary, men were not aware about their personal appearance. They were not conscious about what others say.

Women's training in the kitchen facilitates their ability to share and extend the meagre supply of food, to the point where many interned women found it possible to plan ahead and save food for holiday celebrations and to give some to the children in the camps; women were far more likely than men to make an effort to sweep and clean their barracks, thereby minimizing the spread of disease; their socialization as nurturers resulted in the creation of 'artificial families based on need and approximate rather than blood relationships. The concept of mother was relativized. Together they scrounged for food which they shared and maintained a mutually supportive network as a 'new family' - a new cooperative personal bond between women helping each other. In comparison to women, men were more competitive towards their fellow inmate. Males were selfish and have lack of cooperative feeling between friends. So we can say women can tolerate the difficulties more easily than men. Lillian Kremer analyzes Holocaust experienced by male and female in different ways. She writes:

Unlike their male counterparts, women's stories seem preoccupied with sharing and support, and with group solidarity and mutual survival. For instance, pregnancy and motherhood in the concentrationary universe would have been tantamount to a death sentence had it not been for sisterly and maternal bonding. Likewise, women emphasize the plight of young children" more than men. With the exception of Wiesel's *Night*, male narratives rarely elaborate on father-son relationships, while women "individualize children" and the "separation of parents from children" is meticulously detailed. Hungeri

an overarching problem for inmates of both sexes leads male characters to memories of "enjoying fine meals" and female characters to "recollect meal preparations, and share remembered recipes." Prewar social conditioning and gender roles determine to a large extent Holocaust and post - Holocaust responses. (242)

The position given to male and female by the society directly affects their Holocaust experiences. Males have lack of cooperation between the fellows because our patriarchal society always treats men as superior by birth and let them spend luxurious life in comparison to women. Women, on the other hand, are considered inferior to men and asked to perform all the household works. Males were not against the society during the Holocaust because society was in favor of men. The males were only suppressed by the Nazis terrorism. But women were double victimized. It is said that man can learn more from difficulties. That's why, women, who were facing difficulties in everyday life had courage to face the injustices and cruelty of Nazis' in comparisons to men.

Women get maturity earlier than men. In our society women are trained to be disciplined but males are free that's why they are being remained immature even in their mature age. Anne's mother says Mrs. Van Daan that the habits between girls and boys can never be assimilated. Since they have separate biological figures, they have the different qualities. Anne's mother said, "There's a big difference between Margot and Peter. To begin with Margot is a girl, and girls are always more mature than boys' (35). These lines support the difference between male and female experiment in any field.

Though, the treatment of society upon male and female is biased. It is never good. Different voices are also raised indifferent places against the social injustices upon women. But it is true that the same social norms made women more bold and brave to face the Nazis treatment in the camps.

Suppression of Female Voice

Anne started to write the present text when she was thirteen years old. The age shows her lack of conscious feminine quality. But the social injustice upon women and the horrific situation of the country caused the production of the present text.

Men and women live in different spheres in all societies and experience many historical epochs and turning points in quite different ways. Thus, the Holocaust experienced by males and females are different, their experiences cannot assimilate together. Anne, a thirteen year old girl changes her mind time and again but her resistance against patriarchy finds expression from the beginning to end. She challenges stereotypical notions of women as women should be docile, submissive and she should not negate anything that the male says. Her mother nurtures bourgeoisie notion of women but Anne negates it. She never wants to be like her mother. She writes, "I'm not to set of bourgeoisie life as mother and Margot" (284). Anne hates the patriarchal model of women.

All the Jews whether they were male or female were the victim of the Nazis' anti-Jewish policies. Among them females got more torture than males. Anne gradually experienced the difficulties and suffering that she has got from the Holocaust and the patriarchal society. Our society gives women secondary position, they are considered to be inferior and males are considered to be superior. As a result women are treated badly even by their own family members. Anne too has been treated badly even from her own mother. Her conflict with her mother is the representation of the conflict between patriarchal norms and women. Her mother internalizes patriarchal model of femaleness and tries to impose it upon Anne. She always teaches Anne what she should do and what she should not. On the contrary, Anne rejects the patriarchal model of women and wants to be self identifying. Anne developed different kinds of habit which tussle with the patriarchal model of the woman. Her distinct perspective separates her from her mother and sister. Anne's courage to challenge the

society results the bitter relationship between the mother and the daughter. The relationship between the mother and the daughter never improves. Both of them stand so firmly on their point that one can't shake a bit of other's notion. Their conflict goes along with the experience of Holocaust throughout the diary. The stereotypes given to women by the society are internalizing by women as if they are their real traits. Whenever some difficulties fall upon the world then women are considered the cause of disaster and the belief is that women have greater responsibility to minimize the difficulties. Anne's mother accepts her responsibility to uplift the country and tries to make Anne accept the same. At one point she forcefully presses the prayer book into Anne's hands and orders of the pray. Anne reports it in this way: "Mother pressed her prayer book into my hands. I read a few prayers in German just to be polite" (59).

Anne wants her mother to be a real mother. She is thinking that mother should have certain qualities. She examines the social environment and finds that her mother is the product of the bourgeoisie society. The lack of education and the lack of consciousness make women puppet in the hand of the society and the male. In Anne's imagination mother could teach her daughter about the feminine qualities and the changing physical appearance with the change of age. So the daughters would be aware of their physical as well as psychological change. But the society closes women's mouth and they can't open their mouth against the society. As a result women are always deprived from getting true knowledge. Anne wants to break all the stereotypes created by the society for women. Her wish to be a writer is also a challenge for the society. Till that time women used to read only the male written texts where women have not get their space. But Anne challenges all the existing bourgeoisie stereotypes about women and wants to create her own identity. Many times she writes that she would not be like her mother. She wants change for the better. She expects change by walking on the

progressive path. Her writings through these lines prove her contrast with her mother. She writes:

I'm the apposite of Mother, so of course we clash. I simply looking at her as mother. She is not a mother to me I've no mother myself. I've cut myself adrift from them I'm charting on my course and we will see where it leads me. I've no choice because I can picture what a mother and a wife should be and can't seem to find anything of the sort in the woman I'm supposed to call mother.

(63)

Anne's desire of being a true mother can be found in the above lines. When she says mother should encourage her child's interest and she should try to understand what has the good and what has the bad impact upon her child.

Unlike her mother she deinternalizes the false values of the society. She has the liberal notion that if man can earn for him then why not woman? If they are the two wheels of the same cart why does the society wish one wheel to make weaker? She wants free life as men have got. She also comments on the overprotective nature of her mother. Bourgeoisie society teaches women to be over protective to their children. Anne needs privacy. She doesn't want over interference of her mother in every step of her life. She has the idea that everyone should have his/her private life. Her opinion is that everyone has to fight to grow according to his/her ages. A line "Mummy always treats me like a baby which I can't stand" (20) mirrors her inner wishes. Anne herself wants to stand a new model of mother. She says that her mother is an imperfect mother. That's why she always calls her 'Mumsie' instead of 'Mum'. Her own imagination of mother can be seen in these lines, "I imagine the kind of Mum, I'd like to be to my children later on. The kind of Mum who does not take every thing people say too seriously, but who does take me seriously" (154). The society creates the rules

about women that help to exploit them but it never takes women seriously. It is unable to understand the inner potentiality of women.

Our society accepts males' superiority without questioning. Women's attempt to be free from male chauvinism results in many ups and downs in the society and family. Women can do their best if they have been given similar chance and opportunity as males have got. Virginia Woolf advocates the needs of separate space for women in *A Room of One's Own*. Even if women got chance to develop their career they have the lack of place to use their knowledge. Excessive of anything harms everybody. That's what Anne is feeling. Her mother's over protective and bourgeoisie model always hurts her in her mind. She knows about what is wrong and what is right. She writes:

I'm more of a person than a child – I feel I am completely independent of others. I know I'm better at debating or carrying on a discussion than mother. I know I'm more objective, I don't exaggerate as much, I'm much tidier and better with my hands, and because of that I feel that I am superior to her in any way. (220)

Here, we see the distinct features of Anne from her mother. Such as, her mother internalizes the bourgeoisie notion but Anne revolts against it. Similarly, the following lines also support Anne's bravery:

I'm becoming more and more independent of my parents. Young as I am, I face life with more courage and have a better and truer sense of justice than Mother. I know what I want, I've a goal, and I've opinions, a religion and love. If only I can be myself, I'll be satisfied. I know that I'm a woman with inner strength and a great deal of courage. (260)

The above lines slap the myth (i.e. women should be submissive; docile and they should obey what their male says etc.) that is created by the society about women.

In patriarchal society, males are free to make decision and do whatever they like. But women are doomed to obey the false rules society impose upon them. They are compelled to remain silent. Anne is angry with Mr. Dussel when he rejects Anne's request for sharing writing table. Mr. Dussel does not need others permission to use the table. Anne also has the equal right to use this writing table but she is deprived of its use because she is a girl. Mr. Dussel only agrees to share writing table with Anne after Anne's father's request. That shows the superiority of man over woman. Women are kept in a second class position that's why Mr. Dussel shows his indifference towards her request. Women's views are considered as false and unauthentic. Males always treat females as objects and child producing machines. They also take women as having lack of rationality. Reading and writing are males' job. They take women's study as non-serious act. They think that since women cannot study seriously, they should not be allowed to study philosophy. Mr. Dussel, after Anne's request for sharing table, got annoyed and said, "You're not serious about your studies. Mythology - what kind of work is that? Reading knitting don't count either. I use that table and I'm not going to give it up!" (111). These lines show the biased nature of males towards the female sex. They don't want to equate women with them.

Love affair is beyond imagination in Jewish community. But by crossing the boundary of her society, Anne falls in love with Peter. Anne's father and mother do not exactly know about her affair but they try to restrict her to meet Peter. Though, Anne herself is in confusion about her love, she wants a person to share her feelings and sufferings. So, she chooses Peter to express her inner desires and feelings. Despite her parents' objection, she meets him secretly. Her mother's narrow-minded nature is clearly expressed through these lines:

Mother does not like always going upstairs. She always says I'm bothering Peter and that I should live alone. Honestly, can't she credit me with some

intuition? She always looks at me so oddly when I go to Peter's room when I come down again, she asks me where I've been. (191)

The intention of her mother is clearly understood. But she is not afraid of the suspicion of her mother.

Anne accepts typical feminine qualities as the gifts of nature. She agrees with Beauvior who says that nature gives strength to women but society makes them weaker. Anne shows her curiosity about menstruation and finds it as a secret happiness. Despite its pain and discomfort she embraces it as a weapon of childbirth. She has the notion that women should not negate their feminine qualities instead they should develop their career by accepting their femaleness. These lines prove her acceptance of female qualities, "Whenever I've my period, I've the feeling that inspite of all the pain, discomfort and mess, I'm carrying around a sweet secret (160). Anne supports the different process of feminine qualities like menstruation and child birth which are not understood by males. These processes are the unique feminine qualities that help women to be strong and courageous. Anne's opposition of male Chauvinism pushes her forward for her writing. She can not tolerate the suppression of women anymore. She compares war heroes fight with the women and equates male soldiers fight in the battle with the delivery of the woman. The solder is fighting in battle field by keeping his life on the mouth of death; similarly a woman gives birth to child by keeping her life on the mouth of death. She analyzes that if males are rewarded for their bravery, women should be rewarded for their bravery of giving birth to a child. She negates the male's dominant position over women. She demands equal treatment on both sexes because they are supplementary to each other. The equation between war soldiers and women's delivery is expressed in the following lines:

Women should be respected as well! Generally speaking, men are held in great esteem in all parts of the world, so why should not women have their

share? Soldiers and war heroes are honored and commemorated, explores are granted immortal fame, martyres are revered but how many people look upon women too as soldiers? (316)

Lack of measuring typical female quality, society creates a kind of fence between the male and female. It only compares the physical strength and generalize the notion that male is superior and the female is inferior. She is a woman who gives birth to man then, how woman is weaker than man? Since they both are the creation of nature, both of them are equal. Though, some functions vary between them but in real their existence linked together. She further writes:

I was greatly stuck by the fact that in childbirth alone, women commonly suffer more pain, illness and misery than any war hero ever does. And what's the reward for enduring all the pain? She gets pushed aside when she is disfigured by birth, her children soon leave, her beauty is gone. Women who struggle and suffer pain to ensure the continuation of human race make much tougher and more courageous soldiers than all those big mouthed, freedom-fighting heroes put together! (316-17)

The equation between delivery of woman and soldiers' fight in the battle field is very remarkable. The war heroes fight in the battle field to preserve own nation from the enemy. Similarly, women give birth to child for the continuation of human race. So, women have empowered such nature gifted work which males never get opportunity to taste. Nature gives equal strength to male and female. Only the patriarchal society makes women weak. It creates some myths about women and creates the hierarchy between the male and female. In real, women are not born weak but they are made weak.

Impact of Holocaust upon Jewish Community in Holland

Within a week after the capitulation Hitler put a fellow Austrian, Arthur Seyss Inquart as the incharge of German occupied Holland. Arthur Seyss Inquart made an address to the Dutch people. In his address Inquart said that the Germans would not impose their ideology upon Holland; furthermore, he would respect existing Dutch laws. Seyss Inquart's speech heartened the Jews in Holland and they had the expectation that if the Germans were not going to impose their Nazi ideology on Holland, they would not impose anti-semitism either. But slowly and gradually, in the summer of 1940, the Nazis began to impose anti-Jewish measures in Holland. After the imposition of anti-Jewish laws in Holland, the good times for Jews were gone. First there was a war and second, a series of anti-Jewish laws totally deprived the Jews of any freedom. A list of anti-Jewish laws pushed the Jews to live the life in misery and pain. Anne, in her diary, listed some of these rules. She reports the boycotting facilities of Jews in this way:

Jews were required to wear a yellow star, Jews were required to turn in their bicycles; Jews were forbidden to use trams; Jews were forbidden to ride cars, even their own; Jews were required to do their shopping between 3:00 and 5:00P.M; Jews were required to frequent only Jewish owned barbershops and beauty salons; Jews were forbidden to be out on the streets between 8:00PM and 6:00am; Jews were forbidden to go to theatre and Cinema or only other forms of entertainment; Jews were forbidden to use swimming pools; tennis courts, hockey fields or any other athletic fields; Jews were forbidden to go rowing; Jews were forbidden to go any athletic activity in public; Jews were forbidden to sit in their gardens or those of their friends after 8:00PM. Jews were forbidden to visit Christians in their homes; Jews were required to attend Jewish schools etc. (8)

There were restrictions imposed upon the Jews. Everywhere Jewish people were confined within the boundary of Nazi terrorism.

After the imposition of anti-Jewish laws in Holland, Nazis forced the Jews to sell their business. The forcing of Jews to sell their business and the restriction on many others to practice their professions was causing great financial hardship for many Jewish families. Gradually most of them were sinking into poverty. The fathers of many households were without work. The Nazis tricked about how to deport the Jews from Holland to German Concentration camps. Germans wanted to make Holland an integral part of Germany. Holland had many attractions for the Germans, but chief among them was the 'superior' racial quality of Dutch people, Nazis ideology was observed with the so-called superiority of Germanic people. Of the 900,000 people living in Holland some 140,000 of them were Jewish. If Holland could eventually become a part of Germany then Holland's Jewish problem would diminish in some way. So Nazis policy of boycotting the Jews was similar in Holland as in other German occupied places. Along with the implementation of their anti-Jewish policy in Holland, they announced for the deportation of Jews from Holland to Germany. In Holland, there was no peace; anything would happen in any time. The German police raided the places wherever they liked. The Jews were unsafe even in their residence. Every minute they fearfully expected the call-up notice. Receiving the call up notice was another form of the invitation of death. The anarchy had been spreading throughout country as well as throughout the Europe. Anne mentioned her experiences when her sister received call-up notice. She trembled from top to toe and said, "I was stunned. A call-up, every one knows what that means. Visions of concentration camps and lonely cells raced through my head" (19). Once the Jews got call-up notice, they had no hope of life. The Jews who were aware of Nazis' terrorism, and who had money to support, started to search secret places so that they could save themselves from cruelty of Nazis. But many of the Jews had no way to

escape from the German's clutches. Mr. Van Daans arrived a day earlier to hide with Anne's family; Mr. Van Daans arrived in hiding before his scheduled time because of the horrific situation of the outside world. Anne was afraid from Van Daan's earlier arrival. Every time the door knocked, she could not open the door thinking that the door was knocked by the German police. She could not go outside and feared that her hiding place would be discovered very soon and they would be shot. A kind of horror was increasing in the mind and body of Jewish people. The Jewish people had no future. Everybody, whether young or old, women or men all were the victim of the Nazis' inhuman treatment. The world was beyond their favor; nobody listened to their pain. The Nazis rather celebrated their happiness with the blood of Jewish people. Anne shows Jewish people's compulsion to surrender themselves into Nazis clutches through these lines: "No one is spared. The sick, the elderly, children, babies and pregnant women all are marched to their death" (73). Hitler's policy to extinct Jews from the world did not leave any Jews from the clutches of death. These cruelest monsters, the heartless creatures swam into the blood of those kind hearted, intelligent Jews. Such inhuman activities made the world as grave.

The Germans no longer sent call-up notices. After, they changed their methods. They caught the Jews from any places without any notice. If the German saw the Jews, the Jews were caught and deported to the camp. the Germans created the mythical story where the Jews were kept. The reality was unbearable. The Jews once deported never returned. The Jews began to guess about what Germans had done to their relatives. After the stoppage of the formality of call-up notices, Germans entered any part of Jewish residence and arrested the Jews apartment by apartment. For their convenience ease in identifying the Jewish people they looked upon the yellow star that the Jews were wearing. The night raid was activated by the Germans. So, Jews no longer slept at night. They have the fear that the Nazi could arrest them any time. They did not have rest in their mind during the day and night. Neither they

could work during daytime nor could they sleep during the night. Even the small voice of people was enough to scare the Jews. The sound of the bombs added the more scare and pain in the Jewish family. It seemed that the Jews were living in between the monsters and the dead bodies. The sound of bombs made Jewish people wailing time and again. Anne presents that difficult life situation of Jewish people through these lines:

At two-thirty, Margot had finished her office work and was just gathering her things together when the sirens began wailing again. So she and I trooped back upstairs. No one too soon, it seems, for less than five minutes later the guns were booming so loudly that we went and stood in the passage. The house shook and the bomb kept falling. I was clutching my 'escape bag' more because I wanted to run away. I know we can't leave here, but if we had to, been Jeen on the streets would be just as dangerous as getting caught in an air raid. (116)

The escape from the house was as dangerous as the fighting in the battle field. The war heroes were rewarded but the Jews were murdered mercilessly in the Camp. As a result, the Germans deported 110,000 Jews out of Holland. Only some 5,000 people survived the war. All in all 35,000 Jews in Holland survived the war 105,000 did not or in other words more than 70% of all Jews in Holland were lost in the Holocaust.

Anne tries to capture the contemporary life situation of Jewish people in Holland as she herself represents the condition of the Jews in the Holland under German's occupation

Women Writing the Holocaust

As previously mentioned men were unable to narrate the gender-specific experiences of women. The voice of female witnesses of Holocaust is different from the voices of male witnesses of the Holocaust. So the Holocaust experience written by male differs from the Holocaust experiences written by female. Among the topics absent in male writing are the

always female sexuality and the motherhood, the cooperative networks women prisoners developed, and the manner in which female cooperation and interdependence contributed to survival. Lillian Kremer in the journal *Melus* writes about the women's specific Holocaust writing. She writes: "Some women's holocaust writing manifest the feminist tradition of privileging the dynamics of mother-daughter holocaust-ravaged relationships and parent-child role reversal, and others are in the mode of female peer bonding and support" (241). By writing own experiences women tried to be conscious about their position during the Holocaust.

Anne's writing was also affected by the Holocaust. What she wrote in her diary was the mirror of that time. Since literature is the mirror of the society, every writer's writing affected by the situation of the society and the situation of the country. The political, cultural and the economical situation of the country directly affect any piece of literary writing. Though Anne was writing a diary, means she recorded everyday events. The events that she recorded in her diary were the reflection of the then political, social, cultural and economical condition of the Jewish community of Europe. Women were a step back from men and superstitions like woman is the cause of longer or shorter life of man, woman should tolerate difficulties for the betterment of her husband's future prevailed in the society which blocked the path of any woman who wants to develop her intellectuality. Woman who desired for equal treatment on both sexes were badly treated even by their family. These women had to face different difficulties. They had to start revolt against their family at first. The ruler determined the rights of the people in any country. If the ruler is liberal, people have the opportunity to get more freedom. But if the ruler is tyrant then people are deprived from the minimum rights. Jewish peoples' condition under Nazis' terrorism was miserable. Anne sometimes became absurd that there was nobody to understand her psychology and difficulty.

She annoyed and wants to live alone which was impossible. Sometimes she felt misbalanced and wants to scream so that her tension would be lessened. So, she writes:

I'm seething with rage, yet I can't show it. I'd like to scream, stamp my foot, give mother a good shaking cry and I don't know what else because of the nasty words, mocking looks and accusations that she hurls at me day after day, piercing me like arrows from a tightly strong bow, which are nearly impossible to pull from my body. I'd like to scream at mother, Margot and Vaan Dans Dussel and father too: 'Leave me alone, let me have at least one night where I don't cry myself to sleep my eyes burning and my head pounding. Let me get away, away from everything, away from this world'; but I can't do that. I can't let them see doubts, or the wounds they inflicted on me. I could not bear their sympathy or their good derision. It would only make me want to scream even more. (84)

Anne reflects her psychology through the above lines. She was a girl having different qualities than her family members and the women in general. The lack of understanding Anne's inner potentiality, she always ridiculed by the family members, especially from own mother who stood for bourgeoisie model of woman.

The holocaust female survivors such as Charlotte Delbo, Ida Fink and Isabella Leitmer also emphasized on the woman's marginality in the male dominated society. They also revealed the masculine bias and introducing the particularities of the feminine experiences. Similarly, Anne always took her writing as a means of resistance of her mother's bourgeoisie ideology, of patriarchal society in general and her writing is also the resistance of Nazis exploitation of Jews. She wanted freedom in every sector of life and wants to be a person having something special. From her writing we realize that our life is not only for eat and sleep. But it is more than that. Once, we have in the earth, we are never reborn, that's

why we should struggle in our life. Anne wanted to be different from common personality that has been possessed by her family members. To make clear her vision of life, she writes:

If I don't have the talent to write books or newspaper articles, I can always write for myself. But I want to achieve more than that. I can't imagine having to live like Mother, Mrs. Van Daan and all the women who go about their work and are then forgotten. I need to have something besides husband and children to devote myself to; I don't want to have lived in vain like most people. I want to be useful or bring enjoyment to all people even I've never met. I want to go on living even after my death; and that's why I'm so grateful to God for having given me gift, which I can use to develop myself and to express all that's inside me. (248)

Anne advocated the value of human life. Birth and death are natural process, we can't handle them but we can do our best through out our life so that many generations would remind us. She emphasized on good work rather than luxurious living. 'Simple living and high thinking' matches with Anne. So she is remembered by many though she died in early age of her life.

Anne also emphasized on equation of different races. Nazis' policy to eliminate so-called inferior race affected in her teenage psychology. She knew all the injustices and prejudices of Nazis upon Jewish people and she has the optimistic look that one day Nazis would fail to lose the Jews and war will be over. And all the Jews will be not just Jews but people in general. Anne did not like the racial system but she was compelled to tolerate Nazi's anti-Jewish policy. She was waiting for the day of equality, the day of freedom and the day of reward for good work and punishment for evil. Anne's optimistic vision for future can be seen in the following lines:

We've been strongly reminded for the fact that we are Jews in chains, chained to one spot without any rights, but without a thousand obligations. We must

put our feeling aside, we must be brave and strong, bear discomfort without complaint, do whatever in is your power and trust in God. One day this terrible war will be over. The time will come when we'll be people again and not just Jews. (259)

In the expectation of the peace and liberty Anne tolerated all the injustices. She knew that Jewish people were no longer going to be the victim of Nazi terrorism. She wrote for the need of strength and patience for the better future of Jewish people.

So, women's Holocaust writing is the mixture of Nazi terrorism and the females' gender-specific experiences - the torture that they were exposed to just of being women.

IV. Conclusion

Holocaust is the result of Nazis' racial discrimination between Aryan the so-called superior race and non-Aryan the so-called inferior race. Nazis wanted to eliminate the so-called inferior race and preserve only the so-called superior race. Bauman links the Nazi's destruction of Jews with modernity. Since modernity embraces destruction and devastation, within modernity there developed the 'gardening state' that separates wanted from unwanted elements within the society. Nothing itself is clean and dirty. Everything settled in the appropriate place is clean and everything settled in inappropriate place is dirty. There is nothing with foreigners, asylum seekers or people with impairment but they need to be moved to the appropriate place. The attempt should be made to assimilate them into the wide society. But if they can not assimilate into the wider society then they must be divided themselves from the rest of the others in the society. If the strangers are seen as dirty they should be destroyed. Many thousand of disabled people perished in the Nazi concentration camps because modernity had great difficulty incorporating impairment. Impaired people were seen as dirt and were excluded in the same way that the gardeners exclude the weeds from the land. The weeds may be the things of great beauty but they are uninvited guests in the wrong place, they cannot be assimilated and are regarded as dirt to be dealt with in the most ruthless way possible. Modernity- any modern society contains the elements needed to generate mass destruction of people who are seen to be dirty. In the same way the Nazis considered the Jews as weeds in the garden and they wanted to eliminate the Jews from Europe.

So Holocaust is a racial quarrel. Though Bauman links Holocaust with modernity, the treatment meted out to Jewish people by Nazis was never desirable. For complete extinction of the Jews, Nazi targeted women in higher rate than men and the torture inflicted upon women in the concentration camps were far more unbearable than the torture given to men.

On the one hand anti-Jewish policy of Nazis threaten the whole Jewish community, on the other, society did not allow women to speak. Anne's desire to be a writer was shadowed by the Nazi's policy and the patriarchal social norms. But Anne was able to record all the outside events in her diary by neglecting the Nazis terrorism and the biased social norms.

On the contrary of the Nazis expectation of Jews, the latter were capable of searching secret places and to hide. Though their life in hiding was not easy and many of them were also caught by the Nazis they used their trick as much as possible to preserve them from the Nazi extermination. Jews did not lose their confidence and stood firmly on their stand. During the holocaust there was no evidence of Jews' committing suicide rather they were ready to face all the injustices. The Jews were brave and they had the power of patience whether they were young or old and men or women. Anne, a thirteen year old girl, by affecting her teenage psychology could do anything but she stood firmly in her aim and ambition. She showed her commitment to fulfill her desire of being a writer and at last was able to fulfill her aim. Anne understood her possessed quality of writing from her early age, so she writes, "I finally realized that I must do my school work to keep from being ignorant, to get on in life, to become a journalist, because that's what I want; I know I can write" (248). As Anne understood her skill of writing, she began to use it against Nazi's terrorism and the patriarchal society.

Anyway, Anne's diary helps the people who are interested to know the Jewish people's situation under Nazi terrorism. And it also shows that the word 'humanity' is a great thing rather than the race. Race is the man made thing that's why nobody is superior and nobody is inferior. We should treat all of them equally. Her diary also encourages women to let their pains and sufferings and march ahead with men together.

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