

Empathy Passage: Toward a Presentational Genealogy of the Rhetorics of
Antisemitism and Israel/Palestine

Joseph Telegen

A dissertation

submitted in partial fulfillment of the

requirements for the degree of

Doctor of Philosophy

The University of Washington

2020

Reading Committee:

Anis Bawarshi, Co-Chair

Candice Rai, Co-Chair

Gail Stygall, Reading Committee Member

English

©Copyright 2020

Joseph Telegen

University of Washington

Abstract

Empathy Passage: Toward a Presentational Genealogy of the Rhetorics of
Antisemitism and Israel/Palestine

Joseph Telegen

Co-Chairs of the Supervisory Committee:

Anis Bawarshi

Candice Rai

English

This dissertation asserts that only through a slow and benevolent examination of the rhetorical energy of Antisemitism (including the immense period prior to its linguistic dissemination, which he has entitled the “Prenatal Period” of the term/concept) can the common paralysis which results from its introduction into dialogues regarding Israel/Palestine become fresh and productive. As one of the “terminal terminologies” surrounding such contentious discourses, we must, there, produce what this project refers to as a Presentational Genealogy of Rhetoric (or PGR) of the term, borrowing influence from composition and rhetorical theory (including the works of such figures as Wayne Booth, Susan Jarratt, and Jenny Edbauer), as well as genealogists such Foucault and their theoretical cousins, Deleuze and Guattari. The desired end result is Empathy Passage, through which rhetors otherwise too disparate in their understandings of Antisemitism and its relationship to Israel/Palestine might gain new perspective with the assistance of mentors, instructors, and others serving as “Complexity Bridges,” both inside the classroom and beyond.

Chapter One: Articulation of Specific Project/Method

Why is this dissertation different than all other dissertations¹? Academics are frequently accused of writing solely for other academics; let us therefore talk specifics at the onset.

How can this dissertation yield broad benefits for Israel/Palestine?

Whether a Jared Kushner, a Mahmoud Abbas, a Benjamin Netanyahu, an Alan Dershowitz, a Noam Chomsky, or a rhetor without a mass audience, all participants in Israel/Palestine dialogue face junctures of impermeability, encounters with seemingly irreconcilable, yet valid historical accounts. My overarching goal in this dissertation is to show how communicators, including those who can currently influence public debate on Israel/Palestine, might broaden, dramatically, the number of perspectives that they and others might access when it comes to **terminal terminologies** (my adopted term for “forbidden words,” here following Foucault), specifically those which derail diplomacy in the arena of Israel/Palestine, with the hope that such broadening of perspectives can begin consequential and productive dialogues toward a greater, if imperfect, peace. I will be doing so by producing a

¹ Already I am attempting to be adorable via an allusion to a literary trope of my peoples’. Here, the first question reflects the syntax of “The Four Questions,” a prayer from the Passover Haggadah, a component of the Jewish *seder* which is performed in an identical way every year. A simpler (though still far from simple) articulation of questions follows:

1. To begin with, there is the question of the term Israel/Palestine itself. How is it to be characterized (for purposes of assessing “appropriate” discursive considerations)? How broadly might we visualize it, and is it “preferable” to an alternative term such as Israel/Arab or Palestinian/Zionist?
1. Which rhetors and/or parties can be deemed, safely, as incompatible within this term’s broad confines? In other words, whose life narratives (truly an imperfect placeholder of a term) are fundamentally impossible to connect?
2. Who “translates” between the “incompatibles” named above? Can we expand the pool of translating agents? This dissertation will refer to said agents (and the “translations” they enable) as **Complexity Bridges**.
3. Given the hostility between incompatible agents in Israel/Palestine, what steps are necessary to ensure that even the aforementioned translating agents can tolerate one another, thus enabling Empathy Passage to “work” sufficiently?

Presentational² (and General Historical³) Genealogy of Rhetoric (henceforth abbreviated as PGR) of Antisemitism as a means of broadening the potential for comprehending a variety of mentalities when it comes to this singular term’s meaning and applicability. By a “Presentational Genealogy of Rhetoric,” I refer to a slowly and benevolently-designed articulation of the term’s past applications toward for the successful negotiation of “roadblocks” between pointed and simplistic rhetorical apprehensions and premature reconciliations, a point which, as I will explain, can be referred to as Empathy Passage⁴. Required for such a development is an approach to Israel/Palestine’s rhetorics which presents a broad multiplicity of rhetorics over a vast timeline, deep-diving said rhetoric toward an interrogation of the past toward understanding the present (hence the hybridization of presentation and genealogy). A “PGR” can be, therefore,

² I am borrowing my titular adjective, here, from the valuable work of Karen and Sonja Foss in *Inviting Transformation: Presentational Speaking for a Changing World*. Within, we note advocacies for a “benevolent” and “invitational” rhetoric as “designed to provide assistance out of a genuine desire to make their lives better” (5). I am compelled by this mentality, particularly in the macropolitical climate this dissertation finds itself, in which the innate desire toward benevolent exchanges is problematized through a fictionalized past presented as presently possible, and the idea that by making the lives of those in power better (via increased comprehensions of the language that engorges Israel/Palestine rhetoric), millions of lives might be subsequently improved. I therefore aim to attach a benevolent/invitational element to my presentations of Antisemitism in Israel Palestine’s rhetoric, in the hope that these disparate elements of thought and strategy can strengthen and nurture each other.

³ I include, as a parenthetical, “General Historical” in this singular instance while excluding it from my general advocacy’s title. If truth is a social arrangement (here I cite Patricia Bizzell and Bruce Herzberg reflecting on Nietzsche; 13), so are any claims of “total history” (9 Foucault) or attempts to “reveal the stable” (3 Foucault) for Israel/Palestine. Perhaps it would be easier to lean toward “general history” (9 Foucault) and acknowledging that Israel/Palestine in particular lacks a consensus narrative, and thusly commentaries ought to resist “terminal truths” (ix; phrases in quotes are from Foucault’s *Archaeology of Knowledge* and *Madness and Civilization* respectively; obviously, the phrase “terminal terminology” borrows from Foucault as well) which he critiques in favor of, again, a general history toward a critique of the present; that last part a paraphrase from Colin Koopman (25), whose book on genealogies will be consistently referred to throughout.

⁴ Foss and Foss refer, however, to “Trial Empathy,” a terms which holds the appeal of linking a scholar and spiritual leader I respect and discuss in this writing: Michalinos Zembylas’ prescription of a partially empathic classroom and Michael Lerner’s extensive efforts toward the endorsement of imagination on the part of Jews, Palestinians, and other invested parties.

succinctly defined as a *benevolent examination of past rhetorics of Antisemitism toward a critique of the present*.

A nice thought, but why Antisemitism? After all, many words in the broad rhetorical ecosystem of Israel/Palestine are similarly capable of “derailing diplomacy.”

Antisemitism is selected as the sole “terminal term” up for inquiry due to its frequently ambiguous but undeniable *energy* toward the creation of, maintenance of, and suffering caused by, and for, the state of Israel/Palestine. While other “terminological” markers were considered as equally fruitful for my purposes (discarded examples--which originally were to constitute their own chapters of this dissertation--included Apartheid, Zionism, Terrorist, etc.), Antisemitism’s story is uniquely rich in that its lifespan can be tracked (and linked to Israel/Palestine) for its prelinguistic origins, its peculiar and particular introduction and circulation into mainstream society, its amplification into the horrific climax of the *Shoah* and the also tragic, soon-ensuing *Nakba*, and finally its Post-World War Two mutations and reapplications in new discursive contexts (this is a succinct description of this dissertation’s structure, save for a concluding chapter which intends optimism via a discussion of how PGRs can be applied in a pedagogical context). Moreover, regarding Antisemitism’s attractiveness as a terminological focus, the word’s *Rhetorical Energy* is contributory in various fashions (direct and otherwise) to the establishment of Israel/Palestine as a historical marker (one which, it is here asserted, cannot be separated).

What is the point of more academic work on rhetoric and Israel/Palestine?

I argue, with no shortage of audacity, that much work concerning Israel/Palestine is incomplete, positioned as epistemologically conservative, polemic, or a combination of both. It is, perhaps, through an appeal toward genealogically-oriented rhetorical scholarship that new

routes to comprehension of existing (or at least *available*) Israel/Palestine texts might enable a breakthrough; such an approach must become presentational in order to expand reception.

Genealogy might be defined as an exploration of the past as a slow exploration for how the present *is* and “why it could not be other than it *was*” (Italics Mine; Foucault 28), therein unifying the past and present in rhetorical scholarship; perhaps a more valuable definition is provided by Aaron Ridley in *Nietzsche's Conscience*, which describes the enterprise as “the attempt to show us how we have become who we are” (8) and later adds “where we might go next” (16). We witness genealogy’s potential for enabling a critique of Antisemitism’s present by exploring its past (here I am paraphrasing Colin Koopman⁵). We note that genealogy is designed to serve as a slow problematization of core assumptions resulting from limited apprehensions (rather than a normative-based set of assertions designed in a logocentric fashion). Progressing forward after its completion, we can understand our own (naturally enough) arrived upon preconceptions and ease them in fashions we see as appropriate and beneficial.

I intend to employ my methodological form of genealogy to detail Antisemitism’s past/present unified complexities as follows: **Chapter Two** provides a very brief overview of the meandering rhetorical pathways (which I refer to within the chapter as a “Trope Map”) of Antisemitism’s centuries of “Differend/Prenatal⁶” existence and application toward Jewish persecution, without

⁵ Koopman is choosing his term carefully here, as he devotes great energy to establishing his definition of genealogy. In fact, one of his endnotes plays a “parlor game” referencing books with genealogy in the title (mentioning one title for each of the first 23 letters in the alphabet), specifically in the name of demonstrating its frequent misuse (271).

⁶ Steven Beller’s *Antisemitism: A Very Brief Introduction* argues, effectively but not persuasively (in my estimation), that the actual coining of Antisemitism ought not to factor into its current understanding (and its “correct” spelling) at all, owing to the obscurity of the Marr pamphlet which I will introduce (3). This adds to the argument toward a discussion of Antisemitism which contemplates the period in which the term lacked a specific articulation (here Lyotard’s *The Differend* factors in), a period, in effect, before the term itself was “born.” Beller, though certainly an expert on Antisemitism from an epistemologically conservative standpoint, is chosen

which comprehensions of Israel/Palestine cannot be complete; the remainder of this chapter details the term's simply-defined "birth" (its coining in a now quite-obscure, polemical pamphlet and the surrounding circumstances, which cannot be downplayed in current attempts to understand Israel/Palestine's relationship to the term, both in the definitional authority the moment generated and the various ambiguities surrounding this particular term-coining).

Chapter Three offers a subsequent commentary on the rhetoric/influences of Antisemitism and Antisemites in the near-twin developments of the Holocaust (the *Shoah*) and the establishment of Israel (justly known as the *Nakba* in Palestinian eyes); the chapter then transitions to a useful but problematic taxonomy designed to show the realms through which Antisemitism has been repurposed in countless directions following the Shoah/Nakba period, focusing on the prejudices located in modern rhetorical treatments of Zionism (again, only a presentational genealogy of Antisemitism's rhetorical labyrinth can enable these steps to unfold). Finally, with **Chapter Four** I will explain how this term's PGR, or even others, might be taught in "Classroom-And-Beyond," through the slow presentation of Antisemitism's convoluted Rhetorical Energy. Eventually, I conclude that far more than a single classroom timeframe is needed for a true PGR of Israel/Palestine to be executed.

A metaphor regarding my objective: I intend to place more "utensils" or perhaps "seasonings" on the "table" of public dialogue than ever before regarding this term for those with "seats at the table" in Israel/Palestine discourse. I believe that my efforts will differ from those before in that my objective here is to archive, document, and encourage the presentation of Antisemitism's instabilities; multiple phrases, here, borrowed from associated works by Foucault, also include "Thresholds," "Ruptures," "Breaks," "Mutations," and "Transformations" for discussion owing to the introductory/overview nature of his text; the book serves as an early hurdle for those engaging the subject matter.

(5), to which I add the Deleuze/Guattarian concept of the “Rhizome”, as opposed to explication and prescriptivism. We rhetoricians and participants in Israel/Palestine ought to be “tired of trees” (or hierarchical methods and paradigms through which knowledge is accumulated [Deleuze and Guattari 15]), noting their failures to yield results. We all ought to be ready for a movement beyond, as Foucault has labeled it, the “will to truth, like all other systems of exclusion” (1463) and toward a place where multiple comprehensions can be accessed.⁷ A note on the distinction, within this dissertation, between apprehension and comprehension:

Apprehension can be seen as an individuated sequence of environmentally-predetermined contexts through which we formulate our experiences with the world and its words (in this case, the manner through which we come into contact with and formulate an impression of Antisemitism as it relates to Israel/Palestine). Comprehensions, meanwhile, are rooted in the absorption and constructive response to **others’** apprehensions within a desirably expanding rhetorical community; rather than a desire for mere understanding, we aim to transform ourselves through exposure (as opposed to “mere” awareness). As a reminder of PGR’s role/meaning in this desired process, it is stressed that participants must possess a genuine desire to improve not only the lives⁸ of prominent rhetors, but of their audiences, the oppressed, oppressors, and all those who do not fit neatly into any of those categories through an enhanced benevolent rhetoric through the infusion of genealogy.

⁷ I write this with a heavy heart as, at the precise moment of this footnote’s addition (July 2nd, 2018), dynamite kites and rockets were flying, and live ammunition was used to stop Gazans from approaching the border. The heavy heart I carry is both for the deaths of undeniably innocent Gazans, Jews, and others, and the United States’ and United Nations’ collective dishonesty failing to acknowledge multiple threads of responsibility for the carnage. Time has passed from this specific iteration of Israel/Palestine, but nothing else is behind us.

⁸ This paraphrase returns us to Foss and Foss (5).

All rhetors with current *gravitas* might reject this writing's offering of a superior archive of the twists and turns of Antisemitism in order to subvert and advance beyond their own current pitfalls, but we can hope that, upon openness to receipt (perhaps among the successors to the current *dramatis personae*), there are more proverbial flavorings for implementation when seated at the table of those asserting their wills; one needs access to variations of a problematic construct's reality which might conflict starkly with one's own. Antisemitism is one such concept; our leaders need to embrace meanings even among those which seem incompatible.

Sadly, all prominent rhetors involved in Israel/Palestine (here my indictment is quite broad) are currently engaged in what Deleuze and Guattari charged Freud with: The "reductive glee" (28) of simplifying Israel/Palestine for their own desired ends; the currents of Rhetorical Energy, "the energy inherent in emotion and thought, transmitted through a system of signs, including language to influence decisions and actions" (Kennedy 7) that have taken Israel/Palestine with them over the years are far more complex than such manipulations suggest; our loudest voices and the discourses they project reduce the diversity, vibrancy, and multiplicity of Israel/Palestine dialogues. I therefore write with extreme caution, not wishing to be perceived by subsequent readers as assuming a degree of ideological cooperation between myself and the reducers (or even forgiving their obtuseness), but rather simply to provide a very detailed, archival initiation point to Israel/Palestine talks (I hope my efforts will be appreciated despite the clear cynicism evident in this paragraph). Despite my disdain, I regard such connections as critical, given their statuses; I do not associate myself with them or their utterances any more than any of the aforementioned others'; on the contrary, I comprehend Antisemitism (acknowledging my own experiences as a Jew and extensive research on the subject, again, from

the vantage point of an American Jewish intellectual) vastly differently and I wish to share these comprehensions.

Mahmoud Abbas' 2018 apology for remarks condemned (by sources ranging from the European Union, the United Nations, and Israel's Holocaust Museum) for deploying Antisemitic tropes, and his related denunciation of "Antisemitism in all its forms"⁹ (Khoury) is a case in point. My intent is not to convince any individual rhetor that my (inevitably limited) understanding of Antisemitism is "correct," "optimal," or even "valid"--for faith in such ideals is ultimately cowardice when the subject up for contemplation is the rhetorical madness of Israel/Palestine; instead, I hope to expose a variety of understandings of the concept/term so that when, finally, allies and adversaries return to "the table" and attempt to interact with those who understand Antisemitism quite differently, there might be some degree of "movement" within and without otherwise irreconcilable positions on Israel/Palestine. I hope the elucidations I attempt provide greater competence toward what I am calling **Empathy Passage** on Antisemitism; Antisemitism never stops, never stops changing, and never stops repeating itself. We, its apprehending agents within Israel/Palestine discourse, must push ourselves to absorb these persistent developments. The result? Incremental connectivity between otherwise irreconcilable distances across the topic's vast spectrum of terminological understanding.

Consider the following anecdote (shared in part to explain this dissertations' abundance of semicolons): A lecture by Professor Chandrika Balasubramanian shared with me, once, an illustration of how the semicolon¹⁰ as animating force might be plausibly constituted; the lecture

⁹ I add that Abbas' use of the phrase "all its forms" suggests a present and stable "bassline" for Antisemitism, which of course my dissertation will complicate. Perhaps more generously, we can suggest that Abbas possesses the appetite to contest all iterations of which he is aware.

¹⁰ Dr. Balasubramanian was not actually discussing semicolons, but her story points to the promise of partial connectivity (of which the semicolon is representative within the available symbols of punctuation).

referenced the linguistic relationship between the Easternmost and Westernmost geographical coasts of India; effectively, the two coasts were characterized as incompatible to one another; translative comprehension (and, as implied by extension, broad avenues of understanding) between the most geographically distant users is, in Balasubramanian's retelling, impossible. However, apparently, the story becomes more complex (and promising for rhetorical scholarship) with each horizontal, incremental step; all **immediate** regional neighbors within India can communicate clearly enough, to such point that even those who cannot manage a connection to their more distant neighbors can recruit others who are so capable, resultantly bridging whichever linguistic gaps remain. We might refer to such incremental connectivity (whether we accept the extension from linguistic to fuller understanding, thus accepting the implicit dichotomy between language and emotional empathy) as an example of **Empathy Passage** (a patient rhetorical process of increased coherence and exposure).

I hereby write the remainder of this chapter in an anticipatory, prolepsis¹¹-based fashion, to answer some of the questions which might accumulate were Trump, Chomsky, Dershowitz, Abbas, etc. to read this dissertation. Perhaps this shall shield us from a communicative breakdown before new dialogues even begin.

Why are its contents, particularly those in this introductory chapter, written with an abundance of semicolons?

¹¹ Prolepsis, discussed in Richard Lanham's *Handlist of Rhetorical Terms* as "Foreseeing and forestalling objections in various ways" (120) and illustrated in a hindsight critique of the Democratic Party's failure to anticipate the Republican response to the Climate Stewardship Act of 2003 in a scholarly article by Richard Besel, is an essential skill for rhetoricians aiming to broaden preconceptions on an explosive subject such as Antisemitism; the ability to anticipate a minimization and reduction of the concept's multiple and often contradictory truths by audiences inclined to question its direct relevance to Israel/Palestine is needed in order to bridge such gaps in understanding.

Dissertations, in here-assumed universal practice, are formulated through prose sentences designed to simultaneously segregate and combine (with emphasis on “segregate,” underscored by periods) disparate thoughts; this commentary, on the contrary, actively addresses and reflects the constant commonality within recurring destabilizations between its separate (and typically sharply segregated) but potentially-shared elements and views language which enables this as a constructive genealogical archive, with an acknowledgement of the *Difference and Repetition*¹² within Antisemitism’s deployments inside the discursive network that is Israel/Palestine. Given the calls by voices ranging from historical/theoretical (Mikhail Bakhtin’s conceptualization of the carnivalesque, expressed in his commentary on Dostoevsky) to current/theological (Michael Lerner and his comparable prescription for a “Jubilee” [30] once every 50 years¹³), such a “radical redistribution of the land” (30) through linguistic renewal is obviously impossible without scrutiny of the core assumptions surrounding Israel/Palestine. Such a more playful (if admittedly also more difficult to parse for which I suppose I should now apologize to my readers) prose enables us to occupy Israel/Palestine understandings of Antisemitism both inside *and outside* of our existent binary receptions of the term (and, by extension, its exercise). This moral renewal must come through the ending of suffering, but also (in a departure from past

¹² A reference to the Deleuzian text, suitable for discussion of the unpredictable patterns of Antisemitism without and throughout the development of Israel/Palestine.

¹³ Core comments here direct us toward various writings with Bizzell and Herzberg’s *Rhetorical Tradition* anthology: Kenneth Burke, a formative presence in the development of rhetoric as a field of study, also supports these periodic rearrangements (1319). I add, here, an offhand comment of Foucault’s: “I think a good many people have a similar desire to be freed from the obligation to begin” (1460); the notion of a “beginning” to dialogues on Israel/Palestine—that is the reductive notion that we must declare a finite starting point—can be diminished if the rhetorical playing field, itself, is periodically and partially “creatively renewed.” Even Deleuze and Guattari conceive of a necessary moral renewal, which we can assume presentational rhetorical genealogy must contribute to: “Good and bad are only products of an active and temporary selection, which must be renewed” (10). This renewal, surely, is rooted in reflection upon what we say and think, but also what we accept without contemplation.

tendency) avoiding the generation of fresh suffering. We proceed not, therefore, with the terminal truth present in full stops and find spaces ordinarily refused to us by our default and consensus notions; we may add to the above-discussed conceptualizations of Bakhtin and Lerner some more extreme examples, ranging from orgiastic ancient Greek festivals in which criminals are empowered as kings for five days (referenced by Nietzsche) to the modern Stanford Prison Experiment, to witness turning of authoritative tables which are **not** rhetorically focused; surely a movement toward the liberalization of Antisemitism around and beyond its typical receptions can provide us with a safer expanse toward Empathy Passage.

You mentioned this Empathy Passage concept. Could a process in which a deliberate and incremental sequence of rhetorical moves enable a productive degree of understanding between those otherwise incompatible perspectives be accomplished on a much broader stage with even more diverse and contentious range of differences between its participants, namely Israel/Palestine?

Elaborating further on the principle of Empathy Passage, an intended outcome of the following writing is empathy as a communicative and pedagogical strategy. *Israel/Palestine* (itself a signifier for an artificial synthesis at once inclusive of a plentitude of voices within each newly-engaged rhetor's conceptualization and exclusionary of countless others, both through the explicit wording--indicative of a currently irreconcilable pairing of nationalist aspirations--and the multitude of resultant binaries it "contains" -Oppressor/Oppressed, Shoah/Nakba, Jew/Muslim, etc.-is a topic that inevitably generates quixotic aspirations toward exhaustiveness via "comprehensive histories" *and* the successful scrutiny of terminological minutiae. The following dissertation aims to apply a benevolent¹⁴ genealogy of rhetoric to Israel/Palestine,

¹⁴ "Benevolent" and "invitational" are both adjectives pertinent to Foss and Foss and useful to me as well. When describing my core method, I am more focused on the "presentational" aspect

specifically by reconfiguring the discernible advocacies present in Gilles Deleuze and Felix Guattari's *A Thousand Plateaus*, arguing that A) No present texts written on this vast and globally impactful subject attempt to comprehensively explore rhetoric "within" and "without" its discursive domains, let alone to bridge the gap between sprawling historical/polemical writings and microscopically-oriented textual scrutiny **and** B) Creative discussion of Israel/Palestine depends upon not only generating this rhizomatic connectivity, but the further generation of additional, broader-still ruptures for future resetting.

Articulated differently, Israel/Palestine scholars must be, by now, tired not only of the turmoil--so chronically and reductively labeled as intractable—with Israel/Palestine and its residents, supporters, and historians--but (in another phrase from Deleuze and Guattari) "tired of trees" (15). In *A Thousand Plateaus*, the authors articulate the "tree" concept as a vertical, hierarchical, statist form of learning in which a sequence of truth claims (through *order-words*, a Deleuze and Guattari reference to "each word and statement's relations to presuppositions...social obligation" (79); here we know Israel/Palestine must be comprehended *differently* (as tempting as it might be to simply quip "Both Sides Suck" repeatedly and reductively in an editorial¹⁵ or argue Israel/Palestine's "total" history to be fundamentally irrefutable--with a particular "side" or subcategory of actors consistently at fault--as so many

of their advocacies, but these mentalities, like Bernard Williams' desired controlling ethos of truthfulness, are consistent underpinnings (my content will make this clear).

¹⁵ A recent opinion piece by Bradley Burston in *Haaretz* performed the "Both Sides Suck" rhetorical move, literally, nine times, in "Gaza Escalation: Nine Reasons the Israel/Palestine Conflict Cannot Be Solved." All nine reasons, predictably, are Both Side Suckitude. A much more sophisticated reveal stems from an assessment of *How Israelis and Palestinians Negotiate: A Cross-Cultural Analysis of the Oslo Peace Process*, a collection of essays written by (mostly) those who would be termed, as "the two sides" of Israel/Palestine's primary negotiators during the Oslo period (Dajani; 40); we find in the same book Kevin Avruch's commentary on generic culture, contrasted with local culture (4). Further, we locate William Quandt's essay laden with moderate/radical binary usage. A secondary purpose of this dissertation is effectively to challenge, sharply, the very principle of "Two Sides" in Israel/Palestine.

current, “arborescent” commentaries are oriented); whether we refer to it as a nomadic, deconstructive, or problematic reassessment of the terminology/actants heretofore treated via epistemological conservatism, new availabilities can be provided only if we broaden our approach to knowledge acquisition. Owing to the incessant ruptures within Israel/Palestine’s political climate (a phrase typically used to denote a relative limited scope of times, distances, circumstances, agents, and texts, all of which wind up “touching” rhetorical points outside of this narrow frame): The oft-quoted advocacy in Deleuze/Guattari toward connectivity between every point on the “rhizome” to any other one (10) applies here; all Israel/Palestine rhetors require if not **direct** connectivity to all others, a route through which sequential connectivity can be mapped.

Another basis for semicolon-centric prose toward Empathy Passage (that which presents a method and anti-method, or a scaffold for *Dérive*¹⁶ within dialogue) can be explained through discussion of Jacques Derrida’s formulation of “Différance”¹⁷ and the stated goals witnessed within. Consider Derrida’s reference to traces not as “presences but simulacrum of presences that *dislocate, displace, and refer beyond themselves*” (All Italics Mine; 297). For an example of the

¹⁶ Ian Buchanan explicates the principle of *Dérive* as a temporary “drift” (the literal translation from the French) into a lapse from typical routines, methods, and even full consciousness (121). Such impermanent rhetorical shifts within Israel/Palestine discourse (such as commentaries on the range of Antisemitism’s understandings) obviously contain potential for enhanced success once a return to more typical habits ensues (Buchanan clarifies that such a refrain is an essential element of the French situationist mantra which calls for *Dérive*; 121).

¹⁷ Derrida articulates said formulation in an interview with Henri Ronse entitled “Implications” (8-10); he divides Différance into 1. Structure/Foundation/Taxonomy, 2. Movement, 3. Production of Differences, and 4. Différance’s unfolding. Such is the manner with which Différance is traced. This set of specific actualities for the Différance conceptualization enables us to witness the relationship between Derrida’s concept and Deleuze and Guattari’s principle of cartography, by placing (as indicated within *A Thousand Plateaus*) a “trace on the map” (Deleuze and Guattari 13).

approach needed to produce this effect, the reader is directed to Michalinos Zembylas'¹⁸ advocacies for an audience with “the ability to question cherished beliefs and presuppositions, emphasizing different perspectives...this requires that individuals step outside of their comfort zones” (218); we note in this advocacy a “drift” (returning to the above-employed term of *Dérive* (explained by Guy Debord as “a technique of rapid passage through varied ambiances” [Debord], only here we witness it in pedagogical form) between emotional connections, linguistic shifts, and macro-rhetorical patterns; Empathy Passage can therefore be seen as the goal of a PGR (which again aims to use a rhetorically-focused¹⁹ genealogy of a term through the combination of a general history and the spirit of a benevolent expansion of comprehensions); the desire is a sequence of decentered, micro and macro transferences, some reliant on direct conversational exchange, others expanding as broadly as rhetoric’s ecosystems have been expanded in the field’s development (just as Antisemitism has twisted, turned, mutated, and traveled and been repurposed); restrained only by those intending to generate the **Complexity Bridges** through which Empathy Passage is undertaken; the introduction of this concept chain leads to our next inquiry.

¹⁸ Zembylas, an interdisciplinarity inclined Cypriot introduced to me in a Peace Studies course, offers works encompassing peace studies, education, and psychology; in his commentary on empathy and collective trauma (an obviously applicable pairing when applied to Israel/Palestine), he points to Critical Emotional Literacy (his term) in a poignant introduction that references *All Quiet on the Western Front*, specifically the manner with which a soldier reaches partial empathy with a rival soldier (his “Other”) as his supposed enemy dies in his arms. Zembylas adds that “Educators should call attention to the *rhetorics* of binary opposites and ways of thinking and feeling” (Italics mine; 218); it is my objective to so illustrate the limitations of such rhetorics in the case of Antisemitism and Israel/Palestine and (in Chapter Four) describe how one might apply Zembylas’ advocacies, as well as the above-mentioned conceptualization of *Dérive* in a class on the subject.

¹⁹ Here, with the phrase “rhetorically-focused,” I indicate a slow scrutiny (Genealogy) of Antisemitism’s development with words and other communicative moves at the center of the exploration. This differs *slightly* from past practices of genealogy which do not explicitly specify their rhetorical centrality.

Could Empathy Passage accordingly be applied as a rubric for gauging progress in international relations? Can rhetorical scholarship really tackle our roadblocks, our demons, our points of paralysis?

As noble as the sentiment behind these questions is, and as much as I hope to answer the questions in due time, we must not jump ahead; my objective is not to present a prescription to Israel/Palestine's power-players (contemplation-rooted directives are, at present, inherently rejected by such figures, even if that were my intent); just as importantly, we are certainly not speaking here of a minor, short-lived, or simple discord (though occasionally it is reduced that way, which I will touch upon). Consider even the hybrid signifier through which our broad subject is nominalized; *Israel/Palestine* (itself now an interdependent "imagined community" beyond even the more standard imagined nationalist formulations critiqued by Benedict Anderson) amounts to a signifier indicating a synthesis of a multiplicity of voices within each newly-engaged rhetor's conceptualization and partly constitutive of exclusionary processes toward countless others, both through the explicit wording (indicative of a currently irreconcilable competition of numerous nationalist aspirations) and the multitude of resultant (and reductionist) binaries it "contains"; within the dichotomies are the means for appreciating the paralysis; Oppressor/Oppressed, Shoah/Nakba, Terrorist/Soldier, Jew/Muslim, etc.: we ultimately become a prisoner to these pairings.

Therefore "let us proceed slowly" (Derrida 297); we must understand that any expansion can be *perceived* as a reduction and thusly qualify ourselves as concerned with, as Colin Koopman puts it, with the "submerged problems" (1) of Israel/Palestine, typified by terminal terminology, as in this case; my intent is to create "histories of the present" (Koopman 25); how else might a "table-sitter" of substantial power in Israel/Palestine be able to "understand, act out,

and resolve present problems, even when in doing so generating new ones” (25)? If a loaded and historically weighted term like Antisemitism is treated as if predominantly stable, no “problems” can even obtain the **understanding** aspect of the prior paradigm Koopman has laid out; Koopman continues that “though all genealogists²⁰ offer histories of the present, it is Foucault who fashioned the term” (27); my ambition is thusly to offer a **broader** history of the present that is Antisemitism within Israel/Palestine discourses, a step within being the inherent merger of the past and present (which are, as shall be demonstrated, neither separable nor fully symbiotic), and perhaps add a more benevolent, invitational aspect to the presentational genealogical approach.

Pause requested. Could you provide a detailed justification of this approach from the vantage point of a rhetorician?

The Empathy Passage I seek through my PGR of Antisemitism can be seen as a sequence of decentered (*Dérive*) micro and macro passages²¹, some reliant on direct conversational

²⁰ As mentioned earlier, Koopman is painstakingly detailed in his determination regarding what “genealogy” means. Ultimately the aforementioned Nietzsche and Foucault are two of his three primary choices of influential and exemplary deployers of genealogy (with Deleuze discussed more indirectly) and Bernard Williams the third. Williams will be a critical influence on this project, as a moral anchor behind the more playful and experimental routes I will take toward revealing the unstable within Israel/Palestine. Williams’s *Truth and Truthfulness* includes its own reductive elements, such as distinguishing between “real history” and “fictional narrative” (20-21) in a fashion that would make Foucault--whom he even acknowledges in the same section--squirm; however, when discussing the matter through which he will use genealogy to explain “how things came to be,” Williams offers the crucialness of earnestness and a clear desire to blend the above reductions for proximity and practicality. Citing his *Ethics and the Limits of Philosophy*, Williams discusses “counterjustice; a whimsical delight in unfairness” (13); the reference to *whimsy* here is compelling both because it mirrors Deleuze’s concept of “Reductive Glee” and because “a whimsical delight in unfairness” rings quite true when dialoguing about Israel/Palestine itself; not only can a multitude of elected officials be charged with this oppressive whimsy, but even academics such as I must be challenged, constantly, not to reap indirect benefits from continued suffering.

²¹ An earlier draft of this dissertation chose phrases like “Empathy Transfer” and an “Empathy Transfer Chain” as opposed to Empathy Passage (“trial” was also briefly deployed as part of the phrase “Empathy Passage” because of Foss and Foss’ deployment of “Trial Empathy”); . These

exchange, others expanding as broadly as rhetoric's ecosystems have become expanded toward the field's development; restrained only by those (like me) who intend to generate the **Complexity Bridges**²² through which otherwise irreconcilable understandings of terminological terminology (such as Antisemitism) are undertaken.

I draw on Cheryl Glenn and Krista Ratcliffe's innovative work on silence and listening as crucial rhetorical acts for purposes of ensuring that as many of Israel/Palestine's heterogeneous voices are apprehended as possible; Glenn and Ratcliffe write of "compassionate listening," (thereby recalling the influence of Wayne Booth upon rhetoric's development) as well as including an essay by Joy Arbor within their collection which actively engages typically rhetorically-isolated Jewish settlers in the West Bank. Arbor advocated for and produced a Compassionate Listening Project (CLP) through which she and nineteen other "Compassionate Listening citizen delegates" (219) provided an audience to a particular Orthodox Jewish Settler making a "Greater Israel" argument, advocating for violence as an aspect of fulfilling this goal.²³ The earnestness (or "Truthfulness," as Bernard Williams might refer to it) of the CLP is made

alternate terms will later be briefly mentioned for purposes of linking Empathy Passage to the movement in composition theory toward attempts at (succinctly labeled) "Knowledge Transfer" (succinctly defined as the successful reapplication of accumulated lessons in new learning environments).

²² My term for the routes of connection within the process of Empathy Passage, hopefully obtained through my desired PGR.

²³ The "Greater Israel" concept, which can be discussed in more exhaustive detail than I wish (as a Jewish intellectual who holds its agents in similar contempt to violent Palestinians), is admirably and detachably summed up by Arbor's "compassionate listening" recall: "that Jews should take all of the 'land of Israel' for a Jewish state, leaving no land for a Palestinian state" (219). Arbor fails to mention only the preposterous argument from "Greater Israel" advocates that Palestinians should establish a state in Jordan, refuted in detail for its impossibility by Asher Susser in *Israel, Jordan, and Palestine: The Two-State Imperative*. One can easily detect, in my writing, the fact that Arbor is presently beyond my current talent level as a compassionately listening rhetorician. That Arbor notes that this settler condones violence in "tit-for-tat" form against Palestinians further amplifies both her valuable willingness to listen and my struggles to do the same (219).

plain by minute but critical aspects of Arbor's prose. For instance, she refers to the Occupied Territories of the West Bank and Gaza Strip as "called, variously, Judea-Samaria" (219); this phrasing suggests a willingness to engage a key rhetorical move of the "Greater Israel" movement by condoning its attempt to nullify the notion of the occupied land as Palestinian in essence. Both Arbor and "Jacob" (a member of her CLP team who, as a Jew, views settlement activity as morally repugnant and oppositional to the spirit of Judaism [as do I]) demonstrate more willingness to stomach the settler's rhetoric than I (currently) have. Their approach yields instant results, as the settler challenges the CLP to "ask the hard questions" afterward; the settler's response to the idea of a Palestinian state reads simply enough: Arbor quotes him as remarking "I'd cry, but I'd move" (220); therein lies an *opening*, an acknowledgment that space for compromise, even among those perceived to be the least flexible. Cautiously, Arbor hopes the settler's reflection on the CLP's vastly different position (based upon similar compassionate listening sessions with Palestinians) will produce at least slight changes (220). Ultimately, Arbor's method suggests that she can be a crucial contributor to dialogues on how to generate benevolence and hospitality in rhetorical situations, but what of this dissertation's desire to connect these qualities to genealogical scholarship? Other texts in Glenn and Ratcliffe's collection, including its introduction, point the way toward a means of using invitational rhetoric to challenge *fundamental* assumptions about language, in order to more completely understand exactly how we, as Israel/Palestine's rhetors, have "come to be the exact way we are" (paraphrasing Foucault; 28).

A particular point of interest within Glenn and Ratcliffe's introduction is a desire to fuse the act of listening with the acts of silencing and refusal (as opposed to listening as detailed and enacted by Arbor's team). Given that the editors point out that speech was originally

regarded as “a gift from the gods” (1) and the elaborate focus the non-rhetoric-specific genealogists I have mentioned as influences (Foucault, Nietzsche, Deleuze/Guattari, and Williams) on words and *their* exclusionary powers (as opposed to absence-of-text as inquiries in and of themselves), the manner with which Glenn and Ratcliffe outline the three core arguments contained within their collection is perhaps the only way I can realistically offer an explanation as to how invitational rhetoric and genealogy can come together. Thusly “silence and listening are as important to rhetoric...as...reading, writing, and speaking” (Core Argument #1; 2), and “silence and listening offer people multiple ways to deliberate” (Core Argument #3; 3) clearly factor in to the pedagogical fourth chapter. It is, however, “Core Argument #2” that provides the needed synthesis between the *Presentational* and *Genealogical* imperatives of my project: “The arts of silencing and listening are particularly effective for *historicizing, theorizing, analyzing, and practicing* the cultural stances and power of both dominant and nondominant (subaltern) groups (Italics Mine; 2). Observe the potential, here, for an approach that “hears everything”; my intent, therefore, is to *listen* to the history of Antisemitism’s texts and agents, and share these assorted histories as a means of enabling my readers to grasp the complex realities of Antisemitism and one of its subsequent (also complex) manifestations: Israel/Palestine. Notably, this means my writing will frequently discuss the history of Judaism, in all its complexities, but attempt to focus, intensely, on the history and present of Antisemitism, therefore producing what Moshe Zimmerman refers to as a “biography of the word” (ix-xi); Zimmermann is, in fact, specifically referring to Antisemitism, treating it as a rhetorical energy that must be discussed, albeit with the sort of benevolence that Arbor intends.

Also within Glenn and Ratcliffe’s collection is Omedi Ochieng’s “The Ideology of African Philosophy: The Silences and Possibilities of African Rhetorical Knowledge,” which

discusses both forensic knowledge (Ochieng boldly attaches this tradition to that of Chinese rhetoric; [148]) “sapiential knowledge,” which uses silenced rhetoric to produce the very strains of knowledge least recognizable to (and therefore unacknowledged by) Western observers: “Fugitive, secret, and/or conspiratorial knowledges of oppressed and exploited Africans” (148). Connections to my project abound: Ochieng, citing Norris Nunley, adds that certain “public spheres” such as “beauty shops and women’s clubs” operate as partial descendants of African philosophy, and are similarly dismissed or ridiculed by Western observers (Nunley 221; cited in Ochieng). Similarities and differences obviously exist between “Israel/Palestine’s” knowledge production and that of African²⁴ Philosophy (Jewish silencings tend to include the active destruction of our holy texts and locales, while the mere quest for the normative acceptance of Palestinians as a legitimate peoples has been slow and hard-fought and our rhetorical foundation is that of argument as art).²⁵

On the subject of argument as a component of rhetorical listening (paradoxical as that might sound), Joyce Irene Middleton’s “Finding Democracy In Our Argument Culture: Listening to Spike Lee’s Jazz Funeral on the Levees” follows the conversational analysis of Deborah

²⁴ A frustration with Ochieng’s piece is that while there is no presentation of “Africa” as a monolith (the text does, in fact, criticize the West for othering “Different Africa”; 156), the reader frequently wishes for discussions of specific cultural rhetorical characteristics between different African nations.

²⁵ Here I reference not only the rabbinical/Talmudic tradition but specific scholarly texts written to profile “Jewish rhetoric” or “Judaic rhetoric” (see Abraham Tauber’s “Jewish Rhetoric,” David Frank’s “The Jewish Countermodel: Talmudic Argumentation, the New Rhetoric Project, and the Classic Tradition of Rhetoric,” and Samuel Henry Kellogg’s *The Jews or Prediction and Fulfillment: An Argument for the Times*). A disappointment of my project is that discussion of *characteristics* of Jewish rhetoric (and the rhetoric of other prominent cultures within and without Israel/Palestine) fell outside of its scope. Avner Cohen’s *Israel and the Bomb* provides a dramatic scene which can serve as an entry point to “the art of Talmudic dialogue” for the uninitiated. Between Arbor, and Glenn’s works regarding compassionate listening and that of the commentaries present in Ochieng’s article, we note the potential for the introduction of alternative rhetorics to our genealogical project; Judaic rhetoric will be touched upon here.

Tannen and the rhetorically-infused philosophy of Wayne Booth in order to incorporate the rhetoric of public figures ranging from Lyndon Johnson (172-173) to shock rocker Marilyn Manson (167) to critique the state of empathy in American democracy in 2011. Valuable as this synthesis is to a pop culturalist like myself, the true value comes from her conclusion, which characterizes American²⁶ culture as inherently argumentative but urges that a reprioritization of empathy-based listening (as opposed to what she calls “win-first”²⁷ argument) is needed to heal our democracy (177-178). Again, the associations to my project are obvious. Extending Middleton’s commentary to the very most recent developments in American politics, our democracy is presently in borderline crisis partly because of the remarkable power placed in the hands of a transparently and unapologetically immoral head of state, power obtained through, among other sources, a large percentage of the American electorate which regards Donald Trump as preferable to the individuals he attacks. **Some** of these attacks’ effectiveness can be rightly attributed to a sense among disaffected Caucasians that Trump’s targets are uninterested in **taking the time** for their views, so focused are they on “winning-first.” My project, though uninterested in rationalizing various Israel/Palestine behaviors I find repugnant, stresses the importance of similarly repurposing argument; genealogy, as Michel Foucault defines it as “gray, meticulous, and patiently documentary” (76), is helpful here; the hope is to expand for *genuine benevolence and invitation’s* sake as opposed to a “Win-first” contraction of considerations; the advocacies contained in this dissertation must not be interpreted, therefore, as didactic (though also not *anti*-didactic). For example, we consider the valuable question of whether certain crucial

²⁶ A crucial virtue of Middleton’s text is the desire for *a* unified America to emerge out of its (2011 and present) polarizations. Her ability to discuss “our culture” hinges on the partial empathy discussed by Zembylas (cited above).

²⁷ I tend to prefer “logocentric,” explicated by Julian Wolfreys in reference to Derrida’s countertendency in the opposite direction.

rhetors from Israel/Palestine's expanded history ought to be labeled Antisemitic (this question will be a partial focus of Chapter Two in consideration of the specific cases of Wilhelm Marr [considered by some to be the term's "father] and Fredrich Nietzsche [for whom questions related to Antisemitism have frequently populated his biography]); my goal will be to arrive upon any such declaration slowly and with a determined presentation of more than an epistemologically conservative historian might.

Shari Steinberg's contribution to the Glenn and Ratcliffe collection, entitled "Cultivating Listening: Teaching from a Restored *Logos*" is useful not only for my pedagogical section but because it advocates for a reconfiguration of the rhetorical staple of *logos* that calls for a "reciprocal relationship between speech and listening" (255). Between my efforts to "dive deep" into the past of Antisemitism in order to help others better comprehend its present, I must listen, not only to those whose input naturally arises during the completion of an academic project, but (through various *Dérives*) to the voices of those connected to and seemingly very **dis**connected to the rhetorical ecosystem I seek to master as I attempt to generate Complexity Bridges.

The construction of Complexity Bridges, as mentioned before, depends upon the patient analysis of Antisemitism's rhetorical development in both direct and indirect contact with Israel/Palestine. Wayne Booth (who might be called the "Godfather of Benevolent/Invitational/Presentational Rhetoric") will also be a scholarly foundation for my project.

Finally, there are the authors who first introduced the urgency of invitational benevolence to the field of rhetoric. Karen and Sonja Foss' endorsement of *Inviting Transformation: Presentational Speaking for a Changing World* is a guidebook for those intending to serve as the builders of such Complexity Bridges (it is more methodologically focused). Both this text, which

focuses on method, and Karen and Sonja Foss' *Contemporary Perspectives on Rhetoric* (coauthored with Robert Trapp) enable readers to capture both the essence of an invitational approach to rhetoric and how it might be linked to the genealogists I have covered; the extended profile of Foucault, for example, introduces Foucault by discussing through obscure citation²⁸ that his "aim (is) at having an experience himself, by passing through a determinate historical context...of what we are today, of *what is not only past but present*. And I *invite* others to share the experience...an experience of our modernity that might permit us to emerge from it transformed" (All Italics Mine; 339). Foss, Foss, and Trapp, here, not only point to the genealogy aspect of Foucault's work, but the notion that slow and *benevolent* genealogical efforts might enable us to emerge transformed (Foss and Foss might modify to say "with lives improved" [5]). The opening passage is more than the most optimistic sentiment Foucault ever offered (or at least close); it intends to treat Foucault as an inclusive figure, a "cartographer" (connecting Foucault even closer to Deleuze and Guattari's *Thousand Plateaus*; 339), and "having a great deal to do with rhetoric" (339). My goal, similarly, is to unveil a presentation of the various aspects of Israel/Palestine-related Antisemitism's inseparable History/Present using the principles (including that of cartography) of genealogy, outlined in the introduction to *A Thousand Plateaus*.

Why *A Thousand Plateaus*? The text is neither concerned with rhetoric, specifically, nor with Israel/Palestine; thusly, how does this text help?

When George W. Bush declares himself to be on a direct mission, dictated to him from the Judeo-Christian God to bring security to the Israelis and a state to the Palestinians (Bregman

²⁸ Specifically, the quote is taken from the brief interview entitled "Remarks on Marx: Conversations with Duccio Trombardi," which I had not previously encountered in more than ten years of reading Foucault (and texts about him). Foss, Foss, and Trapp's text is not easy to cite.

257) he unintentionally implies that the **full** catalog of concerns facing Israel/Palestine are, ultimately, beyond the devices of the most powerful person in the world; in short, his view of Israel/Palestine places it on a higher plane, beyond even the scope and limits of feasible human consideration. I am to actively invert that notion, by expressing the belief that benevolence and careful documentation, connecting as many “rhizomes” as possible, are the basis for a new and productive Israel/Palestine rhetoric. Again, we push toward an understanding of something beyond infinity or infinities, as *Plateaus* clearly indicates that such universes are “existent,” only now we view such massive aspirations as obtainable through the PGR approach, which is potentially communal.

Deleuze and Guattari’s text enables us, through an active rejection of (exclusively applied) hierarchical knowledge acquisition and paradigms, a moral and philosophical basis for the engagement of Israel/Palestine’s entire rhetorical ecosystem²⁹ (rather than a mere and ultimately partial review of truth-claiming texts of definite but limited value) to grasp a broader canvas for Antisemitism **within and without** Israel/Palestine-situated machinations. Only by acknowledging that the rhetorical actants of history and the present **bleed** (phrase borrowed from Jenny Edbauer) can we capture and release terminology to suit expansive comprehensions as Israel/Palestine requires.

²⁹ My terminology, here, borrows from Jenny Edbauer’s concept of rhetorical ecology. When Dr. Candice Rai introduced me to this article (which has dramatically repositioned rhetorical and composition studies since its release), I was fascinated by the idea of Kenneth Burke and Lloyd Bitzer’s dramatic/rhetorical situation being expanded to further and more vibrant contexts. I asked repeatedly, however: “How do we know when to ‘stop?’” (meaning how broadly modern rhetorical analysis should aspire to encompass). I link this intellectual thirst to my desire to effectively write about the *entirety* of Israel/Palestine for this dissertation. I will not reach *that* goal, but my desire to *Dérive* into texts (I even drafted forays into scholarly commentary on professional wrestling) never before explored in connection to Israel/Palestine is rooted in the manner with which Jenny Edbauer performed a more disciplined expansion of applicable texts to “Keep Austin Weird.” I hope Drs. Edbauer, Rai, and (Rai’s co-chair of my dissertation), Anis Bawarshi can all forgive me for my stretching “Rhetorical Ecology” to the point of abuse.

There is some risk in associating *A Thousand Plateaus* with a rhetorical genealogy, as its introduction stresses that “the rhizome is an antigenealogy” (21), thus suggesting that the PGR I intend to complete lacks full cooperation from the text’s prescriptions (not that Deleuze and Guattari are the most didactic of authors); however it is fair to assume that Deleuze and Guattari are aiming their critique at work that is hierarchical in nature, as the commentary continues that, for rhizomes, the “tracings must be placed back on the map” (13; cartography is a surrounding principle of Deleuze and Guattari’s work); I intend to proceed slowly, archiving, documenting, and frequently *Dérive-ing* as I move³⁰. An addition, here, is provided by Michael Hardt’s introduction to *Nietzsche and Philosophy*, which places Deleuzian thought as anti-*dialectical* (following, naturally enough, Nietzsche). A private email from Byron Hawk, a compositionist who will feature in Chapters Two and Four, adds further insight regarding Deleuze and Guattari’s intent, arguing that the pair “In a certain sense are describing a version of the world, one in which things are not binary opposites but entangled” (Hawk); Israel/Palestine suits this perhaps well; consider the reductive glees desired to binarize Israel/Palestine, for whom *entanglement* is an important and obvious choice.

Regarding the rhetorical methodology behind said movement, a major practice will be the examination of terminological *polysemy*, which is to say the multiple apprehensions and interpretations of Israel/Palestinian-related variations on Antisemitism, which shift as consequences of textual specificity, setting, and responsible agent. Leah Ceccarelli discusses

³⁰ The reader is referred to Scott Lash’s article entitled “Genealogy and the Body: Foucault, Deleuze, Nietzsche,” which specifically ties the Deleuze and Guattari team to the broader discussion of genealogy. In addition to my goal of including *A Thousand Plateaus* within this PGR, I have a desire (which may or may not be realized before the abandonment of this project) to intersperse “interludes” (discussing matters such as baseball, Wagner, and professional wrestling) as a means of using the “carnavalesque” toward pulling Israel/Palestine in the direction of new and creative spaces. See 15-18 for this term in application within *Joyce, Bakhtin, and Popular Culture*.

different forms of polysemy as apprehended by her peers in the realm of rhetorical criticism: In Ceccarelli's taxonomy, polysemy can be characterized as an act of resistance against the hegemony imposed by the original author ("resistive reading" [399-404], deliberate efforts on the part of the author to maintain a multiplicity of meanings ("strategic ambiguity" [404-407]), or as a basis for determining "hermeneutic depth" (407). My application of this multifaceted rhetorical concept would aim to perhaps dramatically expand upon Ceccarelli's; my hope is to adjust her understandings to accommodate the overlapping rhetorical ecosystems of Israel/Palestine and Antisemitism (again of course borrowing from Jenny Edbauer).

Deleuze and Guattari's worldview regarding incongruent infinities can be applied to the incompatibilities of Israel/Palestine and its "undecidability" (507); prior to a direct consideration of the massive and expansive Israeli/Palestinian rhetorical ecosystem, which Jenny Edbauer might accept described neither as a mere textual canon nor public locale, but instead as "an amalgamation of processes and encounters...a rhetorical situation that bleeds" (8-9); a crucial synthesis shall enable further understanding of this newly introduced Empathy Passage principle for purposes of explaining the potential of *A Thousand Plateaus* as an instrument toward its performance. Empathy Passages, it is here posited, can be found **inside** language, **between** language, **within** language, **without** language, **beyond** language, etc. and on into productive infinity upon infinity for rhetorical analytical purposes provided our appetite for increased comprehensions of Israel/Palestine's potential pitfalls remains unfulfilled; the degree of comprehensive engagement necessary for fresh insights on Israel/Palestine will require *all* of these routes.

I have noted your consistent reference to "Israel/Palestine," whereas choosing a singularity might reflect a political position/preference toward the continuation of the Jewish/Zionist

project or the establishment of a nation for Palestinians. Explain the consistent hybridization?

Israel and Palestine are forever and irrevocably linked by the course of *epistemological* history, whether here we speak according to rhizome-theory of the nature suggested by Deleuze and Guattari, or by the sheer course of conservative historical understandings (what some might call “Facts on the Ground”). We may separate or invalidate one half of the term, but such separation will be no less artificial than their unification. Segregation of Israel and Palestine as markers in this dissertation is therefore seen as intellectually irresponsible. “Genealogy,” Foucault stresses, “is gray, meticulous, and patently documentary” (76); he continues that it “does not pretend to go back in time to restore an unbroken continuity” (81). A *presentational* approach to applying genealogy to adds a warmth to the “grayness” of a general historical approach.

A pause for a grace note: I also place professional faith in, as I sometimes like to put it, “maximizing pieces of hay found in haystack”; I argue that small acts can reduce “macro”-stasis and yield “Eureka Moments”; a pure small act of scholarly kindness can run interference with the miserable and bloody status quo. Power is best challenged small; we might not find the proverbial needle in the haystack (which is perhaps mythical regardless), but we will uncover the most generative pieces of hay toward conversations that matter. If the primary benefit of this PGR is that it begets generative conversation beginning with the meticulous establishment of different realities regarding how (to give the most relevant example) Antisemitism is understood and how those conceptualizations impact Israel/Palestine, this project is a triumph. We now proceed to Chapter Two, in which the “Prenatal” period of the word unfolds, during which Antisemitism represented a *Differend*, as a definite problem without a simply articulated name.

Chapter Two: “A Trope Map” and “One or Several Fathers”;

A Presentational Genealogy of Rhetoric for Antisemitism’s “Prenatal” Era

Rearticulated for a quick reminder, a Presentational Genealogy of Rhetoric (PGR) repurposes a (generally deeply problematic) term’s comprehensions by warmly interrogating its

past developments toward a problematization of core assumptions and deeper empathy in the present. This dissertation intends to model a PGR for Antisemitism, with the particular aim of adding complexity to understandings of the concept's relationships to Israel/Palestine. As we attempt to remap Antisemitism's Rhetorical Energy, various challenges emerge. For example, while Antisemitic sentiment has fueled multiple millenniums of persecution, highlighted by-but far from ceasing with-the *Shoah* and continuing in indirect relation to the subsequent liberations and oppressions of Israel/Palestine), the "birth" of the term, Antisemitism, is generally suggested³¹ to have been coined in 1879³² by an otherwise forgotten German polemicist, Wilhelm Marr. To begin our remapping for PGR purposes in 1879 would be overlooking, without hyperbole, thousands of years of Antisemitism's rhetorical energy in practice. For these reasons, as I say below, this chapter begins the PGR cartography before this term's coinage, a time I refer to as "Prenatal Antisemitism."

What is an alternative route for us to proceed, then?

Given the obtuseness of beginning in 1879 (we *will* frequently arrive there as a temporary, soothing pitstop on our rhetorical tour), an alternative is to begin by characterizing how Antisemitism's Rhetorical Energy took form (and, quite often, formlessness) during all of its "Prenatal" centuries: Prenatal Antisemitism can be observed as a messy, complex, and ambiguous concoction, featuring frequent self-contradiction within mass animosity, which one might try to envision as a catastrophic accident on the side of a highway as we attempt to faithful

³¹ This argument is made explicit, if not with thorough conviction/consistency, by Steven Beller in *Antisemitism: A Very Brief Introduction* (a common initiation for many studying Antisemitism and therefore selected for purposes of illustrating a possible "zero point"). Beller, as I will describe later, views the mention of Marr's *role* in history to be important even as he discounts Marr as a significant figure *qua* figure.

³² Fittingly, no less of a source on Antisemitism than the Anti-Defamation League (ADL) claims the year of Marr's coining to have been in 1873 ("Brief History"). The variance of a supposedly reliable date is largely the key point.

observe a PGR-enhancing map: We might imagine this “highway accident” as, in accordance with the messiness of Prelinguistic Antisemitism’s history, full of profanity and lacking smooth narrative cohesion. While Antisemitic discourse is complex, messy, and vast, I focus in this chapter on tracing the full blasts of Rhetorical Energy around six particularly powerful, pervasive, and enduring tropes in this discourse: 1) Christianity (Excessive Piousness! to Oppressive Regimes! Seething Resentment!) 2) Blood Libel and its Fraudulent Texts! 3) Scandals and Affairs (Mostly Fabricated)! 4) Jews as Greedy/Wealthy/Misers with 5. Big Noses and Bigger Wives! 6) Wars of the Intellect! 7) Jewish Warmongering and Profiteering! Followed by: 8) Blame the Jews for Everything Else!³³ I chose to highlight *these* tropes in this chapter because they enable an element of historicism, while enabling the chapter to “jump around” in order to present the tropes as occurring and recurring unpredictably within Antisemitism’s rhetoric.

From a structural standpoint, therefore, any map intended to illustrate the entire “Prenatal” period must capture these explicit and grotesque features as they unevenly unfold, via a “Trope Map,” one which avoids the pretense of exhaustiveness and (when necessary) moves as an anti-chronology, capturing the tropes as (following Foucault) ruptures (4) in an impossible-to-singularize narrative trajectory. The only map/structure of any possible virtue considering the vulgarities described above, therefore, includes and stresses ruptures among the fuzzy development of these tropes. Fortunately, such a General Historical map, which resists reductivism, is in keeping with the PGR and its intellectual forebearers, Deleuze and Guattari (Foucault is also significant in the development of the method, as was articulated in Chapter One). As I focus in this dissertation on untangling the “infinitely minute web of panoptic

³³ The preceding articulates the specific order in which with my Trope Map will eventually unfold.

techniques” (Foucault 213) that constitute the rhetorical energies that underscore and shape Antisemitism, specifically as they have accumulated and relate to the current incarnation of Israel/Palestine, I am compelled to center the PGR around these tropes and “trope ruptures.” Certain other “aspects” of what cannot technically be called “tropes” (such as certain, alleged Jewish physical features and traits, as well as alleged dynamics within Jewish marriages) will also be given space (as if tropes were the optimal phrase for them all), and logical paradoxes will be provided to avoid the trap of mere recitation of Antisemitism’s counterfactuals.

I move slowly and transmit my information about the tropes benevolently, hoping readers use my PGR-enhancing map of Antisemitism prior to 1879 both to comprehend a multiplicity of perspectives on Antisemitism (as it relates to Israel/Palestine) more broadly *and* subsequently construct their own, variant archives. The tropes I highlight are not intended to be exhaustive either in providing adequate detail for each or *nearly* all Antisemitic prejudicial motifs; in fact, their open-endedness is intended to serve as instructive to further commentators (who, as I, are concerned in particular with discontinuity). In particular, tropes, dates, historical figures, and rhetorical theory will be mentioned to highlight *a* route toward understanding of the term’s complexities. It will be insisted that following an *erratic* path is partly the *point*, given Antisemitism’s “Prenatal” messiness (i.e., the impossibility of creating a smooth, “total” map prior to the term’s conception). My intention is to reiterate the problems of an imposed structure upon the term *before it was a term* with each breadcrumb offered for readers interested in retracing my steps, ideally in the ultimate name of creating a newly regenerated “prelinguistic” map of their own. Therefore, even “sticking to the tropes” will be *Dérived* from at times.

And now, a *Dérive*-related anecdote prior to theoretical anchoring and the Trope Map’s articulation (provided in the spirit of the PGR’s inevitably uneven flow), one which will be

demonstrated as carrying pedagogical significance: A book which depicts of the career and Antisemitic writings of a 19th century French journalist/propogandist was acquired by me under the dramatically false assumption that *The Pope of Antisemitism* would enable an investigation of the relationship between the Catholic Church and Antisemitism, commonly understood as a key (and chronologically early) factor in the development of prejudice against Jews in Europe. My attempt at a conventional historical review immediately proved ill-fated. However, Frank Busi's commentary on French Antisemitic polemicist Edouard Adolphe-Drumont will still be cited repeatedly within my Trope Map: The book *is* worth mentioning for its relationship to Christianity (at a much later phase in its institutional development), scandalous affairs, battles of the intellect, warmongering, and for, as Busi describes, a demonstration of pattern of blaming Jews for: "every conceivable form of social unrest...socialists, anarchists" (136). In other words, the book is rich with examples from various locales within the Trope Map, even if my initial presumption of its place was erroneous. For a humanizing, teachable moment, readers are encouraged to recognize that all Antisemitisms "touch each other," and that through whatever distance and ruptures we perceive through historical missteps, a truly complex PGR is found.

The "untangling" of the archives I draw on will be slow and deliberate out of necessity; in my mapping of Antisemitism as a key concept, or *topos*, I will also be modeling its PGR. Empathy Passage is only possible for this dissertation's consumers if they understand the course of Complexity Bridges which were needed for the process to occur. As I articulated in Chapter One, the PGR method requires a patient, gentle, and documentarily formulated recollection of crucial rhetorical turns which magnify *ruptures* (Foucault 4) in the lifespan of a term; my hope is that by better understanding both commonalities within Antisemitism's Rhetorical Energy and ruptures, or points of discontinuity, we can more astutely detail the multiple understandings of

Antisemitism as a Rhetorical Energy which, ultimately, generates impasses that block understanding across ideological divides in Israel/Palestine discourse and, hopefully, begin to cooperatively build bridges toward Empathy Passage.

Returning to Jenny Edbauer's work on rhetorical ecologies, we are reminded that an expansion from the narrower (though not "undermining" [Edbauer 9]) analytical frame of the rhetorical situation involves a consideration of rhetors³⁴ and their forms of agency, and note a similar impulse within the PGR to avoid the constraints of conservative historical accounts³⁵ when detailing Antisemitism's rhetorical origins. The currently absent strands in the bigotry's development, therefore, will require us to begin with the careful uncovering of the Rhetorical Energy's "Prenatal" history. Following Edbauer, our goal must be to "recontextualize rhetorics in their temporal, historical, and lived fluxes" (9). In Antisemitism's case (as with most terms with rich and problematic pasts), the complexities of the energy which caused the Prenatal practice to (again following Edbauer) "bleed" (9), forcing a valid PGR to "decouple from fixed locations" (10) in our creative remapping which "takes us across physical, social, psychological, spatial, and temporal dimensions" (Margaret Syverson qtd. in Edbauer 12). Detaching from the "fixed," therefore, enables us to read Antisemitism's rhetoric as "both a process of distributed emergence and as an ongoing circulation process" (13), which Edbauer regards as consistently desirable in rhetorical analysis. For further theoretical reinforcement of our mentality toward scholarship which uncovers the currently (rhetorically) absent, we continue to Jean-Francois Lyotard's conceptualization of unnamed injustice, or the *Differend*.

³⁴ Jane Bennett's work *Vibrant Matter* offers value to Edbauer's piece by extending our core understanding of agency to a new class of rhetors (specifically by advocating for the study of "things" [meaning that which is conventionally seen as "inanimate"] as agents).

³⁵ These historical projects are here characterized as "conservative" owing to their embrace of nominal fact-finding and (in general) avoidance of non-traditional texts.

I propose *The Differend* as a theoretical bridge for the constantly difficult-to-reconcile routes through which Antisemitism has been formulated, owing to the book's concern with the cause/effect relationship between the inability to articulate a particular injustice (such as Antisemitism) and the subsequent continuation of the unjust behavior. Noting Lyotard's early assertion (following Bruno Latour) that "the game is rhetorical" (13), meaning that the obtainment of a remedy for a grievance is only possible when it can be explicitly expressed, Lyotard's treatise helps support my position that the entirety of the Prenatal Antisemitic period is crucial for analysis, or, at least, active acknowledgment (again, an underlying theme I will aim to stress is the presence of *ruptures* within the lengthy timeframe). Lyotard argues, "negation is at the heart of testimony" (54), which reminds us of the cruciality of gently examining that which does not visibly exist (even a cursory overview of Judaism will demonstrate an essential comprehension of that which *did not survive* as a core component of Antisemitism's horrors; we are, for example, reminded of expulsions/erasures of full communities, forced conversions, mass slaughters, and *the erasure of holy texts and even languages* for which the Jews lack concrete evidence [from an epistemologically conservative perspective]). These artifacts' complete absence is the entire point of their (sadly limited) inclusion in discussions of Jewish history, just as Edward Said's commentary in the short work "States," illustrates that absence and transience are definitional to the aching heart of Palestinian identity today. It is earlier, however, that Lyotard's commentary underscores the need to understand the relationship between Antisemitism's broad (and "general" [again recalling Foucault]) Prenatal history and how near-poetic its ties to present Israel/Palestine impasses are. For example, elsewhere in *The Differend*, Lyotard offers us intersecting understandings of his titular concept, ranging from a situation of absence in which "something 'asks' to be put into phrases and suffers from the wrong of not

being able to put into phrases right away” (13); he adds, elsewhere: “I would like to call a Differend ‘the case where the plaintiff is divested of the means to argue and for that reason becomes a victim’” (9). Nullification of advocacy, of course, connects Jewish and Palestinian history, as the interconnected-yet-conflicting assorted communities has resulted in isolation (of which Lyotard is acutely aware),³⁶ by logical extension, therefore, the absence of advocacy has played an obvious role Antisemitism’s accumulative generation, another argument to examine far beyond the conservatively-stated “arrival” of Antisemitism in 1879 within our PGR.

In pursuing our Complexity Bridges toward our Empathy Passage (again, the foundation of this PGR’s ultimate motivation, toward new comprehensions of differing Israel/Palestine apprehensions), this genealogy of the Antisemitic discourses must ask:

What are the key conversations and texts that need to be included in our initial account of the past as we aim to find our hidden points of connectivity?

In the case of the long-unnamed Antisemitism, we recall our previous consideration of Antisemitism as an *energy* (here Herrick follows Kennedy; 8). Referring to it as an energy, I argued in my introduction that Antisemitism transcends the boundaries of language and cannot be judged according to a binary (“___ is Antisemitism/ ___ is *not* Antisemitism”). However, in this chapter, I will softly urge consideration of an alternative core mentality, offered in Antisemitism theorist’s Mortimer Ostow’s *Myth and Madness*: “Antisemitism must *always* be on the agenda of all of us who have a concern for the welfare of human society” (Emphasis Mine; 1). He adds, perhaps (understandably) adjusting his certainty regarding hedging his bets on humanity’s universal degree of concern for the Jews: “Many people care” (1). We witness in

³⁶ The tribal historical nature of Judaism may explain, in part, its people’s isolation, but not the resultant persecution that followed. Here I am referring to the convenient (if inconstant) mistreatment of Jews rooted in their social segregations, rather than segregation *qua* segregation.

Ostow's comment the binding sentiment behind efforts for justice for Jews and Palestinians alike (as well as elsewhere in human rights advocacies) in the general call for societal concern as such, though one slightly less absolutist than the oft-repeated idiom "an injury to one is an injury to all." However, I emphasize the "always" in Ostow's lengthier quote above to demonstrate the belief that if Antisemitism is a continuous Rhetorical Energy beyond its "mere" linguistic history, which I have argued above, so must be its countercurrents of resistance.

Ostow's comments are followed, meanwhile, by an in-depth psychological examination of Antisemitic biases, with a grouping of interviewed subjects across a range of scholarly credentials (as opposed to a homogeneous "Blue Collar" survey). It would be a major simplification to refer to Ostow as a "Freudian" scholar³⁷, but it *is* compelling to note that, by avoiding the temptation to solely contemplate Antisemitism's most vulgar incarnations and unschooled practitioners, he writes with, -despite his Freudian influences-a clear effort to avoid the "reductive glee" (28) traps with which our previously identified theoretical anchors, Deleuze and Guattari, indict Freud's body of work. In Ostow's resistance of simplicity, we witness the potential for benevolent complexity beyond even the "horizontal map" *A Thousand Plateaus* generates for us. For more academic justification (particularly regarding our mentality), we continue with a scholar of one of rhetoric's most frequently paired academic fields, that of composition.

³⁷ Ostow (who is, in full disclosure, my departed grandfather), held a private practice in New York from the late 1940's (specific year unrecorded) to 2006; in addition to his work in psychotherapy, he also held a lengthy association with Jewish Theological Seminary beginning in 1954 and was noted for his commentary on the relationship between pharmacological and therapeutic treatment. Freudian thought was, at least, an indirect influence on his professional life. However, his obituary in the *New York Times* from October 7th, 2006 emphasizes his status as a theorist on Antisemitism in its title. I hope I have made his inclusion in my writing appear more than a merely sentimental choice.

Composition scholar Kirk Branch's commentary on a desirable praxis within composition classrooms adds another advocacy against reductive glee in response to a particular powerful rhetorical energy (though Branch is not addressing the creative reexploration of Antisemitism *per se*): "Teachers should assume a trickster consciousness" Branch concludes, "not to bring any system to its knees, but to pester, annoy, and creatively resist its simplifying urges" (14); Antisemitism and its beneficiaries, certainly, deserve even worse than a "pester, annoy, and creatively resist" response, but *this writing* aims to build the necessary foundation to enable readers to civilly invoke Branch's three desired pedagogical acts ("pester," "annoy," and "creatively resist") to those who apprehend Antisemitism in a given and problematically simplistic fashion manner, at the expense of a broader, "worrying" comprehension. Jane Bennett's discussion (15-17) of Theodor Adorno's *Negative Dialectics* adds another, productive terminological wrinkle to Branch's, as she notes Adorno's encouragement of "playing the fool" and a form of willful naivete within such an inquiry (Adorno, after all, was specifically concerning himself with establishing thought processes which could render "Another Auschwitz" an impossibility). Ostow's determinedly *deep* examination of variant Antisemitic biases performs one such engagement (the study is not intended as direct protestation of crude Antisemitism, but a desire to grasp the entire Rhetorical Energy's complexities). Any hope of a sufficient comprehension of Antisemitism as a wide-ranging, continuous but "multivalent" Rhetorical Energy (Steven Beller 1), therefore, must strive to catch these complex instabilities toward **encompassing transitions**, as defined by educational psychology scholar King Beach³⁸ (whose work has been frequently cited by English/compositionists intending to endorse

³⁸ Beach's above-discussed concept appears within a chapter-long challenge to what he views as excessively Platonically-constructed scholarly commentaries on "Knowledge Transfer" (which often originate within the academic fields of composition and rhetoric).

Knowledge Transfer [an early influence on my desire to find Empathy Passage within Israel/Palestine]): “Encompassing transitions occur within the boundaries of a social activity which is itself changing” (117); while Beach continues by acknowledging that “all social activities are changing” (117), he clarifies that encompassing transitions are activities with a “clear notion of progress” (117). A mere cataloguing of Antisemitism’s “Before Antisemitism” period past fails to meet such a criterion³⁹.

Another chapter within *A Thousand Plateaus* connects the movement toward a slow genealogy which (ideally gently) “pesters, annoys, and creatively resists” with language as an arena for interrogation. The “Postulates of Linguistics” chapter indeed provides an extension of the case for addressing what I have ultimately come to refer to as “Prenatal Antisemitism,” a term I shall be using to refer to the Rhetorical Energy that contained and sewed Antisemitic sentiments but that existed *before* the word was coined in 1879 by Wilhelm Marr. The conventional confines of Antisemitic histories that began with words’ inception will *miss* “indirect discourse” from Antisemitism’s “other worlds and planets.” Furthermore, Deleuze and Guattari continue the “Postulates of Linguistics” chapter with a realization of language’s AND...AND...AND⁴⁰ (Deleuze and Guattari 98), which they use to signal the way that language

³⁹ This is *not* a comment meant to disparage the extraordinary (if normatively compiled and articulated) Total Historical accounts of Antisemitism, but merely to suggest they serve a different vital purpose. A concern, perhaps, of this dissertation is that it casts too much dispersion upon “fact-based histories,” which is not its intent.

⁴⁰ Elsewhere within *A Thousand Plateaus*, the authors repeat this ellipsis-inclusive phrase, “AND AND AND,” but without the capitalization (25). I do not regard this as mere accident (or translative choice on the part of Brian Massumi), but rather a conscious demonstration of the variation within refrains (the *Difference and Repetition*) at the center of Deleuze/Guattarian thought. My efforts, here, are designed to reach for both tendencies with perpetual linking of different cogs (genres) in Antisemitism’s rhetorical energy/machine. Referencing Marcus Doel, we are reminded that modern critical theory makes allowances for such unpredictable expansions and mutations within inquiry: “As fanatical materialists, we are struck by everything: Signs, words, quantities, figures, maps” (2).

is (or at least is capable of becoming) continuously expansive and welcoming of new horizons; thusly, they oppose the entropy inherent in the system and to make new circles blossom or replenish the old (114). Now, assuming that ongoing and incessant responses to Antisemitism (beginning with rhetorical expressions that predate the term) are appropriate, an inquiry is obvious: When, precisely, do we begin our historical review of Antisemitism, given that the particular (and not even certain) point of the term's popular circulation captures so little of its oppressive history? Because this chapter seeks to generate a PGR-friendly map of "Antisemitism before there was technically such a thing as Antisemitism," shortened perhaps to "Prelinguistic Antisemitism" or, as I have wound up preferring aesthetically: "Prenatal Antisemitism," this chapter's massive yet undeniably partial scope will end up contrasted with a heavily-microcosmic Chapter Three, in order to carefully, but firmly underscore the abruptness of the accumulation of Antisemitism that followed the terminological birth in 1879 and crescendoed with the *Shoah* and its aftermaths of the *Nakba* and Israel/Palestine (toward which *this* entire chapter builds), as well as the PGR's imperative to both "exclude nothing"⁴¹ and scrutinize in a slow and deliberate fashion.

Returning to the PGR concept for a moment, we refresh our beliefs in the value of a slow and welcoming reconsideration of Antisemitism as Rhetorical Energy, again, enabling us to avoid the terminological pitfalls of Israeli/Palestinian discourse in critical moments. How can an adamant Palestinian rights advocate, for example, properly comprehend the reasons things have become so convoluted between the now forever-wed Israel and Palestine without understanding not only Jewish hardship, but also, more specifically, Antisemitism before and after the popularization of the term? Similarly, we must guard against a perspective that insists on the

⁴¹ Detail will be provided on the basis and route through which "nothing is excluded" in the aforementioned narrower terrain of Chapter Three.

preservation of a Jewish State in Palestine that stresses the validity and urgency of its own self-defense *against Antisemitism* but refuses to carefully explain this general history (moreover positing, tragically, instead that Pro-Palestinian activism contains an automatically Antisemitic element, forgetting that even Antisemitism [in the linguistic sense] is a relatively new phenomenon). And again, surely, we cannot begin with the birth of the term itself, nor exclude its importance. Both simplifications, however common and understandable as they might be, diminish our potential for Empathy Passage and weaken our Complexity Bridges, understanding via increased exposure to the bigotry's rhetorical development and our respective past anchorings in terms of how Antisemitism "works."

Prior to detailing the slow genealogical resistance I have argued for above, I will reinforce my (hopefully not excessively harsh) insistence on Prenatal Antisemitism as a core component of the puzzle for understanding the manner through which Antisemitism has evolved and contributed to the current complexion of Israel/Palestine, including core terminological disputes such as the matter of divestment. Divestment, historically, cannot be disconnected from Antisemitism in that isolation (and the motives surrounding isolation); even if intended to address a historical wrong, isolation (like rhetoric), *bleeds*⁴². Alienation resulting in the inability to voice one's grievances cannot result from the desire to release another community from a like alienation; here we are reminded of a core paradox within Zionism, which (as a broadly apprehended but fuzzily comprehended entity, movement, and ideology [see Chapter Three for details on the problems in singularizing Zionism]) contains undeniably liberating *and* oppressive elements. Accordingly, the complete return to the Jewish Diaspora via the erasure of the Jewish

⁴² Jenny Edbauer's commentary on the necessity of expanding analysis of rhetoric between the traditional and narrow environs (through which it is apprehended) justifies itself through this expression, which argues that rhetoric (the phenomena, pervasive in our society) is not containable to isolated circumstance, but "bleeds" outward.

Nation-State results in the *precise* isolation to which Lyotard referred in the quote cited above (after all, Lyotard's use of the divestment concept is a reference to the victims of the ultimate iteration of Antisemitism toward Diaspora Jews, namely the gas chambers). Thusly, there is a degree of validity when a critic of the Boycott, Divestment, and Sanctions (BDS) movement protests the initiative's choice to "single out" Israel for economic and social isolation. A defender of Zionism/Israel is justified in protesting the solitary highlighting of Israel's international violations and resultant-again exclusively targeted-proposals for *isolation* (here we return to Lyotard's discussion of divestment above), given the presence of human rights issues present in approximately 95 other countries.⁴³) Were said critic to levy a charge of Antisemitism against BDS (as have many), the oft-unified fields of rhetoric and composition enable, rather than a banal (and overly simplistic) True/False response, a healthier, slower, and more patient, documentary-style PGR.

The case will be made in Chapter Three that a categorical disconnection of the BDS movement and Antisemitism is, in fact, impossible. As with all PGR efforts to navigate Israel/Palestine's complexities toward greater understanding (demonstrated in this chapter's presentation of discontinuity during Antisemitism's Prenatal period), however, we must apply, as Kirk Branch refers to it, a "trickster" response away from the reductive treatment of BDS (or any other development connected to Antisemitism's Rhetorical Energy) without careful qualification. Consider Byron Hawk's definition of complexity within the composition classroom:

"Complexity is the moment of *transition* from order to chaos and back to order" (Emphasis

⁴³ The 2019 *Human Rights Watch* World Report cites approximately 95 countries and intranational composites (such as the European Union) for human rights abuses. The complaint that Israel/Palestine is singled out (often in the form of charges that the United Nations unduly focuses its charges against the Jewish State) is validated when this reality is articulated. Source: https://www.hrw.org/sites/default/files/world_report_download/hrw_world_report_2019.pdf

Mine; 155). Students, readers of this dissertation, rhetors involved in Israel/Palestine, etc. are *inevitably* anchored by a desire to solidify what, precisely, Antisemitism *is* (for example, in a consideration of whether its application to the BDS movement is valid), and anticipate societal behavior which confirms to said concrete definition. When confronted with, for example, Lynn Clarke's "Contesting Definitional Authority in the Collective," which wisely asserts that "the power to persuade is largely the power to define" (Zarefsky qtd. in Clarke 1), indirectly borrowing from the aforementioned PGR imperative to lightly interrogate the fundamental assumptions governing our apprehensions knowledge formulation, *chaos ensues* before order and more complex understanding occurs. *A Presentational Rhetorical Genealogy*, therefore, through the careful application of *benevolence* (returning to Karen and Sonja Foss' terminology highlighted in Chapter One) in the name of genuine attempts to improve lives points to the *transitional* aspect of Hawk's desired for complex meaning making in the classroom. This dissertation extends these intellectual influences on the rhetoric of Antisemitism, Israel/Palestine, and the need for a slow, documentary-style approach to their complexities as the only conceivable Complexity Bridge to Empathy Passage. From Jenny Edbauer, we obtained an awareness of the necessity/desirability of a movement away from a narrow or conventionally-chosen framework for rhetorical analysis (particularly when the communicative subject being explored is potent and complex as is Antisemitism's entirety); Jean-Francois Lyotard continued the insight from which I borrow for my PGR's formulation by urging that part of that movement away from narrow framing an incorporation of the unnamed (such as Antisemitism prior to 1879). Mortimer Ostow provided a mentality of resistant observation toward Antisemitism and a desire to refuse simplicity in those efforts, satisfying Deleuze and Guattari's desire for resistance of "reductive glee" (28) even as he drew some of his influences from the Freudian Well. Kirk

Branch provides the PGR with an additional prescription for a “trickster consciousness” (Theodor Adorno is also connected to this mentality above) and King Beach presents the concept of “encompassing traditions” in our PGR (reflecting the secondary influence of composition theory in this dissertation’s undertakings). Deleuze and Guattari’s principles of cartography and writings on language within *A Thousand Plateaus* and Foucault’s focus on a General History which spots discontinuity through rupture, of course, are repurposed to determine the PGR method in its inception.

Of course, however, as Deleuze and Guattari have put it with their own italics for emphasis: “*The tracing must always be put on the map*” (13); this commentary must therefore refocus on the history of Antisemitism as the core component of the PGR here presented; the structure of any general, historical account of Antisemitism’s Rhetorical Energy might briefly feature an assertion, even perhaps a crude one, such as the argument that the *singular* proposal of isolation/divestment from the Jewish State is inevitably Antisemitic, as an aspect of a critique of Zionism as a monolith (which I will touch on in Chapter Three). A *benevolent* form of rhetorical genealogy, however, must move toward the consistent painting of a broader and more complex picture. Even a mere chronologically structured approach to the word’s “Prenatal” period poses risks (beyond the aforementioned need for an acknowledged “epistemological mutation of history” [Foucault; 11] of Antisemitism and Israel/Palestine’s history from Total to General). For instance, while Antisemitism certainly ought not to be perceived as “starting with the Greeks”; burying our heads in a title such as *Jews in the Greek Age* offers us *an* entry point (the non-singularity of starting places will be a recurring theme), implemented solely as a necessary-if-reductive anchoring of our historical query as a starting point. We stop, however, for purposes of gathering tropes for each point on our Trope Map.

Why not at least move chronologically in our tracing of Antisemitism, given the unevenness of so much of the PGR-enhancing map? Could you break down some of these “tropes” of Antisemitism?

A PGR, produced in the name of both benevolence and complexity, must highlight the constant multiplicity within Antisemitism’s *uneven* development. A chronology/timeline which presents the bigotry as following a logical and consistent path (when *several* maps, which often dovetail with each other to a point of almost indiscernible chaos, are arguably needed) is, therefore, a fundamental misrepresentation within this particular method.

An answer to the trope request, meanwhile, requires some reference to an edited collection such as Marvin Perry and Frederick Schweitzer’s *Antisemitic Myths: A Historical and Contemporary Anthology*, partly because, as my chapter demonstrates, the supposedly “clean” history of Antisemitism (both before and after the popularization of the word itself) is extremely complex. The challenge is massive and requires vast choices of inclusion and omission. Here I offer a partial list of tropes, therefore, with the immediate caveat that the slaughter of Jews (as evidenced as a desirability in Antisemitic rhetoric) is not a “trope” *per se*. Most cleanly articulated in historical iteration by clauses such as “Auschwitz, Treblinka, Sobibor and the other death camps, embodying the theory and practice of hell” (Perry and Schweitzer xvii), but present throughout the history of the Jews (including variations rarely remarked upon in common intellectual discourse in contemporary society), we note that the Catholic Church, to which we now turn, has been intensely, yet sporadically and often peripherally involved in actual *slaughter*. Again, Antisemitism remains a polyglot form of prejudice in which multiple strands intersect to varying degrees and intensities throughout the Prenatal era which our PGR is detailing.

Trope One: Christianity’s Oppressions, Piousness, Envy, and Rupture-Connections:

Beyond the most universally known instances of Christian oppression toward Jews (so widely-known, in fact, as to lack practical value for PGR purposes, as my dissertation aims to uncover rather than reference⁴⁴), we can note curious rupture-points (4) instead: We might note that Antisemitism, in fact, was effectively inseparable from Anti-Christianity at one phase in the latter’s development (as Christianity was regarded as a Jewish cult in its earliest years; “Basic History”), this prior to the development of “pious” Christian belief in Jews as directly responsible for the death of Christ (see Perry and Schweitzer 6 for the development of the phrase “Christ-Killer” as a constant Jewish referent; predating even the linguistic birth of Antisemitism) witnessed in many contemporary Christian circles today. Between these points, the Anti-Defamation League semi-simplistically points to the development of the “Blood Libel” trope in 1150; it is factually accurate that a Christian monk authored a despicable Antisemitic tract blaming Jews for *The Death of William of Norwich* in the 12th century, and that this authorial action represented a direct instance of Christian Antisemitism; examining the book mentioned by title in this sentence, however, our attempts at smooth narrative break down when we are forced to note that there is no way to determine if *this* Blood Libel was the first (Rose 1). Prematurely jumping ahead to the Blood Libel trope is tempting, but irresponsible within our PGR; even the Anti-Defamation League’s “Basic History of Antisemitism” (which is, rightly, understood as an effort to highlight the prejudice) leaves unacceptable gaps under the Christian specific pre-1897 heading. We add the extent to which Jewish blame was spread evenly between Catholics and the fledgling Protestant community of Europe; Perry and Schweitzer highlight the founder of the

⁴⁴A very brief sampling of the most commonly known iterations can be found in the Anti-Defamation League’s PDF, which I reference because of its focus on the prominent points. I have expressed quibbles with some of the PDF’s nominal statements, further pointing to the need for a complexity-grasping PGR.

Protestant reformation's end-career demonization of Jews; Martin Luther, they note, called for the destruction of Jewish synagogues "in honor of our Lord" (Luther qtd. in Perry and Schweitzer 47) partly in response to blaming Jews for their possession by the devil (45). Finally, in a comment not intended to indict the Christian Church as exclusively responsible⁴⁵ for any of the tropes which we now turn to in complex order, we must mention the contributions of the Christian Church to the development of them all⁴⁶, in order to understand that Christian prejudice against Jews was not limited to resentment of usury or tribalism ("Basic History").

Trope Two: Blood Libel

While indeed it is valid to connect the development of the notion of Jewish ritual child sacrifice to the Christian Church, Rose hastens to add that (again, in addition to uncertainty concerning when or what, exactly, the actual first "Blood Libel" was; Rose 1) the Non-Christian populations of Norwich and surrounding England were willing to be persuaded, rather easily, of Jewish culpability in the case of *The Murder of William of Norwich*. Rose's text serves our PGR in multiple other ways by illustrating the messiness of the death and subsequent assignment of blame to Jews. Rose points out that there are alternate valid theories concerning the death of William (which might not have even been a murder); later illustrating that Norwich was "merely" a socially-neglected apprentice (Rose 14-15) whose death garnered little attention until

⁴⁵ The benefits of avoiding this choice in a *benevolent* PGR include the large number of potential Christian participants in any Israel/Palestine conversation and, even more importantly, the desire to resist simplistic truth claims at the heart of a PGR.

⁴⁶ I have mentioned and will return to the Christian Church's central role in the development of Blood Libel; other relationships worth mentioning are the connected use of Anti-Jewish sentiment in the accumulative efforts toward the crusades in France (Rose 71-72), the irony of Christians resenting Jews in Europe for tribalist relationship practice when the Christian Church had banned Jews from marrying Christians as early as the 4th century ("Basic History"), and tensions involving Jewish intellectualism during the peak of Catholic-based literacy suppression. I mention these examples because they add data for the relationship between Christian Antisemitism and other tropes this PGR is detailing.

its aftermath intersected with Anglo-Norman participation in The Second Crusade (1147-1149), at which point he became perceived as a martyr and miracle-maker. This obscure boy was also elevated to sainthood (xi-xii) and his alleged death at Jewish hands led to Antisemitic horrors: 30 Jews were burned in France, and Jews were subsequently expelled from England. We witness the dispersal of Antisemitism from the tract of a monk (“The Life and Miracles of St. William of Norwich,” the composition of which began a full five years after the boy’s death to an international “motive” for mass murder and expulsion. While France is fresh in the PGR’s frame, we now turn to the most notorious of all Antisemitic “Affairs,” noting its connections to the prior two tropes (Christian sentiment supported the vitriol of the Dreyfus Affair of 1894, while the aggressive scapegoating of the Jews for William of Norwich’s death validates it under both the headings of “Blood Libel” and “Affair”). A fast reminder: These complex connections between Churches, Blood Libels, Affairs, and the other tropes we will discuss must be forged with patience for audiences of the PGR.

Trope Three: Affairs

Returning to Busi’s *The Pope of Antisemitism: The Career and Legacy of Edouard-Adolphe Drumont* enables us to capture the role that one of the most formative events in the history of European Antisemitism (and, accordingly, *Zionism*; here I refer to the Dreyfus Affair of 1894) played in a particular Antisemite’s biography. *La France Juive* (Drumont’s book) is described by Jean-Paul Sartre as a book of “high French morality (but)...nothing reflects better the complex nature of the Antisemite” (Sartre qtd. in Busi; xi). Drumont, having been categorized apart from the crudest of Antisemites, can instead be seen as something of a hybrid of Christian and French Nationalist Antisemitism; after all, in addition to actively supporting a

like-minded, *Christian* bigot,⁴⁷ whose rhetoric consists of blustering: “I’m an honorable man, you’re all scum--I’m loyal, you’re all crooks--I’m *Catholic*, you’re pagans!” (Emphasis Mine; 15) the Dreyfus Affair, the primary public event through which (returning to Busi’s earlier quote) Drumont found cause to “every conceivable form of social unrest” (136) via his *La Libre Parole* was, after all, a matter of French concern with alleged Jewish treason *in a favor of Germany*. The nature of even my chosen synthesis regarding the nature of Drumont’s bigotry is challenging when one considers the Anti-German⁴⁸ aspect; it was, after all, prior to 1894 (and therefore the Dreyfus Affair), and in Germany when the term “Antisemitism” itself was debuted (the question of whether Drumont counts as a “Prenatal” Antisemite is therefore reasonable; the query will later be applied in greater detail to the case of Nietzsche). Within our PGR, of course, we allow benevolent space for such concerns in an effort to spot discontinuity while turning when necessary to that which cannot be avoided (our participants ought to be encouraged toward complexity and not absolute moral relativism in response to historical figures whose Antisemitism is beyond *debate*). Take the following passage from Drumont during the affair regarding the possibility of Dreyfus being assassinated:

I do not think *that outside the Synagogue* there would be many tears in France if an ‘intelligent bullet’ suppressed a cursed being who...has been the *disgrace and scourge of the country*. *Our race will have an avenger*, it always had one and the history of *Israel* is replete with these usurpations...insolence and merciless tyrannies always

⁴⁷ The polemicist discussed above was Charles Marchal de Busey. Busi highlights this man’s professional relationship to Drumont; Like Drumont, de Busey published Antisemitic material (15); Busi’s clear intent is to present Drumont as aligned with a particularly crude form of bigotry toward Jews (among other iterations).

⁴⁸ Elsewhere, in a further complication, Busi highlights Drumont’s written admiration of Wagner. Drumont’s French Nationalistic tendencies, however, cause him to downplay the German Nationalistic aspect of Wagner’s work (Busi 17).

followed by punishments as frightful as they are deserved” (Emphasis Mine; qtd. in Busi 142).

Busi notes the crude violence present in this passage (142), and a diligent PGR underlines some of the trope content we have already surveyed; Jews are presented as a tribalistic Other in their worship, with “cursed being” pointing to Christian sentiment on Drumont’s part. Meanwhile, we witness the presentation of Jewish belief as a monolith, as they are, in Drumont’s eyes, the only likely mourners in the event of Dreyfus’ death. With Judaism⁴⁹ and Zionism not functioning as a monolith (the latter reality will be discussed in Chapter Three), the PGR of Antisemitism during its Prenatal Era requires awareness of the brazen counterfactuals of the concept even as it offers complexity to its genealogy.

Trope Four: Jewish Greed/Wealth/Miserliness

Our next trope is one many participants in the PGR are aware of, to some extent. A PGR, therefore, benevolently highlights this familiarity (and hastens to connect the trope to extended myths regarding Jews, specifically their absolute control of lucrative industries such as banking and Hollywood), summarizing with a quote from Jerome Foreman, whose *Graphic History of Antisemitism* provides (in addition to images below) visual representations of several of the

⁴⁹ Readers interested in the complexities of Jewish identity are referred to David Ellenson and Daniel Gordis’ *Pledges of Jewish Allegiance: Conversion, Law, and Policymaking in 19th and 20th Century Orthodox Responsa*. Topics covered within this book (all of which move readers toward an understanding of Judaism as an extremely complex foundational identity) include: 1. The manner through which Jewish identity is traditionally understood as rooted in maternal lineage *or* conversion before a “valid court” (1), 2. The means through which “discretion” has been applied to an adjustment of this expectation (37), 3. The “problem” of “the religious identity of intermarried couples” (38; this section specifically refers to the means through which the Jewish community opted to regard and behave toward marriages between Jews and Gentiles), the “impact of the *Shoah*” upon matters related to the preceding definitions and controversies within Jewish identity and 4. “Extralegal reasons for” rulings pertaining to the matters discussed above (and others; 168). A review of this text contributes to a deeper comprehension of the need for a PGR of Antisemitism, as prejudice against Jews is more thoroughly grasped when the faith’s fluctuating self-understanding is also clearer.

tropes my PGR tackles. Foreman notes that whether presenting Jews as relentless creditors hounding gentiles (83), “consummate swindlers and cheaters” (38) when selling particular products such as fur and other clothing, which can be witnessed in *Diamonds Trump Everything*. This text is a reproduction of a postcard Foreman uncovered during his “survey of Antisemitism as seen through my collection of books and ephemera” (6), this quote signaling that his collection and commentary will, similarly to this dissertation, attempt expansiveness, avoiding the pretense of exhaustiveness and the temptation to select obvious Antisemitic visuals in all circumstances. Turning to our first rare image:

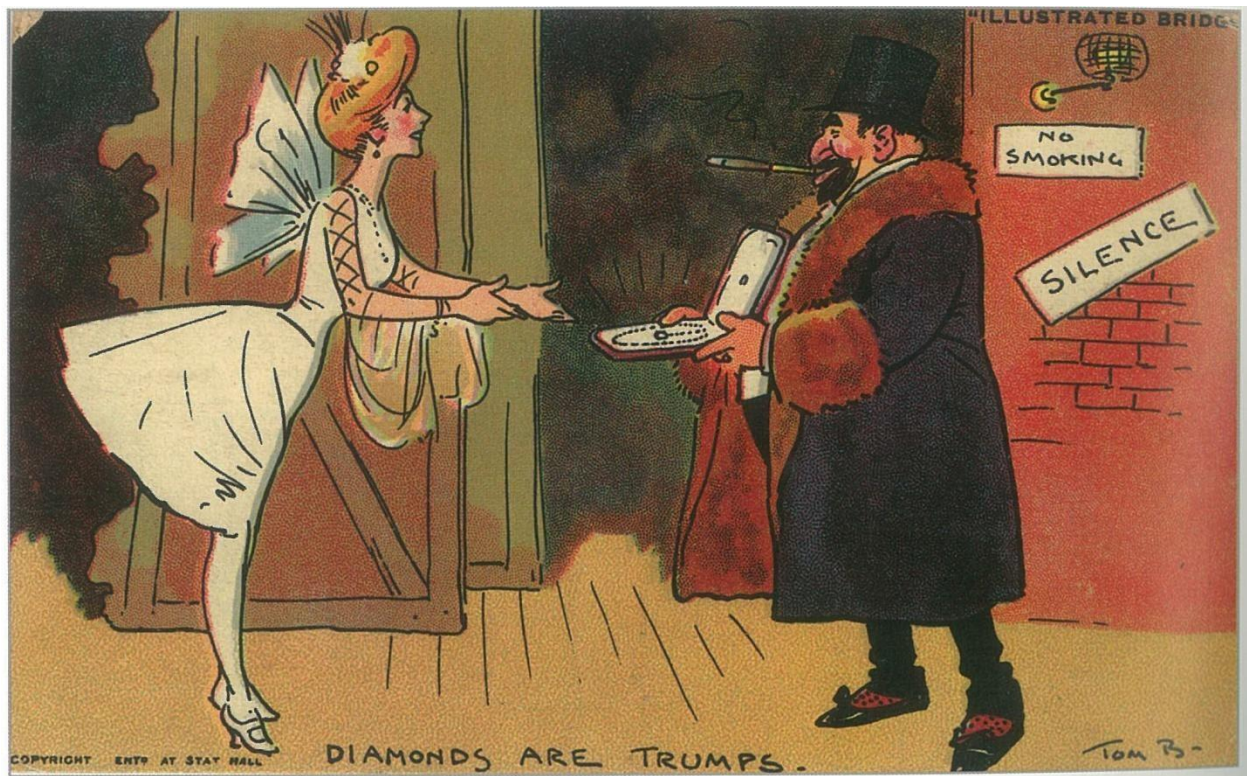


Figure 1: Diamonds Are Trumps. Postcard. Author and Date unknown. A Jew is presented in sinister pursuit of a Gentile lady.

In addition to the aforementioned luxurious coat (suggesting a relationship to the stereotypically Jewish trade), we witness the Jewish caricature’s deployment of diamonds to woo the downy-

eyed Gentile. Foreman notes: For the Judeophobe, diamonds became synonymous with Jewish influence, and an ostentatious manifestation of his (the Jew's) ill-gotten gains" (70).

Through wealth obtained via the sale of (we assume) goods such as fur, the Jewish caricature woos a downy-eyed Gentile. Foreman's assessment of the young woman differs from mine. He identifies her as an actress (whereas I see no particular evidence of her vocation) and casts her as "adorned as an angel" (70); I observe, meanwhile, an indication of flaws specifically related to the portrait of the Jew: Witness the "x's" on the woman's arm and the semi-demonic shadow she casts; embracing Jewish suitors has clearly compromised her (otherwise obvious) virtue. We might adjust and describe her as both predominantly angelic and showing signs of flirtations with disaster. The Jewish figure's blatant disregard for the "No Smoking" and "Silence" signs point to the recurring theme of Jews as blatant rule-breakers, disinterested in societal standards as they pursue self-interest. Content discussed in previous tropes enables a fuller understanding here: We are reminded that a far-reaching consequence of the Blood Libel surrounding the death of William of Norwich was animosity levied against Jews for (as it was presented) "miserliness" in their unwillingness to support the crusades financially (Rose 71-72), as well as the more commonly-known case of the church's ban on moneylending to its own congregation, but not Jews ("Basic History"). Even when logic contradicts some of the loathing related to Jews and money⁵⁰, the multiple facets of this trope's deployment were consistently present, many centuries

⁵⁰ Figure One, for instance, caricatures the Jew as far from "miserly," yet this sub-trope endures as if extravagant spending and money-hoarding are compatible. Foreman's chapter structure shares my PGR's challenge of attempting to reign in and successfully classify Antisemitic tropes: In his Chapter One (titled "The Mythical Jew"), a subsection is entitled "Money" and followed by numerous other tropes which overlap with this label: The aforementioned "Fur and Clothing Businessman," "Jewish Lightning" (an Antisemitic term for a supposed Jewish tendency to destroy their own property for insurance money), "Jewish Behavior" (with specific visual examples of what I have called "Jewish Greed/Wealth/Miserliness" within), and "The Moneylender and Pawnbroker," along with a brief fourth chapter discussing German Gentiles'

before Antisemitism (the term) was born. Naturally, this trope featured obvious instabilities, as alleged Jewish greed had been (and remains) asserted as manifesting itself in industries ranging from trade to ideological domination, but the ruptures tell a broader story of a fundamentally unstable yet enduring prejudice. Speaking of discontinuities, we must note the messiness associated with attempting to place this postcard on either the Prenatal or Post-1879 side of Antisemitism's PGR. Foreman writes, assuredly, that *Diamonds Are Trumps* (or, to be more precise, the specific card reproduced in his book) "was mailed in England in 1913" (70). The certainties, however, end immediately as the narrow rhetorical situation surrounding the image becomes impossible to identify: The closest our PGR can get to an author for the postcard is a scribbled "Tom B," and Foreman's discussion of the text's "origins" (meaning the Scene of its initial production) is limited to notes offered in the introduction concerning the genre of the picture postcard on the whole. This lack of concrete detail (which can be extended to precise motive) is best understood as reinforcing this chapter's argument concerning the importance of absence within a slow and generous PGR: We are forced to focus on what the image *proves* without more concrete information: Specifically, Trope Four ("Jewish Greed/Wealth/Miserliness") is omnipresent in Western society, to such a degree that the postcard's specifics are less important to our PGR than its commonplaceness (witness the fur coat and the diamonds as noted-upon symbols of alleged Jewish greed) and dissemination. If the postcard happens to have not seen its original form prior to 1879, we know the tropes which are at its center were in play regardless. Another postcard (Figure Two) from the same-again,

blame of the Jews for a disastrous attempt to combat rising inflation ("German *Notgeld*: Emergency Money"). Given the differences and repetitions surrounding this particular set of Antisemitic tropes, it is not difficult to understand Foreman's choice to "jump around" in an often anti-chronological fashion, featuring texts which my PGR can only place into limited context.

nonspecifically contextualized-genre and era brings us to our next trope, noting that both postcards share several features.

Trope Five: Big Noses and Wives



Figure 2: *Vat Are You Vaiting For Now?* Postcard. Author and Date Unknown. A Jewish wife, lacking prototypical femininity, nags and dominates her meek husband.

The caricatured Jew in Figure One shares a stereotypically large nose with the man presented in Figure Two, although an inconsistency exists in the extent of the luxury his clothing

reveals about his lifestyle relative to the man in fur, this disparity pales (both men appear “well-off”) when compared to the differences presented between the female partners with whom the Jewish males are depicted. Here, an obese (and doubtlessly *Jewish*) woman demands of her subservient husband “Vat are you vaiting for now?⁵¹” Foreman notes: “her timid partner’s fear, causing his knees to knock as he appears speechless” (69) proving an example of the presentation of Jewish married couples: “The essence of femininity is absent from the Jew hater’s interpretation of Jewish people” (67). Enhancing Foreman’s observations, I note the differences and repetitions among the Jewish tropes. The man in Figure Two appears not as a predatory “fat cat,” but as a modestly wealthy submissive, with the difference in behavior attributable to the female presence in the two cartoons. Jews, by the cartoons’ graphic implication, *prey through luxury* upon Gentiles but are physically dominated by their unattractive Jewish wives (by extension, of course, Jews have historically been presented as physically dominated by whichever majority has controlled their various locales within the diaspora). As with other tropes relating to Antisemitism and its Rhetorical Energies, an obvious contradiction is present, a rupture which generates a narrative when articulated fully. This weak-willed, wife-battered Jew shares little (at least observably in the frame of the photo) with the bold, opportunistic, all-powerful global schemers depicted within *The Protocols of the Elders of Zion* (a “Prenatal” Antisemitic text so influential that it will be turned to in-depth as we complete our Trope Map), or even the thrifty Jew lampooned in *Diamonds Are Trumps*. Foreman’s guide enables us to calmly and capably recognize these core inconsistencies, in part because *Vat Are You Waiting For?* is even more limited in concrete details (regarding its rhetorical situation) than

⁵¹ Simple space constraints prevent me from a detailed exploration of Antisemitic mockery of the Yiddish language; I will touch on similar linguistic perversions in Chapter Three (in a discussion of an Antisemitic work of literature).

Figure One. Given the information we *cannot* gather, we turn to unifying instabilities; we note both Jewish males presented as not only large-nosed, but smokers, tobacco fumes trailing into dark spaces. The unification, then, is the animosity and fear of Jewish influence within society, even as the tropes utilized vary. A benevolent approach to the PGR relies upon this full discussion, as Prenatal Antisemitism is as complex a subject as it is crucial for understanding of Israel/Palestine's subsequent and related developments.

Trope Six: Wars of the Intellect

My efforts to present the first five tropes as interrelated within a benevolently articulated PGR ought to have primed observers for another retrospective regarding the role of intellectualism both as a feared aspect of alleged Jewish malice *and* as a tool of Antisemitism itself. For instance, in Trope One, which pertains to the Christian Church's role in circulating animosity toward Jews, I pointed to the suspicion Jews faced in part because of their lack of Church-based literacy refusals, whereas in Trope Three ("Affairs") I pointed to the perception that within their synagogues they were monolithically different in intellect and sentiment from "pure" French Nationalists. Beyond this "Wars of the Intellect" trope, meanwhile, I will hasten to point out the Antisemitic notion of Jewish profit from their various intellectual schemes (which, elsewhere, are understood by this PGR to be unlimited in their alleged range of ideological tilt and benefit).

At this moment in the PGR's Trope Map, however, I turn to the role of the university intellectual in the perpetuation of Antisemitism *itself*, which contradicts the (also prominent) common portrayal of Jews as sinister intellectuals. Perry and Schweitzer focus on Johann Andreas Eisenmenger, whose *Judaism Exposed* (1710) "used his knowledge" (which was considerable and focused on languages ranging from those then labeled "Oriental" to

Talmudic/Rabbinical writings) “...to justify age-old phobias. His quotations-from the Talmudic and Rabbinical literature-are distorted to ‘prove’ the ancient accusations against the Jews” (Perry and Schweitzer 49-50). We now turn to the trope of Jewish warmongering and profiteering via a sticker⁵² reproduced in Foreman’s book with, remarkably, even *less* conventional information concerning its origin than that provided for Images One and Two:

Trope Seven: “Jews Want War”

⁵² Here I am compelled to note the shortcomings of my original choices concerning my use of Foreman’s book, and explain that these weaknesses eventually enabled me to produce better discussion of the tropes within my PGR than I would have had I been more initially cautious in my selections. To explain: The three reproductions I chose were either selected through pure happenstance or via a thought process I genuinely cannot recall. Upon discovering the lack of variation in visual genre (with two postcards), that one of the texts was a *mere picture of a sticker* and not-as I had originally thought-produced in Nazi Germany but (to the best of Foreman’s ability to determine) in Nazi sympathetic communities in the United States, *and* (most problematically from a scholarly standpoint) Foreman’s inability (or perhaps unwillingness) to produce concrete details concerning my chosen images’ origins, I was compelled to reach throughout the text for answers regarding my lack of preexisting context and the problems I was unearthing. I have already detailed that the discovery of absence within Foreman’s discussion of the postcards enabled me to restate the rationale behind focusing my PGR on the tropes of Antisemitism, while other sections further point to the kindred nature of Foreman’s work to mine. Critically, my PGR emphasizes that, often, the text itself is not the “point,” which Foreman also demonstrates in numerous places. To list examples: Foreman’s concern in discussing his concluding image (which, originally, was “just another Antisemitic postcard”) is not with the card, but the “anonymous Antisemite” who wrote manically upon and then mailed the card. This approach is both problematic for those seeking a mere trace of Antisemitic rhetoric and exhilarating for those attempting to demonstrate the routine instabilities through which the enduring bigotry has been articulated; with the latter mentality, the scribbles on a postcard can surpass a given postcard’s date of origination, should the typically neglected text provide superior insight into the messiness of Antisemitism’s Rhetorical Energy. Elsewhere, Foreman shares a promotional postcard excluding Jews from a particular chain of hotels in Florida not to provide much substantive information regarding the image he reproduced *itself*, but rather to enable his readers to marvel (assuming they are aware enough of the Antisemitic trope of the dehumanized Jew to detect the true monstrousness of pairing “No Jews” with “No Dogs” in an advertisement [Foreman 98]) at the fact that J. Edgar Hoover insisted upon staying at these particular hotels on his winter vacations (Anthony Summers 58). A third textual discussion is even more interesting, as Foreman concludes that a mailed postcard’s lack of content on its back (which he includes as a visual) demonstrates the power of the tropes present; the sender needed no words for his “point” to be made [62].

ed
ld
id
ty
ot
ic
d
or
of
e

s
s
r
r
s
e
e
:



Figure 3: *Ve Vant Var*. Sticker. Author and Date Unknown. This image was distributed at Pro-Nazi, Antisemitic rallies, with some disseminators prosecuted for subversive behavior with the possession of the stickers as evidence of their misdeeds (Foreman 117).

The image itself (to which Foreman carefully avoids attribution of author or date⁵³) is not included to discuss the era in which it was produced but rather *Antisemitic Tropes* which developed before the word “Antisemitism” and appear throughout this chapter’s PGR (again, the border between Prenatal Antisemitism and Post-1879 iterations is thin). As for the “War Trope,” the *Protocols*, soon to be discussed in-depth, link Jewish warmongering and profiteering to a wide range of intellectual endeavors (thus also connecting to the Sinister Jewish Intellectual Trope mentioned within Trope Six); Wilhelm Marr and Friedrich Nietzsche, whose complex relationships with Antisemitism’s Rhetorical Energy will be described below, both demonstrated an affinity for this Trope as well. The two “Affairs” described above (the Blood Libel following Norwich’s death and the false treason charge against Dreyfus), meanwhile, again direct our PGR straight toward a contradiction; Jews were condemned in the aftermath of both scandals for insufficient commitment to a military effort, rather than warmongering. Inconsistencies (or ruptures) notwithstanding, the image’s brazen duplicity and simplicity are evidence that the “War Trope” was widespread enough to be easily amplified and exploited. Beginning with the obvious irony behind the image, we note simply that no valid historical account of the Third Reich can deny *its* appetite for war. That the sticker’s brazen misattribution of blame toward the Nazi’s primary target avoids overstatement (both by maintaining a simple, soft-colored background and with a mere three syllables of text) points to the salience of this particular trope; Gentiles needed no flashiness of design to believe the core message: *Jews are scheming and spilling Aryan blood*. “Ve Vant Var,” meanwhile, exemplifies the Faux-Yiddish mockery

⁵³ Foreman identifies the sticker as “created sometime prior to America’s entry in World War II” (117) without further specificity regarding Scene. Authorial specifics, including nation of origin, are omitted. These choices return us to the themes of absence and instability within Antisemitic texts which this PGR has emphasized and that Foreman’s book underlines.

common⁵⁴ in Antisemitic Europe. Between the Star of David and this linguistic perversion, no audience member could be confused as to the sticker's intended prey. Again, the minimalism and falseness of the image prove that Trope Seven circulated long before 1879 (even if the sticker, itself did not [as noted, this is not reconciled in Foreman's pages]).

Two further points remain clear: A. The divide between Prenatal and Post-1879 Antisemitism is extremely tenuous (with Post-1879 imagery providing clear evidence of its primary trope's Prenatal pervasiveness) and B. Mapping the Tropes of Antisemitism, in particular, demonstrates the fashion through which atypical rhetorical analysis can reveal the unstable (paraphrasing Foucault). With the instabilities that serve as routinely constitutive elements of Antisemitism's Rhetorical Energy fresh in our mind, we turn to a final Trope through which the pervasiveness of Jewish blame (by Gentiles) is revealed (and the murderous forgery in which several of these discontinuities are found).

Trope Eight: Everything Else/*The Protocols of the Elders of Zion*

A return to Perry and Schweitzer would satisfy all but the most determined PGR of Antisemitism. When these authors reference "Jewish blame for the Black Death" (26-28), a more conservative historian might include this example, state the sheer absurdity evident within and

⁵⁴ A commonality (among many this section discusses) between Foreman's work and this PGR is our choice to avoid extensive discussion of "Faux-Yiddish" as its own trope (in Foreman's case, the matter is downplayed in his book, whereas in mine [particularly this chapter] I opted not to make it one of the eight tropes highlighted in my Trope Map. We both (implicitly) do so because in the textual examples we include of Antisemitism, the false language is used as more of a signal to attract sympathetic Antisemites than as Antisemitism unto itself. Of the more than fifty examples of Faux-Yiddish in Foreman's *Graphic History of Antisemitism*, the presentation of the false words is never the principle basis of the image's inclusion. In my case, apart from the two Foreman reproductions I share, my discussion of *The Moneylender* as an example of Antisemitic literature mentions Faux-Yiddish, similarly, as more of a signal than a direct Antisemitic statement. See Chapter Three for the brief inclusion. Foreman also briefly touches on the linguistic perversion in his introduction (9), though he barely mentions the Antisemitic motive behind it (9); Foreman focuses instead on explaining his reasoning behind not including "[Sic]" when rewriting the titles and captions featuring Faux-Yiddish.

extend said ludicrousness to false claims made throughout Antisemitism's Prenatal history, and proceed to 1879. However, this PGR intends to demonstrate helpfully the range of the more ludicrous charges against Jews, with the Prenatal Era and the rough time frame in which the linguistic phrase was conceived our focus within this chapter. For theoretical grounding, consider Hannah Arendt's illustration within *The Origins of Totalitarianism*, which demonstrates that no neatness pervades within the constant historical persecution of the Jews (recalling Deleuze and Guattari's mantra of the variant refrain), even within the seemingly acceptable narrative of the "Scapegoat." To Arendt, Antisemitism existed before its birth as an "argument but not an unbroken continuity" (vii), indicating a return to Lyotard's cynicisms concerning grand narrative. The tale of Antisemitism refuses to allow itself to be easily retold; we, therefore, proceed warily. A safe conclusion we arrive upon is that one Anti-Jewish trope is doubtlessly generated out of the notion that *whichever aspects of a given society a hateful rhetor rejects* was ultimately a Jewish invention. The Russian Fraud of the *Protocols*, which originally appeared in 1903 but features even more ambiguity surrounding its authorial origin than the word Antisemitism itself, featuring plagiarisms and originally written in a language separate from the one which generated *Antisemitus* (Jacobs and Weitzman 4) exhibits this in a particularly dramatic fashion: The frauds feature a peculiar attempt to convince readers that the Jewish God is not the Abrahamic God of Christianity (and Islam, though the forgers likely also overlooked that factual connection); Section 17 from *Protocols* oddly proclaims "our kingdom will be an apologia of the divinity Vishnu" (206), whereas the final protocol declares "our supreme lord must be of an exemplary irreproachability" (227); the latter is seemingly an odd inclusion inside the slanderous text until we consider that the purpose of its inclusion is to present this "supreme lord" as "King of the Jews" and yet these sinister (and, my readers are sensitively reminded,

thoroughly fictional) rabbis separate their lord from Abrahamic/Christ-rooted divinity). Given the narrative continuity present in the New Testament between Christ's emergence and the Abrahamic tradition, these inclusions present an obvious aspect of the Rhetorical Energy throughout; the forgers assume and exploit limited exposure to the actual religious traditions of the monotheistic Jews on the part of their audiences. We cannot overemphasize the *religious* inconsistencies within the hateful fraud, however; in fact, Jacobs and Weitzman are understandably,⁵⁵ but excessively, focused on Jewish scripture ((particularly that which predates formal written history) as evidence to refute the *Protocols*. This choice leaves gaps in understanding for the secularly-minded reader (those unlikely to be impressed by continual and predominant references to scripture in citations). A particular problem with this approach to confronting Antisemitic rhetoric is that mere refutation of previous texts amounts to, instead of the slower, benevolent deepening of understanding, little more than encouraging awareness of alleged slander and a deletionist mentality.⁵⁶ As much of a moral imperative as it might be to begin PGR-discussion of the *Protocols* by *Dismantling the Big Lie* (Jacobs and Weitzman's title), our approach must be as delicate as it is firm. In *Dismantling the Big Lie*, we consider the

⁵⁵ Jacobs and Weitzman's work, though well-sourced, is a product of the Simon Wiesenthal Center and paints Antizionism with one brush (5); the text is *not* a movement toward the form of Presentational Genealogy of Rhetoric I intend. Also, as mentioned elsewhere, its dependence upon scripture as its source for refutation will ring hollow to more secular readers.

⁵⁶ Take, for instance, Norman Finkelstein's *Beyond Chutzpah: On The Misuse of Antisemitism and the Abuse of History*, which, like Jacobs and Weitzman's, serves as a direct refutation, in Finkelstein's case, of Alan Dershowitz's *The Case for Israel* (itself a legally-framed argument against Israel's critics; the latter's refutational approach is later made more obvious by *The Case Against Israel's Enemies*); in all cases "Antisemitism" and accusations of its deployment are static, moving toward the moral condemnation of the books' respective targets. A slow and careful contemplation of Antisemitism as a fluid and complex construct (relatable, in this way, to the Israel/Palestine concoction which emerged partially as a result of its proliferation) requires a much more inviting, presentational approach to past rhetoric (and, without question, an understanding that one person's Antisemitism is not, *automatically*, another's, even if qualitative judgments can, in time, be made regarding the various, authored apprehensions).

book's purpose: A line-by-line refutation of the murderous forgery, which the authors reproduce in "one of the most difficult decisions we faced with this book" (Jacobs and Weitzman 10⁵⁷). My purposes here, therefore, are to survey a small selection of the forms of Antisemitism folded into the *Protocols*, which is *submerged* in the hatred's Rhetorical Energy (critically, again, large portions of the material that ultimately produced *Protocols* was written before the term Antisemitism was coined). *Protocols* constitutes an essential inclusion because of the breadth of its circulation, both prior to the *Shoah* and in present day, in Russia, Germany, the United States (most notably through the indirect agency of Henry Ford) and prominently in the modern Middle East. Complexity Bridges and Empathy Passage, as we seek them, can only be structurally sound if we actively comprehend the greatest and most horrific false apprehensions of others.

Among the *Protocols* most remarkable features, meanwhile, returns us to Trope Eight: as we transition to famous *creators* of Antisemitism (or if more generosity is desired, texts constitutive of Antisemitism's Rhetorical Energy)—the following passage from the *Protocols* (which Jacobs and Weitzman omit from their scrutiny, reflecting the weaknesses I have outlined

⁵⁷ The "this book" here refers solely to Jacobs and Weitzman's authorial efforts, and not the horrific forgery within. A problem, however, emerges from the author's "difficult choices"; notwithstanding its obvious virtues to those arguing against Antisemitic slander, Jacobs and Weitzman commit what I perceive to be a logical fallacy in this passage; their rationale for including the forgery is that "allowing the readers of this refutation to see the original text for themselves outweighed the drawback of distributing yet another copy of the *Protocols*" (10; the book elaborates upon the present circulation of the fraudulent text as a contemporary problem); the issue becomes that those who engage the entire book qualify as already amenable to understanding the nature of the forgery; there is no guarantee, however, that said circulations will not be compromised by those *intending* to continue spreading "The Big Lie." That authors opt to paraphrase the exact language of each false protocol, and rightly lament that the "Original Text" is (as the authors bemoan) readily available online (to say nothing of present in print; anecdotally, the murderous fraud exists in two languages [English and Arabic] at the University of Washington); that the authors themselves point out these problems further call the decision to offer up the full text in print into question. Are Jacobs and Weitzman Antisemitic? Obviously not. Have they oddly contributed to Antisemitism's Rhetorical Energy while condemning it? The answer is unfortunately affirmative.

above): “Think of the successes we⁵⁸ arranged for Darwinism, Marxism, *Nietzsche-ism*” (Emphasis Mine; 152); amid the outpouring of outrageousness within this forgery, which, to repeat, was circulated to millions and continues to find new readers,⁵⁹ we witness both the remarkable Antisemitic trope of (as mentioned in the case of Drumont articulated by Busi above) effectively charging the Jews with perpetuating *every* perceived, negative ideological stream in a given society. Remarkably, the writings and influence of Friedrich Nietzsche, whose biographies address his *Jewish Problem* (one book by Robert C. Holub is even entitled *Nietzsche’s Jewish Problem*), is also an alleged component of rabbinical scheming. This ludicrousness appears an excellent opportunity to close the *Protocols* discussion for now (though they shall make a reappearance in Chapter Four) and transition to two important, if not both indisputably *Antisemitic* figures in German history. Even if one debates their Antisemitism (as participants in this PGR are invited to do in a civil fashion), their history and legacies are obviously embedded within Antisemitism’s Rhetorical Energy: Nietzsche and Wilhelm Marr. Our purpose in shifting from texts and tropes to persons will be to demonstrate the manner

⁵⁸ Here, to be abundantly clear, the “we” is the forgery’s fictionalized rabbinical cabal. The “we” does not exist outside of the murderous fraud (if I can briefly cheat into epistemologically conservative territory) for purposes of clarifying what of the protocols is strictly “In-Universe.”

⁵⁹ Space (and perhaps a futile attempt at benevolence on the part of this author) prevents this Rhetorical Genealogy from tearing Henry Ford to shreds as he deserves as an generative (and still enduring) force of Antisemitism (and, by extension, the *Shoah* and its displacements of the *Nakba* and Israel/Palestine), but we can certainly tie his works to both the *Protocols* and the development of Nazism. *The Dearborn Independent*, his infamous Antisemitic outlet, was a huge influence upon Hitler, a Henry Ford fanboy and financial beneficiary (Albert Lee 54-55). Albert Lee’s *Henry Ford and the Jews* claims that Hitler plagiarized, often directly, from Ford’s *The International Jew* for the content of *Mein Kampf*, which solidifies the relationship between Ford, Hitler, and *The Protocols of the Elders of Zion* (Ford’s text being an Americanized modification of the loathsome forgery. Most importantly, however, there is Ford’s role in the ongoing, multi-linguistic dissemination of the *Protocols*. Ford wrote self-pityingly of the Jews’ resulting perception of himself as their enemy (80) and briefly withheld his overt Antisemitism, only to relapse completely in time (149).

through which historical figures become significant in my prenatal genealogy for the following reasons: Nietzsche's place in relation to Antisemitism (whether prelinguistic or otherwise) is—perhaps surprisingly—regarded by this dissertation as *debatable*, whereas Marr's significance to the development of Antisemitism is *also* oddly debatable (as he is historically credited with introducing the term; the question, in Marr's case, is one of active responsibility, not if he “counts” as Antisemitic). Our messy Presentational Genealogy of Antisemitism and Israel/Palestine's rhetoric cannot be complete without discussing these curiosities. Productive movement requires more meticulousness and the ability to seize softly the minute occasions of innovative observation. Consider this as we transition to famous *creators* of Antisemitic (or if more generosity is desired, creators of texts constitutive of Antisemitism's Rhetorical Energy).

Nietzsche and Marr's Complex Relationships to Antisemitism

Beginning with the Not-Remotely-Rabbinically-Circulated works of Friedrich Nietzsche, two questions must be addressed, one perhaps more productive for our purposes and one posed in part to negate it: First, was Nietzsche a contributor to *Prenatal* Antisemitism? Secondly, assuming the answer to the first question is negative or gently dismissed as irrelevant, is Nietzsche reasonably described as an Antisemite? We begin to answer by noting the manner with which his life and works *straddle* the linguistic birth of Antisemitism; he demonstrates the impossibility of a simple lineage for Antisemitism as it ties to Israel/Palestine. Prepare for a complex demonstration of Nietzsche's supposed link to Nazi-level Antisemitism and the linguistic birth of the term in 1879, again, generated specifically to defy reductive treatments toward the concept

Contemporary historian and critical theorist Ian Buchanan shows us the messy lineage of what we might refer to as a *semi-imaginary* “Nazi-Nietzsche” when he insists that the serially

published *The Will To Power* was his text most *misappropriated* by the Nazis, through the less-publicized rhetorical contributions of the philosopher's agenda-driven sister⁶⁰(Buchanan 342). This is significant because *The Will to Power* began as a serial publication in 1894 (and, therefore, seems to *easily* post-date the terminological birth of Antisemitism in 1879; it also post-dates Nietzsche, incidentally). There is, however, a plot-twist as our effort to determine if Nietzsche (setting aside Buchanan's objections) began his most purely Antisemitic text before 1879 (e.g., if his most scathingly Antisemitic work was formative or reactive to the term's popularization itself)

A pause for sanity, please. Why must we persevere on the exact date of *The Will to Power's* origin?

Establishing a year (or even a short list of possible birth-years) for *The Will to Power* serves the dual purpose of enabling this genealogy to proceed with an understanding of Nietzsche's relationship to the *linguistic* birth of Antisemitism (1879), and, since it is by far his most inflammatory text regarding the Jews, a comprehension of his relationship to their ultimate and greatest persecution in the form of the *Shoah*. European Antisemitism's story, we assert, *needs* such a historical inquiry. We, therefore, proceed-with careful concern for the disposition of all participants-into the interpretive labyrinth, willing to accept a multiplicity of perspectives (even those which borderline contradict) on the relationship between *The Will to Power*, Nietzsche, and his relationship to Antisemitism, Nazism, and (solely by extremely elaborate extension) the developments of Israel/Palestine in the aftermath of the *Shoah* and *Nakba*.

⁶⁰ That Nietzsche's sister (a feminine influence) is viewed, without qualification, as both thoroughly Antisemitic and the "real reason" *The Will to Power* became a "Nazi Text" cannot evade our notice; unlike the German philosopher, her role in history is treated with a great deal of simplicity.

The Will to Power was indicated by Nietzsche as a title on its way in a document published in 1887 (poetically enough, that 1887 text was his *The Genealogy of Morals*, which began the scholarly line that leads *slowly to this* PGR). The challenge of attempting to map the connection between the *debatable* practice of Antisemitism on Nietzsche's part to his clear influence on this PGR of Antisemitism—all in the name of enabling readers to build their own Complexity Bridges and comprehend one another's apprehensions of Antisemitism, which include Nietzsche to variant extents and intensities—reminds of the difficulty and importance of our task; without addressing Nietzsche's "Jewish problem," can a scholar (in particular one with my personal background) *utilize* his philosophical innovation? When Gilles Deleuze, an open devotee of Nietzsche, asserts (with understandable relief) that "*The Will to Power* does not exist as *such* (emphasis mine), the philosopher here is effectively dismissing the existing conceptualization of the book as one born of Nietzsche's authorial intent, and subsequently having served as an acceptably-reasoned precursor to Nazism; Deleuze's comments are rooted in the aftermath of research from mid-20th century scholars Giorgio Colli and Mazzino Montinari).

Further complicating the picture of *The Will to Power* as belonging to Nietzsche and/or Nazism, however, no one denies that the 1887 text was released as a continuation and response to the famed 1886 release of *Beyond Good and Evil*. The timeline, here, brings us closer to 1879, the year attributed to Marr's popularization of the word Antisemitism itself (I delicately recall my early footnote in this chapter, which states that we are not *certain* that 1879 is even the correct date). The dates are close enough, in fact, that the inception of Nietzsche's most incendiary text with respect to the Jews, whether we perceive *The Will to Power* as legitimate (Buchanan's writing, by implication, accepts it only "as such"), partial fraud (see Deleuze), or absolute forgery (Colli and Montinari) *cannot be definitively* regarded as generated either before

or after Antisemitism was terminologically popularized. The point, here, must be made emphatic: We can come to a (perhaps imperfect) judgment of Nietzsche's role in the development of German Antisemitism, but not, beyond a reasonable doubt, the extent of his specific relationship to the introduction of the term, itself, in German society. Nietzsche, therefore, is suitably and most responsibly labeled as *neither* safely Prenatal nor "Postnatal" in his connection to Antisemitism, which can only be abstractly mapped as an indeterminate but enormous presence in the development of European society.

Given that Nietzsche's "Antisemitism-Related Developmental Timeline" is severed-beyond-usefulness relative to Marr's formative tract, can we even demonstrate that Robert Holub is correct when he cautiously declares "there is no single image of Jews in his (Nietzsche's) writings" (xii) though later underlining that in 1866 (i.e. during the definite Prenatal Era of Antisemitism) "Nietzsche maintains that the promotion of peace serves the cause of Jewish greed" (Holub 85). This professed belief, rather obviously Antisemitic (and expressed when Antisemitism was still in its *Differend* stage), requires a polite refusal of clean detachment between Nietzsche and Antisemitism.

Indeed, the embrace of what I have labeled the "Jews Want War" trope is an obvious Antisemitic notion we must acknowledge on Nietzsche's part. Given Holub's additional assertion that Nietzsche's relationship with political Antisemitism was inconsistent (xii), the crude Antisemitic sentiment lacks even an obvious concrete practical justification. Meanwhile, we note the German philosopher's much more documented fallout with Wagner regarding the *crudeness* of the composer's brand of prejudice; all judgments of Nietzsche's connections to Antisemitism's Rhetorical Energy (including whether he ought to be described as contributory to the Prenatal stage) are fraught with complexity. Accordingly, can we approach a comprehension

of exactly where his biography integrates with that of the slow build to the catastrophic climax of Antisemitism in Europe (which, of course, was significantly causal to the subsequent conception of Israel/Palestine and its turmoil)? Is there any stability to Nietzsche's relationship and attitude to Jews, at all? In more direct phrasing: *Just how Antisemitic was Nietzsche?*

I argue that seeking the answer to these questions (for purposes of conducting a falsely smooth history of Antisemitic thought, rather than a PGR for Antisemitism and Israel/Palestine) amounts to historical prosecutorialism (and would be particularly improper coming from a dissertation that owes its method in part to Nietzsche's influence), and we ought to replace that mentality with a more productive point: *Nietzsche's history ensures that he will forever be a figure within Antisemitism's rhetorical energy.* The productive conclusion that results from this premise (that this man's complex, yet documented relationship with the Jews and the fluid concept of Antisemitism are inseparable within history) is that our understanding of the term, the phenomenon, and its historical aftershocks, is now enriching to our understanding of Israel/Palestine's complexities, much more so than a mere binary understanding of Nietzsche's status as "Antisemite/Not-Antisemite" could allow. We are reminded that a true Presentational Genealogy of Rhetoric must be slow and documentary and refuse "terminal truths" (here, poetically enough, I cite Foucault⁶¹), to which I add the modestly-paced inquiry must be consistently presentational and benevolent.

Turning backwards now, as moving from our second 1879-straddling case of Nietzsche to Marr, oft-treated as the concrete popularizer of the term threatens to diminish this segment's sub-thesis (that Antisemitism's Prenatal existence is undeniable), an indisputably pre-1879, prenatal example of Antisemitism, we remap *backwards 700 years* from 1879 to the alleged

⁶¹ I am citing both "Nietzsche, Genealogy, History" and *Madness and Civilization* in this sentence.

Murder of Norwich, we are provided with an example of its Antisemitism's Prenatal, yet vibrant existence as a Rhetorical Energy, as a social phenomenon, as a consequence of an Antisemitic "affair," and as a deliberate textual production. Transitioning haltingly and slowly to Wilhelm Marr's 1879 tract entitled "The Victory of Judaism Over Germanism" (which was, notably, *not* his first Antisemitic work, merely the first to spread the term itself) befits my project, but I hope my offerings of Prenatal Antisemitism until this stage of this chapter demonstrate thoroughly the need to *not* begin in 1879.

Steven Beller, in *Antisemitism: A Very Brief Introduction* (a common initiation for many studying Antisemitism), presents a fairly strong implicit argument against discussing Marr and 1879 at all, remarkably within the same section of his text which suggests the validity of regarding the years surrounding 1879 in European history *might* be seen as *the true* "zero point" for Antisemitism (1). Beller points out that Marr, whom he acknowledges probably coined the German word *Antisemitus* and popularized its usage, merely subscribed to a form of Jew-hatred that did not adequately encompass all prominent forms of what (an observer such as Beller might now call) "Antisemitism" (Beller's earlier comments on Marr are made, specifically, in the name of invalidating the spelling of the word Antisemitism as popularized by Marr, thus further negating the man's influence). We might, however, glance at *Toward a Definition of Antisemitism*, an influence on Beller's commentary, before continuing in a cavalier fashion. Gavin Langmuir's discussion of Antisemitism as a historical "chimeric" (338), contains a paragraph reflecting the joyous tortures of this PGR's attempts to ascertain Antisemitism's place in rhetorical history, demonstrating the virtues and vices of applying the word as a monolith:

The common use of "Antisemitism" now to refer to any hostility against Jews collectively at any time has strange implications. Although it transvalues the original

meaning of the term...it nonetheless carries over from the Aryan myth the implication that hostility toward Jews is an enduring (if now bad) reaction of non-Jews to some unique and unchanging (if now good) real characteristic of Jews (314).

Such complications are matched by Langmuir's discussions of Marr, as *Toward a Definition* at once credits Marr with "inventing" the term and pushing its birth ahead six years (311; again, we note the presence of dispute regarding the term's "birth" [even if the event is understood as simply as its linguistic debut]). Thusly, the *Patriarch of Antisemitism*, as Moshe Zimmermann calls Marr in his, the only full-text biography of the man, is alternately treated as essential and historically irrelevant to the word's *meaning*. Does Marr truly qualify as the term's father?

Is the answer to Antisemitism's (the word) paternity, as this chapter's title suggests, closer to a "One or Several Fathers" reality, harkening again to the Freud-critiquing chapter within *A Thousand Plateaus*? Do we, as rhetoricians, following the benevolent *ethos* of Foss and Foss, afford fresh importance to an Antisemite (Marr) and his pivotal role in a Presentational Genealogy of Rhetoric (as it relates to understanding Israel/Palestine)? Does such inquiry enhance or weaken our desire for Empathy Transfer between those who apprehend Antisemitism in dramatically disparate ways?

Certainly, "The Victory of Judaism Over Germanism" ends what could reasonably be referred to as Antisemitism's Prenatal/*Differend* phase. However, a careful review of Moshe Zimmerman's *Wilhelm Marr: The Patriarch of Antisemitism* is sufficient to demonstrate that Antisemitism's birth can be neither diverted from nor minimized to "Marr's Pamphlet/Antisemitism." Here, my Presentational Genealogy of Rhetoric is dramatically reduced in scope, hoping to merely successfully detail the elusive rhetoric of the moment.

The key lesson, as I repeat, is that (contrary to what Beller might protest) there are no true “zero points” (Foucault I) of history, just as there are no singular “fathers” of a rhetorical energy as massive of that of Antisemitism. Following Foucault in word and attitude, we are merely called to cover a momentous occasion and observe its impacts. This section may seem to deviate from the mission of discussing the Tropes of Antisemitism and their relationship to Israel/Palestine, but, should readers lack motivation, two points should inspire: A clear relationship is drawn in the biography between the birth of Antisemitism, the popularized term, and Antizionism (Zimmerman 94), which I will return to shortly. Meanwhile, to a degree, the massive rupture between the initial popularization of the term Antisemitism in 1879-and its eventual and constant application to the context of Israel/Palestine in the 19th, 20th, and 21st centuries is the entire point of this chapter. Any effort to concisely encapsulate the Rhetorical Energy of Antisemitism into a singular narrative is, as this chapter has stressed, not only futile but contrary to the often-distorted shape of the practice, term, and concept throughout its history. After all, the term’s introduction, itself, witnesses many micro-anguishes within the tiny rhetorical ecology of 19th century Germany, so long before the new contestation points of Israel/Palestine’s entanglements, suggests that our collective rhetorical genealogical journey must contain several, quite particular, soothing rest-stops.

As evidence of the complexities necessary for discussion of Marr’s “coining” as a crucial historical point, note that early in Zimmerman’s introduction, it becomes clear that the author is aware that he is producing a biography of *both* Antisemitism and one of its “popularizers”; both his early reference to Antisemitism as a historical *Deus ex Machina* (ix) and, as I invite my readers to discover with me through a slow close reading, Zimmermann’s doubts regarding

Marr's stable history point us, again, away from a smooth understanding and toward a slower, benevolently "messy" presentation of the Rhetorical Energy of Antisemitism found within.

In fact, a slow consideration of the particular importance of Marr and his contributions reflect *all our subsequent insecurities* about the fuzzy and twisted tale of Antisemitism; the desired result, again, is to invite new comprehensions of Antisemitism and Israel/Palestine through the discussion. The biographer writes: "Marr has earned the right be examined" (x), restrained language perhaps reminding theater enthusiasts of Linda Loman's desperate plea that "attention must be paid" to men such as her husband after his *Death of a Salesman* (Epilogue). Zimmermann's establishment of Marr as Antisemitism's father and "the man who spread the term on the waters of propaganda" (x) wears itself down to a muted criticism of Marr as an "idealist and a reformer" (111) whose prejudices, as Zimmermann argued/felt tainted an otherwise valuable career as a historian.

A step back is needed before Marr's inclusion ceases to be interesting to my readers (as his biography's connectivity to the biography of Antisemitism, and, therefore, Israel/Palestine compel his placement in our shared PGR). Zimmermann's text *also* complicates the notion of Marr as a sympathetic man (which is where Zimmermann's prose occasionally aims to take us), as our PGR softly insists that we include Marr's unquestionably loathsome commentary: "Judaism must cease before humanity can begin" (Marr qtd. in Zimmermann 47), despite the crucial role Jews played in his life as mentors and friends. On this latter note, Zimmermann includes the awkward phrasing that Marr "himself had many Jewish friends" (48). Perhaps most shockingly, Marr's first two wives are shown to have been Jewish; Zimmerman speculates that Marr's desire to separate Germany from Jewish influence was born out of resentment to his *second* Jewish wife, who was "mixed" unlike the first, who was "pure" (12-13). Later, Marr's

thoughts on the subject are depicted as such: “The Jew is a white Negro, marriage to which spoils the race,” by which Marr means the German “race” (qtd. in Zimmermann 85).

Despite Zimmermann’s pointers, it is crucial to include inside our PGR, without maliciousness, the argument that it is reductive both to refer to Marr as the unmitigated “father” of Antisemitism, both owing to the term’s Prenatal history and his contemporary competitors for that “honor” and to ignore the isolated context through which the word Antisemitism joined common parlance. Zimmerman’s book, therefore, is both indispensable and somewhat negligent, thus rivaling Israel/Palestine’s less than slow and benevolent commentaries in microcosmic form. To explain, while Beller’s dismissal of Marr (though helpful in its own right for introducing newcomers to the core concept of Antisemitism) is another example of the “reductive glee” (28), compelling ourselves to resist as we instead turn to Zimmermann’s own pages to understand the limits of Marr’s place in Antisemitism’s known history. Marr’s biographer argues that “despite being the man who coined the term and founded the Anti-Semitic league, Marr did not occupy a central position in the history of Antisemitism as did Stoecker, Treitschke, and Chamberlin as the pivots of the first wave” (8); here Zimmerman connects Marr to a historical period of Antisemitic development and minimizes said significance, later tearing down Marr’s association: “Marr turned his back on Antisemitism and became the sharpest critic of that movement” (Zimmerman 115). Zimmermann’s late and perhaps excessively apologetic comments downplay the reality that Marr’s ultimate rejection of the German political movement he helped generate was more a consequence of animosity toward other members of that political community than a new sympathy toward Jews; his softening of bigotry and blame toward Jews for German ills is more of a “model minoritizing” than a true embrace (108). Along the way, Marr flirts with many of the Antisemitic tropes we have engaged in this chapter: From crude

nationalism (Zimmermann 38), to a demonstration of affinity with the Greedy Jew trope (18), to a temporary and very much convenience-based embrace of Christianity-rooted Antisemitism (92), along with the notable aforementioned of the need for a clean “end of Judaism.” In sum, Marr, Antisemitism’s most direct linguistic founder, also embodies much of its Prenatal history in biographical form, including some Tropes consistently, others occasionally.

We see through the microscopic lens of Marr’s biography that Antisemitic movements were, from the *probable* inception of the term (via a pamphlet’s circulation), active conflicts between warring factions within and warring Anti-Jewish elements **without** contributed both to the convoluted development of Antisemitism and Israel/Palestine’s turmoil. Returning to a key point that this chapter has aimed to articulate a slow and benevolent presentational genealogy of the rhetoric of Antisemitism and Israel/Palestine reveals more complexities than neat, total histories can allow. Transitioning to Chapter Three, however, we note that this messy Rhetorical Energy to which I have dedicated much volume to generating a complex comprehension is now about to meet its crescendo, with the historical accumulation from the word’s circulation to its ultimate manifestation in the Holocaust (followed swiftly by the abrupt yet complex birth of Israel/Palestine). This specific accumulative sequence’s comprehension is necessary for an understanding of Antisemitism’s Post-World War II rhetorical developments (which Chapter Three will also explore).

Chapter Three: Earthquakes (Little and Massive) and False Singularity

Singer/Songwriter Tori Amos' "Little Earthquakes" features the following lyric: "These little earthquakes. Here we go again. Doesn't take much to rip us into pieces" and concludes: "give me life, give me pain, give me myself again" after substantial (if melodic) hollering/screaming by the singer (Amos). We witness here an apparent, substantial contradiction between music and lyrics: The lyrics suggest that minute, seemingly insignificant events are sufficient to tear human lives asunder and warrant contemplation, while the vocal stylings suggest that overwhelming trauma is also afoot. I mention this lyrical construction as we move from the 1879 linguistic "birth" of Antisemitism (examined in the last chapter) to its most dramatic "eruption" (of course, the *Shoah*) and its displacement aftershocks (Israel/Palestine, the *Nakba*, and subsequent displacements), because the Little/Big Earthquake binary's destabilization is still instructive for understanding Antisemitism's Rhetorical Energy and its distribution into the present, both speaking expansively and specifically in relation to Israel/Palestine. The massive and the minute are essential to treat as mutually constitutive as we further work toward presenting a palatable and deep genealogy of the rhetorics (PGR) of Antisemitism from beyond the *Shoah* and toward modern debates surrounding Israel/Palestine.

Could you say more about earthquakes?

Peretz Bernstein, mentioned in a footnote in Chapter Two, amplifies the minor-major geological/metaphysical references to Antisemitism and Israel/Palestine in *Jew-Hate as a Sociological Phenomenon*. Writing about the collective experience of the accumulation period to the *Shoah*, Bernstein offers the following:

It must be assumed that an abnormally voluminous supply of hostile feelings (here Bernstein specifically refers to Antisemitism) increases the pressure within the reservoir to

such a degree that the normal small-capacity valves are no longer sufficient and *a violent eruption* takes place; at any rate, an opportunity for discharge will bring hidden hate to the surface (*Italics Mine*; 88).

The confidence with which Bernstein writes of Antisemitism's "Little Earthquakes" resulting in "violent eruptions" is rooted in direct and traumatic experience. We learn this at his text's introductory *Epilogue* (so titled by Bernstein), as he writes, poignantly, that the main content of his book could not have been comparable had it originated Post-*Shoah*:

I mention these dates (the book's original German publication dates of 1926 and 1929) in order to explain the painstaking suppression of the emotional moment observed throughout this book. The necessity is obvious: Research of this kind⁶² cannot be profitably undertaken unless the writer eliminates, as much as possible, his own feelings regarding a human struggle to which he is a party. At that time (here Bernstein indicates the 1920's), the elimination was still possible (1).

Obviously, Bernstein is indicating the inability to remain emotionally unattached to the subject of Antisemitism in the aftermath of the Holocaust (particularly for Jewish authors), and even self-conscious about the possibility that he (through his text) might be *perceived* as detached and uncaring in the tragedy's aftermath, simply because his words were written before it transpired. I can relate when composing this PGR of Antisemitism and Israel/Palestine's rhetorics; though it may seem to be a "labor of love" for a progressive American Jew to author a work on this topic, there is also the bittersweet reality of audience suspicion as to whether my attempt at detached critical commentary reflects an emotional betrayal of my people (or, on other occasions, a

⁶² Here Bernstein refers to academic work (specifically in the social sciences).

betrayal of my passion for justice for Palestinians; upon reflection, my experience has found ample opportunity to be perceived as treason to *all*). Ironically, however, these efforts at detached observation are impossible because of the aforementioned constant combination of minute quakes and their massive contemporaries in the period between Antisemitism's linguistic introductions, through the *Shoah* and the *Nakba* and current deployments of the word. Consider that Bernstein even discusses Antisemitic earthquakes (232) as resulting from "the derivation of a disastrous constellation" (291). We can, thusly, gently advocate for an appropriately broad textually and critically generated Presentational Genealogy of Rhetoric (with the backdrop of Israel/Palestine; the PGR is succinctly defined as a benevolent examination of past rhetorics of Antisemitism toward a critique of the present. In the case of Israel/Palestine (and the Pre-Shoah Rhetorical Energies which tangled themselves into its current web), we must gently and slowly find the glitches among the Antisemitisms of the past.

Following a return to conversation regarding "1879 (Post-Marr)-1945" Antisemitism, this chapter will examine the Post-*Shoah* dispersal of Antisemitism in the aftermath of Israel/Palestine discourses. Even this immense PGR requires the "Little and Big Earthquakes," the virtual and the actual, understanding before its Complexity Bridges toward Empathy Passage can become sturdy. To reiterate, the benevolent *ethos* surrounding such conversations, through which both the minute and massive in Antisemitic rhetoric are presented and interrogated is performed through non-negation of textual and moral perspectives. To this we add a small caveat: We must precondition this openness with a willingness to recognize certain commentaries as indefensible (though even these necessary adjustments must be handled delicately and with a genuine desire to improve lives [as advocated by Foss and Foss; 5]).

The processes mentioned above include an effort at comprehensions beyond hierarchical knowledge structures; the detection of Antisemitic rhetorical energy Post-1879 and through the *Shoah* and its subsequent displacements requires the uncovering of rhizomatic points of connectivity. “Little Earthquakes,” therefore, are valuable contributions to a general history that captures the 20th and 21st century scope of Rhetorical Energy within Antisemitism, rippling out into Israel/Palestine. Our benevolent rhetorical genealogies must, therefore, attempt to gently brush against the “less obvious.”

What will be the textual basis for this chapter’s genealogy?

As we move past isolated apprehension toward a more beneficial comprehension of Antisemitism’s Rhetorical Energy, we must exclude nothing (and invite others to exclude nothing in response) in reviewing Israel/Palestine’s material. Similarly—while touched perhaps by necessary conventions in our written commentaries—we cannot stifle our desires to *Dérive*, between seemingly indirectly connected texts and contexts, as I have earlier treated the process that “touched by everything” rhetoric offers us with which to grasp Antisemitism’s accumulation and displacement (Doel). As rhetoric bleeds away from the potential for close reading to be adequate, so must any rhetorical genealogy of Antisemitism and Israel/Palestine, especially between 1879 and the pinnacle of Jewish slaughter. Students and other new participants are urged to comprehend a pedagogical and empathetic rhetorical journey which encourages (put both literally and earnestly) an *absolutely inclusive textual environment*; this default setting (which will feature a gentle whittling out of finite time necessities) is the required *ethos* of a dialogical scene “touched by” everything (in Doel’s eyes, this “everything” incorporates all possible materials and defines the word “materials” as broadly as possible).

After all, how can any improvement of Empathy Passage-inducing comprehension of such vital material take place if we comprehend only, blindly, the banal and narrowly defined apprehension of texts? Our archive of material must be broad and multimodal, and all participants must routinely contribute to its expansion. If Kafka's writing (as Deleuze and Guattari put it) represents "writing like a dog digging a hole, a rat digging his own burrow, finding his own point of underdevelopment" (18) toward a minor literature (like the "bastard line" of philosophical writing toward which Deleuze and Guattari aspire), toward generative languages that generate new *openings*, so must this chapter, engaging that most documented of all Antisemitic eras, with an outstretched hand toward future, ideally slow and welcoming, rhetorical genealogy. We must, therefore, form a benevolent, general (rather than total) **Archive of Little Earthquakes**.⁶³

This dog-and-rat, underdevelopment-seeking method, in which the archivist winds up self-understanding as more a scavenging aspirant than a self-assumed expert, results in the possibility of deeper comprehension regarding the near-maddening repurposings Antisemitism has seen *since* the *Shoah* and its displacements. Students and all learners are encouraged to take risks and to *Dérive*, and continue scrounging for more data, will eventually produce various forms of rhetoric which fuse brand new conversations, even paradigms, than those which existed at the onset of their efforts. Observe, for example, what wild variance even a *literal* textbook example of commentary on Antisemitism provides us with as a landscape as Israel/Palestine participants. Stephen Beller's doubtlessly valuable account of "Post-*Shoah*" Antisemitism offers us, for instance, an awareness of the (in Beller's eyes) indisputable distance between modern,

⁶³ The phrasing, here, is taken from Anis Bawarshi's note.

model-minority *Japanese* Antisemitism⁶⁴ and Antizionism/Antisemitism (which, to Beller, is preposterously out of step with, in his Reductively Gleeful words “*real* Antisemitism”; Italics Mine; 116). Beller introduces us to the frame of our response to Antizionism, which will focus on a harsh (if carefully worded) criticism of treating Zionism as a monolith. Without an almost quixotic desire to both include texts and figures in the Post-1879-through-1945 era of Antisemitic rhetoric (I use the word “quixotic” out of total awareness of my average reader’s likely desire for *Post-Shoah* content following all of the origination detail contained until now), these repurposings cannot be properly and respectfully grasped. In the specific, obscure case of Japanese Antisemites treating Jews as a model monolith, Wilhelm Marr’s reinsertion in this commentary is helpful (and a useful example of how, in the immediate aftermath of Antisemitism’s linguistic birth, its Rhetorical Energies were already forming even less-apparent Antisemitic currents that linger in present times). As mentioned briefly in Chapter Two, Moshe Zimmermann characterizes Marr’s final period as a formative Antisemitic rhetor as one in which he turned *away* from Antisemitism, instead beginning to view the Jews as paragons of virtue (108); the crucial distinction between this and a more genuine (valuable?) change of heart, however, is that the transformation was more “Anti-Antisemite” than “Pro-Jew”; his issue was “with the movement” in Germany (115). Beller, as we detailed above, views it as valid⁶⁵ to regard Antisemitism as having *begun* with said political movement (1); we can legitimately wonder, therefore, if Beller would view Late-Career Wilhelm Marr as he treats Antisemites in

⁶⁴ Beller’s treatment of Japanese Antisemitism presents it as a form of “Model-Minority” based prejudice, which is ironic considering the frequent manifestation of Anti-Eastern “Model-Minority” treatments in the West.

⁶⁵ Chapter Two also details Beller’s complicated message on Antisemitism’s origins; it is clear, at least, that viewing the political movement first entitled Antisemitism as the actual origin of Antisemitism is not his *preference*. That Beller grants validity to the notion that the “Zero Point” could be Marr’s cannot, however, be overlooked.

Japan, as *indisputably* Antisemitic. This *dissertation* finds the ambiguity problematic and the entirety of Marr's career (and its "model minority phase") to represent an odd and instructive relationship with modern Japanese Antisemitism; a curiosity in part owing to the geographic distance and historical dovetailing between Germany and Japan, to say nothing of the fashion through which the nations' separate continents have been simplified by Western intellectualism) as aspects of Antisemitism's Rhetorical Energy, and urges their generous and careful inclusion in a thorough effort toward a PGR-manifested Empathy Passage. The question becomes:

How do we now employ Antisemitic texts and biographies in order to comprehend that which has in the past been nearsightedly consumed, namely the means through which disparate aspects of Antisemitism's Rhetorical Energy--even those as obscure as Remorseful, Late-Career Wilhelm Marr and *Japanese* Antisemites--can be included in the various, even "minor" iterations of Antisemitism we uncover?

When it comes to *texts* (which I have already actively shunned as sole source for this chapter's rhetorical genealogy), this chapter will not historical scholarship primarily seek Antisemitism-*inducing* literary content, but rather evidence of the "Little Earthquakes" of ripple-effect in the narratives of 19th and 20th century literature. I will do this through a comprehension of large and small literary Antisemitic expressions and how they relate to the accumulative rhetorics leading to the *Shoah*, tied to biographical detail of *Shoah*-era Antisemites (most notably within this chapter Martin Heidegger and the nature of the Antisemitic rhetorical ecology within the broader picture this dissertation paints). I balance this with "Big Earthquake" inclusions (particularly given the willingness with which Chapter Two discussed *Protocols of the Learned Elders of Zion*). The works and environmental circumstances of Kafka, James Joyce, and the more obscure and career ravaged Vasily Grossman reflect the accumulative nature through

which the vast expanse of Rhetorical Energy of Antisemitism is found in literature prior to the *Shoah*. By exploring the manner through which these authors “straddled” Antisemitism in their work (along with one brazen example of Antisemitic literature), we can satisfy our compulsion to understand what is touched by Antisemitism’s Rhetorical Energy (with the fervent reminder that this project endorses attempting to “touch everything” that can be even argued to “touch” said energy; my choice to include these three is largely rooted in my belief that fiction does not require brazen Antisemitism or a direct and elaborate critique of the prejudice to warrant its inclusion, particularly when aiming to connect 1879-Antisemitism to the period through the *Shoah*). As emotional generous PGR participants aspiring to be “Kafka-Worthy” “rats and dogs,” such an approach is preferable.

After all, the textual content until this point of the dissertation has not been elementary or obvious. We have discussed silence, multiplicity, and the concept of the *Differend* as contributing to the rhetorical circulation of Antisemitism, and now we note the undeniable tie between these concepts and the construction of overt and murderous Antisemitism (adding by extension that these elements of Antisemitism contribute in kind to the constant violence of Israel/Palestine and its turmoil). Literature is one arena (admittedly among many) which has been permeated by the silences and absences that guide the routes; therefore, our approach must engage literature that *straddles* in the fashion we explore.

In terms of this chapter’s archive, we will be weaving throughout representations of Antisemitism in literary form. There will be examples lifted both from famed figures like Joyce and Kafka, and additional moments obscure enough to require secondhand commentaries to verify their historical existence. The seeming randomness of textual choice is designed to gently enable the (here-argued) necessary absorption of “little” and “massive” rhetorical earthquakes

from between Marr's coining of the term Antisemitism and the *Shoah* (the former of which, of course, is barely specifically remembered today [despite its high relevance to this dissertation] while the latter's historical presence is overwhelming); Only through the benevolent offering of drastic *and* dwarflike utterances in a *general historical* account can the impossibility and pointlessness of an allegedly comprehensive review of Antisemitism's rhetorics be illustrated toward a more meaningful passage of empathy between invested-Israel/Palestine conversationalists.

We begin with Joseph Edelstein's *The Moneylender*, which (in an illustration of the challenges of detached scholarly efforts when contending with the works that paved the way indirectly to Israel/Palestine via Antisemitism's rhetorical utterances) is particularly unobtainable for me given its obscurity and my distaste for spending money on crudely Antisemitic fiction. *The Moneylender*, however, has been commented *upon* in a discussion of *Jewish Ireland in the Age of Joyce* by Cormac Ó Gráda (and can therefore be indirectly contended with), with the express purpose of identifying a work of Antisemitic literature in "Joyce's Ireland" (we might substitute Pre-*Shoah* and Postnatal Antisemitism, as such was James Joyce's literary era), a novel which cannot be obtained even by the corporate behemoth of Amazon; given that Edelstein is a prominently discussed authorial figure within Ó Gráda's account--he features even more than James Joyce, himself (296-297)--his novel's absence from the current global marketplace suggests that the book constitutes a "Little Earthquake" rather than a major one (especially contrasted with more famously Antisemitic works by the likes of Shakespeare, Voltaire, and others). The novel's contemporary marginalization is particularly understandable given that Ireland lacked a reputation for its Antisemitism (James Joyce's wicked Mr. Deasy from *Ulysses*, soon to be discussed at length, notwithstanding). I include this discussion of *The Moneylender*

because Ó Gráda's specific description of the novel recalls a trope mentioned briefly covered in the previous chapter's PGR. Specifically, Ó Gráda details Edelstein's use of Faux-Yiddish/English dialogue to dehumanize Jews, much as we witnessed in the graphic examples of Antisemitism present in Chapter Two. Returning to tropes I detailed as part of my "Trope Map," the Jews within are also presented as greedy peddlers with loyalty to their "own people" above Ireland, as Edelstein blends faux intellectuality with cruder Antisemitic tendencies. Rather than an earnest philosophical and artistic endeavor designed to humanize Jews, which Joyce would offer Ireland and the broader world, *The Moneylender* retains value because of its crudeness and commonplaceness, even within a nation (Ireland) seldom-discussed for its Antisemitic tendencies; we can consider this example, therefore, an underscoring both of the impossibility of total history and (therefore) the value of locating Archival Little Rhetorical Earthquakes within our vast ecosystems. Between this vanished and Antisemitic work of Edelstein and the far more elaborated, sympathetic, and enduring case of James Joyce and his protagonist Leopold Bloom, we continue with a still-famous, (not insignificantly) Jewish, and Deleuze/Guattari connectable author: Franz Kafka, whose works feed our accumulative archive toward the *Shoah* via characters found as still-minute earthquakes, but far less obscure than the crass bigotry of *The Moneylender*.

Kafka's place (physical and metaphorical), like that of Diaspora Jews in his lifetime, was always fundamentally transient. As the centrally analyzed commonality in Deleuze and Guattari's *Kafka: Toward a Minor Literature* and a segment of Jane Bennet's *Vibrant Matter* (discussed in chapter two), the characters of Kafka exist between simple dichotomies: In "The Cares of a Family Man," Odradek, the hybrid creature Jane Bennett comments on in *Vibrant Matter* specifically owing to its place between human and non-human in Kafka's fantastical

animal kingdom (Bennett 7-9), ought to be noted for the narrator's closing remarks: "He (Odradek) does no harm to anyone that one can see, but the idea that he is likely to survive me I find almost painful" (Kafka 429). We are reminded of the contempt suffered by Jews (that Odradek's identity is neither clearly articulated as Jewish nor Gentile enables us to focus on the narrator's specific brand of contempt, which [even if by chance Odradek is not, as the Jackals I will soon discuss, have been directly⁶⁶ understood as a personified Jew in non-human form] mirrors typical European Antisemitic *contempt*; the concept and the comprehension it permits, therefore, are vital to a PGR which addresses Antisemitism). Homeless and unfathomable to the humans he encounters, Odradek becomes an (as the narrator admits) undeserving source of murderous rage for the narrator, mirroring the pathology of murderous Antisemitism toward the "wandering Jews"; neither presented as fully human nor as an *unsympathetic* monster. Empathy Passage (for purposes of a PGR) of Antisemitism is well-served by discussing this character's presentation as "half-human"; we, as Antisemitism's well-intending rhetorical genealogists, might be tempted to uncover only Antisemitic characters such as the above example from *The Moneylender*, Shylock, and Dickens' Fagin, owing to their obvious expressions of Antisemitic sentiment through negative portrayal of Jews in literature. However, it is equally important to uncover other prominent features of Antisemitism (particularly in Europe) as representations of the "Little Earthquakes" within our PGR. Such not (obviously) Jewish targets of Gentile loathing, which share many features of European Antisemitism in the 19th century: Hatred both

⁶⁶ It is noteworthy that, according to Willi Goetschel, this story first appeared in a Jewish journal and "although it (the story) has a universal level it plays with some specific elements" (Goetschel), adding that Odradek's form in "the shape of stars" hints at Jewish tradition. David Suchoff, meanwhile, argues that Odradek is clearly "a figure from Jewish tradition" (191) without necessarily labeling the *character* Jewish.

inherent and admittedly unearned, contempt for (as with Jewish diaspora) transience and tribalism, and bitter envy.

Consider, finally, “The Cares of a Family Man’s narrated, constant confusion regarding the creature’s diminutive size, shape, and linguistically-shaped identity (427-428), and that his solution is to limit communications with Odradek. To the narrator, learning that the creature has “no fixed abode” (a possible reference to Diasporic Transience; 428) is as much as he brings himself to; we, as PGR-generative and PGR-encouraging rhetors on the subject of Antisemitism and Israel/Palestine, can see the narrator as an exemplification of how *not* to approach our attempts for Empathy Passage. Assuming we are not crude bigots like (one reasonably assumes) Edelstein, the author of *The Moneylender*, our next step must be an enthusiastic and welcoming tendency toward questioning and examination of texts (even those with uncertain Jewish representation, such as the above-discussed Kafka story).

Further examples of “Antisemitism-Relevant Kafka” are found in Deleuze and Guattari’s *Kafka: Toward a Minor Literature*, through which we obtain an understanding of Kafka as a literary alternative to conventional canonical understandings, just as Deleuze and Guattari intend to generate a “bastard line” of philosophy alongside statist, traditional Western thought (and as I, by extension, intend to incorporate “minor” forms of Antisemitism’s rhetorical energy alongside the “Big” earthquakes within my benevolent PGR of Antisemitism and Israel/Palestine). While the French theorists discuss “The Great Wall of China” in-depth (and while, certainly, the tale of division relates to Jewish ghettoization and [sadly] subsequent Jewish occupations); the potential for Empathy Passage here, particularly in the age of the Trump administration and its ostracization of not only outsiders but *Jews as supporters of outsiders* (witness the broad conspiracy theories regarding the role of Jewish billionaire George Soros in light of the

immigration debate), we might also deploy an even shorter story with a similar name as an inversion of the narrative perspective within “The Cares of a Family Man,” inverting the loathing of Odradek the outsider/monster and placing us inside a (credibly-interpreted) Jewish mind during the acute diaspora (and Pre-*Shoah*) era.

In “The News of the Building of the Wall: A Fragment,” in which a man reflects upon learning from his father, as a child, about the erecting of a wall “to protect the emperor” (248-249), a tale of tenderness between father and son features the unfolding of a nation’s paranoia (which, notably, neither the father or son seem to share). We absorb the tale from its *sidelines*, with a stranger’s account of the violent tension between the emperor and “infidel tribes, among them demons” (249). The narrator’s reflection places the reader in an approximation of the Jewish role during the acute diaspora, as witnessing divisive and violent behaviors undertaken, belonging to neither side and lacking agency and power, located physically within a nation without (explicitly expressed) belonging to it. We note the continuous detached and passive voice of the first-person narrator in his reflections (“The news of the building of the wall now penetrated into this world” [248]). The narrator, however, is not lacking for emotiveness; he unifies the distance between himself and the wall’s erection (a barely concerned commentary on “this much-discussed hour” [248]) while offering warm and detailed accounts of his father’s appearance and behavior during the apparently public moment (recollecting his father’s pipe, physical affection, and *reaction of disbelief to the wall announcement*). His father’s words and cause of disbelief are conspicuously absent, as are any comments regarding either character’s precise view of the emperor’s actions. We are left with a scant few words for the reasoning behind the dramatic event itself: *Infidels. Demons*. Here, the passive account appears not to refer to Jews as the targets of the Emperor’s wrath. Instead, the distinct impression is that of

nonparticipation, of a voiceless party within a state. Such a role had plagued Jews actively in circumstances specifically concerning demonization and “infidels” in Europe before, during the crusades.

Recall, in Chapter Two, the discussion of the evolution of blood libel against Jews in England in the aftermath of the alleged *Murder of William of Norwich*. We learned that the Christian church took the falsely alleged ritual murder (certainly a form of “demonization”) and paired it with the villanization of Jews for refusing active participation in and financial support of the crusades against “infidels” (Rose 56-57). We see, again in the pages of Kafka, the quiet despair of the Jew as outsider within “The News of the Building of the Wall: A Fragment,” with its narrator shouldering a confused emotional burden for conflicts he is not involved in directly. That the fragment is framed within a recollection of the loss of innocence further connects to the Jewish experience and mythology (dating back to biblical content and flashing-forward to alleged Zionist responsibility for the September 11th terrorist attacks); the common thread to be benevolently reiterated remains the Jews’ artificial placement as the *indirect* cause of misery (and the deployment of said assignation of guilt to reinforce Antisemitism).

Deleuze and Guattari, meanwhile, also touch on “Jackals and Arabs,” a story through which one can read an account of ancient and ugly blood feuds through the “becoming-animal” (35) narrative element of the Jackals (who, unlike the other characters I have observed as belonging to the “wide net” of Antisemitic Rhetorical Energy, have been specifically connected by commentators to a subset of Jews). First however, we note that is a *possible* (though certainly not exclusively valid) interpretation to view the Jackals’ attitude toward the Arabs (poetically enough, given the future of Israel/Palestine as an aftermath of European Antisemitism) as matching Gentile attitudes toward *Jews*: “We want to be cleansed of Arabs,” the jackal remarks,

“...and so, dear sir, by means of your powerful hands to slit their throats through” (409-410)! Lest this interpretation be seen as a perversion of Anti-Arab sentiment, consider Kafka’s status as a Jew (thusly rendering him less likely to create a “becoming-animal” representing conspiratorially murderous Jews), the rhetoric of “cleansing” and its subsequent role in Nazi Germany, and particularly the mutual animosity expressed by the Arabs toward the Jackals. Curiously (and unmentioned by Deleuze and Guattari, the former of whom was an outspoken and strident Antizionist), this story was original published in a Zionist magazine. Richie Robertson interprets the Jackals, in fact, as representative of Antizionist, Orthodox Jews, who resisted the Zionist project through the desire for a supernatural messiah to return the Jews to Israel (and thusly a source of contempt to the Zionist project). Like the Jackals, these Jews sought the agency of an outside force to bring about their ultimate desired result (196; it must be softly noted that most deeply pious Jews have made peace with the Zionist project, and in fact contributed to the Israeli policies the international community find most problematic). “Jackals and Arabs” plays a potentially crucial, illustrative role in the slow, benevolent receipt of understanding of Antisemitism’s rhetorical complications. Consider the flow of commentary present here: The story is (perceived to be, at least) a Zionist commentary on the uselessness of the belief in a supernatural savior for the Jews, first published in a Zionist journal, and yet reemerges in the pages of an Antizionist’s commentary (Deleuze), meanwhile it is potentially constitutive of the Pre-*Shoah* literary documentation of Antisemitism in the accumulative period prior to Israel/Palestine’s messy foundation (the very sequence of projects to which Deleuze objects). Here, it is argued that only by articulating Antisemitic Rhetorical Energy maps such as the one contained in this section of my PGR, in which we “touch everything” (regardless of its specificity to Jewish concerns) can a full grasp of Israel/Palestine’s generative complexities be

obtained. Our task, moving forward, is to present these offerings as elements of a broadening archive of Little Earthquakes toward rhizomatic connectivity and disruption.

Following this nod to Deleuze and Guattari's value for interpreting Kafka as a "Digging Dog/Rat" author, constantly uncovering newness (Kafka, obviously, represented an influence for Deleuze and Guattari in their own writing) and recontextualizing his discoveries as a means of better understanding the history of Jews and Antisemitism, I deepen my genealogy's bond to Franz Kafka. Israel/Palestine and Empathy Passage depend upon a review of many relevant literary utterances to be conducted; *Kafka, however, offers us examples, within even the most minor of his minor literature, of the all-encompassing Rhetorical Energy of Jewish despair.* There is, for example, the all-encompassing "grayness" present in the brief "For the Consideration of Amateur Jockeys," in which Kafka's dark musing on the lack of pleasure even in athletic achievement (25) concludes with a line unifying even the joyless-when-victorious jockeys and the also-rans (connecting all to the few): "And to cap it all, the heavens turn grey, and it starts to rain" (26). We see a consistency in the somber nature of Jewish celebrations (all of which begin and conclude at sundown and most of which reflect a sobering reflection upon a violent victory). Presenting this reality, that of an author who draws inspiration not only from the overt tragedies of Jewish history but the morose nature of even its *positive* developments enables Empathy Passage to those who, perhaps, fail to fully understand the lack of pleasure the Jewish people obtain from others' misfortune (the Palestinian people's plight, naturally, being a prime example for productive PGR illustration). Israel/Palestine, we can surmise via Kafka, is evidence of an ambiguous "grey" celebration, at best, for many Jewish people in the face of Antisemitism.

Further focusing on Little Earthquakes within Kafka's short works (through which we might find the Empathy Passage needed for a nuanced rhetorical genealogy of Antisemitism

toward Israel/Palestine to be productive), there is the odd reconciliation point between the narrator-suitor and an uninterested woman in the extremely brief “The Rejection,” a one-page story which presents two characters in negative and oppositional lights (Israel and Palestine are frequently similarly and reductively presented as oppositional monoliths). After two brief paragraphs in which both characters express disdain for the other, the narrator concludes: “Yes, we are both quite right, and lest we become irrefutably persuaded of the fact, why don’t we each go now to our separate homes” (24). The expression of mutual undesirability is unified with one of competing, yet validated truths, acknowledged with a virtual sigh by the narrator. The course of Jewish history and its tendency toward simultaneous tribalism and animosity with Gentile communities can again be communicated (ideally benevolently) toward comprehensions of the uneven manner through which Antisemitism’s Rhetorical Energy has contributed to Israel/Palestine and its aftermaths. We must gently nudge uninitiated audiences in the direction of each odd resolution in which multiple truths compete and cohabit.

With Kafka’s shorter representations of Antisemitism’s Rhetorical Energy contended with (as a means of demonstrating the Little, understated Earthquakes of Antisemitism from the perspective of a Jewish author), the lengthier depictions of an Antisemite and one target of his ire (namely Mr. Deasy and Leopold Bloom) in James Joyce’s *Ulysses* present more massive iterations prior to the *Shoah*. If, as Deasy inspires the novel’s tri-protagonist Stephen Dedalus to remark, “History is a nightmare from which I’m trying to wake” (35), part of the desire for recovery must include a removal of the fallacy of “Total History.” Deasy’s role (as a character designed to present Antisemitism in a negative light) in the history of Antisemitism’s Rhetorical Energy is as relevant to our developing Little Earthquake archive as characters designed to *reinforce* Antisemitism. We therefore treat his presence as a valuable contribution to the

presentation of Antisemitism as a rhetorical whole, as its author (one presupposes) would approve.

For an author voluminous enough to provide extensive agency to an anus (witness *Finnegans Wake*; 350), it is not shocking that Jews feature in James Joyce's *oeuvre*; Jewish and foundationally Anti-Jewish characters, in fact, are central to *Ulysses*. Mr. Deasy, the repugnant schoolmaster who attempts to poison the mind of Joyce's most autobiographical representative (Stephen Dedalus), declares "England is in the hands of the Jews. In all the highest places: Her finance. Her press...the Jew merchants are already at their work of destruction" (34); Deasy frames his Antisemitism as a point of nationalist pride: He remarks that the reason "Ireland has the honor of being the only country which never persecuted the Jews" is because "she never let them in" (37), laughing as he departs Stephen's frame of narration (and therefore the story). Leopold Bloom, one of Dedalus' co-protagonists and a fictionalized embodiment of the Jews in Ireland mentioned above, apparently escaped Deasy's awareness as present within Joyce's Ireland. As a vibrant character from his first introduction, one who eats with relish and warmly engages with a (euphemistic) kitten (55) prior to his Socratic self-examination upon his interactions with the city and Stephen most specifically, "Poldy" is generated as a refusal of Jewish tropes. Rather than greedy and self-interested, he displays emotional generosity to the departed Paddy Dignam and aspires to mentor Stephen. He is presented as invested in Irish national identity, rather than exclusively focused on "his tribe." Finally, his wife (the story's third protagonist, Molly Bloom) is overtly sexual and "darkly" erotic (rather than the trope of domineering and unattractive Jewish wives introduced in Chapter Two); Poldy plays the role of a knowing cuckold, but not meekly (as the stereotype of the Jewish husband would dictate); instead he pursues his own erotic dalliances and comforts himself with the awareness that he

functions as the constant in his wife's existence. Joyce presents Poldy as a clear retort to Mr. Deasy's categorical Antisemitism within the novel. I cite Leopold Bloom, therefore, as a Little Earthquakeian counter to *every prejudiced Gentile's* tendency to simplify the Jewish people; by extension, as we soon transition, we can apply bigoted treatments of Zionism as a singular evil (here I connect an example of Antisemitism in literary form to the nature of borderline-Antisemitic narrowmindedness on the part of Antizionist Leftists). Poldy, like the characters of Kafka mentioned above, emerges as a response to the simplicities of 20th-century (and often 21st-century) Jewish treatment. A generous presentation of Poldy to students who intend to learn about the various Rhetorical Energies that have contributed to Antisemitism's movements (specifically as a literary response to the simplifications that have shaped gentile perception of Judaism) can enable empathy to pass in artistic fashions in addition to the more nominal and epistemologically conservative approaches to countering Judaism's singularizations toward a fuller picture of Israel/Palestine.

As part of this chapter's synthesis of overt and subtle (Little Earthquake) archives of literary, Antisemitic Rhetorical Energies we again observe gray area between the famous and obscure. Vasily Grossman *straddles* the worlds of literary renown and Jewish marginalization in which Joyce, Kafka, and their fictional characters exist freely. As a victim of violent Bolshevism, then Nazism, *then* Stalinism, Grossman's historical marginalization survived long after the *Shoah* and *Nakba*; consequently, his, distinctive voice on behalf of Russian Jews was more bottled up by the 20th century. Grossman also straddles the phases of Antisemitism's genealogy with which this chapter is concerned, as his authorial career spanned World War II and suffered as a direct consequence of Soviet-era Antisemitism. *Life and Fate* alone (called by some the "*War and Peace* of the 20th century...ranges from the Great Terror to the gulag, the German

camps, and the great Antisemitic campaigns of the 1950's" [Smith 81]). The novel calls *One Hundred Years of Solitude* to mind; as a "kaleidoscopic" refutation of the polyglot "ideological zealotry" (Smith 81) surrounding Grossman (as a Russian Jew) is the piercingly standard Antisemitism which has sustained beyond the author's life (Vadim Rossman reports that more than 200 Antisemitic newspapers existed in Russia in 1996 [4]), while Vladimir Putin used Antisemitism as shelter from American intelligence community findings that he had interfered in United States elections, blaming "Jews with Russian citizenship" (Rossman 4-5). These points upon the periphery of Grossman's story (and his novel) enable us to connect the *rhizomatic* routes of Antisemitism his life featured, and ultimately to grasp that Antisemitism building toward the *Shoah* (and enduring well beyond) is messy.

Life and Fate places the reader, firstly, in a German concentration camp (the Russia-originating Antisemitisms which are mentioned above unfold later). Grossman plunges us headfirst into dense intellectual conversation (somewhat unusual given the horrific circumstances of the *Shoah*), with *Tolstoyism* featuring prominently (alongside the more universally familiar ideological constructs of fascism and Marxism). Antisemitism, within Rossman's connected pages, is relevant in that the Jews are the identified victims of mass slaughter but merely as a means of argument toward atheism. The character Ikonnikov recounts: "I watched twenty thousand Jews being executed: women, children, and old men. That day I understood that God could not allow such a thing and that therefore he did not exist. In the darkness of the present day I can see your power and the terrible evil it's fighting..." (Grossman 27). Notably, the character who is then interrupted by a bemused revolutionary militant has opted to flirt with Christianity and Marxism, aware of the "darkness" he is embracing. As a text designed specifically to combat "ideological zealotry" (Smith 81), *Life and Fate* cannot be committed to Judaism, Zionism, a

version faithful to both, or even a Proto-sensibility that *inspired* the worldviews from which Israel/Palestine sprang; The novel, however, has inspired a 21st century television program, moving us outward and in curious connective directions as Antisemitism (and literary responses to its iterations) persists. Moving to a different discursive location, we can detect Antisemitism *within* intellectual Russian rhetoric (as opposed to the literary response to it, as well all other singular condemnations Grossman offers in *Life and Fate*).

A note on Russian Antisemitism as articulated by Vadim Rossman (whom I previously discussed for his observations regarding the continued presence of intellectual-level Antisemitism in Russia from the age of the [similarly-named] Grossman and the surrounding regime of Stalin to the time of Putin): His account denies Antisemitism (in Russia) as a “lowbrow phenomenon” (Grossman 1) and provides a direct connection between Antizionism and Antisemitism (Grossman 10). Citing as evidence that the “Soviet propagandists heartily approved of the United Nations resolution that defined Zionism as racism,” that said propaganda equated Zionism with Nazism, and treated Zionism as an extension of the aforementioned alleged Jewish global conspiracy (returning to the *Protocols*; Rossman 129), Rossman unites elements of Antizionism which are of disparate appeal to Antizionist discourse communities which actively balk at the phrase “Antisemitic”; we therefore are compelled to discuss various intellectual currents of Antizionism within the theoretical underpinnings of the modern academy, beginning with the most enduring voice of Nazi Germany in our midst. My determination will be to generously express the delicateness of Antisemitism’s Rhetorical Energy as it ebbs and flows toward and throughout the existence of Israel/Palestine. Only after an unflinching, yet slow and gentle account of the manner through which *Shoah*-era, *intellectual* Antisemitism *and* Antizionism connect with the 21st-century academy can Empathy Passage ensue fully. For

rhetorical participants, a PGR which enables an understanding of the scope of Antisemitism's role in the academy can clarify confusions regarding the bigotry's enduring Rhetorical Energy within Israel/Palestine discourse. Specifically, many invested commentaries on Israel/Palestine neglect the enduring presence of an Antisemitic, *Shoah*-period intellectual whose work remains routinely cited, discussed, and circulated in academic circles (separating him, at least, from all other Nazis; Faye 19). Carefully articulated commentary on Martin Heidegger's relationship to Antisemitism's Rhetorical Energy is therefore needed within our PGR to enable deeper and more benevolent Empathy Passage between rhetors with varying degrees of experience with this philosopher's legacy; the academy's disputed embrace of Antisemitic mentalities in most cases is, after all, subject to vital critical engagement. The academic canon must be scrutinized, in short, along with the crude for Antisemitism's Rhetorical Energy to continue its necessary, quixotic push toward "touching everything."

Heidegger's presence is indeed immense. Seeking an example, Geoffrey Bennington's commentary on the intellectual conflict between Derrida and Foucault, for instance, states that "it can be plausibly argued that Heidegger is never very far below the surface of these questions or concerns" (205), referring specifically to Foucault's "attempt to reformulate the relationships between philosophy, *rhetoric*, truth, and politics (Emphasis Mine; 205), and later to Derrida's (apparently harsh) charge that Foucault rarely addressed the German philosopher (205-206). The lukewarm war between these French theorists and its illustration of Heidegger's underlying presence ought to be moved toward, for PGR purposes, the dominant recent question of whether, as Manu Samnotra decorously words it, "Heidegger's thought is irredeemably National Socialist" (911). The intent of the section which follows is *neither* to assign Nazism to Heidegger's texts nor defend the philosopher against such claims, but rather to demonstrate the

manner through which academic conversations about Heidegger have become richly entwined with the Rhetorical *Energy* of Antisemitism. As an academic figure whose career ran concurrently and *headfirst into the Shoah*, conversations *about* Heidegger can be presented as further cases of the course of the genealogy of Antisemitism's rhetorics. Two discussions of the role of Antisemitism in Heidegger as part of the broader Rhetorical Energy of Antisemitism (overall) follow.

Firstly, there is the treatment of Heidegger presented by Peter Trawny: As the director of the Martin Heidegger Institut (here we witness more direct evidence of Heidegger's enduring presence in academia), Trawny's consistent wavering on whether Heidegger ought to be identified (and perhaps historically reclassified) as an Antisemite is understandable. To give examples from *Heidegger and the Myth of a Jewish Global Conspiracy*, Trawny offers initially that the German philosopher's statements are to be characterized as "problematic" (ix) and that individual *statements* of Heidegger are to be viewed as "alarming" (22) in their categorical attribution of fault to Jews, acknowledging Heidegger's discussion of "a dangerous international brand of Jews" (27) in response to the aforementioned fraud of *The Protocols of the Elders of Zion* (which the estimable philosopher regarded as genuine). As we proceed in our presentation of dialogues on Heidegger and National Socialism, we must constructively point out that these rhetorical turns in Trawny's work are offered from a place of clear intellectual honesty.

Continuing, Trawny freely reproduces Heidegger's comments indicating the belief that Jews "Vant Var" and urges Gentiles to fight their alleged machinations (Trawny 30). The Heidegger of Trawny also manages to regard Jews as positioning themselves as victims in order to carry out the victimization of others (33); meanwhile, we as rhetorical genealogists must note Trawny's hesitations as well: He challenges what he sees as simplifications of Heidegger's place

in history; Heidegger, Trawny insists, maintained a critical distance from “National Socialism” (33); he “hid his Antisemitism from the National Socialists” (6; here, naturally, Trawny concedes *an* Antisemitism to Heidegger; his objective is [admirably enough, in an act of basic intellectual honesty] not to deny Heidegger’s Jew-hatred but merely to argue that “Heidegger’s utterances cannot be tied to Auschwitz” [4]). Surely, a reader might conclude, this commentary is responsible but *determined* in its efforts to distance Heidegger from the most disgusting utterances and practices of Nazism.

Later, however, we must tactfully observe that even Trawny’s early concessions become up for debate, as he asks: “Was he (Heidegger) *actually* an Antisemite” (Italics Mine; 65)? Insisting that “Heidegger scholarship is often ruled by the maxim that “the thought and life of a philosopher are to be distinctly separated” (64), a necessary segregation in Heidegger’s case because of his obvious biographical lapses into National Socialism (to be discussed in-depth later; textual evidence of said lapses are not visible within Trawny’s book). Trawny then offers a final complication we must observe: He curiously presents Heidegger’s prejudices as indistinguishable from one another, rather than targeted at the Jewish people. Trawny argues that “Jews” become a machination to Heidegger, one which also incorporates “National Socialists, Americans, English, and Bolsheviks” in a single act of intellectual prejudice (78). A return to the principles of a PGR of Antisemitism and Israel/Palestine requires us to gently note the problematic elements of this aspect of Trawny’s commentary: Firstly, while the *Shoah* was not “exclusively” designed as an act of genocide toward Jews, the other groups Trawny identifies as part of the machination of prejudice were not included in the slaughter. Secondly, Heidegger’s own utterances during and significantly prior to the *Shoah* can and should be carefully presented to those of Trawny’s mentality regarding Heidegger and the Nazis in an effort to more fully

understand the Rhetorical Energy of Antisemitism and why some scholars are so determined to indict Heidegger as an Agent of its most vulgar activation in human history.

Emmanuel Faye would certainly argue in that direction, and it is safe to characterize his treatment of Heidegger and even his defenders as lacking in “gentleness” (he lashes out at Jurgen Habermas for excessive defense of Heidegger’s legacy [17]; it is impossible to imagine his criticism not also extending to Trawny). His *Heidegger: The Introduction of Nazism into Philosophy* is designed, as its title would indicate, is an indictment of both Heidegger’s biography and philosophy as “irredeemable.” As a reminder, it is not our purpose within this PGR itself to champion, condone, or *condemn* Heidegger, his defenders, nor his harshest critics, but instead to illuminate the manner through which conversations *about* Heidegger and Nazism have become aspects of Antisemitism’s broad Rhetorical Energy themselves, constitutive of the rhetoric that has informed and repurposed Israel/Palestine. Consider, for instance, a conversation about Heidegger’s viability for conversations *about* Antisemitism; can one apply a Heideggerian understanding of Antisemitism to the abstract question of whether Antizionism constitutes (or even *can* constitute) Antisemitism? Not *if*, one must carefully respond, Heideggerian concepts are too directly infused by Antisemitism *themselves*. Thusly, Antisemitism’s Rhetorical Energy is inherently linked to any discussion of Antisemitism and Israel/Palestine which might include Heidegger. As a philosopher whose career directly overlapped with and influenced the *Shoah*, his “life and biography” remain vital facets of any emotionally generous conversation about the rhetorics of Antisemitism and Israel/Palestine.

Consider, for instance, the “four waves of the French debate about Heidegger and Nazism” as explicitly discussed by Tom Rockmore in his foreword to Faye’s book (xiii). Rockmore enables us to create a micro-map, a “Little Earthquake,” of one iteration of

Antisemitism's rhetorical development, that is the extensive debate (solely within and therefore narrowly-examined within the mere boundaries of *France*) concerning the extent of the relationship between Heidegger and Nazism (which, by extension, permeate to Israel/Palestine). That Rockmore's tracing is witnessed *within* a full-length prosecutorial effort to effect the *inverse* of Trawny's contributions, by unifying Heidegger's work and biography as irrefutably and inexcusably unified with National Socialism, returns us to the value of Deleuze and Guattari's preference for maps over tracings; even the ecology of a discussion of Heidegger's rhetoric *within Antisemitism* defies a linear tracing. Rockmore's introductory commentary serves our refrain of Antisemitism as Rhetorical Energy beyond its crudest expressions, as in the Antisemitic circulation of *The Protocols of the Elders'* buttressing by the more subtle circulation of Antisemitic tropes in the (possibly inauthentic) writings of Nietzsche; whether Heidegger's biography and works are considered separable from Antisemitic thought (and subsequent Antisemitic genocide) is treated not as a binary within past commentaries Rockmore reviews; rather, Rockmore (clearly concurring with Faye in his harsh antagonism toward Heidegger's legacy) maps the complexities of Heideggerian historiographies, which occupy a third space between a pure exoneration and consistent indictment. As rhetorical genealogists of the relationships between complex subjects of Antisemitism and Israel/Palestine, we must gently treat Heidegger as both intensely problematic and *important* as a present figure in the modern academy. Empathy Passage can stem only from a careful discussion of all of these variables.

Faye's attempt--having been set up by Rockmore--to indict Heidegger with Nazism/Antisemitism, ironically, was published five years *before* Trawny's text (and, accordingly, his edits of the newly-uncovered *Black Notebooks*, which constitute the focus of Trawny's book). Given the intentional gap between Faye and Trawny, it is not surprising that the

former opts to feature private correspondences (numerous letters, for instance, signed “Heil Hitler!”) and micro-political scheming, as well as a determined movement to indict Heidegger’s philosophy as well. An observer of the two texts intending to generate an instructive link to the rhetorics of Antisemitism as they accumulated into the *Shoah* and the aftershocks of Israel/Palestine can observe these efforts as valid, though seemingly incompatible treatments of Heidegger, the alleged *Shoah*-inducing philosopher; he remains in the midst of academic commentary; he remains debated for his biographical and philosophical contributions (regarding the Holocaust and other Jewish grievances), and only a benevolent approach to these commentaries (one which does not strike down one text or the other as invalid and, by extension, various understandings of Heidegger’s biography, even when they conflict) can enrich our grasp of the *nature* of Israel/Palestine rhetorical formulations, in all of their complexity. For this reason, a PGR of Antisemitism and Israel/Palestine must feature Heidegger, despite his historical problematizations. Again, the center of this method “imposes complexity” through a nurturing and slow synthesis of validation and problematization.

Another vital textual connection (and, by extension, careful problematization to apply) between Heidegger and modern academic commentaries on Antisemitism is useful here: Noting that the German philosopher spoke of the “Growing Jewification” (Faye 33) of German spiritual life, it is productive to liken and contrast the comments to those offered by Joyce’s Mr. Deasy, the bigot from *Ulysses* arguing that the Jews were in control of England; between the philosopher and fictional character are similarities in terminology, in which Jews, as a collective, “make something Jewish” in order to dominate it. In a turn instructive for future rhetorical genealogists, we return to Trawny’s perspective that, for Heidegger, Jewishness was (to some extent) a portion of a broader collective concern (which was not exclusive to Jews, regardless of

his labeling it that way); Deasy enjoys no such nuance to generate sympathy, in part because his voluntary commentary indicts the Jews as a predatory monolith. Here, the potentiality for Empathy Passage stems from the understanding that, even within this problematic trope, we can draw a direct line between the singularization of Judaism Pre-*Shoah* and the problematically absolutist presentations of Zionism commonly present in intellectual circles.

Present academic discussions of Zionism (which singularize the ideology, itself problematic for reasons to be discussed) do not shy away from the same rhetorical approach, which openly asserts the direct link between “the Zionist project” (itself a fallacy in singularized form) and “Judaization.” A responsible dialogue regarding the links between Antisemitism and Israel/Palestine indeed requires this observation. For instance, Oren Yiftachel uncritically references the illegal Israeli settlers’ movement as “The Judaization Project” (100). Israel’s illegal activity is, to Yiftachel, “Judaization” (7), resulting in a “creeping Apartheid” that totalizes the Jewish state and treats it as (singularly, by strong implication) under the “grip of *the Jewish religion*” (Italics Mine; 7), thusly characterizing *Judaism* as a corruptive force. Notably, Yiftachel is a professor at David Ben-Gurion University, yet questions whether even Israel “inside the Green Line” meets basic standards for a democratic society; presentational genealogy must delicately note Yiftachel as identifying Judaism, like Zionism, as a coordinated aspect of oppression (even as he pushes toward an ethnic conceptualization of Israel), even as he benefits from said alleged Judaization. As an Israeli academic, his criticisms, while understandable on a moral level given political abuses of the Jewish State, pair problematic language choice dating back from prelinguistic Antisemitism, to the *Shoah*, and one of Antisemitism’s key repurposed Rhetorical Energies in the aftermath of the *Shoah*, the *Nakba*, and the establishment of the State of Israel: *The uneven treatment of Zionism as a singular entity worthy of critique.*

If we are to assess “Antizionism,” relate it, and diplomatically complicate it in reference to the Rhetorical Energy of Antisemitism, we *must* first dispute Zionism as the monolith by which it is routinely treated, just as Judaism was routinely singularized as an evil influence before. Prior to continuing, however, we diplomatically note Yiftachel’s locale as a critic of Judeo-Zionism as vastly distinguishable from the direct condemnations of Judaism, per se, offered by Heidegger and the fictional Deasy; critiques can be offered without painting each problematic utterance as identical, tempting as it might be for an academic Zionist.

Are you saying you’re a Zionist? Isn’t that a bad thing?

In the *South Park* feature-length film, the abrasive and ignorant Eric Cartman tells his Jewish friend Kyle (in a rare moment of vulnerability as the two are facing death) “All those times I said you were a Jew? I didn’t mean it, man.” When Kyle, in disbelief, replies that he, in fact, *is* Jewish, Cartman dismisses his response: “Oh come on man, don’t be so hard on yourself” (*South Park: Bigger, Longer, and Uncut*). A healthy laugh is offered at Cartman’s expense: The ignorant child (the audience assumes), likely of pig-ignorant parents, assumes “Jew” to be an actual insult. Some members of this audience, however, may have missed a further truth the comedy reveals: The villainization of a collective (even a collective tightly associated with human rights violations) ignores its massive complexities. The *rhetorical* presumption of sameness in response to a *vastly heterogenous entity, mutating through time*, is the least debatable point of bigotry within countless “critiques of Zionism.”

Zionism, accordingly, is often cumulatively, yet *singularly*, presented as a cultural cornerstone/geographic/material reality/ideology; none of these hyphenated nouns match the term’s history. Zionism: The immensity of its evil. Zionism: The categorical evil. Zionism: The singular and easily understood historical act of colonial and fascist domination. Zionism: The

appropriate, single label for the genesis, ideologies, and governances of the Jewish State (whose major political figures are not differentiated from one another). Zionism, the freely associated term unified with other academic boogeymen: Neoliberalism, Police-Statism, Racism. *This* is Zionism. A detailed response is required, one which begins with a benevolent introduction of Zionism's historically constant instabilities and then offers, as a retort, an example of Antisemitism-touching rhetorical singularizations.

Beginning with the most narrow commentary on Zionism possible, that of its modern and organized role within Israeli politics, we can slowly present the realities of the *second-most* recent Israeli election: The currently-ruling Likud Party coalition, led by Prime Minister Bibi Netanyahu, won by a razor-thin margin with a pair of contemptible annexation promises, first in the Golan Heights (since activated) and the next a last-minute pledge for similar action in the West Bank (since withdrawn and reemerged; Netanyahu's rhetorical philosophy appears to be a constant assert/retract pairing on the subject of West Bank annexation); undeniably, the new Blue and White coalition which (very shortly afterward) challenged Likud and narrowly won, also represented a political option ultimately unsatisfactory to the long-term desire of Palestinians for their own state; however new developments emerge routinely (their frequency, in fact, outpaced this writing, as Chapter Four will demonstrate [as I will move into yet another Israeli election on the immediate horizon, with a *fourth* also appearing likely])). There is, for example, the recent reemergence of Ehud Barak, the prime minister of Israel during the Oslo Accords, who ascended to that role at the expense of Then-Former Prime Minister Bibi Netanyahu. Zionism's constitutive forces, even within the direct sphere of modern Israeli politics, feature several, less-than-predictable refrains (here we follow Deleuze and Guattari).

We can, of course, move far beyond the above construction into one which (similarly falsely) regards the broad entity of Zionism as a bastion of morality and justice. In “The Last Truly Zionist Institution and Truly Jewish Newspaper,” Anshel Pfeffer associates the virtue of the Israeli newspaper *Haaretz* as historically committed to the rise of a Jewish state (though history has rendered this an inconsistency), but adds a more vital assertion: “Zionism is over. It won. Deal with it. Which is what we do at *Haaretz*. Every day” (Pfeffer). The left-leaning Israeli newspaper offers a mentality toward Zionism (as exclusively the movement toward the state’s establishment in 1948) which conflicts, naturally, with common treatments, including the “nuts and bolts” political understanding offered above; “past-tensing” defuses much of the commentary provided by its proponents and zealous critics. Zionism’s harshest critics might be shocked to learn that such a massive and vital Israeli institution considers Zionism to be, itself, *completed*. That Pfeffer’s comments clearly view Zionist completion as *problematic* further confounds. Lest we become solely concerned with Israeli Zionist representation, another benevolent complication for our PGR is found within an interview with my mother.

My mother’s understanding leads us to a far-different place, a three-tiered understanding. She reports that to *her*, Zionism means “Pride in being Jewish, the belief in a Jewish State, and supporting a country for Palestinians, too” (Blumenthal). Two of these three definitional perspectives, of course, distinguish themselves from Antisemitic and even extended, Antisemitic-Rhetorically infused conceptualizations of Zionism; ultimately the point is to witness Zionism as a polysemous⁶⁷ entity, rather than the Eric Cartman-esque evil singularization (though even Mrs. Blumenthal is singularizing). Moreover, however, the notion

⁶⁷ My main frame of reference for this concept is Leah Ccarelli’s “Polysemy: Multiple Meanings in Rhetorical Criticism.” *Quarterly Journal of Speech* 84.4 (November 1998), 395-415.

of Zionism, the concept, as *specifically and ideologically providing for a Palestinian state* cannot be overlooked when noting Zionism's present iterations and offering them as inclusions. Progressive American Jews are capable of regarding the aspirations of Palestinians and Zionism as directly compatible, even *elements of Zionism itself*. Naive? My mother has endured this criticism before. *Her* variation of the Zionist concept is *not*, however, the only massive deviation from the oppressive singularization offered by many in the academy. The timing, however, is appropriate to discuss one such problematic rhetorical offering.

Matthew Abraham's commentary within his own edited collection (the full text is entitled *Toward a Critical Rhetoric on the Israel-Palestine Conflict*) indeed presents readers with the inevitable conclusion that *Zionism is a singular*. Not only is a core thesis of Abraham's piece that Antizionism is not Antisemitism, but he stresses that this Monolithic Zionism "Has historically engaged in anti-Semitic caricatures in order to position Israel as the Jewish state even though *many Jews refuse to let Israel speak for them*" (Italics Mine; 33; the "critique of Zionism" offered, here, uses "many Jews" as a substitute for more critically engaged language such as wording which draws actual estimations of the percentage of Jews who actively refuse the state of Israel; we benevolently avoid the assumption of Abraham's awareness of how *many* Jews "refuse Israel"⁶⁸). Abraham continues by quoting as reliable a claim that Zionism "utterly trivializes the reality of Antisemitism by claiming that anything under the sun that strikes the imagination of the speaker rightfully fits in that category" (33). A patient moment of critical response is required to this "anything under the sun" claim on Abraham's part. Gently, we respond that the implication, regardless of intent, is that "real Antisemitism" is a genuine and

⁶⁸ A recent Gallup poll places American Jewish support for Israel at 95% (the figure has been somewhat contested for purposes of gauging American Jewish Antizionism): <https://news.gallup.com/opinion/polling-matters/265898/american-jews-politics-israel.aspx>.

clearly identifiable force without definitional variation (I have endeavored to render this commentary as massively historically inaccurate while attempting benevolence in my PGR throughout) is deeply problematic. We have witnessed the manner through which Antisemitic myths hold that a *small population of Jews* have historically schemed, often rhetorically, of destructive behavior toward various political ends (even *Nietzsche-ism*, as detailed in Chapter Two, along with the trope that “The Jews Control Everything”). Here, *Israeli policy* becomes the new destructive end, and Zionists (a population which undeniably includes support from far *more* Jews than the “many” who refuse it) are the new linguistic schemers. For the sake of maintaining a presentational, constructive approach to our rhetorical genealogy of Antisemitism and Israel/Palestine, we again refuse a concrete assignation of express Antisemitic intent to writers such as Abraham (doing so would be problematic, given that he charges “Zionism” [the false monolith] with the same motivism). We, however, inquire: How might American, progressive Jews such as *my mother* react to Abraham’s essay? Furthermore, another text within Abraham’s collection provides us with a means to respond critically.

Anis Bawarshi’s “Discourse on the Israeli-Palestinian Conflict: Rhetorical Memory and Uptake,” focuses not upon Zionism as a monolith, but instead isolates Israeli state violence, Golda Meir’s callous dismissal of the existence of a Palestinian people (11), and chastises excessive criticisms claiming full-blown Antisemitism of writings critiquing Israeli policy and influence (12-18). Bawarshi’s writing evolves into a highly-useful call for an overarching approach to Israel/Palestine discourse that balances “an intervention to delay, alter, or avoid triggering the habitual responses while also being accountable to truth and evidence...being careful in our rhetorical choices to avoid loaded, memory triggering words” (18). Here, I apply Bawarshi’s advocacy to a consideration of *Jewish* “Pro-Zionist” (read, substantial majority)

response, were they to encounter his editor's aforementioned essay in the same collection. Is Abraham careful or precise in his rhetorical choices (is Zionism anything approximating a complex rhetorical construction for Abraham, who has produced a work claiming to endorse "Critical Rhetoric")? Does he contemplate the response of Jews who perceive Zionism to be a core component of their faith (as he himself acknowledges via unabashed disgust) or merely dismiss their concerns, linking them to sinister Zionist behavior designed to usurp Judaism? Is there an interventionist leaning in his content which consistently and tenderly prepares Jews who embrace Israel for "truth and evidence?" The reality is that, at best, Abraham's essay prepares itself for an audience already primed for it, nodding its heads at the active dismissal of Antizionism and Antisemitism as remotely related); Abraham can do better by considering Bawarshi's advocacies, Jews such as my mother's potential for instant negative uptake, and (in an arena I have yet to detail) the massive differences between the forms of Zionism the current essay singularizes.

Understanding Zionism, like Israel/Palestine, as a **collective assemblage of semi-disparate elements** enables us to both slowly appreciate its complexities *and* discuss it as a *signifier*, though not a singularity. Connecting this to Deleuze and Guattari (in a return to *Kafka: Toward a Minor Literature*), we understand an assemblage as "two sides: a collective assemblage of enunciation" and "a machinic assemblage of desire" (81). The authors continue: "Desire never stops making a *machine in the machine* and creates a new gear alongside the existing gear, indefinitely, even if the gears appear to be functioning in a discordant fashion" (Emphasis Mine; 82). They later further complexify the assemblage by explaining that "it is segmental, extending itself over several continuous segments or dividing into segments that become assemblages in turn" (85-86); it is remarkable, in retrospect, that Deleuze remained

convinced of Zionism as a singularity, if not a fascism⁶⁹, given the complexity he grants to Kafka's fiction. An understanding of Zionism as following the same messy, mutative trajectory provides a much better comprehension.

Some rhetorical theory for additional foundational purposes should be inserted here.

Ogden and Richards write of context as "a cluster of events that recur together" or "a set of entities (things or events) related in a certain way" (quote from Richards' *The Philosophy of*

⁶⁹ Here I reference Deleuze's reference to (according to his supposition) Zionism and its defenders within "The Rich Jew," an essay found in his *Two Regimes of Madness: Texts and Interviews*. Deleuze is writing in defense of *Shadow of Angels*, a film he feels has been falsely indicted for Antisemitic content. "Anti-Semitic films exist, certainly" (135), Deleuze concedes, but protests in a puzzling rhetorical question: "Where is the Antisemitism in this film?" and elsewhere he refers to such an accusation as "deranged" (136-137). As critical as Deleuze's work has been to the formulation and development of this PGR, it is *impossible* to question that *Shadow of Angels* adheres to Antisemitic tropes or (going further, which Deleuze indeed does) that such an argument and resultant protestation of the film amounts to *fascism*. Reviewing the film's content: Lest we assume that bestowing the name of "The Rich Jew" upon a character is the sole source of said Antisemitism (not that an American film with a character named "The Hollywood Jew" would be deemed socially acceptable, for obvious reasons), we consider The Rich Jew's first appearance. Lilly, a philosophical prostitute struggling to earn money before she is overtaken by consumption, is nevertheless reluctant to take on The Rich Jew as a client; his subordinate assures her that "he's repulsive, girlie, but he pays well" before Lilly is carried away in a limo. The Rich Jew, either impotent or uninterested in having sex (he instead favors a captive confessor), details his life as a *demolitionist* (the links to Zionism are not impossible to detect), one who "remains deaf to cries of rage" in the despondent, self-destructive city which begrudgingly protects him for profit. The Rich Jew's speech to Lilly is a reflection from a protected *sociopath*, tearing his town apart, asexual in motive. The Rich Jew leaves Lilly with a bag of money which her pimp abruptly abuses her for (her abusive pimp, in fact, *spits on The Rich Jew's money*). Lilly, ultimately, follows The Rich Jew (as her full-time patron) toward a similar callousness toward the destitute; we note that Lilly's father was an active participant in Nazi death camps and his Antisemitism persists. I would be incapable of continuing to employ Deleuze in my work after this seemingly disingenuous review of *Shadow of Angels*, were it not for his closing sentence extoling the "beauty of the film" (138); our notions of what constitutes aesthetic beauty differ diametrically (in my assessment this is an effective, but undeniably *lurid* depiction of Post-Nazi Germany); so, therefore, can our assessments of Antisemitism. I leave readers, however, with a single, flat rejection: Calling for this film to be rejected is not a "New Fascism" (and Deleuze deserves admonishment for such a claim). The Rich Jew, incidentally, kills Lilly at the film's conclusion and gets away with it. ("Shadow of Angels").

Rhetoric and The Meaning of Meaning; the quotes' synthesis was performed by Foss, Foss, and Trapp 24); certainly the context of Antisemitism and its ripple effects between the birth of the term, a mere "constellation of problems" (Koopman 3) even among its initial propagators and its sweeping of an increasingly militarized and unified nation (Germany), in turn producing the circumstances for Israel/Palestine (through increased global Antisemitism and slow, insufficient response to it).

To these more directly rhetoric-based insertions, we add a return to Michel Foucault's endorsement of general history as an alternative to a desire to "reveal the stable" (3). When Foucault declares that the "epistemological mutation of history is not complete" (14), here he is speaking of the paradigm shift he seeks in historical accounts. An effort to remap the contexts (here returning to the Ogden/Richards contribution) of Antisemitism's Rhetorical Energy (rather than presenting the pretense of a comprehensive trace) during a relatively brief but undeniably crucial period (from the "birth of the term" to the 1948 "birth" of Israel/Palestine, followed by the radical repurposings which have been witnessed in the aftermath) will enable us to warmly emphasize the overall "earthquake" without the trap of false completism. Only the preceding approach to appreciating the rise of Zionism as a multiplicity--between oft-conflicting ideologies from Marxism to "Startup Capitalism," from faith in international diplomacy to the belief in the necessity of armed revolution, to various (often deeply uncivil) subcategories of Jews and Arabs vying for power and citizenship--can clarify fallacious treatments of Zionism, like Judaism, as a point of monolithic stasis.

Mostly, however, we can and must think of the modern student, attempting to engage a complex world through the profound, yet micro/macroscopic-by-necessity lens of Israel/Palestine. My final chapter is devoted to *them* (both inside the narrow confines of a classroom that introduces

the PGR as a technique and beyond; together I refer to these two stages as Classroom-And-Beyond), and to an elaborate and determined set of advocacies through which the goals of this dissertation (enhanced Empathy Transfer, sturdier Complexity Bridges, and clearer comprehension of the Rhetoric of Antisemitism and Israel/Palestine) might be slowly and meticulously obtained over a lifetime of learning. An additional note: My commentary on the complexities of Heidegger's relationship to Antisemitism, as well as his relationship to developments in Antisemitism's rhetorical energy in the aftermath of World War II inspires me to point out that a full-text examination of the Boycotts, Divestments, and Sanctions movement which neither polemically dismisses *all* charges of Antisemitism against it nor readily assumes that either the content or biographies present in its generation and development render it categorically Antisemitic but instead benevolently opens the door to a range of valid perspectives, which is comparable to the work Peter Trawny and Emmanuel Faye have performed in the texts I discuss above. Such arduous review of variant perspectives on even a comparatively minute detail of the broad scope of Antisemitism and Israel/Palestine, along with the creative *Dérives* we find in Kafka as he generates self-discovery in his writing, is work this dissertation might inspire, particularly as it produces a method and disposition toward Classroom-And-Beyond circumstances for the PGR.

Chapter Four: A PGR for a “Classroom-And-Beyond”

As Michael Lerner puts it, words can undergo a “jubilee” (30), a repositioning, a shift. For example, Israel/Palestine, Antisemitism, and other contested terminologies can be/come both/and, a “this,” a “that,” and we can map and *remap*-whether for rhetors with large audiences or those newer to Israel/Palestine’s conversations-the myriad evolutions, circulations, and shifting terrains of such contested terms to understand how they come to life or do harm in various situations and to discover places where we might find opportunities for cooperation, listening, and Empathy Passage. With such broad goals in mind, this chapter explores using a Presentational Genealogy of Rhetoric (PGR) that remains focused on Antisemitism as it relates to Israel/Palestine but that is now grounded within the collegiate classroom and (as importantly) beyond. I begin with the assertion that all rhetorical utterances of peace and empathy (originating in classrooms but extending beyond) emerge from collaboration, and therefore, that any instructor who uses PGR should encourage **Collaborative Genealogy** via the expansion of all valid perspectives (even if these valid perspectives require scrutiny to *emerge* as valid). The aim here would not be to flatten out differences (or harms) among these perspectives through an active, slow, and gentle synthesis of prior (often problematic) utterances with Antisemitism’s broad Rhetorical Energy and student response *to* said rhetoric. Upon this warm synthesis’ completion, the goal is for Empathy Passage between participants and between participants and prior rhetors within the ecosystem of Antisemitism and Israel/Palestine. Such a result enables the resistance of binary thinking (e.g., valid/invalid, right/wrong, good /bad, moral/immoral), which is crucial for any “concrete progress” for Israel/Palestine.

Resisting binaries is so central to my project, as has been reiterated throughout my dissertation, because dichotomies constitute the core impasses and oppressions surrounding

Israel/Palestine. While these oppositions ought not to be *demolished* out of a desire to maintain some semblance of universalness (or at least consensus) in the students' values, I argue that we ought to stress the desirability of the rhetorical dividing lines among perspectives as becoming thinner, in order to potentially enable Empathy Passage, which I have stressed throughout as generated when rhetors suffering from disconnects manage to find new understandings within dialogues regarding problematic language. Such movement of understanding requires that simplifications and binaries be complicated, through the process I have previously described (which focuses on a meticulous review of the contentious terms which cause Israel/Palestine's discourses to falter), rather than turning Israel/Palestine into mere nominal statements complemented by "Big Lie" charges lobbed against one's "opponents." Student *agency* comes from the awareness of and active resistance of oppressive binaries; the slow and patient documentation of the past as critique of the present is therefore essential, owing to significant anticipated differences in values and worldview within the classroom alone (which results in the potential for a collaborative aspect with the PGR), let alone the enormous rhetorical arena of Israel/Palestine.

Given the importance of conscious self-awareness and the consciousness of a multiplicity of valid **pathos locales** within a PGR (via what I have previously labeled *Complexity Bridges* toward Empathy Passage), the PGR-endorsing instructor ought to be seen *as* the initial bridge toward complexity within the classroom; students must be actively urged to find new sources of connection with variant perspectives from that of the teacher upon the class' conclusion. Students must be actively encouraged to absorb the "and beyond" mentality from the very beginning of the course.

Throughout my previous three chapters, I conducted a patient exploration of the complex history and Rhetorical Energy of Antisemitism both before its coinage in 1879 and after in the build up to the *Shoah* and its aftermaths and displacements, concluding with a detailed discussion of Antisemitism's new iterations and debates in the contemporary, rhetorical universe of Israel/Palestine. In this chapter, and building on my previous work, I will first discuss the concept previously discussed and directly related to Antisemitism and its rhetorical manifestations in Israel/Palestine. After articulating some present developments and making observations designed, specifically, to respond to Israel/Palestine's often over-simplified public discourse and rhetoric. I will then break down how this method can be extended to a "Classroom-And-Beyond." Afterward, I will shift to a brief discussion of how a similar approach might be applied to another highly contentious rhetorical/public arena (e.g. Barack Obama and John McCain addressing t abortion in a 2008 presidential debate). I will then address the implications of collaborative genealogy, which I introduced at this chapter's onset as a method that can enable the cooperative process of Empathy Passage to emerge among multiple points of complexity, prior to discussing influences upon and direct characterizations of how a PGR works in a "Classroom-And-Beyond."

Zionism and its Contemporary Rhetorical Instability

I turn to Zionism as a case study for ~~because as we begin to discuss~~ how a PGR might be applied in concrete pedagogical settings in a way that illustrates ~~one of the , we benefit from an~~ illustration of the core fluidities *inside* Israel/Palestine (which connect directly to Antisemitism's Rhetorical Energy). Through an explication of how PGR-generating classrooms would be nudged toward understand Zionism's modern instabilities, this section will demonstrate the "thinning of binaries" needed to enable Empathy Passage between rhetors with vastly different

understandings of the relationship between Zionism, Antisemitism, and Israel/Palestine. A PGR would first consider Zionism's most visible current representative, Prime Minister Bibi Netanyahu. In a classroom we might ~~We would~~ explore, for example, ~~specifically~~, his role in the active, public iteration of "Zionism," which has taken hold of Israel's government, with his corruption, influence, and resistance all affecting the politically dominant realm of Zionism. Through patient discussion of perceptions of Zionism and Antisemitism (two concepts so heavily related in their Rhetorical Energy) and Netanyahu's undeniable link to *both*, we can grasp the chaotic elements at work within this PGR. As we patiently wait for Donald Trump's "peace planners" (scare quotes richly deserved⁷⁰) to consult this dissertation's pages and/or, eventually, the PGRs it results in, as well as the long-overdue end of Bibi Netanyahu's premiership, the mere existence of which represents the sabotaging of any semblance of a peace process and a viable democracy in Israel (let alone Palestine), a PGR must bide its time. By highlighting Netanyahu's impact on the core nature of current Zionism and his attempts to maintain a stranglehold on power and the means through which Antisemitism is *defined*, a slow and patient discussion of Israel/Palestine's recent chaos can illuminate the flaws of binary thinking concerning Antisemitism and Israel/Palestine. Turning to an example of what this aspect of the PGR would

⁷⁰ My objective in this dissertation is not to demonstrate the futility (a polite word) of the Trump/Kushner articulated "Economics Before Politics" plan for Israel/Palestine. The most interesting commentary I can imagine on the subject would be a conversation pointing to the influence of neoliberal thought on this "peace plan" and whether neoliberalism has *anything* valuable for Israel/Palestine. The reader is directed to two texts to understand my comments in this footnote: An article by James Rasgon reports the predictable and completely reasonable response from Mahmoud Abbas to Trump/Kushner, namely that a land transfer to pre-1967 levels would be an imperative for any plan the Palestinian government would accept (Rasgon); this report is more than sufficient for understanding the obvious idiocy of Trump/Kushner (as at pertains to this particular subject). "The Uses of Neoliberalism" by James Ferguson, meanwhile, offers a Foucauldian challenge to the common (if not universal) perception of the academy that neoliberal thought represents an obstacle to positive social developments. I intend to discuss neoliberalism and the Trump/Kushner iteration of its ideas (toward some more intelligent advocacies) as applied to Israel/Palestine in a future project.

look like in a classroom, we would begin by benevolently detailing the manner with which even the tidiest attempts at characterizing Israeli politics and policy are flawed, by critiquing the notion of looking at Zionism-As-Constituted-By-Bibi.

To obtain this classroom goal of complicating ~~complexification~~ of Zionism (and, by extension, Antisemitism and Israel/Palestine), a segment of the classroom population might discuss Zionism (here, just the term itself) as represented by various social media outlets, with other students asked to review the current “fluctuating state of Bibi,” by exploring his (often inflammatory) rhetorical choices regarding Israel/Palestine and Antisemitism, and still others might be asked to explore Zionist historical figures such as Theodor Herzl and Yitzhak Rabin who (while not diametrically opposed to Bibi in his attitude toward Palestinian rights, to be clear) deeply complicate the specific impression of the multifaceted enterprise as constituted through the lens of Bibi as head of state during his two separate tenures. Other students might be tasked with coming up with definitions of Antisemitism and Antizionism, including Rogerian-style arguments in favor of and opposed to the notion that the two are interrelated. These various explorations, when unified cooperatively in a classroom, presentation-based synthesis, would push toward the necessary fusion of inevitable absolutes (such as Netanyahu’s outsized rhetorical influence and the degree to which he has fused Israel/Palestine communications directly with the prospect of Antisemitism) and awareness of complexities. The students could provide detail on how Zionism is understood disparately by various media sources, others on how Antizionism and Antisemitism are defined differently by different rhetors, and still others referencing the range of historical figures and ideologies within Zionism would *temper* the details of Bibi’s presence and illustrate the complications needed to meticulously arrive upon a PGR, the result of which, ideally, would be original student research performed with the awareness of Zionism,

Antisemitism, and Israel/Palestine's rhetorical complexities (which, without an awareness of Bibi's role in the arena, would be impossible). Another subsequent outcome might be to challenge academic simplicities regarding the relationship of Antisemitism and Israel/Palestine (including the unwise choice to treat Zionism as a monolith *within* this relationship).

Our "Classroom-And-Beyond" discussion of how Antisemitism-Via-The-Singularization-of-Zionism is further enhanced through the discussion of two recent dates of significance in Israel/Palestine's past: September 18th, 2019 and November 21st, 2019. My purpose with this particular choice is to explicate how it can be demonstrated (to students being initiated into the performance of a PGR) that there are many potential "entry points" there are for each terminological challenge within discussion of Antisemitism and Israel/Palestine. Regarding these dates, I would explain-in a lecture during the course segment in which students are charged with understanding the relationship between Bibi Netanyahu and the complexities of Zionism I have just described (perhaps immediately after the synthesis work described above)that there have even been recent circumstances in which the word itself *metamorphosized to some extent*. Benevolently, I would urge the audience to ponder the complications these transformative moments offer those attempting to cooperatively understand the relationship between Antisemitism and Israel/Palestine.

On the former date, Netanyahu, defeated in the second of three recent Israeli elections (the third still to come at the time of this writing), publicly declared a-legitimate and mainstream-variant of possible government for Israel, namely the one with the least power allotted to himself, as dependent upon little less than "*Antizionist* Arab parties that oppose the very existence of Israel as a Jewish state-parties that praise and glorify bloodthirsty terrorists who kill our soldiers, our citizens, our children" (Netanyahu qtd. by Ryan Wootliff; Italics Mine).

Asserting the irresponsible duplicity and hyperbole of Netanyahu's remarks concerning Israel's Palestinian occupants and those who oppose his leadership, along with the relationship between the two, would not be the primary purpose of sharing the quote. Instead, the classroom, in preparation for an understanding of Zionism and Antizionism, would be brought to an awareness of Bibi's in-character (continuing a pattern of Anti-Arab rhetoric in election seasons⁷¹), attempts to limit the concept to an image of Israel/Zionism with himself at the helm and only Non-Arabs in key positions. Returning to this chapter's reflective introduction, Zionism cannot be said either to be *this* (Bibi's deployment of "Antizionist," here, is designed to nullify Zionism's complexities and history, to say nothing of its range of policy preferences) nor, precisely, *not-this*, as we are speaking of a public rhetorical choice made by the longest tenured prime minister in Israel's history. What, students will be asked, is the cost of accepting Bibi's definition or categorically rejecting it? What impact does this choice have upon the manner with which Zionism is treated in America (regardless of where the treatment originates on the American political spectrum)?

Students in the "Classroom-And-Beyond" will then be introduced to the November 21st, 2019, the date upon which Netanyahu was officially criminally indicted. ~~which features a column by Ryan Woolf discussing Bibi's criminal indictments.~~ Amid all of the turmoil of present-tense Zionism, which he is as responsible as anyone *in* modern Israeli politics for having molded and which currently suffers political instability to which he has contributed (in part through non-acceptance of an alternative prime minister), Bibi became subject to criminal prosecution initiated *by the Zionist government* ("Zionism" again used to demonstrate its

⁷¹ Two such shameless exploitations of Anti-Arab sentiments among Israelis are the claim that "Israeli Arabs were turning out 'in droves'" (The Guardian) on a previous election day, and his explicit claim that the Grand Mufti of Jerusalem/Al Quds convinced a reluctant Adolf Hitler to exterminate the Jews (Haaretz).

constant self-transformations). Again, his attempts at rhetorical transformation over the years have demonstrated limits.

Critical, then, it is to provide the note to learners that *after both of the above events ensued*, Netanyahu's machinations continued to reshape and complicate the political form of Zionism practiced within Israel: Two vital developments reported on by Ryan Wootliff are the effort to insert Netanyahu as *president* (thus granting him a good deal of enduring political power even after his premiership and indictment) and his efforts toward a direct Prime Minister election outside of the typical parliamentary format; the intention of commenting on all of this would not be to present Israeli politics as dysfunctional (Netanyahu's reign, in fact, supports the opposite conclusion; Israeli *elective* politics, taken in isolation, are regrettably stagnant) nor to exclude, at all, the perspective that Non-Jews are excluded or at least disenfranchised in Israel/Palestine governance (the latter would certainly be addressed in the aftermath of this discussion of complexity) but rather to point to Zionism's assorted forms of chaos as an argument to counter the singularly presented evil Matthew Abraham and those who are concurrent with him (including such academically revered figures as Edward Said) offer so frequently in academia.

In order to begin developing capacities for building Empathy Passages, therefore, students must be offered the chance to understand that:

- A. There is, presently, potential for (at least) mild change in Israeli politics (appropriate cynicism must be applied at every stage in the explication); and
- B. Circumstances are presently extremely murky and fluid, underscoring the lie of a singular, evil (or, for that matter, virtuous) Zionism, which is regurgitated by Israel/Palestine's simplifiers.

Matthew Abraham (detailed in Chapter Three as treating Zionism as a monolith) would be the closure point of this particular lecture. My criticisms of his treatment of Zionism as an evil (even an *Antisemitic*) entity would, ideally, further my objective of extending the classroom segment of the PGR's "Classroom-And-Beyond" into broader productive conversations, particularly once the classroom aspect of students' collaborative dialogues have concluded. A magnanimous, judgment-free argument that Abraham's writing falls short because it lacks a slow and patient quest for complexity would enable me to stress the imperative of deep genealogy in each Israel/Palestine-related exploration toward Empathy Passage.

More on Empathy Passage and Another Potential PGR

Before discussing more concrete classroom examples, however, I would like to further discuss what I mean by Empathy Passage by drawing on recent scholarly work by Lisa Blankenship that focuses on the connection between rhetoric and empathy. In *Changing the Subject: A Theory of Rhetorical Empathy*, Blankenship refers to empathy as a "slippery term" that "from its beginning, empathy has signified an immersion in an Other's experience through verbal and visual artistic expression" (5). There are differences in Blankenship's central concept, which addresses the points at which rhetoric *meets* empathy as an "disarming" source (16) of "Other-oriented, feeling-with" (6) in a desirable classroom discourse⁷² and my Empathy Passage concept (which stresses as an endpoint the transition between rhetors without previous

⁷² Several chapters in Blankenship's text are not principally focused upon the classroom, but her fourth chapter, in particular, stresses first-year composition courses (which were, at first, the specific locale in which I selected for my PGR classroom to be situated) as, following John Duffy, the "only site on a nation-wide level to with the potential to produce 'virtuous arguments'" (24). Given my ultimate decision that a PGR would have to be both more limited than nation-wide (at least for the foreseeable future for practical reasons; the method current has no training for best practices) *and* the "And Beyond" aspect of my above advocacies, it seems sensible to focus on the pedagogical aspects of Blankenship's book in the main body of this dissertation.

commonality after a methodological and collaborative genealogical exploration a specific terminology); however, “immersion” (see the Blankenship quote above) is a key point of commonality. Empathy, Blankenship stresses, “circulates both ways” (16) between the “Others” she discusses (here appearances suggest that not only disenfranchised student populations, but students [as a general collective] *and* disaffected non-minorities [13-14] might obtain this classification); my desire for Empathy Passage via the PGR is the circulation of improved understanding at rhetorical paralysis points for *all* participants. Our difference, perhaps, is that Blankenship intends the performance *of* rhetorical empathy, whereas it is the slow and benevolent production of the PGR which is the performative precursor to Empathy Passage in my praxis (imprecisely stated as a “Means” vs. “Ends” difference). Vulnerability (16), meanwhile, is another commonality between the rhetorical practices Blankenship and I desire, as we both seek to find a hard-fought reconciliation with those “who make our blood boil” in our discourses within and without the classroom (10). *Changing the Subject* also shares this project’s desire to find new source material; Blankenship emphasizes a remapping of empathy’s history and practice, stressing the integration of Chinese and Arab-Islamic Traditions as necessary inclusions in her new desired pedagogy.⁷³

Blankenship’s advocacy of novel philosophical and textual inclusions toward rhetorical empathy therefore connect with the PGR, which aims to actively combat conceptualizations of a given problematic term toward a more constructive critique of the present. As Foss and Foss (who, as I outlined in Chapter One, basically influenced the “P” in my PGR) assert in *Inviting*

⁷³ Specifically, Blankenship includes the concepts of *Bian* (which Blankenship loosely translates as interdependent argument [32]) and *Shu* (in Blankenship’s treatment, a close relative of the Western “Golden Rule” [42]) among Chinese rhetorical traditions and *Sulh* (which seeks to concurrently bring justice to the oppressed and peace to wrongdoers [35]) within Arab-Islamic societies. She is careful to avoid cultural appropriation in her *praxis*, however.

Transformation, a core purpose of desirable communications is “to discover knowledge and belief” (31), adding that the participating rhetor “holds no perspective yet, or at best have a sketchy, tentative one *and allows the discussion to direct the development of (their) perspective* (Emphasis Mine; 31). Given that we regard Foss and Foss as genuine when they stress “a genuine desire to make their (participants) lives better” (5), we can assess Blankenship’s push toward including more origination sources in her own storytelling as a push toward generative rhetoric of multiple valid positionalities (which, again, points toward the Empathy Passage motive of the PGR).

A final connection of Blankenship’s book to my work, to which I now turn, is a contemplation of the manner through which Barack Obama fuses a particular understanding of the constitution with a certain degree of empathy toward those who do not share it. Blankenship, for example, cites Obama’s assertion that his Supreme Court selection (ultimately Sonia Sotomayor) would seek someone who understood the relationship between laws and people’s lived experiences. This relationship, we might argue, is the core “quality of empathy.” I now turn to how the PGR concept can be applied to other contentious terminological circumstances, specifically that of abortion, and how the “quality of empathy” factored into Barack Obama’s argument on the issue, contrasting it with John McCain’s in their 2008 presidential debate. The purpose will be to show how the “Classroom-And-Beyond” might begin a PGR on this term, which carries with it its own set of baggage and abandoned dialogues, through a process then reapplied to Israel/Palestine to underscore similarities in method and procedures.

When Obama expressed his support for the legality of abortion on the October 15th, 2008 presidential debate with McCain, his measured tone opted to focus specifically on the *Roe v. Wade* case of 1971: “I am somebody who believes that *Roe verses Wade* was rightly decided”

(Obama), prior to an attempt to present both Pro-Choice and Pro-Life perspectives as potentially virtuous: “It is a moral issue and one that I think good people on both sides can disagree on” (Obama). We note the curious similarities and differences between Obama’s “good people on both sides” remark and Donald Trump’s use of a near-identical phrase on August 16th, 2017 to semi-defend Antisemitic, violent protestors in Charlottesville; the difference is Obama’s treatment of differences on the *Supreme Court ruling* as the separative positionality between the two collectives, whereas Trump failed to specify what actions and/or rhetoric he was defending (his subsequent backpedaling to claim that he was arguing for the Antisemites’ rights to protest the removal of a confederate memorial *somewhat* mitigated America’s consensus outrage).

Consider, now, McCain’s response to Obama, in which McCain offers a strategic rhetorical treatment of the Pro-Choice perspective as “Pro-Abortion” and even criticized Obama for claiming that “health of the mother” should factor into legislative decision-making. These non-legal comments were made while undercutting the legitimacy of the *Roe v. Wade* decision owing to his perception of the case as an example of federal overreach (as opposed to focusing on the merits of the ruling itself; when McCain was forced to address the ruling’s independent quality, he offered a meek “Bad Ruling” [McCain]. Obama’s position becomes more palatable for the general voting public because of the widespread awareness of “*Roe v. Wade*” as a signifier for the nationwide legality of abortion (this case’s publicly-understood centrality to the broader issue will be returned to as crucial for PGR purposes later). By focusing on *Roe v. Wade* itself, and how it has played out in public discourse on abortion, a certain access to alternative perspectives on a jarringly divisive political issue can be better obtained than through a focus on the sharp moral divide a phrase like “health of the mother”⁷⁴ generates. We witness, here, the

⁷⁴ Returning to this chapter’s most-recent footnote, it is curious to note that “health of the mother” might be a more problematic locale for a PGR than “life” (because of the daring

value of looking at past rhetorical positionality as a basis to understand the present (here “present” is used liberally to indicate politics from within the last 12 years); “Roe v. Wade” becomes a signifier through which productive dialogue might emerge based upon an examination of different perceptions of the *ruling* (as opposed to concepts that are not universally remarked upon as elements of the contested public sphere, such as the “Health of the Mother” phrase which proved problematic for McCain). The PGR would obviously vary based upon the differences in specific rhetorical ecology, but the general practice of identifying and analyzing common sources of rhetorical discord is consistent with the goal of making the terrain of the arguments and positions more complicated with the hopes that possibilities for collaboration and Empathy Passages can be discovered where only discord and impasse previously existed.

Returning to my dissertation topic, therefore, my consistent goal has been to enact a PGR approach toward rhetorical reassessment of Israel/Palestine’s rhetoric, by conducting a deep genealogy of problematic terminologies through which they constitute current stasis. Throughout my dissertation, the term Antisemitism, the word and history (including its massive and complex deployment as Rhetorical Energy), was the focus of these inquiries, as I conducted an exploration of the Rhetorical Energy behind Antisemitism before the term was coined but when Antisemitic sentiments and discourses were nevertheless in circulation). An *active* movement toward complexity for Israel/Palestine discourse illuminates the messy taxonomies present in existing rhetorical/postmodernist/poststructuralist approaches to genealogy. A collaborative genealogy-which provides for a unification of student/PGR-participant response to Antisemitism and Israel/Palestine’s rhetorical complexities-is needed here; complexity is always more likely to be obtained when rhetors are removed from isolative discursive contexts. The PGR, when implication that abortion-related decisions ought to include consideration of maternal autonomy and health).

arrived upon collaboratively, also reinforces the value of gaining a multiplicity of perspectives, particularly given the massive stakes and variance present in an issue like Israel/Palestine or abortion. While the urgency for building new Complexity Bridges (routes through which Empathy Passage is obtained) was explored through contemporary Israel/Palestine's political impasses, this need is also necessary for this increasing divisive political moment (here I refer to both American and Israel/Palestine turmoil). As I will argue below, the PGR method has the potential to offer ways to help students more successfully understand the complexities of political fraught situations or various conflicts, but also to better navigate and seek opportunities for collaboration across these impasses.

The crucial aspect of such adjustment, I argue here, is a rhetorical engagement with the moments in which chaos and order begin fusing into one another (here I reference Byron Hawk's notion of complexity and note this chapter's introduction of Collaborative Genealogy as a means of introducing this particular aspect of the PGR into the method these pages have developed) on an interpersonal level and across difference. If, as Bakhtin insists, it is only through dialogue that language obtains meaning, a logical correlation follows that complexity can only be obtained through a collaborative approach. Israel/Palestine, therefore, requires a tight scrutiny of the moments through which chaos and order fade toward each other.

The value of focusing on collaborative complexity in the classroom, as I will detail later, is that it facilitates rhetorical genealogy (which I have argued repeatedly to be an approach that is necessary to "open doors" in the seemingly "locked hallway" of Israel/Palestine's rhetorical arenas or in other complex public conflicts) to be obtained by students, first on an introductory/survey level within the constraints of a classroom and then *without* the classroom

(the final pedagogical lesson within the classroom being a pursuit of an inexhaustible mindset regarding Israel/Palestine and its potentialities for new Empathy Passages).

For Empathy Passage to occur in a classroom concerned with the rhetorics of Antisemitism and Israel/Palestine, therefore, we must locate texts which encourage efforts toward partial empathy in circumstances of collective trauma (the *Shoah*, the *Nakba*, and other violent and oppressive turmoil suffered before and since are textbook examples). Michalinos Zembylas, a Cypriot academic within the field of peace education, deals with these themes of trauma in a titular fashion in an essay in which he writes that “The willingness to feel with the Other’s perspective does not imply cognitive identification with the Other’s views. In other words, the idea of accepting the Other’s collective narrative as legitimate does not imply agreeing with it” (216). Zembylas’ specificity is appreciated: The manner through which empathy becomes enabled between parties incapable of absolute understanding, let alone concurrence, requires the ability to “feel” alternative perspective; even in the seemingly astringent example of a careful consideration of the current turmoil of the Israeli Knesset (and, critically, the fashion through which “Zionism”⁷⁵ is consistently transforming and the resultant implications for improved circumstances for Palestinians and other Non-Jews in Israel), an emotional connection to those who are willing to defend Israel’s government (many of whom are Jewish and intellectually and emotionally invested in Israel’s health as a Jewish state as a consequence) is needed for a successful enhancement of meaningful comprehensions. Zembylas’ essay is, therefore, a core aspect of a meaningful curriculum for a survey course focusing on matters related to the rhetorics of Antisemitism and Israel/Palestine. Consider, for purposes of

⁷⁵ Here I employ scare quotes because I face the same dilemma as Susie Linfield in *The Lion’s Den*, specifically the desire to discuss Zionism (and the challenges the umbrella term confronts in the academy) while acknowledging the flaws of an approach which (even implicitly and for practical purposes) expresses the “Z-Word” as a singularity.

connecting “feel” to comprehension, Joy Arbor’s essay, as discussed in Chapter One. The settler Arbor and her team engaged, as quoted in this essay, exclaimed: “I’d cry, but I’d move” (220) when asked how he would respond to the dramatic development of Palestinian statehood. Arbor and her cohort dared to engage with an individual considered far outside the sphere of communicative legitimacy on Israel/Palestine, and through an inquiry regarding his *feelings*, gained a valuable insight regarding what concrete behaviors can be anticipated by settlers in response to diplomatic progress.

As for genealogical processes themselves (and their role in the “Classroom-And-Beyond”), the three genealogists most central to Colin Koopman’s explication of the concept and practice (Michel Foucault, Fredrich Nietzsche, and Bernard Williams) would also potentially appear as readings⁷⁶ for the sake of theoretical anchoring, presented in a benevolent and moderate fashion (rather than detached and dense). Nietzsche can be introduced not in direct reference to genealogy, but in discussion of the potential his body of work offers the slow movement toward Empathy Passage. To give a tangentially-related example, Nietzsche might be cited for his discussion of ancient festivals which relate thematically to concepts such as moral jubilee (recalling Michael Lerner from above; Lerner would be included in the course as well and here can enable us to move toward collaborative genealogy through in-class synthesis), moral renewal (recalling Deleuze and Guattari who can also be included in this situation), and *Dérive* (from the French surrealists; linking Nietzsche, Lerner, and Guattari would represent precisely the productive meandering this concept calls for). Returning to Nietzsche’s place in this

⁷⁶ My inclination would be to encourage PGR-practicing instructors to decide precisely how to advocate for these genealogists to be engaged in a “Classroom-And-Beyond” (noting that said advocacy might stress the post-classroom segment. Stressing what the concept of genealogy within the context I have detailed *means* is, I argue, a needed pedagogical move at some point in the process [even if the instructor opts to withhold the PGR label from in-class inclusion]).

collaborative synthesis, *The Birth of Tragedy*, Nietzsche specifically mentions the Babylonian festival of *Sacea* in which “slaves are said to have ruled their masters, and a criminal was given royal rights” (36-37); understanding the broad desire for our classroom to be *fundamentally* transformative in order to generate true collaborative progress. Elsewhere, introducing students to *Genealogy of Morals* challenges them to understand the need to examine “the origins of their moral prejudices” (451); beginning our presentational genealogy of rhetoric without contemplating our own foundational beliefs dooms our inquiries to failure. As Nietzsche puts it later, we must interrogate the “*value* of our values” (Italics Mine; 456) prior to their application to the rhetorical complexities of Antisemitism and Israel/Palestine that follow. Finally, as detailed in Chapter Two, Nietzsche’s biographical and authorial complexities within Antisemitism’s rhetorical energy are useful to students precisely because they illustrate the fuzziness with which the term and its manifestations have functioned. Additional contexts beyond the classroom also require such understandings.

PGR in the “Classroom-And-Beyond”

We move on, now, to conversation about complexity, itself. To develop my understanding of complexity, I draw on Byron Hawk’s *A Counter-History of Composition: Toward Methodologies of Complexity*. Hawk speaks of the need for writing to serve as more than a mere vehicle for the communication of social problems, but rather as a basis for their discovery (94). In this sense, “discovery” connects to the Empathy Passage desired at the conclusion of the PGR, in which past Antisemitic Rhetorical Energies are actively engaged and collaboratively synthesized with the “Classroom-And-Beyond’s” insights in the name of uncovering positive developments (which would be impossible without the full process). Hawk’s “discovery” contribution is critical to this dissertation; this PGR has dedicated relatively limited time to the

specific manner through which *students' rhetorical performances* can transform and illuminate preexisting narrow understandings, and the need for students to locate the fuzziness of the subject matter (and partly *reassemble* said subject matter) themselves must factor in. Placing the PGR into concrete practice is needed for documentation of student impact upon Israel/Palestine via the warm interrogation of terms (which, if my understanding of Hawk is faithful to his intent, *should* be substantial).

Elsewhere, Hawk discusses Samuel Taylor Coleridge's "conception of method as a continual act, an alternative motion," and describes said method "as a constant movement" (96). Defending Coleridge, a principle influence upon his desired pedagogy⁷⁷, Hawk enables is to illuminate the direct applicability of Coleridge's philosophy (and his repurposing of it) to the benevolent form of rhetorical genealogy we intend for Antisemitism and Israel/Palestine (which, as been expressed, is a complex entity constantly in flux, as Hawk's method obliges); Hawk continues, in fact, by treating Coleridge's "model" as "the first step along the path to ulterior *genealogy* from the oppositional vitalism of Coleridge, to the investigative vitalism of Bergson, to the complex vitalism of Deleuze" (Emphasis Added; 96). These movements from an initial complex locale to alternative complex locale mirror the movements we need to perform in order to grasp the heterogeneous nature of our subject matter and the various moments of anchoring in separate locales which will be required. Where these points of adjustment are found, meanwhile, requires a discussion of the nature of complexity *itself*, defined by Hawk and reinforced (in an admittedly odd turn of scholarly commentary) by musicians Cecil Taylor and Steven Van Zandt.

⁷⁷ Hawk deploys Coleridge, specifically, in response to the anti-expressivist movement in composition pedagogy, which I was exposed to in-depth as I trained to teach my own First-Year Composition courses.

We remain with Hawk for a moment to make the applicability to Antisemitism and Israel/Palestine explicit.

Hawk writes that “complexity is the moment of transition from order to chaos and back to order,” describing a typical sequence as “Order-Complexity-Chaos-Complexity-Order” (155). In a “Classroom-And-Beyond” dedicated to producing a PGR, students ought to be encouraged, even explicitly instructed, to identify such a moment as it progressively unfolds. Returning to the abortion example, there is the wording Obama chose and the potential it serves for rhetorical genealogy. To Obama, recall, the Roe v. Wade decision (and his opinion regarding the case as a legal professional) is the critical matter in determining his own position; therefore, a desired unraveling of the complexity contained with the abortion debate depends upon a detailed query regarding the orders and chaos surrounding this event itself. In effect, the Roe v. Wade decision, and the reaction it produces in public discourse, becomes *both* a “Moment of Order” from which one chaos concluded and the catalyst for a new set of rhetorical contentions. Therefore, a classroom exercise dedicated to producing a PGR for abortion might focus upon Roe v. Wade as a moment of contention and complexity around which a terminological inquiry might ensue. How, then, do we find our way back to a multiple-perspective form of complexity in trickier instances? And how does doing so relate to teaching skills and capacities specific to “Classrooms-And-Beyond?” Students might be asked to consider the words of jazz composer/pianist Cecil Taylor from a 1965 interview with critic Nat Hentoff:

If a man (sic) plays for a certain amount of timescales, links, what have you-eventually *a* kind of order asserts itself. Whether he (sic) chooses to rotate *that* personal order or engage in polemics about, it’s there. That is, if he’s (sic) saying anything in his music. *There is no music without order.* If that music comes from a man’s (sic) innards. But that order is not

necessarily related to any single criterion of *what order should be as imposed* from the outside. Whether that criterion is the song form or what some critic thinks jazz should be. This is not a question, then, of “freedom” as opposed to “non-freedom,” but it is rather a question of recognizing different ideas and *expressions of order* (Italics Mine; Taylor qtd. in Hentoff).

Crucial in Taylor’s comments are the pluralization and validation of *multiple orders*, which one can arrive upon through repetition of core technique, as well as the location of oneself within either the “free” or structured norms of jazz. By providing for a multiplicity of “Complexity Points” (which can be either adhered to or deviated from), Taylor implies a comparable multiplicity of order and chaos, effectively allowing for Complexity Bridges (here I return to my coined terminology from a previous chapter) moving in multiple directions and toward multiple destinations. For PGRs to succeed, we must be able to offer concrete examples of all three stages within a rhetorical/historical cycle’s development: We must point to periods of Order and continuity, Chaos and rupture within the otherwise static, and the complexity that ensues when the binary of Order and Chaos is destabilized. Within a broad pedagogy through which PGR’s are conducted, Order must become multiple and weave its way through assorted Chaos, ultimately creating the routes through which Empathy Passage results. Further, Cecil Taylor’s challenge to the notion of a freedom/” non-freedom” binary within stems from the rejection of both a singular, confining order and an absolute rejection of “music without order.”

Taylor’s response, therefore, might be to argue that multiple orders (such as institutional structures) exist for teachers just as they do for musicians, and progress can stem from isolating different orders to challenge in different *kairoitic* circumstances. When asked to offer advice to students beginning their processes of unraveling a contentious and complex subject like

Antisemitism and Israel/Palestine, Taylor might suggest that some “orders” are to be held onto as productive refrains (like choruses) only in the most sensitive of circumstances (for a morbid example, there might be certain utterances a rhetor might depend upon on Israel/Palestine only in the event of dramatic terrorist or statist violations of international law *and in no other circumstances*), while times of relative calm enable rhetors more room for experimentation, as in the creative realm of a free jazz musician.

I turn now to a different genre and Steven Van Zandt, Bruce Springsteen’s guitarist, for additional differences and repetitions within rock and roll. Van Zandt recalls convincing Springsteen to release “No Surrender.” Springsteen feared its “misleading romanticism” and that it was derivative of his classic “Born to Run” (92). Van Zandt, playing a role not unlike that of an instructor encouraging her/his student to avoid obsessing over originality concerns, says he told Springsteen “Look, there are certain things, certain themes, certain emotions that it’s OK to be redundant with. Rock N’ Roll is redundant⁷⁸ by definition, to be honest” (92). We consider Van Zandt’s comments first in connection to Cecil Taylor’s premise that multiple orders exist; here Taylor might respond that *thematic* repetition is separable from other redundancies within music; a free jazz performer such as Taylor might suggest that “No Surrender’s” originality might be found in a challenge to the chord structures common in rock and roll; part of “Born To Run’s” brilliance, for instance, is the manner through which a relatively “basic” chord structure finds one of its many complexities through the careful doubling of guitar and organ and the surprising presence of a saxophone solo when an audience might typically expect a guitar solo (to say nothing of the inclusion of a glockenspiel). Returning to the allegedly redundant “No Surrender,” meanwhile, when John Kerry opted to make “No Surrender” his 2004 presidential

⁷⁸ We will discuss the desirability of redundancy in the conclusion of this chapter.

campaign theme song, the choice further separated the song from “Born to Run”; lyrically the latter, for all of its anthemic qualities, could never have been selected given its quasi-despairing lyrical content. The lyrics of “No Surrender,” therefore, might be argued by Taylor to be its point of departure, enabling a dispersal into a far-different rhetorical context than “Born To Run” could.⁷⁹ We, as rhetorical genealogists, witness the multiple potential locales for the Order/Chaos/Complexity sequence to unfold. We must, therefore, similarly perform our past interrogations with awareness of multiple potential conclusions. A far different location for progress in a PGR of Antisemitism and Israel/Palestine applies, for instance.

Returning to the challenge of teaching *Protocols of the Elders of Zion*, and our understandable desire to impose *order* and, to some extent, *chaos* into the conversation about “Antisemitic texts” (of which *Protocols* is certainly a valid inclusion) by categorically discrediting the text *and* legitimizing its importance as a disseminated force of Antisemitism and Antisemitic tropes; grasping the two conversations moving away from a singular order or singular chaos but rather a sequence of complexities iterated in the classroom simultaneously can enable us to avoid falling into the trap of epistemological conservatism. The “Order-Complexity-Chaos-Complexity-Order” (155) sequences detailed by Hawk can be said to apply to all of these situations, and consciousness of their applicability to Antisemitism and Israel/Palestine’s correlated rhetorical genealogies is vital to a composition classroom around which they are focused. An additional sequence is about to be detailed, riffing from a quote by a recently deceased Israeli literary giant and discussing the quote’s content as a problematization of Israeli media’s desire to characterize Oz’s elusive position on Israel/Palestine.

⁷⁹ Ironically, Ronald Reagan attempted to use “Born in the USA” as a campaign theme song without considering *its* covertly dark lyrical content. Dr. Marc Dolan details the circumstances surrounding this effort on Reagan’s part in a 2014 article for *Politico*.

In *A Tale of Love and Darkness*, Amos Oz indirectly furthers Cecil Taylor's rejection of the need to maintain a constant fidelity to singular institutions, True/False binaries or "absolute freedom of thought" when discussing (in Oz's case) Israel/Palestine. He writes: "And so I learned the secret of diversity. Life is made up of different avenues. Everything can happen in *one of several ways*, according to *different musical scores* or *parallel logics*. Each of these logics is consistent and coherent on its own terms, perfect in itself, indifferent to all the others" (45; emphasis mine to highlight various ties, from musical variance to Deleuze and Guattari; readers are directed to the chapter on "One Or Several Wolves" for detail on the latter). The quote, valuable as it is for illuminating the human tendency to simplify immensely complex matters such as the rhetorics of Antisemitism and Israel/Palestine, is relevant not only for its directly transmitted insight, but for applicability to a subsequent effort to simplify Oz.

A PGR could additionally call attention to Oz's biographical and political details, attempted in a recent commentary from *Haaretz* (the aforementioned progressive-leaning Israeli newspaper). This piece depicts Oz as straddling political locales on Zionism and a Palestinian state, his personal *gravitas* making him a highly-relevant endorsement "prize" for various invested political forces in this broad arena (at this stage in our analysis of the article, we see no contradiction of the complexity reported in *A Tale of Love and Darkness* quote). Adding to the complexity-inclusive aspects of the *Haaretz* article's profile of Oz, the newspaper⁸⁰ reports that Oz rejected the Boycotts, Divestments, and Sanctions movement while expressing disinterest in current Israeli "government agency" (here I cite Oz directly), Oz is nevertheless treated (via the slightly questionable agency of the article's "unnamed source"), as partaking in a gesture of "Quiet Boycott" against the Jewish State. Instantly, a reader hoping to learn Oz's stance is

⁸⁰ No specific author name is provided online.

thrown into a sequence of debates, moving us *both* toward and away from an understanding of the messily unfolding Rhetorical Energy of Antisemitism and Israel/Palestine (and Oz's presence within).

Returning to Oz's quote from *A Tale of Love and Darkness*, meanwhile, we are reminded of his text's treatment of multiple logics, each of which is perfect for itself and "indifferent to all the others" (45). The quote, therefore, serves as a counter to the article's desire to assign Oz a definite, if elusive, political identity regarding Israel/Palestine. A classroom desiring to present a genealogy of Antisemitism and Israel/Palestine's rhetorics can benefit by observing these two Oz-related texts; *Haaretz's* efforts to locate the elusive Oz on the broad subject can be recognized as an unintentional undermining of the *different expression of order(s)* than Oz offers us in *A Tale of Love and Darkness*. Again, we witness the chaos within an attempt toward order (it is to *Haaretz's* credit that its obvious editorial desire to assign a concrete position to Oz is resisted at least enough to allow rhetorical analysis which illustrates the complexities within his place as an Israeli rhetor). The PGR is reintroduced, therefore, to the value of witnessing the complexities which empower a multiplicity of valid responses on even a minor point of the PGR (whether Oz, a single famous individual, qualifies as "Antizionist").

In my hypothetical PGR classroom (broadly defined) I value both the more conservative understanding of truth *Haaretz* presents Oz within and the reimagining Oz himself (and Taylor) offers. Students can witness the manner through which Oz composes himself, the manner through which others attempt to compose him, and, by extension, the controversial nation/state he inhabits. Here, the composition field's concept of *pedagogical memory* applies to PGR's, including Antisemitism-Israel/Palestine: As students rewrite their own narratives as learners and

writers, these actions enable “macro”-transformation of the benevolent genealogy of rhetoric of Antisemitism and Israel/Palestine that provides them an arena of evolution.

In “Pedagogical Memory: Writing, Mapping, Translating,” Susan Jarratt, Katherine Mack, Alexandra Sartor, and Shevaun Watson argue that student writers can recreate their own literacy paths. Specifically, the authors argue that students’ learning and agency can be reshaped by a careful rearticulation, recomposed in classroom assignments and discussions. My desired classrooms and extended dialogues, in general, and particularly those dedicated to a PGR of Antisemitism and Israel/Palestine, will aspire to move participants toward heightened self-understandings of Antisemitism and Israel/Palestine, away from the notion that they are unqualified to speak, particularly to each other and particularly toward Empathy Passage via newly created communicative Complexity Bridges. Encouraging students to believe that they can (re)compose their pedagogical memories and *become* qualified participants, even valued rhetors, in this arena is vitally communicated both explicitly and in subtler ways.

Here, I must extend the concept of pedagogical memory (noting that the text from which it originated would also be included in the syllabus of any hypothetical class I might design). Whenever a student writer can incorporate the range of texts, authors, and public perspectives they have encountered within their writing toward their own benevolent genealogies of Antisemitism and Israel/Palestine, they recreate not only themselves as student writers and learners, but the very topic they are writing and learning *about*. Resultantly, the quality of potential future narratives becomes richer. I will discuss the three forms of pedagogical memory I have arrived upon in hopes that, cumulatively, they might activate the enhanced, macro-pedagogy upon which a PGR depends: I have dubbed them Textual Pedagogical Memory (which emphasizes the shallowly-defined “isolated” student writer/reader experience), Written-

Interactive Pedagogical Memory (focused on direct written contact between students and instructors), and Collective Pedagogical Memory (in which all efforts are focused toward development beyond the individual self).

Textual Pedagogical Memory development enables student writers to reimagine their own abilities to analyze, engage, and enhance/recreate existing texts. By encouraging the connective analysis of variant genres and mediums, students conducting a benevolently guided Presentational Genealogy of Rhetoric for Israel/Palestine would develop the ability to connect their own past experiences as students, writers, and community members to those of individuals most directly connected to Israel/Palestine's turmoil. For example, students might be encouraged to ask themselves questions like: What have I learned about Israel and/or Palestine in the past? What do I perceive to be the gaps in my knowledge? What have I heard about, somewhat, but failed to pursue in-depth regarding this broad topic? What about my own biography (here referring to the constitutive aspects of a student's classroom identity) has contributed to what I have and have not learned? Where are the opportunities for agreement? What sources and resources are available to make it more likely that people in this situation could cooperate or better understand one another? How do I select among these sources and resources and with whom should I collaborate as I make my choices? How do I document my development as it relates to Israel/Palestine and (if applicable) what have I *done to alter* Israel/Palestine? These questions are all best located under the heading of "Textual Pedagogical Memory" because they are all concretely relevant to how students "compose themselves" in relation to (here liberally defined) texts.

Another aspect of the production of desired complexity through the benevolent genealogy of rhetoric for Antisemitism and Israel/Palestine (within the "Classroom-For-Now") is what I

have labeled a Written-Interactive Pedagogical Memory component. Students rewrite themselves and their subject matters more effectively because of direct written transmissions between each of them and the instructor(s), as well as a classroom designed to ensure that every student composes to and reads from every *other* student. These conversations eventually can find their way into a larger, reflective written assignment produced by the entire class. Through the combining of individual assignments with small group content and contributions to the full classroom collective, students become aware of themselves as creative participants in all of these circumstances (and, by extension, respondents and disruptive forces to rhetorics of Antisemitism and Israel/Palestine themselves). A PGR necessitates a slow, documentary approach (here I paraphrase Foucault closely) to comprehending the past of a term (including its history prior to coinage, if applicable); similarly the “Classroom-And-Beyond” requires a painstaking effort toward self-understanding of one’s relationship to the term and the past in order to grasp the present. Thusly, the openness of the assignments I have outlined can be adapted for each PGR-inclusive instructor (who must, themselves, learn more about *their* relationships to the terminology as the “Classroom-And-Beyond” progresses).

My third category, Collective Pedagogical Memory, first manifests in the micro-form described above and insists on the students’ comprehension of themselves as classroom and social *creators*. Agency, for students, in the production of the macro-environment of a class, which presents the rhetorical genealogy of Antisemitism and Israel/Palestine, requires the instructor to detach from certain decision-making processes; only through a clear indication that the instructor will not intercede in that creative process can students recognize themselves as qualified participants (both in the classroom and Israel/Palestine on the whole). Following the rich insertion of Pedagogical Memory (the text and my expansions on the core concept) and the

other texts detailed above, I insist upon two further reading inclusions which this PGR proposes as vital background for new participants intending to understand core perspectives informing Israel/Palestine’s justifications for being (here, I even violate my general principle of allowing other PGR-teachers to choose the timing of textual inclusions enough to state that these materials *must* be covered early⁸¹ in the classroom stage of “Classroom-And-Beyond”, ideally early also in their collegiate careers). Specifically⁸², *Bambi* (originally a novel designed to argue in favor of a Jewish State and later questionably adapted into a Disney film) and “States,” Edward Said’s reflections which focus on the transient nature of the Palestinian experience, are to be presented as a pairing, because the two texts, when synthesized, both introduce *a* position of the Jewish and Palestinian people, respectively, and complicate one another. My strategy would be to instantly complicate these texts, rejecting the notion of “Two Sides” in Israel/Palestine, again pushing toward complexity and chaos before order. I elaborate on these two texts below.

Bambi, the novel by Felix Salten, presents readers with “animal stories that contain the theme of prosecution” (Reitter 39), which underline the need for an animals-only forest, apart from humans, for their self-governance and safety. Oddly, says Paul Reitter, “critics have hardly ever discussed *Bambi* in the context of his (Salten’s) Zionism” (39); Reitter is assured of *Bambi* as a Zionist proto-text, after all his reading of *Bambi* stresses its “Jewish roots.” Many students will be familiar with “Disney’s *Bambi*” (here Reitter concurs with Salten’s expression regarding

⁸¹ Though I stress that my first-year composition courses are not intended to be PGRs and therefore prefer to avoid discussing them in this dissertation, I include the two readings I am about to detail in all of my first-year composition courses because of their value to core desired “FYC” themes such as multiplicity of perspective and the relationship between identity, reality, and language.

⁸² *Bambi* is discussed first within *this* PGR, but I am not attempting to impose an order (even for these two texts) on other PGR-instructors (this is particularly important to note at this time, as this is already the single-most prescriptive moment in this entire chapter). Both readings are assigned homework for the same night in my FYC classrooms (see footnote above).

the animated film; 39) enough to understand the story, in which humans prove not to be “basically good”; offering excerpts from Salten’s novel and Reitter’s review, therefore, is a vital choice for a classroom PGR of Antisemitism and Israel/Palestine because it succinctly expresses a Pro-Zionist mentality in the nucleus of a beloved Western text. The Jewish mentality which led to the establishment of Israel (and all of the Israel/Palestine turmoils which ensued) can be made plain; Reitter remarks upon Salten’s suggestive phrase for butterflies, describing them as “wandering flowers” (39), while “the culture of the deer develops around the *fact* of their victimization” (Emphasis Mine; 39). The Jewish understanding of the founding of Israel as enabling the end of the wandering and victimization their people had endured long before the Holocaust is compelling and communicable; meanwhile students who are given pause at the idea that Salten, a Jew, would choose to depict his own people as *animals* would require the following explanation: The point is that the animals, like the Jews, cannot depend on Non-Jews to simply leave them in peace within their assorted diasporic settings; Israel, to Salten and the vast majority of Jews, is necessary because it provides the alternative to this passive, suicidal choice.

In terms of what students might do with this text in a PGR-oriented class, I would suggest that the pedagogy supports their quest for complexity within the reductively-described “other side” of Zionism. To support this pro-complexity mentality, students would also read Edward Said’s “States,” which touches upon the unstable nature of Palestinian identity without a foundational homeland. Said asks, movingly, “How does a Palestinian father tell his daughter and son that Lebanon...is where we are, but not where we are from” (643)? Problematic as it is to read “States” as a universal or even transferrable text (which is not Said’s desired effect), Said shares an aspect of Salten’s sentiment. To explain, when Said writes that “the oppressed collective represented here is fundamentally incomplete without a geographic center” (644), he

ironically expresses the *Bambi* sentiment which informed Zionism's foundation, even in the act of indicting the Zionist assemblage (his primary target of critique as an author).

Said's piece also shares tone with (Reitten's presentation of) Salten's voice. Said never becomes excessively furious, enabling his people (like the Jews) to avoid being depicted as a threat ("States," in fact, actively combats the notion of Palestinians as terrorists). Crucially, here we insert *chaos* into an excessively ordered conversation; students are not to believe that Jewish and Palestinian plights are "equal" or directly oppositional (and especially the direct cause of the others' collective force); similarly, a PGR must reject the premise that equal public attention has been allowed to Jews and Palestinians in the immediacy and aftermath of their most dramatic traumas (the *Shoah* and the *Nakba*), and **above all** that Jews and Palestinians can be *singularized* as anything more than an immediate convenience to be instantly complicated. A desirable subsequent classroom activity, in fact, would explore these premises in relation to the two readings in question, toward a rejection of reductive mentalities (comparable in some ways to the previously article example of the "Classroom complexification of Zionism" in that students would be split into small teams and examine a variety of sources to later contest, as a collective, the simplicities emergent in the preceding pages' commentary on *Bambi* and "States." The teamwork present in the discussion of *Bambi*, "States," and the "collective contestation" I have just mentioned would render it a collaborative aspect of the PGR. *In* our push toward complexity, the order of the clearly articulated narratives I have detailed must be actively *disrupted* by chaotic ruptures. Within the classroom or beyond it, collaborative uses of the PGR model apply here toward the productive discovery of discontinuity. Turning to an "And-Beyond" example from my efforts toward completing this PGR, I intend to offer an example of a

temporary *Dérive* and the manner with which its isolative practice prevented a true embrace of complexity and Empathy Passage.

At a recent graduate conference at the University of Rhode Island, I submitted an abstract which represented, to me as an individual, my first deviation from the PGR contained within this dissertation (though I was unaware of the fullness of the departure while generating the abstract). Specifically, I noted that my presentation would be arguing that “Israel/Palestine must be enclosed within its own academic field (as opposed to work within a preexisting discipline or even disciplines).” My core basis for this now-abandoned claim related to the sheer volume of texts and inquiries I viewed as necessary for a complete academic anchoring, ranging from the theoretical basis(es) I have chosen to include in this dissertation, reconciliatory-leaning texts I have mentioned, to needed monstrosities such as *The Protocols of the Learned Elders of Zion*, to other overtly, agenda-based textual *acts* of Antisemitism (such as the life and works of Wilhelm Marr), to literary acts of resistance *to* Antisemitism, to modern iterations of Antisemitism and related texts concerning Israel/Palestine (noting that despite Antisemitism’s Rhetorical Energy, the broad concept is not ubiquitous to all vital texts on Israel/Palestine). The key commonality I was missing, however, was that my attempt at textual consumption was A. Being directed without the consultation of others (at least at the time closest to the abstract’s generation; I am susceptible to self-distraction from my past-approved reading lists) and B. Lacking a communal and reflective element, thus resulting in an isolated experience without the potential for my *own* Empathy Passage as I detailed how my eventual readers might obtain the same goal. The implicit premise that a PGR on Israel/Palestine is doomed to fail unless dramatic institutional supports are introduced to enable its development was misplaced; I was correct in noting the inevitable failure of my work, but missing the lack of collaboration as the cause. Connecting the above

discussion back to *Dérive*, I note the impossibility of detecting the flaw within the aforementioned abstract without retelling the entire story of its development; only by observing the specific circumstances under which the abstract was authored while writing about it was I able to spot the elements of my PGR advocacies that were absent. Uncovering the ruptures in every PGR participant's slow struggle is essential for Empathy Passage (this paragraph could function as an instructive example).

For more arguments in this direction, we have the claim that “expansive learning is initiated when some individuals involved in a collective activity take the action of questioning the existing practice” (Tuomi-Grohn and Engestrom 30). Without question, the rejection of a nominal, social justice-rooted, or even deconstructionist basis for a classroom by arguing instead for the invention of a paradigm shift in which a PGR obtains Empathy Passage only by refusing to conclude represents a challenge to existing practices. Meanwhile, returning to Brian Massumi's introduction to Deleuze and Guattari's *A Thousand Plateaus*, we note a quasi/macro-prescription: “Most of all, the reader is invited to lift a dynamism out of the book entirely, and incarnate it into a foreign medium, whether it be painting or politics” (Massumi xv). In this quotation, we detect a core aspect of Deleuze and Guattari's advocacies; they (via Massumi's introduction) express the wish that learners construct realities without being burdened by disciplinary-or other-boundaries. *Expansion*, here, is realized through the agency of the students and other rhetors, rather than through the dictated less-vastness of curriculums and classrooms.

Conclusion: Empathy Passage Toward “Hidden Jerusalems”

Alan Davies writes at the beginning of his *Antisemitism in Canada* that “this book does not fill the lacuna” (1) in reference to an exhaustive history of Antisemitism within his nation alone. Gaps, Davies acknowledges, are unavoidable even within the narrower confines of

Canada's form of bigotry against Jews. Omissions, therefore, are obviously inevitable when expanded to this more broadly focused PGR (as I have similarly admitted). Within the confines of a single course, omissions are even more guaranteed. Rather than a desperate attempt to minimize these gaps, we must allow a final influence to enter our orbit: Andre Breton's *Manifesto of Surrealism*, from which the concept of *Dérive* originates, offers without dismay that "all we ever do is relearn" (34). We are reminded of Stephen Van Zandt's awareness of the acceptable redundancies within rock n' roll toward understanding redundancy as a vital aspect of Israel/Palestine (and, put poetically, therefore treating Israel/Palestine as sharing qualities with Rock N' Roll) and therefore perceiving the worst-case scenario of a limited approach to a PGR of Israel/Palestine to be active refrains. Students (and I) arriving upon the conclusion that avoiding a return to benevolent but preexisting themes (after having slowly and meticulously adding new rhetorical turns toward empathy passage) on Israel/Palestine would suffice within this massive context. Our ultimate objective must be to ignite deeper understanding and empathy in our communication, rather than committing the quixotic error of attempted/assumed completion. We must allow as many new contributors to understand the virtue of creative and generous rhetorical inquiries on the part of our students as new rhetors. Our goal cannot only be to help them "learn" Israel/Palestine or even to teach us; we must add their potential to transform what we have cynically come to view as stable. We transcend boundaries, therefore, by breaking car windows with seatbelts; here the car window-breaking reflects the insertion of a desired chaos via predetermined order (in this case I deploy the metaphor of the seatbelt). Complexity, deployed toward greater empathy and understanding, ensues at the moment in which the window is finally ready to be breached.

How can we detect the *exigency* for the PGR to productively shatter the constraints of present reality?

According to the recently departed Leonard Cohen, the moment was upon us in 2006, when he released the prose poem “Moving into A Period.” When Cohen spoke of a coming “Jerusalem hidden in Jerusalem” (34), it appears he referred not to the Jewish homeland (nor the [complex and only occasionally agreed-upon] Jerusalem presented as a *temporary* Paradise on Earth, which Jews could expect prior to the permanent Garden of Eden-situated afterlife⁸³), nor *Al-Quds* (an Arabic name for both Jerusalem [the land mass; the word loosely translates as “The Holy One”] and *Mujahedin* rockets). Though this PGR does not wish to conclude by casting dispersion on any of these existent understandings of what might be called “Jerusalem,” it notes that Cohen, instead, described “Moving into a period of bewilderment” (34), followed by a brief description of present society that mirrored the apocalyptic vision of his song from 14 years earlier, “The Future.” Along with more lurid detail, the song speaks of “Things sliding in all directions; there won’t be nothing you can measure anymore” (Cohen) and features a line which

⁸³ This is a carefully worded parenthetical, as Jewish belief in the afterlife features far less “continuity within its chaos” than Antisemitism’s Rhetorical Energy. The creed is, in fact, fundamentally lacking in coherence on the matter. With the exception of the ultimate rejection of (the once-conceived Jewish version of) Hell as an element of the afterlife, pervasive in modern Judaism, virtually no strand of Jewish belief regarding the afterlife is either collectively subscribed to nor obsolete (relative to its origin point in the history of the Jewish faith). Elon Gilad’s article entitled “What Is the Jewish Afterlife Like?” offers a detailed historical response to its headline, with repeated emphasis on “varying thoughts, never reconciled or canonically decided.” Gilad continues: “Thus, even today, Jews believe in different, often irreconcilable theories of what life after death is like.” This final quote demonstrates that, within the Jewish faith, there are inevitable, as Leonard Cohen puts it, “periods of bewilderment,” and that his prophecy of the “Hidden Jerusalem” (34), is not Jewish in orientation. Cohen, after all, had a complex relationship with the Jewish faith (the poem also mentions the presence of a “Cross” in the “Hidden Jerusalem,” while Cohen wrote of finding “The Innermost Place”-itself an adjustment of Psalm 51.6 and therefore not a literal biblical embrace-while in a Zen monastery). As noted in the text above, Cohen’s interest in “things that slide in all directions” (Cohen) defined much of his body of work.

would be deemed blasphemous to the most pious Jews, as he declares “I’m the little Jew who wrote the bible” (Cohen). “The sadness of the zoo will fall upon society” (34), Cohen offers 14 years later, though he speaks mostly of the present, seeing light paired with despair, vertigo with hope, and danger emanating from religious authority (34). “Jerusalem hidden in a Jerusalem” is the resolution, the end of this chaos, a microscopic source of refuge outside of the currently known, predictable, and observable (which Cohen has, throughout his career, declared to be actively deteriorating). The *ultimate* goal of a Presentational Genealogy of Rhetoric (PGR) is not to produce a transcendent conclusion for participants, in which Empathy Passage allows them to find their own (Platonic) Jerusalem, however defined. Instead, moments of enhanced understanding and progress are the projected outcome, a Little Earthquakeian⁸⁴ respite through which new realities (whether material, linguistic, or other) originate. This is the impetus of any immortality a rhetor might hope to gain within a given public arena; access to new conversations, conducted eventually upon the perishing self’s ripple effects on subsequent dialogue, enable enduring rhetorical vitality.

⁸⁴ This adjective phrase emerged in Chapter Three, in reference to impactful Antisemitic minutia. It is pleasant to return to the phrase in a more positive light.

Works Cited

- “100 Greatest Bruce Springsteen Songs of All-Time.” *RollingStone*. Dec. 11th, 2015. Retrieved Feb. 18, 2020. Web.
- Abraham, Matthew. Ed. *Toward a Critical Rhetoric on the Israel/Palestine Conflict*. Anderson, SC: Parlor Press, 2015. Print.
- Abraham (“Reluctant Rhetoricians: Refusing to Frame the Israel-Palestine Conflict Through Jewish-Arab Antagonism”)
- Bawarshi, Anis (“Discourse on the Israel-Palestine Conflict: Rhetorical Memory and Uptake”)
- Adorno, Theodor. *Negative Dialectics*. Translated by E.B. Ashton. New York: Continuum, 1981. Print.
- “Amos Oz Quietly Boycotting Official Israeli Events.” *Haaretz*. Nov. 5th, 2015. Retrieved Feb. 18, 2020. N. Pag., Web.
- Amos, Tori. “Little Earthquakes.” *Little Earthquakes*. Atlantic Records. 1992. CD.
- Anderson, Benedict. *Imagined Communities*. London: Verso, 1991. Print.
- Arendt, Hannah. *The Origins of Totalitarianism*. New York: Random House, 1951. Print.
- Balasubramanian, Chandrika. “Sociolinguistics.” 22 Oct. 2009, The University of North Carolina at Asheville, Asheville, NC. Classroom Lecture.
- Beach, King. “Consequential Transitions: A Sociological Expedition Beyond Transfer in Education.” *Review of Research in Education*. 24, 101-139, 1999. Web.
- Beinart, Peter. *The Crisis of Zionism*. New York: *New York Times Books*, 2012. Print.
- Beller, Steven. *Antisemitism: A Very Brief Introduction*. Oxford: Oxford University Press, 2007. Print.

Bennett, Jane. *Vibrant Matter: A Political Ecology of Things*. Durham, North Carolina: Duke University Press, 2009. Print.

Bennington, Geoffrey. "The Truth About *Parrhesia*." *Foucault/Derrida: Fifty Years Later*. Eds. Custer, Olivia, Penelope Deutscher, and Samir Haddad. New York: Columbia University Press, 2016. Print.

Bernstein, Peretz. *Jew-Hate as a Sociological Problem*. New York: Philosophical Library Inc, 1951. Print.

Besel, Richard. "Prolepsis and the Environmental Rhetoric of Congressional Politics: Defeating the Climate Stewardship Act of 2003." *Environmental Communication: A Journal of Nature and Culture*. 6.2 (2012): 233-249. Print.

"Binyamin Netanyahu: Arab Voters Are Heading to the Polls in Droves." *Guardian*. 19 Mar. 2015. Retrieved 18 Feb. 2020. N. Pag., Web.

Bizzell, Patricia and Bruce Herzberg (Excerpt). *The Rhetorical Tradition: Readings from Classical Times to the Present*. Ed. Patricia Bizzell and Bruce Herzberg. 2nd ed. New York: Bedford-St. Martin's, 2000. Print.

-Burke, Kenneth. (All Selections)

-Foucault, Michel. ("Discourse and Truth")

Blankenship, Lisa. *Changing the Subject: Theory of Rhetorical Empathy*. Boulder: University of Colorado Press, 2019. Print.

Blumenthal, Violette. Personal interview. 5 Jul. 2019.

Branch, Kirk. *Eyes on the Ought to Be: What We Teach When We Teach About Literacy*. Cresskill, NJ: Hampton Press, Inc. 2007. Print.

Bregman, Ahron. *Elusive Peace: How the Holy Land Defeated America*. New York: Penguin,

2005. Print.

“A Brief History of Antisemitism.” *ADL.org*. Retrieved 7 Feb. 2020.

<https://www.adl.org/sites/default/files/documents/assets/pdf/education-outreach/Brief-History-on-Anti-Semitism-A.pdf>

Breton, Andres. *Manifestos of Surrealism*. Ann Arbor, MI: Ann Arbor Paperbacks, 1972. Print.

Buchanan, Ian. *Dictionary of Critical Theory*. Oxford: Oxford University Press,

2010. Print.

Burston, Bradley. “Gaza Escalation: Nine Reasons the Israel-Palestine Struggle Cannot Be Solved.” *Haaretz*. 20 Jun. 2018. Retrieved 18 Feb. 2020. N. Pag., Web.

Busi, Fredrick. *The Pope of Antisemitism: The Career and Legacy of Edouard-Adolphe Drumont*. Lanham, MD: University Press of America, Inc., 1986. Print.

Ceccarelli, Leah. “Polysemy: Multiple Meanings in Rhetorical Criticism.” *Quarterly Journal of Speech*. 84.4 (1998): 395-415. Print.

Clarke, Lynn. “Contesting Definitional Authority in the Collective.” *Quarterly Journal of Speech* 91.1 (February 2005), 1-36. Print.

Cohen, Avner. *Israel and the Bomb*. New York: Columbia University Press, 1998. Print.

Cohen, Leonard. *Book of Longing*. Toronto: Random House, 2006. Print.

Davies, Alan. *Antisemitism in Canada: History and Interpretation*. Waterloo, Ontario: Wilfrid Laurier University Press, 1992. Print.

Debord, Guy. “Theory of the *Dérive*”: *Situationist International Online*. Retrieved 7 Feb. 2020. <https://www.cddc.vt.edu/sionline/si/theory.html>.

Deleuze, Gilles. *Two Regimes of Madness: Texts and Interviews 1975-1995*. Trans. Ames Hodges and Mike Taormina. New York: Semiotext(e), 2007. Print.

- Deleuze, Gilles, and Felix Guattari. *Kafka: Toward a Minor Literature*. Trans. Dana Polan. Minneapolis: University of Minnesota Press, 1986. Print.
- . *A Thousand Plateaus: Capitalism and Schizophrenia*. Trans. Brian Massumi. Minneapolis: University of Minnesota Press, 1987. Print.
- Derrida, Jacques. "Différance." *Margins of Philosophy*. Trans. Alan Bass. Chicago: University of Chicago Press, 1982. 3-27. Print.
- . *Positions*. Trans. Alan Bass. Chicago: University of Chicago Press, 1981. Print.
- Dershowitz, Alan. *The Case Against Israel's Enemies*. Hoboken, NJ: Wiley and Sons Inc., 2009. Print.
- . *The Case for Israel*. Hoboken, NJ: John Wiley and Sons Inc., 2003. Print.
- Doel, Marcus. *Poststructuralist Geographies: The Diabolical Art of Spatial Science*. New York, Rowman and Littlefield, 1999. Print.
- Dolan, Marc. "How Ronald Reagan Changed Bruce Springsteen's Politics." *Politico*, June 4th, 2014. Retrieved 18 Feb. 2020. N. Pag., Web.
- Edbauer, Jenny. "Unframing Models of Public Distribution: From Rhetorical Situation to Rhetorical Ecologies." *Rhetoric Society Quarterly*. 35.4 (2005): 5-24. Web.
- Ellenson, David and Daniel Gordis. *Pledges of Jewish Allegiance: Conversion, Law, and Policymaking in 19th and 20th Century Orthodox Responsa*. Stanford, CA: Stanford University Press, 2012. Print.
- Faye, Emmanuel. *Heidegger: The Introduction of Nazism into Philosophy*. Translated by Michael B. Smith. New Haven: Yale University Press, 2009. Print.
- Ferguson, James. "The Uses of Neoliberalism." *Antipode: A Radical Journal of Geography*. 41.1 (2010): 166-184. Web.

- Finkelstein, Norman G. *Beyond Chutzpah: On the Misuse of Anti-Semitism and the Abuse of History*. Berkeley: University of California Press, 2005. Print.
- Frank, David. "The Jewish Countermodel: Talmudic Argumentation, the New Rhetoric Project, and the Classical Tradition of Rhetoric." *JCR* 26.1 (2003): 163-194. Web.
- Foreman, Jerome. *Graphic History of Antisemitism*. Atglen, PA: Schiffer Publishing, Ltd. 2014. Print.
- Foss, Sonja, and Karen Foss. *Inviting Transformation: Presentational Speaking for a Changing World*. Long Grove, IL., Waveland Press, Inc., 2012. Print.
- , --, and Robert Trapp. *Contemporary Perspectives on Rhetoric*. Long Grove, IL: Waveland Press, 2002. Print.
- Foucault, Michel. *The Archeology of Knowledge and the Discourse on Language*. New York: Pantheon Books, 1972. Print.
- . *The Foucault Reader*. Ed. Paul Rabinow. New York, Pantheon Books, 1984. Print.
- . *History of Madness*. Philadelphia: Routledge Press, 2006. Print.
- . *Madness and Civilization: A History of Insanity in the Age of Reason*. New York: Random House, 1965. Print.
- Glenn, Cheryl and Krista Ratcliffe, Eds. *Silence and Listening as Rhetorical Arts*. Carbondale, IL: Southern Illinois University Press, 2011. Print.
- Arbor, Joy ("With Our Ears to the Ground: Compassionate Listening in Israel/Palestine")
- Ochieng, Omedi ("The Ideology of African Philosophy: The Silences and Possibilities of African Rhetorical Knowledge")
- Steinberg, Shari ("Cultivating Listening: Teaching from a Restored *Logos*")
- Goetschel, Willi. "Kafka's dis/Enchanted World." From Columbia University, via

360doc.com. Retrieved 8 Feb. 2020. N. Pag.,

http://www.360doc.com/content/10/1123/04/2932928_71602451.shtml

Grossman, Vasily. *Life and Fate*. Translated by Robert Chandler. New York: New York Review of Books Classics, 2006. Print.

Hardt, Michael. Introduction. *Nietzsche and Philosophy*, by Gilles Deleuze. Athlone Press, 1986. xiii-xiv. Print.

Hawk, Byron. *A Counter-History of Composition: Toward Methodologies of Complexity*. Pittsburgh: University of Pittsburgh Press, 2007. Print.

--. "RE: Binaries and Deleuze/Guattari." Received by Joseph Telegen, 5 Sept. 2016.

Hentoff, Nat. "The Persistent Challenge of Cecil Taylor. *DB*. Feb. 25, 1965. Web.

Herrick, James. *The History and Theory of Rhetoric: An Introduction*. New York: Routledge, 2004. Print.

Holub, Richard. *Nietzsche's Jewish Problem: Between Anti-Semitism and Anti-Judaism*. Princeton: Princeton University Press, 2016. Print.

Jacobs, Steven and Mark Weitzman. *Dismantling the Big Lie: The Protocols of the Elders of Zion*. Jersey City, NJ: KTAV Publishing House, 2003. Print.

Joyce, James. *Finnegans Wake*. Oxford: Oxford University Press, 2012. Print.

--. *Ulysses*. London: Bodley Head, 1962. Print.

Kafka, Franz. *The Complete Stories*. New York: Schocken Books, 1971. Print.

Kellogg, Samuel. *The Jews or Prediction and Fulfillment: An Argument for the Times*. South Yarra, Victoria: Leopold Publishing Company, 2016. Web.

Kennedy, George. *Aristotle on Rhetoric: A Theory of Civic Discourse*. New York: Oxford University Press: 1991. Print.

- . *Classical Rhetoric and Its Christian and Secular Tradition from Ancient Greece to Modern Times*. Chapel Hill and London: The University of North Carolina Press, 1999. Print.
- Kershner, RB. *Joyce, Bakhtin, and Popular Culture*. Chapel Hill, NC: University of North Carolina Press, 1989. Print.
- Koopman, Colin. *Genealogy as Critique: Foucault and the Problems of Modernity*. Bloomington: University of Indiana Press, 2013. Print.
- Khoury, Jack. "Abbas Apologizes to 'Jewish People' for Offensive Comments, Condemning Holocaust and Antisemitism." *Haaretz*. 4 May 2018, N. Pag., Web.
- Langmuir, Gavin. *Toward a Definition of Antisemitism*. Berkley and Los Angeles: The University of California Press, 1990. Print.
- Lanham, Richard. *A Handlist of Rhetorical Terms*. Berkley, University of California Press, 1991, Print.
- Lash, Scott. "Genealogy and the Body: Foucault, Deleuze, Nietzsche." *Theory, Culture, and Society*. 2.2 (1984): 1-17. Print.
- Lee, Albert. *Henry Ford and the Jews*. New York: Stein and Day, 1980. Print.
- Lerner, Michael. *Embracing Israel/Palestine*. Berkeley, CA: Tikkun Books, 2012. Print.
- Lyotard, Jean-Francois. *The Differend*. Minneapolis: University of Minnesota Press, 1988. Print.
- Marr, Wilhelm. *The Victory of Judaism Over Germanism: Viewed from a Nonreligious Point of View*. Trans. Gerhard Rohringer. Web.
- Massumi, Brian. Foreword. *A Thousand Plateaus: Capitalism and Schizophrenia*, by Gilles Deleuze and Felix Guattari. Minnesota University Press, 1987. Print.
- Medoff, Rafael and Chaim Waxman, Eds. *Historical Dictionary of Zionism*. Lanham, MD:

Scarecrow Press, 2008. Print.

Miller, Arthur. *Death of a Salesman*. New York: Penguin, 1996. Print.

Montinari, Mazzino. "The Will to Power Does Not Exist." *Lyber-eclat.net*. <http://www.lyber-eclat.net/lyber/montinari/ndt.html>. Accessed 7 Feb. 2020.

"Netanyahu: Hitler Didn't Want to Exterminate the Jews." *Haaretz*. 21 Oct. 2015, N. Pag., Web.

Newport, Frank. "American Jews, Politics, and Israel." *Gallup*. 30 Aug. 2019, N. Pag., Web.

<https://news.gallup.com/opinion/polling-matters/265898/american-jews-politics-israel.aspx>

Nietzsche, Friedrich. *Basic Writings of Nietzsche*. New York: Modern Library Classics. 2000.

Print.

Ó Gráda, Cormac. *Jewish Ireland in the Age of Joyce: A Socioeconomic History*. Princeton, NJ:

Princeton University Press, 2006. Print.

Obama, Barack and John McCain. "The Third Presidential Debate." *The New York Times*.

Hempstead, NH. October 15th, 2008. Web.

Ostow, Mortimer. *Myth and Madness: The Psychodynamics of Antisemitism*. New Brunswick,

NJ: Transaction Publishers, 1996. Print.

Pearce, Jeremy. "Mortimer Ostow, Theorist on Anti-Semitism, Dies." *The New York Times*. N.P.

October 7, 2006. Web.

Perry, Marvin and Frederick Schweitzer, Eds. *Antisemitic Myths: A Historical and*

Contemporary Anthology. Bloomington, IN. The University of Indiana Press, 2008. Print.

Pfeffer, Anshel. "The Last Truly Zionist Institution and Truly Jewish Newspaper." *Haaretz*. 20

Jun. 2019, N. Pag., Web.

Rasgon, Adam. "Palestinians Say Any Peace Plan Without A State Along 1967 Lines Will Fail."

The Times of Israel. January 19th, 2019. Web.

- Robertson, Ritchie Ed. *The German-Jewish Dialogue: An Anthology of Literary Texts, 1749-1993*. Oxford: Oxford World Press, 1999. Print.
- Reitter, Paul. "Bambi's Jewish Roots." *The Jewish Review of Books*. Winter 2014, Print.
- Ridley, Aaron. *Nietzsche's Conscience: Six Character Studies from the "Genealogy."* Ithaca, NY: Cornell University Press, 1995. Print.
- Rockmore, Tom. Foreword. *Heidegger: The Introduction of Nazism into Philosophy*, by Faye, New Haven: Yale University Press, 2009. Print.
- Rose, E.M. *The Murder of William of Norwich: The Origins of Blood Libel in Medieval Europe*. Oxford, Oxford University Press, 2015. Print.
- Rossmann, Vadim. *Russian Intellectual Antisemitism in the Post-Communist Era*. Lincoln, NE: Bison Books, 2002. Print.
- Said, Edward. "States" *Acts of Inquiry*. Ed. Allison Gross, Annie Dwyer, David Holmberg, and Anis Bawarashi. Boston: Bedford/St. Martin's Press, 2011. Print.
- Samnitra, Manu. "Provincializing Heidegger; Globalizing Arendt." *Contexto Internacional*. 38.3. Sep/Dec 2016. Web.
- Shadow of Angels*. Dir. William Schmid. Perf. Ingrid Caven, Rainer Werner Fassbinder, Annemarie Düringer. Waterbearer Films, 1974. VHS.
- Smith, Aaron Luke. "The Trials of Vasily Grossman." *Harpers*. July 2019. N. Pag., Web.
- South Park: Bigger, Longer, and Uncut*. Directed by Trey Parker, performances by Trey Parker, Matt Stone, Mary Kay Bregman, and Isaac Hayes. Paramount, 1999.
- Suchar, David. "Irreducible Pluralities: The Jewish Legacy of Franz Kafka." *Kafka and the Universal*. Edited by Arthur Cools and Vivian Liska. Berlin: De Gruyter, 2016. 178-195. Web.

- Susser, Asher. *Israel, Jordan, and Palestine: The Two-State Imperative*. Waltham, MA: Brandeis University Press, 2012. Print.
- Tauber, Abraham. "Jewish Rhetoric." *Today's Speech* 17.4 (1969): 57-67. Web.
- Trawny, Peter. *Heidegger and the Myth of a Global Jewish Conspiracy*. Translated by Andrew J. Mitchell. Chicago: University of Chicago Press, 2015. Print.
- Tuomi-Grohn, Terttu and Yrjo Engestrom, Eds. *Between School and Work: New Perspectives on Transfer and Boundary Crossing*. Bingley, UK: Emerald Group Publishing Ltd. 2003, Print.
- Williams, Bernard. *Ethics and the Limits of Philosophy*. Philadelphia: Routledge, 2006. Print.
- , *Truth and Truthfulness*. Princeton, NJ: Princeton University Press, 2002. Print.
- Wittes, Tamara Cofman. Ed. *How Israelis and Palestinians Negotiate*. Washington DC: The United States Institute of Peace, 2005. Print.
- Wolfreys, Julian. *Derrida: A Guide for the Perplexed*. New York: Continuum, 2007. Print.
- Woolliff, Ryan. "Netanyahu Indicted in Three Cases: First for a Sitting PM." *TheTimesOfIsrael*. 28 Jan. 2020. Retrieved 18 Feb. 2020. N. Pag., Web.
- . "Weakened Netanyahu Vows to Block Coalition Backed by 'Anti-Zionist Arab Parties.'" *TheTimesOfIsrael*. 18 Sept. 2019. Retrieved 18 Feb. 2020. N. Pag., Web.
- "World Report 2019 (Events of 2018)." *Humans Rights Review*. Berlin: Springer, Accessed 23 July 2019.
- https://www.hrw.org/sites/default/files/world_report_download/hrw_world_report_2019.pdf
- Yiftachel, Oren. *Ethnocracy: Land and Identity Politics in Israel/Palestine*. Philadelphia: University of Pennsylvania Press, 2006. Print.
- Zembylas, Michalinos. "The Politics of Trauma: Empathy, Reconciliation, and Peace Education." *Journal of Peace Education* 4.2 (2007): 207-224. Print.

Zimmermann, Moshe. *Wilhelm Marr: The Patriarch of Antisemitism*. New York: Oxford University Press, 1986. Print.