

**RACIAL OPPRESSION TOWARDS JEWS PORTRAYED IN
FRANCES GOODRICH AND ALBERT HACKETT'S *THE
DIARY OF ANNE FRANK***

THESIS

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**DEPARTMENT OF ENGLISH LITERATURE
FACULTY OF HUMANITIES
UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG
2021**

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DIARY OF ANNE FRANK***

THESIS

Presented to
Universitas Islam Negeri Maulana Malik Ibrahim Malang
In Partial Fulfillment of the Requirements for the Degree of *Sarjana Sastra (S.S)*

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2021**

STATEMENT OF AUTHORSHIP

I declare that the thesis I wrote to fulfill the requirements of the degree of *Sarjana Sastra (S.S)* in Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang, entitled **Racial Oppression towards Jews Portrayed in Frances Goodrich and Albert Hackett's *The Diary of Anne Frank*** is my original work. I do not include any materials previously written or published by another person, except those indicated in quotations and bibliography. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

Malang, 10 June 2021

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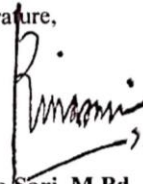
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MOTTO

“As for those who have forsaken their homes for the sake of Allah after enduring persecution, We shall certainly grant them a good abode in this world; and surely the reward of the Hereafter is much greater.”

- An Nahl 16:41-

“I know it’s terrible, trying to have any faith . . . when people are doing such horrible . . . But you know what I sometimes think? I think the world may be going through a phase... It’ll pass, maybe not for hundreds of years, but some day . . . I still believe, in spite of everything, that people are really good at heart.”

- Anne Frank -

DEDICATION

The thesis is proudly dedicated to:

My beloved parents Danang Wijanarko and Fitriyah;

My precious Grandparents: the late H.M Yusuf Daud Suratie and Noor Aini;

My lovely Sisters Aida Azura and Shakila Haifa Suraiyya;

My Yusuf Suraties family;

My dearest friends.

Thanks for your prayers, loves, and support to me.

I owe all of these things to you all.

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9. The wonderful singers in my playlists: Justin Bieber, Mas Pam, My lovely Lee Ji Eun, One Direction, Lauv, Kim Jong Kook, Maktub, and all the Kdrama's ost singers. I owe my happiness (during my hard time) to each of you;
10. All the K-drama actors and actresses who helped me "escape" for a while from reality (Park Bo Gum, Seo In Guk, Song Joong Ki, Im Siwan, Kang Tae Oh, Park Bo Young, and all the names I can't mention one by one) and all the South K-entertainers who are the biggest reason for me to laugh); All the Running Man members, especially Lee Kwang Soo who just left the show after 11 years;
11. All SHINee's members: Lee Jin Ki, Kim Jong Hyun, Kim Ki Bum, Choi Min Ho, Lee Tae Min;
12. Myself for being so tough and brave. I am the number one admirer of you, Nad. You did your best. Now let's enjoy another journey in life!

Finally, I welcome any criticisms and suggestions from readers for the betterment of my thesis. Hopefully, this thesis will give advantages and insights to all people and (especially) to future researchers.

Malang, 10 June 2021

Nadia Ayu Sahira

ABSTRACT

Sahira, Nadia Ayu. 2021. **Racial Oppression towards Jews Portrayed in Frances Goodrich and Albert Hackett's *The Diary of Anne Frank***. Thesis (*Skripsi*). Malang: Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Advisor: Miftahul Huda, M.Pd.

Definition of Key Words: Oppression, Holocaust, Jews

This study aims to analyze the racial oppression experienced by the Jews which stems from the assumption that Judaism is a race and no longer a religion. The figure who represents the Jewish people is Anne Frank. She and her entire Jewish family became victims of oppression as a form of atrocities committed by the German Nazi regime in the Holocaust tragedy as revealed in the play entitled *The Diary of Anne Frank* by Frances Goodrich and Albert Hackett. Through her diary, Anne Frank shared all the experiences she felt while being a victim of the incident. Anne also answered various questions about how the Holocaust tragedy really was through the writings she wrote in her diary.

The events that Anne describes in her diary include writing down her daily activities during her time hiding in the Secret Annex to escape from the Nazis. Racial oppression in this study is seen from two factors that underlie its emergence, namely differences and power. The analysis is directed to reveal racial oppression towards Jews characters in the novel and relate such 'fictional' story with the socio-historical background of the Holocaust tragedy that occurred between 1933-1945 in Germany.

The study applies sociology of literature approach. The problem is analyzed through the theory of racial oppression put forth by George M. Fredrickson. The data are taken from two sources: the play script of *The Diary of Anne Frank* by Frances Goodrich and Albert Hackett published in 1995 by Pearson Education for the primary data source and socio-historical books and journals related to anti-Semitism and the Holocaust in Germany for the secondary one. In this study, the researcher focused on the data in the form of words, phrases, and sentences uttered by each character in the drama text.

The results of the study show that the racial oppression experienced by German Jews in the drama *The Diary of Anne Frank* is depicted through excerpts from the diary written by Anne Frank herself as a representation of German Jews who experienced the direct impact of the Holocaust tragedy. The Nazis' racial oppression towards Anne and her Jews family includes torture, slavery, and murder. What happened in reality, to some extent, is even much worse than this. The depiction of racial oppression towards Jews in *The Diary of Anne Frank* only centers when Anne and her entire family experience various limitations due to the Holocaust tragedy while hiding in a roof they call the Secret Annex, leaving the more open-yet-severe tragedies experienced by almost all Jews in all private and public domains untold and thus untraceable through literary work lenses.

ABSTRAK

Sahira, Nadia Ayu. 2021. **Penindasan Rasial terhadap Umat Yahudi yang Digambarkan dalam *The Diary of Anne Frank* karya Frances Goodrich dan Albert Hackett.** Skripsi. Malang: Jurusan Sastra Inggris, Fakultas Humaniora, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Pembimbing: Miftahul Huda, M.Pd.

Definisi kata kunci: Penindasan, Holokaus, Yahudi

Penelitian ini bertujuan untuk menganalisis penindasan ras yang dialami umat Yahudi yang bermula dari anggapan bahwa Yahudi adalah sebuah ras dan bukan lagi agama. Tokoh yang menjadi representasi dari umat Yahudi tersebut adalah Anne Frank. Ia dan seluruh keluarga Yahudinya menjadi korban penindasan sebagai bentuk kekejaman yang dilakukan rezim Nazi Jerman pada tragedi holokaus sebagaimana diungkap dalam drama berjudul *The Diary of Anne Frank* karya Frances Goodrich dan Albert Hackett. Melalui buku hariannya, Anne Frank mencurahkan seluruh pengalaman yang dirasakannya selama menjadi korban dari peristiwa tersebut. Anne juga menjawab berbagai pertanyaan mengenai bagaimana sesungguhnya tragedi holokaus itu melalui tulisan yang ia tuangkan di buku hariannya.

Peristiwa yang digambarkan Anne dalam buku hariannya meliputi pengalaman sehari-harinya selama masa persembunyian di Secret Annex sebagai upaya menghindari tentara Nazi. Penindasan rasial dalam penelitian ini dilihat dari dua aspek yang mendasari kemunculannya, yaitu perbedaan dan kekuasaan. Analisis dilakukan untuk mengungkap penindasan rasial terhadap tokoh Yahudi dalam naskah drama dan menghubungkan cerita ‘fiksi’ tersebut dengan kondisi sosial historis terjadinya tragedi holokaus di Jerman antara tahun 1933 hingga 1945.

Penelitian ini menggunakan pendekatan sosiologi sastra. Masalah dianalisis menggunakan teori penindasan (ras) yang dikemukakan oleh George M. Fredrickson. Data penelitian ini diperoleh dari dua sumber: naskah drama *The Diary of Anne Frank* karya Frances Goodrich and Albert Hackett yang dipublikasikan oleh penerbit Pearson Education pada tahun 1995 sebagai sumber data primer dan buku-buku sosial sejarah serta jurnal yang membahas hubungan anti-Semitisme dan holokaus di Jerman sebagai sumber data sekunder. Peneliti berfokus pada data berbentuk kata, frasa, dan kalimat yang disampaikan oleh masing-masing tokoh yang terdapat dalam naskah drama.

Hasil penelitian menunjukkan bahwa penindasan ras yang dialami oleh tokoh Yahudi Jerman dalam drama *The Diary of Anne Frank* digambarkan melalui cuplikan buku harian yang ditulis oleh Anne Frank sendiri sebagai representasi orang Yahudi Jerman yang mengalami dampak langsung dari tragedi holocaust. Penindasan ras yang dilakukan Nazi terhadap tokoh Anne dan keluarganya berupa penyiksaan, perbudakan, dan pembunuhan. Apa yang terjadi pada kenyataannya, dalam beberapa hal, bahkan jauh lebih buruk dari cerita dalam karya Frances Goodrich and Albert Hackett ini. Cerita mengenai penindasan rasial terhadap umat Yahudi dalam *The Diary of Anne Frank* hanya berpusat pada pengalaman pahit Anne dan keluarganya saat bersembunyi di sebuah atap rumah yang mereka sebut sebagai Secret Annex untuk menghindari tentara Nazi yang beroperasi selama holokaus. Naskah drama tidak banyak mengungkap pengalaman lebih kejam dan terbuka yang mungkin dialami oleh umat Yahudi baik di ruang privat maupun publik sehingga masih menyisakan ‘misteri’ bagaimana tragedi tersebut diceritakan melalui kaca mata (karya) sastra.

مستخلص البحث

ندية ابوساهيرا. (2021). الاضطهاد العنصري لليهوديين المتصور في *The Diary of Anne Frank* لفرانيسيس جودريتش وألبرت هاكيت. البحث الجامعي. قسم الأدب الإنجليزية، كلية الإنسانية، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج.

المشرف : مفتاح الهدى، الماجستير
الكلمات الرئيسية : الاضطهاد، المحرقة، اليهود

تهدف هذه الدراسة لتحليل الاضطهاد العنصري الذي يصيبه اليهوديون بمبدأ أن اليهوديين عنصري وليس اليهود دين. كانت الموجهة التمثيلة لليهوديين أن فرانك. وكانت مع عائلتها اليهودية مظلومين للضطهاد عهد النازية الألمانية بحديث المحرقة كما ذكر في المسرحية بالموضوع: *The Diary of Anne Frank* لفرانيسيس جودريتش وألبرت هاكيت. وبذلك الكتاب، تصف أن فرانك خبرتها التي تشعر خلال مظلوم الحديث. وتجرب الأجوبة التي تتصور حديث المحرقة خلال كتابتها وهي في الرسالة اليومية.

وهذا الحديث تصفه أن فرانك في رسالتها اليومية وهي تتضمن على خبريتها اليومية خلال عصر خبثها ب *Secret Annex* لاكتساب ابتعادها من جنود النازية. يُنظر إلى الاضطهاد العنصري في هذه الدراسة من عاملين بوجه مبدأ وجوده، وهما الاختلافات والقوة. ويجري التحليل لكشف الاضطهاد العنصري للقطب اليهودي بنص المسرحية وتعلقه بأحوال الاجتماعية والتاريخية بسبب حديث المحرقة بين 1933-1945 في ألمانيا.

أما تحليل هذا البحث باستخدام منهج علم اجتماع الأدب. النظرية المستخدمة لتحليل هذا البحث هي نظرية الاضطهاد (العنصري) في ضوء جورس م. فريديكسون. وتنقسم مصادر البيانات في هذه الدراسة إلى نوعين: النص المسرحي *The Diary of Anne Frank* الذي نشرته Pearson Education في عام 1995 وهي البيانة الأساسية. أما البيانة الثانوية في هذا البحث هي كتب الاجتماعية التاريخية والصحيفات التي تبحث عن معاداة السامية والمحرقة في ألمانيا. وتتركز الباحثة البيانات بشكل الكلمة، والعبارة، والكلام أو الجملة التي تكتبها كل القطب في نص المسرحية.

أظهرت نتائج البحث أن الاضطهاد العنصري الذي يحدثه اليهوديون الألمان في المسرحية *The Diary of Anne Frank* يتصور في نقل الرسالة اليومية التي تألفها أن فرانك نفسها وهي التمثيلة اليهودية التي تصيب أثر حديث المحرقة مباشرة. تضمن الضطهاد العنصري للنازيين التعذيب والعبودية والقتل. كان الحديث أسوأ مما حدث في الواقع من القصة التي ألفها فرانيسيس جودريتش وألبرت هاكيت. ويتركز بتصوير الاضطهاد العنصري لليهوديين في *The Diary of Anne Frank* خاصة عن الخبرة السيئة لأن فرانك وعائلتها عندما يخبأ في سقف البيت وهو يسمى ب *Secret Annex* لابتعاد جنود النازية الذي يجري خلال المحرقة. ولكن لايبين نص المسرحية ببانا تاما عن القصة الأعظم والمباشرة التي يمكنها اليهودية لإصابتها داخليا وخارجيا. وما زال السر عن عملية الحديث وتشرح القصة شرحا في ضوء القصة الأدبية.

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CHAPTER I

INTRODUCTION

This chapter presents background of the study, problems of the study, objectives of the study, significance of the study, scope and limitation, research method covering research design, data sources, data collection, and data analysis, previous studies, and definition of key of terms.

A. Background of the Study

At every level of society, there are many differences that underlie disputes and to some extent, lead a particular group to oppress another. Oppression is commonly defined as the use of force, threats, or coercion to abuse or intimidate others (Cory and McAndless-Davis, 2005:30). Since long time ago, there have been various evidences of oppression against people of certain ethnic and religious backgrounds. To mention some are oppressions suffered by Uyghur Muslims in China and black ethnics in the US (especially following the murder of an African American artist George Floyd).

According to Young (2014), in its traditional usage, the term oppression refers to the exercise of tyranny by a ruling group. Young (2014) explains that the concept of “group” emerges to address people who own similar characteristics, such as age, ethnic, religion, skin color, and other possible traits. However, social groups of this sort are not simply collections of people because they are more

fundamentally intertwined with the identities of people described as belonging to them (Young, 2014).

Oppression can manifest to other forms including racial oppression. Such a kind of skin color-based oppression, according to Allen (1997), is designed to deny, disregard, and delegitimize a certain social group on the basis of imagined identity. Germans, for example, call Jews as a race and not a religion. The term “racial” attached at the beginning of the phrase is also based on this belief because that word refers to the existence of deeply rooted ethnic differences based on customs, language, and skin color (whites and Aryans). In the beliefs of those who share racist attitudes and views, the matter of forming racial groups and hierarchies is justifiable. This is reinforced by speculation that these differences are purely a reflection of natural laws or God’s decrees.

From a number of racial oppression tragedies that occurred across the globe, the holocaust committed by Nazi regime during World War II against Jews has probably been one of the most horrific incidents of racial oppression recorded in the world history. Holocaust happened due to the so-called anti-semitism (hatred of the Jews) belief that enveloped Germany at that time. Holocaust is a systematic genocide of six million Jews by the Nazi regime with Adolf Hitler as the initiator and his collaborators. The term “holocaust” comes from the Greek word, meaning “sacrifice with fire.” Hitler, an anti-Semite / anti-Jewish (Syarifah, 2020), believed that Jews were an inferior race that would endanger Nazi’s rule over Germany and over the whole world (Octavia, 2019).

In addition to insecurity, Nazi's reason for oppressing Jews is due to a belief that the Aryans (the original ethnic group of the German people) were the superior race while Jews were of a lower race and thus deserved to be ostracized. This feeling of superiority allows a particular group to treat others badly based on race and skin color (Samovar et al, 2010:212). The aftermath of anti-Semitism movement was finally thought to be resolved by the establishment of concentration camps. Nazi's anti-Semitism-based oppression led to the destruction of these Jews in Germany (Intan, 2017).

Holocaust tragedy can be traced to the early twentieth century when Nazis started to do the assault by boycotting Jews' businesses on April 1, 1933. Any of those caught roaming were immediately taken to concentration camps where they were eventually persecuted. At the camp, they were tortured, asked to do slave labor, then killed inhumanely. This was all based on anti-Semitism that controls the way the government acted, including Adolf Hitler. Therefore, German Jews tried to survive by escaping to and hiding in other countries.

The Nazis also destroyed books and anything that could lead to the possibility of perpetuating *un-germanic* culture in Germany. The Nazis promulgated the matter at the annual Nazi general meeting in Nuremberg on September 15, 1935. It was the basis for the emergence of the Nuremberg Law as a legal basis of anti-Semitism movement and the control of Jews throughout Germany (Intan, 2017). Formally, the law divides German people into two groups: (Pure) German and Jewish. The law defines "Jews" not based on identity, personal statement, or religion they believe in but rather on their ancestry. This unfair

classification was the initial stage of oppression towards Jews that subsequently leads to the tragedy of holocaust.

Until now, there have been many literary works raising the theme of holocaust tragedy with their respective versions. However, the most famous and influential one is the discovery of a diary belonging to Anneliese Marie Frank, a Jewish holocaust victim widely known as Anne Frank. Anne was born in Germany, June 12, 1929. Anne is an ordinary Jewish girl who had to flee with her family to Amsterdam after Adolf Hitler took control of Germany. She is well-known to people around the world because her diary containing daily stories in a hiding place during Nazi's takeover of Germany was found. The diary, which her father found after her death, became one of the treasures of world history in knowing the holocaust tragedy.

The story began when Anne's father, Otto Frank, invited her and the entire family to hide on the roof of a building called the Secret Annex. In there, they lived with Van Daan family (another Jewish family). They lived in hiding with limited circumstances in many ways. Children such as Anne, her sister Margot, and her friend Peter could neither continue school nor meeting their friends. On the other hand, Anne's parents could not work. The most painful experience was that they could not reveal their identity as Jews because they were afraid of being killed. It was during this time of hiding that Anne started writing down her fears, hopes, and experiences in her diary. In their daily basis, they were chased by the *Gestapo* (German Secret State Police) and were taken to concentration camps in the Auschwitz, Poland (Intan, 2017).

After hearing the news of her sister and her wife's death (Anne, Margot, and Edith), Otto Frank (the only member of the Frank family who manages to survive) found Anne's diary in the place where they had been hiding. He carefully read the diary, section by section, and realized that all this time Anne always took the time to fill the diary with her daily stories while hiding in the Secret Annex. The diary has been the only proof that Anne Frank was the victim of the holocaust tragedy who managed to "record" the sufferings that she and her family experienced during the period of hiding.

Anne Frank's diary was first written into an autobiographical book entitled *The Diary of a Young Girl*, published in 1995. This autobiography contains an original version of the story that Anne Frank wrote in her diary. Since then, the autobiography has been adapted into other literary works. One of which is the adaptation of the stage play *The Diary of Anne Frank*, a screenplay written by Frances Goodrich and Albert Hackett and first aired on Broadway at the Cort Theater in 1995.

In this study, the researcher focuses on the racial oppression experienced by the Jews during the holocaust tragedy as depicted in the drama adaptation entitled *The Diary of Anne Frank* by Goodrich and Hackett. Besides examining the work, the researcher also reads the socio historical background of German Nazis to analyze the extent to which the novel reflects the phenomenon of racial oppression in the society where the work was produced.

The study applies sociology of literature approach introduced in the 1970s to 1980s (Singer, 2011). Damono (1979, cited in Wiyatmi, 2013), explains that

sociology of literature can be used as a method for criticizing literary works that deal a lot with social life in stories. The researcher uses the sociology of literature approach to analyze this study through the lens of Anne Frank as the narrator in the whole play of *The Diary of Anne Frank*.

Sociology of literature is simply a sociological study on a literary work; the subject of the study is what is implied in a literary work and what is the purpose or mandate it intends to convey (Talangai, 2016). Sociology of literature also views that literature is a social mirror of the society and of the authors. In another sense, sociology of literature is a scientific study of literature about humans in a society with regard to social processes (Raharjo et al., 2017). Therefore, applying sociology of literature as the approach is considered appropriate for analyzing the social processes that occur in both Frank family and Van Daan family as they had to overcome all boundaries while hiding in the Secret Annex. The approach is also of relevance to see how oppression suffered by Jews was reflected in the screenplay *The Diary of Anne Frank*.

Wellek and Warren (1944) divide sociology of literature into three types: sociology of authors, sociology of literary works, and sociology of readers. Similarly, Watt (1957, cited in Wiyatmi, 2013) classifies sociology of literature into three foci: the social contexts of the author, literature as a mirror of society, and the social functions of literature. As for this study, the researcher focuses on the social issue in a literary work and the relation between the literary work with the social condition in which the work was produced. With regard to the previous

classifications, the approach of this study lies under the category of sociology of literary works.

The focus of sociology of literary work, according to Wiyatmi (2013), is on the content, objectives, and other social aspects of a literary work. The use of sociology of literary work implies that a poem, novel, or play contains social issues and is implicitly or explicitly related to social problems (Wellek and Warren, 1994). Furthermore, to critically explain the issue, the researcher uses the theory of racism proposed by Fredrickson (2002) as extensively discussed in his book *Racism: A Short Story*.

One of the worth-mentioning studies that have been previously conducted on Anne Frank and the relation of her diary to holocaust is of Faizah and Liyanti (2019) entitled *Ruang Asing dan Identitas Anne Frank dalam Novel Otobiografi "Das Tagebuch Der Anne Frank."* The study focused on Anne Frank's personality viewed from psychological perspectives. Applying sociological perspective, the present research examines racial oppression leading to the holocaust tragedy as experienced by the characters in *The Diary of Anne Frank*. Those characters, who are members of Frank's family and Van Daan's family, experience various types of racial oppression that are based on Nazi's anti-Semitism sentiment.

The topic of this study is important because the issue of racial oppression as experienced by Jewish characters in *The Diary of Anne Frank* is still underresearched. The researcher believes that criticizing the work by focusing on the social issue of oppression committed by the authoritarian Nazi regime during

the period of World War II may provide subtle nuances of how such a humanistic crime is portrayed from both sociological and literary points of view.

B. Problems of the Study

On the basis of the above rationale, the researcher formulates two questions that this study attempts to answer:

1. How is the racial oppression towards German Jews depicted in the drama *The Diary of Anne Frank* by Frances Goodrich and Albert Hackett?
2. To what extent does the drama *The Diary of Anne Frank* by Frances Goodrich and Albert Hackett reflect the racial oppression towards German Jews during holocaust tragedy of 1933-1945?

C. Objectives of the Study

This research aims to:

1. Describe the racial oppression experienced by Anne Frank and her Jews family in *The Diary of Anne Frank* by Frances Goodrich and Albert Hackett;
2. Examine the extent to which *The Diary of Anne Frank* by Frances Goodrich and Albert Hackett reflect the social phenomenon of racial oppression towards German Jews committed by the Nazis during holocaust tragedy of 1933-1945.

D. Scope and Limitation

This study focuses on racial oppression that Anne Frank and her Jews family faced from German Nazis during the holocaust tragedy as reflected in *The Diary of*

Anne Frank by Frances Goodrich and Albert Hackett. The racial oppression in this study is viewed from two underlying factors from which it emerges, namely difference and power. Analysis both reveals the oppression as depicted in the novel and relates the issue in the novel with the sociohistorical background of holocaust tragedy occurring between 1933-1945 in Germany.

The topic of discussion that the researcher can suggest to other researchers in the future is a discussion that compares the explanation in the autobiographical book entitled *The Diary of a Young Girl* with the drama version entitled *The Diary of Anne Frank*. There is a lot of information in the autobiography that is not given in the drama version that the future researchers can elaborate more. Future researchers can also focus on comparing the two information in it and presenting newer topics.

E. Significance of the Study

The result of this study is likely to be of benefit in terms of two aspects. Theoretically, this study can enrich the existing research on literature, particularly for the analysis of literary works using racial oppression theory. Readers might also use this study as a theoretical framework in which the issue of racial oppression in literary works viewed from sociology of literature approach. Practically, this research may function as an alternative reference for those who are interested in reading *The Diary of Anne Frank* by Frances Goodrich and Albert Hackett and relating the drama content with the holocaust tragedy committed by the Aryan Nazis towards Jews.

F. Research Method

This section explains a systematic procedure to carry out the study, which covers four parts: research design, data sources, data collection, and data analysis.

1. Research Design

This study applies sociology of literature to approach a social problem in the screenplay *The Diary of Anne Frank* by Frances Goodrich and Albert Hackett. The theory used to analyze the racial oppression suffered by Jews characters in the drama is George M. Fredrickson. He extensively discussed racism in his widely-cited book, *Racism: A Short History*.

More specifically, this study takes sociological study of literary work as its framework, viewing that *The Diary of Anne Frank* truly reflects, in one way or another, a social condition that genuinely happens at the time the book was written. Sociology of literary work believes that literature is a mirror of society as well as of the author's experience. Therefore, this research (also) reveals the actual situation in the period of the Nazi's regime, which has the same background as Anne Frank's lifetime in between the 1930s and 1940s.

2. Data Source

The primary data source of this study is the drama script of *The Diary of Anne Frank* by Frances Goodrich and Albert Hackett published by Pearson Education in 1995. The play first aired at the Cort Theatre on Broadway in 1995. In the narratives, monologues, or dialogues, the data are phrases and sentences

brought up by the main characters: Anne Frank, Margot Frank, Mr. & Mrs. Frank, and Peter Van Daan.

The secondary data sources are books, encyclopedias, and journals that discuss socio-historical backgrounds of the holocaust, anti-Semitism, and any matters on the racial oppression committed by the Nazi regime towards Jews during World War II. Examples of secondary data sources are journal articles entitled *Novel Charlotte Karya David Foenkins: Sebuah Narasi tentang Diskriminasi, Rasisme, dan Holocaust* by Intan (2017) and *Anti-Semitism in Europe before the Holocaust* by Brustein and King (2004). These and other relevant sources provide useful information about the anti-Jewish sentiment leading to racial oppression committed massively by the Aryan Nazis in the first half of twentieth century.

3. Data Collection

The data collection in this research encompasses several processes. First, the researcher conducted a quick reading to the drama script *The Diary of Anne Frank*. This reading aimed to identify the play's general theme and the intrinsic elements like plot, setting, and characters. Second, the researcher read the script more carefully while note-taking important information that showed the oppression by Jews. Third, the researcher reduced the data from the play by focusing on the racial oppression experienced by the main characters Anne Frank, Margot Frank, Mr. & Mrs. Frank, and Peter Van Daan as the result of their inherent identity as Jews hunted by Nazis. Fourth, the data were classified on the basis of difference and power. Fifth, the researcher collected information from secondary sources and highlighted socio-historical facts supporting the data gained from the play.

4. Data Analysis

The analysis was carried out in four steps. First, the research quoted any piece of the primary data collected from the play and critically explained them from Fredrickson's theory of racism. Second, the researcher interpreted the data by putting them in the context of the Nazi's anti-Jewish sentiment. Third, the researcher compared the primary data and the secondary ones to identify the extent to which racial oppression depicted in the novel reflected the natural social phenomenon of holocaust in 1933-1945. Finally, the researcher concluded to answer the research questions briefly.

G. Previous Studies

The following studies have been previously carried out using a theory or a literary work similar to this research. The studies are reviewed here to clarify the position of this research among the existing academic conversations about racial oppression toward Jews, holocaust, and Anne Frank.

The first study was carried by Jennifer L. Foray (2011) entitled *The Nation behind the Diary: Anne Frank and the Holocaust of the Dutch Jews*. Describing how the general public viewed Anne Frank's work, this article reported that most people only see the 15-year-old girl's writing as an ordinary diary. However, the author suggested the readers see Anne Frank's work from its practical side. The diary, according to Foray (2011), can be used as an history book to explain to the world how the holocaust occurred.

The second is a journal article entitled *Ruang Asing dan Identitas Anne Frank dalam Novel Otobiografi "Das Tagebuch der Anne Frank"* by Faizah and Liyanti (2019). This work focuses more on the personality of the character Anne Frank viewed from a psychological perspective. The author examined the main character Anne Frank's being alienated as seen from the room that she occupied as a place for hiding from the Nazi army. The research focus was how Anne Frank's concept of alienation influenced the identity development of the teenage character in *Das Tagebuch der Anne Frank* autobiography.

The third study, whose topic is quite similar to the second, is of Jeannette M. Haviland and Deirdre A. Kramer (1991) entitled *Affect-Cognition Relationship in Adolescent Diaries: The Case of Anne Frank*. Anne Frank's diary was examined for evidence of changes in emotional expressions (measured by emotion category density), cognitive levels, and the relationship between the two. A multi-day increase in emotional density preceded a major shift in the cognitive level from the absence of abstract reasoning to absolute, absolute / relativistic, and finally emerging dialectical reasoning.

The fourth study was conducted by Berteke Waaldijk (1993) entitled *Reading Anne Frank as a Woman*. The researcher tried to see how Anne Frank became as she wanted before dying in the holocaust. The author wrote, "*Modern reader needs to acknowledge that Anne Frank's thinking and writing are profoundly influenced by the texts available to her.*" Instead of viewing these influences as contamination, the author sincerely appreciated Anne Frank's services as one of the "recorders" of the holocaust tragedy in a wonderful and innocent way

typical of teenagers. In this way, Anne Frank produced a story about the Nazi prosecution of Jews as well as the story that linked the growth of a young girl to become a researcher. The article also broadly discussed Anne Frank through her role as a girl who should have a lot of fun at her age, such as playing with friends and standing under the sun whenever she wanted. Unfortunately, her experience was different. Anne was forced to hide and live apart from her peers. She had no friends who could really understand her. Regardless all of the pain, Anne tried to construct the illusion herself because she needed it. She felt that she could find her passion for writing in the hiding place. Writing seemed to be a dream that suddenly came true and helped her survive. Anne gained happiness by building her own imagination through the diary.

The fifth study is a journal article entitled *Novel Charlotte Karya David Foenkinos: Sebuah Narasi tentang Diskriminasi, Rasisme, dan Holocaust* by Intan (2017). In the article, the author explained the details of any event behind the holocaust tragedy. The author provided complete background information about the assault on the Nazi regime initiated by Adolf Hitler. Using the novel *Charlotte* as the main data source, the researcher analyzed the aspects of the characters, settings, and points of view using descriptive analysis method and a structural approach. The author also discussed kinds of discrimination in the story that affected the community at that time. Many reasons driving racism turned out to be the trigger of the holocaust tragedy. As a whole, the article focused on depictions of the Nazi regime's discrimination against Jews as depicted through the main character in the novel *Charlotte* (2014).

Almost all previous studies focused on Anne Frank and her role as a girl who loved writing so that the world extraordinarily appreciated her. The researcher tried to find gaps of this research with the previous studies, inter realia by focusing on various oppressions suffered by the characters in the drama script *The Diary of Anne Frank*. Further in the adaptation of the drama, the depiction of the oppression was developed very sufficiently.

Another point is that most of the existing studies analyzed the autobiographical book *The Diary of a Young Girl*. Meanwhile, in the adaptation of the drama script (which is used as the object of study of this research), there are a number of important issues that are possible and interesting to explore. For example, it includes the visualization of conversations among characters that contain lots of clues indicating the occurrence of (racial) oppression whilst a little “friction” comes to their relationship.

H. Definition of Key Terms

The following terms commonly appear in this research report and are defined to build a common understanding among the readers:

1. Oppression is a situation in which individuals are systematically subjected to political, economic, cultural, or social degradation because they belong to a social group. Oppression results from structures of domination and subordination as well as ideologies of superiority and inferiority (Charlton, 1998). As thoroughly explained in the previous sections, the term oppression in this study refers to unjust physical and mental treatment committed by Nazis

during the holocaust tragedy due to their feeling of superiority as Aryan race descendants over Jews. The “oppression” and “racial oppression” are often used interchangeably in this study.

2. Holocaust is the tragedy of mass murder that occurred during the Nazi regime occupying Germany in 1939-1945 or during World War II. The tragedy involved the sending of Jews in several European countries to concentration camps. There they were harshly oppressed, treated like animals, and frequently tortured to death.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter presents a critical review of relevant literature used as a theoretical basis and analytical tool of this study. It discusses four issues: sociology of literature, basic concepts of (racial) oppression, racial oppression committed by Nazis as a result of Anti-Jewish sentiment, and the plot summary of *The Diary of Anne Frank*.

A. Sociology of Literature

The study of sociology of literature was first introduced between the 1970s and 1980s (Singer, 2011). Damono (1979, cited in Wiyatmi, 2013), explains that the sociology of literature approach can be used as a method for evaluating literary works that deal a lot with social life in stories. Both literary works and sociology build an extraordinary relationship. This could be because both of them have their respective functions that complement each other. Simply put, most literary works grow as a result of their relationship with sociology (Bestya, 2011).

Sociology of literature might be used by reading the way a narrator presents social issues in stories. As the sociology of literature is a sociological study on a literary work, it raises sociological questions towards literary works; the subject of the study is what is implied in the literary work and what is the purpose or mandate it intends to convey (Talangai, 2016). Sociology of literature also views that literature is a social mirror of society and, to some extent, of the author in literary

works. In another sense, sociology of literature can be defined as a scientific study of literature about humans in a society with regard to social and social processes (Raharjo et al., 2017).

Sociology of literature shows its interest in the relationship between humans and their environment. Therefore, both literature and sociology have the same objects of discussion: human beings' social environment. Sociology of literature does not see a literary work as something independent from external factors like what structuralists believe. Through sociological lens, literary work is indeed inseparable from the reciprocal relationship between authors, society, and readers. It is from these relationships that later form the basis for the division of sociology of literature by Wellek and Warren (1994).

In their *Theory of Literature*, Wellek and Warren (1994) classifies sociology of literature into three types: sociology of authorship, sociology of literary work, and sociology of readers, and the social influence of literary works. The first type, sociology of the author, questions social status, social ideology, and all matters concerning the author as a literary producer. Sociology of the author also deals with writing professions and literary institutions. Authors are creators of literary works but at the same time are social beings whose existence is bounded by their social status in society, their ideology, their position in society, as well as their relationship with readers.

The second type, sociology of literary works, focuses on the literary work itself. The main focus of attention to sociology of literary works is on the content, objectives, and other things that are implied in the literary work itself and which are

related to social problems. The final type, sociology of readers and social influences of literary works, seeks to analyze the readers' problems and the social impacts of literary works, as well the extent to which literary works are determined or dependent on society's background, change, and social development (Wellek and Warren, 1994).

The present research applies sociology of literature focusing on the relationship of a literary work with social problems that exist in a society. As it falls under the umbrella of sociology of literary work, the focus of attention is the content of the literary work, objectives, and social issues that are implied in the work itself and related to social problems (Wellek and Warren, 1994). This approach assumes that there is a strong relationship between the oppression suffered by Jews and the social conditions that occurred at the time the literary work entitled *The Diary of Anne Frank* was created. The underlying social condition here mainly refers to holocaust tragedy. In addition, the researcher also attempts to analyze the extent to which the literary work reflects the real problems of the society at any time in Germany during the World War II.

B. (Racial) Oppression

In any social interaction, problems are always potentially arising. The individual dynamics that surround are also factors of these challenges, such as changes in physical characteristics, behavior, language, religion, or race that cause one group to become unable to coalesce with other human groups. This may lead to another complicated problem; one of which is oppression.

Oppression basically refers to structural phenomena that immobilize or diminish a group (Young, 2014). The term “group” here is a particular kind of collectivity with specific consequences for how people understand one another and themselves. It is also in the relation to the social group that differentiates people according to their gender, religion, race, and age. Oppression committed by one group over another, to its most extreme form, may involve violence in both verbal and non-verbal forms.

Race-based oppression, or commonly known as racial oppression, is one of hatred ideologies that lasts until today’s modern era. Although most people in the world have been more open, this kind of racial relation is always ingrained. According to Fredrickson (2002), the concept of racism includes two components: *difference* and *power*. Racism comes from a mental attitude that sees *them* as permanently different from *us*. Racism is a practice of labeling and judging other individuals on the basis of racial characteristics.

The components of *difference* and *power* as put forth by Fredrickson (2002) are based on the instability of the relationship between attitudes and actions leading to social discrimination that distinguishes one race from another. In addition, these components, commonly abused by high-ranking officials who control a particular race, can also be decisive factors in how racism is so far perpetuated. The components are in line with the reality that hit German Jews who suffered from racial oppression triggered by the authoritarian Nazi leader, who was also an anti-Semitic, Adolf Hitler.

Fredrickson (2002) in *Racism: a Short Story*, the term “racism” is often used as a free and non-reflective way to describe the negative feelings of one race or ethnic group or “people” towards another. Although racism might appear as a reaction towards an outgroup’s attitude, it frequently occurs as an expression of the antipathy of one group toward another. It is acted with a single-mindedness and brutality that go far beyond the group-centered prejudice and snobbery (Fredrickson, 2002). In its most extreme tension, racism may lead to *chauvinism*, an excessive love for the country and the nation (KBBI, 2018). In addition, racism, as conceived by Fredrickson (2002), is not merely an attitude or set of beliefs; it also expresses itself in the practices, institutions, and structures that a sense of big difference justifies or validates. This meaning is later expanded to include extreme fanaticism and baselessness.

Oppression has various forms, being classified in terms of its meaning and how it is carried out. According to Young (2014, as cited in Heldke & O'Connor, 2015), there are five forms of oppression which are classified based on its type. The five forms of oppression introduced by Young are exploitation, marginalization, powerlessness, cultural domination, and violence. Each may entail or cause distributive injustices, but all involve issues of (in)justice beyond distribution (Young, 2014).

When it comes to racial oppression, according to Allen (1997), the term is designed to deny, disregard, and delegitimize a particular social group, and it makes their status beneath the oppressor group. Racial oppression is sometimes closely associated with systemic racism constructed by white people (Aryans). Many kinds

of oppression occur in this world, leading to stereotyping, prejudicing, and marginalizing (Kartika and Soelistyarini, 2017). Racial oppression can also be motivated by the superiority of an individual or group, leading to the notion that other individuals or groups are lower-class people whose rights and existence are not worthy of respect.

C. Oppression towards Jews as an Impact of Nazi's Anti-Semitic Belief

The Nazis, who have been in power since 1933, have never kept a secret of their hatred for the Jews (Intan, 2017). Hitler, the Nazi Party leader, declared that *“Rational anti-Semitism must lead to a system of legal opposition, whose ultimate goal is to wipe out all Jews.”* The term “anti-Semitism”, some scholars propose, refers to an entirely modern phenomenon as a reference to denote modern, racially-based Jew-hatred. In contrast, others use the word very broadly, to cover all forms of anti-Jewish expression (Hellig, 2003).

In the history of human civilization, Nazi's domination against Jews was indeed one of the worst oppressions ever occurred. The Nazis believed that the original German tribes (Aryans) were the superior race and placed in the highest position, while the Jews were the lowest race that had to be eliminated from the earth. This massive oppression of the race occurred around 1933 (Intan, 2017) when Adolf Hitler actively called for the extermination of Jews from the region. Furthermore, Hitler campaigned for anti-Semitism in Germanic territory. The propaganda was exacerbated by establishing of some exile camps across Europe for the Jews as an act of hatred they had.

Anti-Semitism, which was first coined by a German journalist named Wilhem Marr in 1879, has the meaning *prejudice against or hatred of Jews*. Anti-Semitism has been expressed in different ways throughout history and has focused on other elements of what characterizes an individual as a member of the Jewish race (Moerdler, 2017). It arose because Adolf Hitler felt that the presence of Jews on German land was “disturbing.” He also considered that Jews had no inner life, were lacking in creativity and only lasted for money (Hertog, 2020).

In many aspects, anti-Semitism has come from the theory of biological racial nationalism, which was the trigger for Hitler in carrying out this dogma. This theory is reinforced by Gobineau (1853, as cited in Hertog, 2020), who argued that race did not originate from environmental factors but was determined biologically. Simply put, the theory of biological racial nationalism considered pure Aryan blood to be the highest race (Kharismawati, 2008). The Aryans (consisting of the French, the English, the Germans, and North Europeans) were believed superior physically and they had the creative qualities at their disposal to produce a high culture (Hertog, 2020).

Moreover, the Nazis attempted to create an “ideal” social order by remodeling the pure and noble race of Germans on the basis of new values such as racial purity, racial hygiene, and “good” and “clean” living (Hellig, 2003). Therefore, the rule that said Aryans could not marry Jews began to emerge. It was believed that when the interracial marriages were carried out, it would eliminate the Aryans’ creative power (Hertog, 2020).

When World War I ended in Germany's defeat, many Germans blamed the Jews for it, as the researcher provided the statements above. What was worse, the Jews were considered traitors to Germany during the war. Hitler directly brought this idea up in his book *Mein Kampf* published in 1926. In that book, Hitler emphasized that Germany's defeat in World War I resulted from an international Jewish conspiracy. In *Mein Kampf* (1942, cited in Hertog, 2020), Hitler wrote "*If the Jew triumphs . . . then this planet will again move through the ether without people, like millions of years ago.*" This statement simply illustrates his imagination that Jews would continue their conspiracy if they had accessed to power.

In *Mein Kampf* (1942, cited in Hertog, 2020), Hitler's anti-Semitism consisted of a well-constructed and robust worldview. As a result, he got strong supports from essential parties in Germany, some of whom were authors of books on racism and anti-Semitism. It is an indisputable fact that books written by people in power to create propaganda are very influential in changing the society's mind. This situation was exacerbated by Hitler who saw himself as a God-given dictator to save Germany (Hertog, 2020). Due to the magnitude of this influence, the way to protect his country from human groups such as the Jews became increasingly wide open. His sense of self-worth had become extreme, but his old fears still existed, however deeply they were buried (Hertog, 2020).

Hertog (2020) explains in *Why did Hitler Hate the Jews? The Origins of Adolf Hitler's Anti-Semitism and its Outcome* that the persistence of anti-Semitism in Hitler is most likely due to the strength of that thought in the environment in which he lived since he was child. There are many reasons behind this growing

hatred of Jews, whose roots have been strong for centuries. One of the vital reasons (which also opened up the arrival of modern anti-Semitism) was the economic slump in 1873. The Jews were targeted and believed to be the main mastermind behind the disaster (Hertog, 2020).

Before the disaster that hit the German economy, the Jews there began to feel that they deserved equal rights (Hertog, 2020). After that, their lives were quite balanced and presented themselves well amid of society. They prospered during the new capitalism. They were even richly represented in politics, science, journalism, and the arts. They tried their best to defend their liberation by supporting modern, democratic and liberal forces (Hertog, 2020).

After the accusations spread in many areas, many in the community began to withdraw the law governing the emancipation of the Jewish people. They also began to experience the same pressure their ancestors had before gaining freedom, coupled with the doctrine created by Gobineau about the Jewish people, which he described with the personification of “*all evil, filth, and wickedness*” (Gobineau, 1853, cited in Hertog, 2020). Worse yet, they also added the statement that the Jews were a separate race whose presence would only create an imbalance in the lives of the Aryans. (Hertog, 2020).

Throwing many conspiracies against the Jews and gaining full power from the Nazis, Hitler immediately used racism and his anti-Semitism sentiments as the basis of his regime (Kharismawati, 2008). Various unrest in the formation of nationalism can be seen from events such as the Pogrom in Russia, the Dreyfus

case, and the worst is the holocaust, which is also the subject of this research. Soon, the word “holocaust” began to take on other meanings (Hellig, 2003).

The holocaust, also known as the “shoah,” refers to the systematic extermination of six million Jews by the German Nazi regime between 30 July 1933 and 08 May 1945 (Downing, 2007). Ending a little more than a half ago, the holocaust still casts a long shadow over human consciousness (Hellig, 2003). The extermination, in brief, was driven by anti-Semitism sentiment. According to Hellig (2003), the holocaust was the ultimate manifestation of anti-Semitism in action. To achieve it, Jews were stripped, by the Nazi government, of their citizenship, their human rights, their dignity and, ultimately, their lives, and the whole areas were destroyed (Hellig, 2003).

Unlike other forms of minority exclusion, hatred towards Jews is more multifaceted (Brustein & King, 2004). Although they are physically white, they had to face a very different situation with the native German, as shown in the quotation below.

...you could not this and you could not do that. They forced Father out of his business. We had to wear yellow stars... (The Diary of Anne Frank, 1995, p.514).

According to Moerdler (2017), although the Jews of today continue to pass in white society, attacks on Jewish institutions and those viewed as Jewish based on their dress or facial features still persist. It should be noted that the Yellow Stars, or widely known as the Stars of David, is a symbol used as the identity marker of the Jews. This was an order laid down by the Nazis so that Jews could be easily identified.

The biggest reason why racism existed as the “mastermind” of various kinds of oppression that occurred to the Jews at that time was because the Nazis portrayed Jews as a race and not as a religious group. This is certainly unsettling, and cannot be eliminated immediately because such a racial division was regulated in the so-called Nuremberg’s Law. The law seemed to answer the need for German law for a legal definition of the Jews and the Aryans. It also regulated prohibited marriage and sexual relations between Jews and citizens of Germany. In addition, only native Germans were entitled to civil and state services (Intan, 2017). The daily unavoidable sufferings slowly overshadowed the Jews.

Starting with a business boycott, the Nazis began destroying the everyday life that Jews had built from scratch. Other forms of oppression continued with the forced recruitment of Jews into slavery in dangerous places. If Jews started getting sick, they would transfer them to a concentration camp where they were slowly killed by placing them in chambers filled with poisonous gas.

In addition, as Anne Frank described in her diary, the Jews were not able to roam freely out of the house. They lived with all the limitations that made them suffer. Children could not return to school, parents could not earn a living, marriage between Jews and native Germanic people was prohibited, and other inhuman things. If the Jews violated any of the many prohibitions that had laid down, they had to prepare themselves to be taken to concentration camps where they would have a little chance to survive.

As a result of their fear of being caught by the Nazis, the Jews were severely forced to leave their homes and all their lives in Germany. They mostly fled to other

European countries such as the Netherlands, which the Frank family also did. In fact, Hitler's power with his Nazi army was much more significant. They eventually made it to other states across Europe, which later ended up finding the Frank family. This was very sad because the Nazis and the Gestapo arrested and tortured them mercilessly, regardless of gender or age. During the hideout, they did not feel a single calm day. Since Hitler initiated the oppression towards the Jews, none of them had been able to regain their normal life.

D. Plot Summary

Being one of the literary works that recorded the situation of the greatest human tragedy called the holocaust, Anne Frank's diary has been one of the most important discoveries in history. The content of the diary was later adapted into several versions of literary works, one of which was the play written by Frances Goodrich and Albert Hackett entitled *The Diary of Anne Frank*. This play script presents several parts of the autobiographical versions of the late Anne Frank's diary to provide a more appropriate version for a drama performance, considering that this drama version is the first visualization of the diary.

In the opening script of *The Diary of Anne Frank*, Anne Frank is told as a Jewish living in a hiding place called Secret Annex. At the beginning of the play, the discussion does not show how Frank and the rest of her family get the news about the necessity to hide to a safer place. The story continues how Anne Frank lives in the attic of a shop where her father, Otto Frank, works. Since Adolf Hitler

has initiated the massive oppression of Jews in Germany, their business is ruined, and they are forced to live in full limitations.

In the Secret Annex, the Frank family lives side by side with the Van Daan family (consisting of Mr. and Mrs. Van Daan and their son named Peter Van Daan, who has the same age as Anne Frank) intending to protect themselves from the threats of the Nazi regime. They live in full limitations, one of which is when the shop below them operates in the morning, they are all prohibited from making even the slightest sound until the shop closes again in the afternoon.

The Franks and the Van Daans eat tiny portions of food with limited ingredients as they have to share the food with all family members. To support their daily needs, someone called Miep Gies voluntarily acted as a courier for various things they need as long as they cannot leave the Secret Annex freely. Miep is also instrumental in being a “reporter” about the Nazis and anything that can help the two families survive longer in the Secret Annex.

Their days at the Secret Annex are not accessible. Even though they are accustomed to limitations, another problem arises in their midst. As two families have different thoughts, they are always at odds. Most of the disagreement problems occur because of Anne. She is the only person who dares to express her opinion and tries to make the atmosphere cheerful, but it seems that this is a problem for her family members.

In response to this, Anne prefers to express her feelings through a diary that she receives from her parents as a birthday present. She loves the diary as much as

she loves her best friend. In that diary, she expresses everything about her feeling and the cruelty of Nazis towards Jews.

In the opening of her diary, Anne Frank wrote,

“...My name is Anne Frank, I am thirteen years old. I was born in Germany the twelfth of June, nineteen twenty-nine. As my family is Jewish, we emigrated to Holland when Hitler came to power.”

In that sentence, Anne begins to describe her initial state as a Jewish. Below is another sentence was written by Anne Frank to describe the incidents of persecution by the Nazi regime against German Jews.

“You could not do this and you could not do that. They forced Father out of his business. We had to wear yellow stars (the six-pointed Stars of David that the Nazis ordered all Jews to wear for identification). I had to turn in my bike. I couldn't go to a Dutch school any more. I couldn't go to the movies, or ride in an automobile, or even on a streetcar, and a million other things.”

CHAPTER III

ANALYSIS

This two-part analysis is directed to answer the research questions on the racial oppression towards German Jews depicted in Frances Goodrich and Albert Hackett's *The Diary of Anne Frank* and the extent to which the drama reflects the actual social socio-historical background of holocaust tragedy occurring between 1933-1945 in Germany.

A. Racial Oppression towards Jews Depicted in *The Diary of Anne Frank*

Anne Frank describes the racial oppression experienced by German Jews through her writings and thoughts in her diary. She uses the diary to provide information as well as to record the events she experienced the tragedy. This later became proof that she had been a victim of racial oppression for the fact that she was a Jew. According to Fredrickson (2002) itself, the emergence of racism is mainly triggered by components: *difference* and *power*. The theory originates from the distinction of "*them*" and "*us*." This concept applies to what is referred to as racial oppression suffered by German Jews as committed by the Nazis under Adolf Hitler. The following discussion describes how racial issues of German Jews could be the cause of massive severe oppression / holocaust in Frances Goodrich and Albert Hackett's *The Diary of Anne Frank*.

1. Difference

In his book *Racism: A Short History*, Fredrickson (2002) outlines the origin of the differences as one of the components of racism. According to Fredrickson (2002), racism is more than theorizing about human differences or thinking badly of a group over which one has no control. Instead, it either directly sustains or proposes to establish a racial order, a permanent group hierarchy that is believed to reflect the laws of nature or the decrees of God (Fredrickson, 2002). Racism, as we have seen, offers material and psychological rewards to an ethnic group that has the power and the will to dominate or eliminate another ethnic group that it defines as inherently different from itself in ways justifying the treatment it receives (Fredrickson, 2020).

Furthermore, this term of *difference* refers to the belief that one community group sees another group of people with the perspective of their own culture, race, and religion (Fredrickson, 2020). This intersects with how German Jews get such intense hatred just because of their racial differences. For a long time, Jews accepted different attitudes in Germany and were officially deprived of their civil rights. For a long time, Jews accepted different attitudes in Germany and were officially deprived of their civil rights. As a result, they begin to experience various kinds of oppression that are associated with differences that they define them. According to Fredrickson (2002), in the twelfth and thirteenth centuries, the attitudes of European Christians toward Jews became more hostile in ways that laid a foundation for the racism that later developed.

For racial oppression in Germany, the Jewish people are only viewed as the personification of all evil, filth, and evil (Hertog, 2020). Many influential people voiced claims that the prohibition of intermarriage between Aryan races and Jews would lead to racial impurity. Marrying people from superior races like Aryan to the lowly, materialistic, and uncreative races like the Jews would cause the pure European race slowly disappear. In conclusion, the Aryan race feared that the Jews would rule the world (Hertog, 2020). As the main initiator, Adolf Hitler tried to convince German society that the evil behavior of the Jews was simply their “blood.” In other words, they felt that the Jews should be exterminated.

Austria did manage to outdo Germany in the strength and vitality of the politic of anti-Semitism that emerged around the turn of the century and Vienna is where Adolf Hitler formed his attitude toward Jews (Fredrickson, 2002). In Vienna, he seemed to have become a Jew-hater. He also has great respect for Karl Lueger (a fierce anti-Semite and the leader of the catholic, Christian Social Party in Vienna) (Hertog, 2020). Anti-Jews sentiment became more intense as Jews’ socio-economic status was raising. Jews found opportunities to dominate arts and journalism while continuing to be prominent in the business world, not only in banking and finance but also in retail trade and light manufacturing (Fredrickson, 2002).

Anne Frank captures this phenomenon in the *The Diary of Anne Frank* script as mentioned below.

“...My father started a business, importing spice and herbs. Things went well for us until nineteen forty. Then the war came, and the Dutch capitulation, followed by the arrival of the Germans...” (Goodrich and Hackett, 1995, p.514)

As one of the representatives of the Jewish people who were victims of the Holocaust tragedy, Anne Frank and her family did experience the various effects of the differences created by their ancestors with the previous Germans and all non-Jews who were hostile to Jews.

After gaining legal equality in 1867, Jewish people moved to the capital of Vienna in large numbers (Hertog, 2020). Jews owned 50% of the banks, and it made the politician Georg Ritter von Schönerer become very worried and saw evil power in the Jews trying to counteract the German people. The success in some other areas aroused anxieties about Jewish power and potential domination among people who tended to believe that emancipation had gone too far (Fredrickson, 2020). In the 1880s, Hitler demanded a strict biological separation between Germans and Jews (no mixed marriages) to preserve blood purity (Hertog, 2020). In a famous passage, Hitler revealed the following nightmare vision:

“With satanic joy in his face, the black-haired Jewish youth lurks in wait for the unsuspecting girl whom he defiles with his blood, thus stealing her from her people. With every means he seeks to destroy the racial foundations of the people he has set out to subjugate. Just as he himself systematically ruins women, he does not shrink from pulling down the blood barriers for others, even on a large scale. It was and it is Jews who bring the Negroes into the Rhineland, always with the same secret thought and clear aim of ruining the hated white race by the necessarily resulting bastardization, throwing it down from its cultural and political height, and himself rising to be its master” (Fredrickson, 2020).

For modern anti-Semitism, an increasing number of issues about Jews are being added, which may be due to jealousy. After this sequence of events, the idea emerged that the Jews were a separate race. It can easily be seen here that modern anti-Semitism has changed a lot with the older anti-Semitism because back then, Jews were rejected because of their religion. Modern anti-Semitism races believe that they cannot eliminate their Judaism because that aspect runs in their blood. In

addition, they even asked the Jews to show their identity. If not, they will definitely be arrested. This can be seen in the following excerpt from Anne Frank's diary.

"...We had to wear yellow stars..." (Goodrich and Hackett, 1995, p.514)

"...But you can't do that. They'll arrest you if you go out without your star..." (Goodrich and Hackett, 1995, p.517)

The statements above are certainly in line with Fredrickson's (2002) statement that actions against Jews are indeed based on their race. The notion that Judaism is a religion has disappeared. Each of them believed that the Jews were a separate race whose existence could not be matched by the Aryan race which was the superior race. The differences began to serve as the reason and the basis for inviting all forms of oppression towards the Jews.

As previously explained, Fredrickson (2002) argues that the notion of Judaism as a religion has been lost since the coming phase of modern anti-Semitism. Indeed, the situation is not always bad, especially when talking about the emancipation that had been obtained by the Jews. However, the impact of one difference seems to lead to various oppressions which are then linked to the new fact that Jews are viewed as a race.

The Diary of Anne Frank, which describes the impact of racial oppression experienced by Anne Frank and her family, also discusses, albeit very few, about the process of their migration from Germany to the Netherlands. They aim to hide from the Nazis. They went through various preparations so that the movement to the Netherlands was not detected by the Nazis, as illustrated in the following quote from *The Diary of Anne Frank*:

"...I never thought I'd live to see the day when a man like Mr. Frank would have to go into hiding. When you think—(He breaks off, going out)..." (Goodrich and Hackett, 1995, p. 516)

"...I'm dreaming. I know it. I can't believe my eyes. Mr. Otto Frank here! (to Mrs. Frank) You're not in Switzerland then? A woman told me...She said she'd gone to your house . . . the door was open, everything was in disorder, dishes in the sink. She said she found a piece of paper in the wastebasket with an address scribbled on it . . . an address in Zurich. She said you must have escaped to Zurich..." (Goodrich and Hackett, 1995, p.530)

To get rid of the traces, Anne Frank's father, Otto, deliberately puts a sign at his house that he goes to Zurich and not Amsterdam. They never leave something that give a sign about where they are hiding. Apparently, after being informed by Mr. Dussel (a dentist relative to Otto Frank), they come to know that their efforts to hide the tracks has paid off. Those looking into Frank's house in Germany have a hard time figuring out the fact that they are actually going to Holland.

Furthermore, in the story, Anne Frank and the rest of the Secret Annexes never stop trying to fit in. Realizing that things would be difficult for children like Anne, Otto tries to make her understand. He also seems to realize, as quoted from Fredrickson (2002), that as Jews in Germany, they would always face unstable conditions and go through many difficult times. They are also fully aware of their situation which is considered very different and far below the German people.

Below is a quote from Anne Frank supporting the above statement:

"...It'll be hard, I know. But always remember this, Anneke. There are no walls, there are no bolts, no locks that anyone can put on your mind. Miep will bring us books. We will read history, poetry, mythology. (He gives her the glass of milk.) Here's your milk. ...As a matter of fact, between us, Anne, being here has certain advantages for you. For instance, you remember the battle you had with your mother the other day on the subject of overshoes? You said you'd rather die than wear overshoes. But in the end you had to wear them? Well now, you see, for as long as we are here you will never have to wear overshoes! Isn't that good? And the coat that you inherited from Margot, you won't have to wear that any more. And the piano! You won't have to practice on the piano. I tell you, this is going to be a fine life for you (Anne's panic is gone)" (Goodrich and Hackett, 1995, p. 520)

"...You know we can't call a doctor here, ever. There's only one thing to do . . . watch carefully. Prevent an illness before it comes. Let me see your tongue."
(Goodrich and Hackett, 1995, p. 523)

"...Mr. Van Daan: What's for dinner tonight?"

Mrs. Van Daan: Beans.

Mr. Van Daan: Not again!

Mrs. Van Daan: Poor Putti! I know. But what can we do? That's all that Miep brought us. (Mr. Van Daan starts to pace, his hands behind his back. Anne follows behind him, imitating him.) Anne. We are now in what is known as the "bean cycle." Beans boiled, beans en casserole, beans with strings, beans without strings..." (Goodrich and Hackett, 1995, p. 523)

For those who do not manage to escape and still live in Germany, it is certain what their fate will be. This is also a heavy blow for Anne Frank and her family. Hearing their relatives die in concentration camps makes their lives in hiding even more miserable.

"...Anne (coming to Dussel): Do you know the de Waals? . . . What's become of them? Their daughter Jopie and I are in the same class. Jopie's my best friend.

Dussel: They are gone.

Anne: Gone?

Dussel: With all the others.

Anne: Oh, no. Not Jopie!..."

(Goodrich and Hackett, 1995, p.531)

"...Oh, Pim. I dreamed that they came to get us! The Green Police! They broke down the door and grabbed me and started to drag me out the way they did Jopie."
(Goodrich and Hackett, 1995, p.534)

"...Mr. Frank (in a whisper): No. I think they've gone.

Mrs. Van Daan: It's the Green Police. They've found us.

Mr. Frank: If they had, they wouldn't have left. They'd be up here by now.

Mrs. Van Daan: I know it's the Green Police. They've gone to get help. That's all. They'll be back..." (Goodrich and Hackett, 1995, p.541)

Realizing that the differences that keep them away from the outside world are getting worse, Anne and her whole family still try to enjoy it by continuing to pray to their God. Anne and her family remain holding their beliefs on Judaism until the end of time:

"... 'I lift up mine eyes unto the mountains, from whence cometh my help. My help cometh from the Lord who made heaven and earth. He will not suffer thy foot to be moved. He that keepeth thee will not slumber. He that keepeth Israel doth

neither slumber nor sleep. The Lord is thy keeper. The Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall keep thee from all evil. He shall keep thy soul. The Lord shall guard thy going out and thy coming in, from this time forth and forevermore.' Amen..." (Goodrich and Hackett, 1995, p.537)

2. Power

Since Judaism is considered a race and not a religion, its people no longer get their rights and justice as humans. The Jews had not been active fighters against Nazism but were persecuted merely because of their race (Baumel and Laqueur, 2001). Realizing the difference, many parties started to take the racial differences they created on their perception to the next level: power abuse. According to Fredrickson (2002), the sense of differences provides a motive or rationale for misusing power to treat ethno-racial "Other" in ways regarded as cruel or unjust.

At that time, the power of the German leader Adolf Hitler made the Jews even more difficult in what they began to experience. For Hitler, as for secular anti-Semites since Marr and Duhring, Jews were ultimately defined not by religion or ethnicity but by biological race (Fredrickson, 2002). Hitler and other German anti-Semites blamed defeat in the First World War on the machinations of international Jewry and the alleged disloyalty of the Jews. Jews were responsible, in Hitler's eyes, for Germany's loss of the war, its collapsing economy, and the threat posed to it by the Russian Revolution and the rise of Bolshevism (Fredrickson, 2002).

At no point in *Mein Kampf* does Hitler explicitly call for the extermination of the Jews, but the implication that they would have no place in a resurgent and regenerated Germany is unmistakable. In other words, ever since Hitler came to power in 1933, the Jewish population has become restless (Fredrickson, 2002).

They are indirectly forced to leave their beloved country. Even those who had actively resisted Nazism inside Europe often tended to ignore the suffering of the Jews (Baumel and Laqueur, 2001).

In the drama script of *The Diary of Anne Frank* by Frances Goodrich and Albert Hackett, the depiction of racial oppression centers on when Anne Frank family and Van Daan family, as the researcher mentioned previously, leave from their home in Germany for the Netherlands. Their families, homes, communities are destroyed. They are faced with finding a place to live and a means (psychological as well as economic) of living. They experience – what Fredrickson (2002) identifies as– “forced deportation” and thus become resident aliens in the land of their birth. The aim of such a force is not a mere subordination of Jews but their elimination through forced emigration, or, if that fails, internment in concentration camps.

“...I was born in Germany the twelfth of June, nineteen twenty-nine. As my family is Jewish, we emigrated to Holland when Hitler came to power...” (Goodrich and Hackett, 1995, p.514)

“...Yesterday father told me we were going into hiding. Where, he wouldn't say. At five o'clock this morning Mother woke me and told me to hurry and get dressed. I was to put on as many clothes as I could. It would look too suspicious if we walked along carrying suitcases. It wasn't until we were on our way that I learned where we were going. Our hiding place was to be upstairs in the building where Father used to have his business...” (Goodrich and Hackett, 1995, p.514)

According to Fredrickson (2002), it was indeed difficult for Jews to get public services and all access in Nazi-controlled areas. This is also reflected in one part of Anne's diary, which she opens with a description of her feelings when she is in the Secret Annex. Anne actually does not understand the essence of what really happens; she only realizes that she should hide so as not to be caught by people who

hate her and her family. She also senses that there are powerful people above her of whom she is very afraid. She experiences what she calls as “uncertainty” for a girl at her age.

“...We’re young, Margot and Peter and I! You grownups have had your chance! But look at us . . . If we begin thinking of all the horror in the world, we’re lost! We’re trying to hold onto some kind of ideals . . . when everything . . . ideals, hopes . . . everything, are being destroyed! It isn’t our fault that the world is in such a mess! We weren’t around when all this started! So don’t try to take it out on us!...” (Goodrich and Hackett, 1995, p.551)

In Anne’s statement below, she also seems to realize that she and her family cannot freely exercise their rights as human beings and are always dependent upon Miep Gies and Mr. Kraler:

“...I expect I should be describing what it feels like to go into hiding. But I really don’t know yet myself. I only know it’s funny never to be able to go outdoors...never to breathe fresh air...never to run and shout and jump. It’s the silence in the nights that frightens me most. Every time I hear a creak in the house, or a step on the street outside, I’m sure they’re coming for us. The days aren’t so bad. At least we know that Miep and Mr. Kraler are down there below us in the office...” (Goodrich and Hackett, 1995, p.520)

Another fact about racial oppression towards Jews is that they could not even think of buying food. To buy the food freely, each person needs *ration books* (books of stamps or coupons issued by the government in wartime). With these coupons, people could purchase scarce items, such as food, clothing, and gasoline. Anne and all the people who live in the Secret Annex need help from others to get the ration books.

“...then, the ration books?...This is what we call the white market...helping all of the hundreds and hundreds who are hiding out in Amsterdam...” (Goodrich and Hackett, 1995, p.515)

“.... I must go. I must be out of here and downstairs in the office before the workmen get here. (He starts for the stairs leading out.) Miep or I, or both of us, will be up each day to bring you food and news and find out what your needs are. Tomorrow I’ll get you a better bolt for the door at the foot of the stairs. It needs a bolt that you can throw yourself and open only at our signal...” (Goodrich and Hackett, 1995, p.515)

“Anne, will you get me my knitting? (Anne goes to get it.) I must remember, when Miep comes, to ask her to bring me some more wool...” (Goodrich and Hackett, 1995, p.525)

“...I need some hairpins and some soap. I made a list. (She goes into her bedroom to get the list...” (Goodrich and Hackett, 1995, p.525)

“...Have you some library books for Miep when she comes?...”(Goodrich and Hackett, 1995, p.525)

They also make rules about ‘noises’ (Goodrich, 1995). For example, knowing that the room they were using was the roof of a shop that was still operating every day, they made a strict time division in making noises.

“...Now. About the noise. While the men are in the building below, we must have complete quiet. Every sound can be heard down there, not only in the workrooms, but in the offices too. The men come at about eight-thirty, and leave at about five-thirty. So, to be perfectly safe, from eight in the morning until six in the evening we must move only when it is necessary, and then in stockinged feet. We must not speak above a whisper. We must not run any water. We cannot use the sink, or even, forgive me, the WC. The pipes go down through the workrooms. It would be heard. No trash... No trash must ever be thrown out which might reveal that someone is living up here... not even a potato paring. We must burn everything in the stove at night. This is the way we must live until it is over, if we are to survive...” (Goodrich and Hackett, 1995, p.516)

“...It is a little after six o’clock in the evening, two months later. Margot is in the bedroom at the right, studying. Mr. Van Daan is lying down in the attic room above. The rest of the “family” is in the main room. Anne and Peter sit opposite each other at the center table, where they have been doing their lessons. Mrs. Frank is on the couch. Mrs. Van Daan is seated with her fur coat, on which she has been sewing, in her lap. None of them are wearing their shoes. Their eyes are on Mr. Frank, waiting for him to give them the signal which will release them from their day-long quiet. Mr. Frank, his shoes in his hand, stands looking down out of the window at the back, watching to be sure that all of the workmen have left the building below. After a few seconds of motionless silent, Mr. Frank turns from the window”. (Goodrich and Hackett, 1995, p.521)

The strict rules regarding the noises are agreed by all the residents of the Secret Annex on the instructions of their helpers, Miep Gies and Mr. Kraler. This is done because the Green Police (the Nazi secret police force known for their terrorism and brutality) are always on guard and inspecting around their residence. Even if the Green Police weren’t in the vicinity of the Secret Annex, ordinary people living nearby could report their whereabouts if they heard a suspicious

sound. The quote in the drama above is evidence that they do not get equal citizenship when compared to native Germans whose civil rights continue to be fulfilled (Fredrickson, 2002).

The famous Austrian politician Karl Lueger was also a fierce anti-Semit, winning Roman Catholics with the argument that Jews are evils, of the lower middle class. According to Hertog (2020), the Jews were considered guilty of everything. This sentiment is also noticeable in the drama script below:

“...Have I been skipping too much from one subject to another? I can't help it. I feel that spring is coming. I feel it in my whole body and soul. I feel utterly confused. I am longing ... so longing ... for everything ... for friends ... for someone to talk to...” (Goodrich and Hackett, 1995, p.553)

Under such circumstances, the publication of articles and books about the persecution and extermination of Jews during the war was unthinkable (Baumel & Laqueur, 2001). The books that were made at the time by influential rulers are only practical for creating propaganda. Because, again, racism is, therefore, “a scavenger ideology, which gains its power from its ability to pick out and utilize ideas and values from other sets of ideas and beliefs in specific socio-historical context” (Fredrickson, 2002). Therefore, their days become more difficult to live. What was going on by the Jews got worse as time went on. The difficulties that they could initially overcome, turned into challenges that were far beyond their limits. All are under the influence of power that the Jews cannot resist. Many felt betrayed, including the soldiers who had to be sent to join the war (Fredrickson, 2020).

The above facts are confirmed by Anne's sentence in some parts of in the drama script:

“...We've had bad news. The people from whom Miep got our ration books have been arrested. So we have had to cut down on our food. Our stomachs are so empty

that they rumble and make strange noises, all in different keys...” (Goodrich and Hackett, 1995, p.552)

“...Did you know she was engaged? His name is Dirk, and Miep’s afraid the Nazis will ship him off to Germany to work in one of their war plants. That’s what they’re doing with some of the young Dutchmen . . . they pick them up off the streets—...” (Goodrich and Hackett, 1995, p.526)

“...The air raids are getting worse. They come over day and night. The noise is terrifying. Pim says it should be music to our ears. The more planes, the sooner will come the end of the war...What will be, will be...” (Goodrich and Hackett, 1995, p.536)

“...Wednesday, the second of July, nineteen forty-four. The invasion seems temporarily to be bogged down. Mr. Kraler has to have an operation, which looks bad. The Gestapo have found the radio that was stolen. Mr. Dussel says they’ll trace it back and back to the thief, and then, it’s just a matter of time till they get to us. Everyone is low. Even poor Pim can’t raise their spirits...” (Goodrich and Hackett, 1995, p.561)

The power possessed by a superior race like the Aryans always caused concern to the Jewish people. Various speculations are raised only so that more people believe in anti-Semitism. Apart from that, there were factors such as paranoia that Hitler had from time to time. This could be due to the jealousy he has as the 'great representative' of the Aryans. It was a remarkable fact because a paranoid and delusional heterophobe like Hitler could find others prone to see the world. In the same way, it was his success in making himself the absolute dictator of a modern and seemingly enlightened Western nation (Fredrickson, 2020). This then led to many fundamental movements carried out solely to stop the “power” that the Jews had begun to have, especially when they started to rise from their slump, right after they got legal equality in 1867 (Hertog, 2020). After then, anti-Semitism sentiment started to emerge.

After one by one of this envy haunted Hitler, he began to use his other powers. There was an incident, more importantly in the economic aspect, that then brought a new chapter to the hostility of the Aryan race with the Jews. The

economic slump of 1873 after the overheating of the economy and the stock-market crash was of unprecedented magnitude, especially in Germany (Hertog, 2020). The Jews who were considered the embodiment of modern capitalism were judged to be responsible for the incident. Some of the “victims” began chanting and using their power as the Aryan race to uproot the emancipation of the Jews (Hertog, 2020). With his power to create such propaganda, Hitler destroyed what should belong to the Jews in Germany, and instead became a “savior” for the non-Jews (the Aryans).

In Hitler’s eyes, the Jewish danger was so great, so comprehensive, so huge that he sometimes doubted whether or not it could still be warded off (Hertog, 2020). *“If the Jew triumphs...then this planet will again move through the ether without people, like millions of years ago....”* Furthermore, on 30 January 1942, Hitler made a statement more comprehensively for the Reichstag:

“We are well aware that the war can only end by eradicating the Aryan peoples, or by the disappearance of Jewry from Europe. I have already expressed it in the German Reichstag on 1 September 1939...that this war will not end the way the Jews envisage, namely that the Aryan peoples will be eradicated in Europe (ausgerottet), but that the result of this war will be the destruction of Jewry. For the first time, the real ancient Jewish law will be performed this time: an eye for eye, a tooth for tooth.”

Hitler’s statement of hatred towards Jews is also evident in the drama *The Diary of Anne Frank*.

“...Mr. Van Daan, you don’t realize what is happening outside that you should warn me of a thing like that. You don’t realize what’s going on...(as Mr. Van Daan starts his characteristic pacing, Dussel turns to speak to the others). Right here in Amsterdam every day hundreds of Jews disappear...They surround a block and search house by house. Children come home from school to find their parents gone. Hundreds are being deported...people that you and I know...the Hallensteins..the Wessels...” (Goodrich and Hackett, 1995, p.530)

“...They get their call-up notice...come to the Jewish theatre on such and such a day and hour...bring only what you can carry in rucksack. And if you refuse the

call-up notice, then they come and drag you from your home and ship you off to Mauthausen. The death camp!..." (Goodrich and Hackett, 1995, p.531)

According to Hertog (2020), Hitler, who lived in Vienna from 1908 to 1913, also had a strong influence on anti-Semitism there. In Vienna, he seemed to have become a Jew-hater. He also has great respect for Lueger, even though at *Mein Kampf* he criticizes Lueger more because he thinks his ideas are not based on racial principles (Hertog, 2020). However, no matter how different their views of anti-Semitism may have in their minds, they still have one common goal. They both wanted to get rid of the Jews to "save" this world, or at least the world that belonged to the Aryan race.

In addition, Anne Frank reveals her innocence and imagines what if their normal life will return. The drama excerpt below is a testament to the economy and other aspects of German Jews before World War II. As can be seen from the explanation of Hertog (2020) that their social rise was remarkable and they also stood out in the areas of trade and banking. They were increasingly prosperous during the nineteenth century (Fredrickson, 2002). In other words, the life when the new capitalism enveloped the Jews, allowing them all to live normally and in excellent economic conditions.

"...It's all right...but careful with it. (Anne puts it on and struts it with it). My father gave me that the year before he died. He always bought the best that money could buy." (Goodrich and Hackett, 1995, p.524)

"...Pim says that we can look for an early finish to the war. Just for fun he asked each of us what was the first thing we wanted to do when we got out of here. Mrs. Van Daan longs to be home with her own things, her needle-point chairs, the Beckstein piano her father gave her... the best that money could buy. Peter would like to go to a movie. Mr. Dussel wants to get back to his dentist's drill. He's afraid he is losing his touch. For myself, there are so many things...to ride a bike again...to laugh till my belly aches...to have new clothes from the skin out...to have a hot tub filled to overflowing and wallow in it for hours...to be back in school with my friends..." (Goodrich and Hackett, 1995, p.536)

“...I remember when I got that . . . I won it. I bet Jopie that I could eat five ice-cream cones. We’d all been playing ping-pong . . . We used to have heavenly times . . . we’d finish up with ice cream at the Delphi, or the Oasis, where Jews were allowed . . . there’d always be a lot of boys . . . we’d laugh and joke . . . I’d like to go back to it for a few days or a week. But after that I know I’d be bored to death. I think more seriously about life now. I want to be a journalist . . . or something. I love to write. What do you want to do?...” (Goodrich and Hackett, 1995, p.555)

In Germany, the disaster of the war, the defeat, and the revolution of November 1918 promptly boosted anti-Semitism (Hertog, 2020). This factor then led to the holocaust tragedy that occurred during World War II, which broke out in 1939. Unfortunately, everything that the Franks and the Van Daans (as well as other Jews) dreamed of when they were free from the Nazis had to come to a tragic end. In the end, Anne and her family felt the oppression themselves.

As written in the play by Goodrich and Hackett (1995), *“Anne Frank is no longer a child, but a woman with courage to meet whatever lies ahead”*.

“...For the past two years we have lived in fear. Now we can live in hope...” (Goodrich & Hackett, 1995, p.563)

“...And so it seems our stay here is over. They are waiting for us now. They’ve allowed us five minutes to get our things. We can each take a bag and whatever it will hold of clothing. Nothing else. So, dear Diary, that means I must leave you behind. Good-bye for a while...” (Goodrich & Hackett, 1995, p.564)

B. The Reflection of Racial Oppression towards Jews as Committed by the German Nazis during the Holocaust Tragedy in *The Diary of Anne Frank*

Following the explanation about how racial oppression against Jews is triggered by difference and power propaganda on anti-Semitism, this section specifically discusses the extent to which the drama *The Diary of Anne Frank* reflects racial oppression towards German Jews during the tragedy of the holocaust in World War II. The analysis applies a sociological literary approach that relate the literary work with the actual condition of Jewish society under Nazi regime.

Anne Frank's diary was first written when the Nazis took rule in 1933 at the time Adolf Hitler became the leader of Germany and signaled the end of 12 years of democracy (Wood, 2007). With Hitler taking the entire process of German government into his hands, he acquired all power as well. As the head of the governing coalition, the main goal is to consolidate of forces and eliminate political opposition (Intan, 2017).

At that time, Anne Frank, her family, and other Jews were experiencing discomfort over her life. They were forced to submit and follow everything the Nazis wanted, except for one thing; their life. Even though the life they lead every day is getting more and more complex, Anne Frank and the German Jews do not immediately give up their lives. On the contrary, they still try to survive even though limitations have surrounded them in every corner of life.

The holocaust tragedy that lasted for about 12 years had a profound impact on the lives of German Jews. Apart from causing their lives to change, they are also deprived of their rights as human beings. There has been a lot of concrete evidence of how terrible one of the worst tragedies of humankind in history. The description of the incident can come from the confessions and stories of the victims' life witnesses or from their belongings. To appreciate and honor the holocaust victims, a historical site *The Memorial to the Murdered Jews of Europe* has been built in the center of Berlin to commemorate the (victims of the) tragedy.

Apart from museums and historical sites, there is also evidence believed to be a written recording of the holocaust tragedy. This is what became known to the public as *The Diary of Anne Frank*. The book was discovered by Otto Frank (Anne

Frank's father) shortly after he heard the news of the death of his wife and two daughters (including Anne). Anne obtained the diary as a gift for her 13th birthday from her parents.

The diary reveals that Anne lives her daily life happily. Unfortunately, the happiness on those days does not last long. One day she has to meet the fact that she should leave her peaceful life at her home in Germany and “hide” in the Netherlands. There she hides in the roof room of a shop where her father used to work. The shophouse is later referred to as the Secret Annex.

Anne is increasingly active in pouring out her daily stories in the Secret Annex while hiding in her diary. She was a good writer and always tried to put all of her feelings into beautiful words. One example is the sentence below:

“...Dear Diary, since you and I are going to be great friends, I will start by telling you about myself. My name is Anne Frank. I am thirteen years old. I was born in Germany the twelfth of June, nineteen twenty-nine. As my family is Jewish, we emigrated to Holland when Hitler came to power....” (Goodrich and Hackett, 1995, p.514)

In this drama written by Goodrich and Hackett (1995), Anne Frank is presented as a cheerful, mood-breaking, and critical figure in seeing things around her. This is a depiction of facts that exist in the real world. Anne Frank never once spread her worries to those around her. Instead, she prefers to bury the bad thoughts themselves and channel them into writing in her diary.

It is narrated in the diary that during the tragedy Anne Frank faces unexpected facts. She loses her school, her best friend, and her peaceful childhood. This can be illustrated by how the drama describes the limitations Anne Frank and other German Jews has to face. This statement is an evidence of a reflection of the literary works upon the bitter reality of holocaust.

It is a fact that, after being discovered, Anne Frank's diary was turned into several versions of literary works because of its very high literacy. She is not an ordinary girl who only writes as a hobby, but she considers her diary more than that. Even his parents didn't notice much. Specifically, when she feels that she doesn't have friends (because her sister has the opposite nature and her mother cannot keep up with her), she leaves all her complaints to Kitty, her favorite diary, apart from her biological father. She always mentions Kitty without giving any specific information about who she imagines as Kitty. All her closest people know is that Kitty is Anne's nickname for her diary.

Furthermore, Anne felt that she loved literature and writing. Anne's growing literary ambitions were galvanized on March 29, 1944, when she heard a London radio broadcast by the exiled Dutch Minister of Education, Arts and Science, Gerrit Bolkestein (Frank, 1997). The following excerpt shows how Anne believes and relies more on her diary than on humans to be her story companions.

"...I don't think I'm jealous of Jopie, but I long to have a really good time for once and to laugh so hard it hurts. We're stuck in this house like lepers, especially during winter and the Christmas and New Year's holidays. Actually, I shouldn't even be writing this, since it makes me seem so ungrateful, but I can't keep everything to myself, so I'll repeat what I said at the beginning: "Paper is more patient than people..." (Goodrich and Hackett, 1995).

It should also be noted that although this diary is based on a real diary with real events and characters, there are still many changes made to suit the target audience of each adapted version of the diary. From Reimann (2017), it is known that Anne began writing to reorganize her diary by rewriting passages, recording memories she neglected, excising sections, and giving pseudonyms to the

“characters” involved, including herself, whom she referred to as Anne Aulis, and later Anne Robin. This revised portion is known as version *b* (Reimann, 2017).

Her diary and several short stories were left in the annex and would almost certainly have been lost had it not been for Miep Gies, Otto’s employee and trusted helper, who found and saved them after she learned of Anne’s death (Lichtman, 2019). When he realized the diary’s existence with the help of Gies, he didn't simply hand it over to the publisher. He needed time to edit it again, even though Anne did it, but Otto felt that he needed to remove some parts. He also took out passages dealing with sex, including an oft-challenged section in which Anne, with normal youthful curiosity and guiltlessness (Reimann, 2017).

According to the original version too, Anne is more vocal about her curiosity on sex. Anne covered the quote with a piece of brown paper which was later discovered by Frank van Vree (Anne Frank, 2018). The passage discusses sexuality and prostitution and includes jokes that Anne herself describes as “dirty” that she hears from other inmates at the Secret Annex and elsewhere (Anne Frank, 2018). These aspects are not shown in the adapted version of the drama *The Diary of Anne Frank* written by Frances Goodrich and Albert Hackett. With the fact that this version is a stage play that will be presented with the visualization, the parts that appear in the script are only the parts that are appropriate to be shown.

The drama version of *The Diary of Anne Frank*, used as the object of this research study, does quite a lot to quote the original incident from what Anne Frank wrote. However, its relation to the racial oppression experienced by German Jews is underrepresented. It can be seen from the discussion in the previous section. In

this drama script, the story plot only centers on the daily activities of Anne Frank's family in the Secret Annex.

Regardless their similarities, the drama script of *The Diary of Anne Frank* and the historical facts about the racial oppression experienced by German Jews, to some extent, contain slight differences. Historically, there have been many major events that have befallen the Jewish people, long before the holocaust tragedy occurred. The events that are also vile are not clearly described in the drama script *The Diary of Anne Frank*. Some facts are not included in the script by Frances Goodrich and Albert Hackett (to be explained in the following part).

With regard to the race-based and religious-based hatred, Jews have been utterly hated by some European countries since centuries ago. According to Fredrickson (2002), they were seen as usurers and as people doomed by God. They faced various threats but no more severe than the phase brought by modern anti-Semitism. They were economically poor, were not given full access to public spaces, could not get rights in terms of politics, government, and other limitations.

After the hatred was subsided little by little, in 1812 in Prussia they were granted equal rights to those of other religious communities (Fredrickson, 2020). Added by Hertog (2020), Jews in Austria-Hungary also got it in 1867. The impact of granting these rights was so great on the economic and cultural aspects of the Jewish people. The granting of legal equality in 1867 made the Jewish economy grew rapidly. For this fact, Goodrich and Hackett described it with a quote that before the Franks suffered in hiding, they had a very prosperous life in Germany.

Furthermore, there was the tragedy of the economic slump that occurred in 1873, which then spread to all sides, especially in Germany. The Jews were automatically blamed for the tragedy. Many of the economic losers and even more critical cultural skeptics in Germany – along with the conservative anti-liberal elite – turned against democracy, liberalism, and capitalism (Hertog, 2020). This led to the abrogation of emancipation and at the same time paved the way for modern anti-Semitism sentiment.

Like most adaptation work, this drama script does not totally reveal what the entire Jewish community's life in Germany. This drama focuses on Anne Frank and the Jewish characters as a representation of the whole experience of the Jews. Besides, the naming of some characters is also always based on their real names. Van Daan's real name, for example, is Van Pels. In her autobiographical adaptation, *The Diary of a Young Girl* containing the manuscript of Anne Frank's diary more specifically describes every detail of her writing.

The autobiography also opens in a slightly different time setting than that used by Goodrich and Hackett in *The Diary of Anne Frank*. Unlike the contents in the original manuscript of Anne Frank's diary which depicts Anne Frank getting her diary while they were still in their old home in Germany, in this drama adaptation by Goodrich and Hackett, it is made as if Anne Frank got it on the first day they moved to the Secret Annex.

Another striking difference is that in the original manuscript Anne is more direct in mentioning that she does not have many friends besides her diary, as evidenced by her words,

“Now I’m back to the point that prompted me to keep a diary in the first place: I don’t have a friend. Let me put it more clearly, since no one will believe that a thirteen-year-old girl is completely alone in the world. And I’m not. I have loving parents and a sixteen-year-old sister, and there are about thirty people I can call friends. I have a family, loving aunts and a good home. No, on the surface I seem to have everything, except my one true friend.” (Singh & Sharma, n.d)

Meanwhile, in *The Diary of Anne Frank*, according to Peter Van Daan, he sees Anne “*always in the middle of a bunch of kids*” at school (Goodrich & Hackett, 1995) and she does not seem to deny it. She simply replies, “*Why didn’t you ever come over?*” to respond to Peter’s words. This shows that Goodrich and Hackett omitted some details regarding the significance of Anne’s relationship with her diary so that Anne could build more interactions with other Secret Annex residents, given that this adaptation is intended to be visualized on a stage.

Goodrich and Hackett as the script writer of *The Diary of Anne Frank* might want to create a strong feeling of authenticity as they sought to present Anne’s voice and story for the usage (Lichtman, 2019). Selden (1991) adds that, after all, readers are always aware that literary works are not reality itself, but rather a particular form that reflects reality (Wiyatmi, 2013). Therefore, Anne Frank's father also said that he would be very willing to be asked questions about his family in hiding by saying “*...I certainly will do everything I can from my side to help the dramatization to have the same impression for the audience as the book for the readers...*” (Lichtman, 2019).

In short, the drama *The Diary of Anne Frank* by Frances Goodrich and Albert Hackett is not a literary work which fully reflects all of the events that German Jews experienced in the holocaust tragedy during World War II. Only a few points were adapted to support the ongoing story in the drama. However,

readers or the audience can still feel the relationship through the writings presented by Anne Frank. In it, Goodrich and Hackett (1995) do little to explain the background of Anne Frank and her family hiding in the Secret Annex. Many parts of Anne Frank's diary were composed, mainly by her father Otto Frank, with Frances Goodrich and Albert Hackett as screenwriters. In its final iteration, however, the play only loosely adhered to the diary's basic structure as the creative team took liberties to add the tension, pace, and visual complexity of Anne's episodic diary (Lichtman, 2019).

Anne Frank here is only the original representation of one of the victims of the holocaust tragedy and this drama by Frances Goodrich and Albert Hackett is one of the adapted literary works that can still be enjoyed in terms of the visualization it presents.

CHAPTER IV

CONCLUSION AND SUGGESTION

This chapter provides conclusion which is drawn from the analysis results in the previous chapter as well as suggestion that is addressed to, particularly, future research(ers) who concern on the issue of racial oppression towards Jews as reflected in literary works.

A. Conclusion

With regard to the research questions, there are two points presented as the conclusion of this study:

1. In the drama script *The Diary of Anne Frank* by Frances Goodrich and Albert Hackett, racial oppression towards Jews is depicted through hostile experiences of Anne herself, her family, and Van Daan's family when they are hiding at the Secret Annex to avoid the Nazis army's operation. It is narrated in the diary that all residents of the Secret Annex cannot get equal citizenship in Germany or in the Netherlands where they are hiding. Their daily life is described as full of limitations and strict regulations so that their existence is not reached by the radar of the Nazis and the Green Police. To get groceries, they needed ration books that Miep Gies had to bring. In addition, they also make strict rules in making noises in the Secret Annex. Knowing the fact that the Secret Annex is the attic of the shop that is still operating every day, of course, they can't be careless in terms of making noises. In addition, Goodrich and Hackett describe

how suffering during the Holocaust tragedy was with the fear of any sound arising in the streets around the Secret Annex. Every time they heard footsteps, the sound of police car sirens, or other suspicious sounds they would be frightened so that it caused trauma for Anne. The trauma they felt also came from the news about their relatives who had lost their lives in concentration camps set up by the Nazis. They are haunted by the shadows of arrests every day, especially with rumors about war that are confusing and never clear. In the story, it is also described that one day they get good news about the invasion and the end of the war, but on another day they get a reality that was opposite to the news they received. On the other hand, when they get bad news about how an old friend of Otto Frank suspects the secret door to the Secret Annex, in fact it does not cause any bad things to the Frank family and the Van Daans. Their lives continue to revolve in an endless stream, but it turned out that at the end of the story, they must accept the harsh reality when they are caught and eventually die in the concentration camps in a state separated from each other.

2. Regardless the plot and setting that center on the daily lives of the Frank and Van Daan's family, the drama *The Diary of Anne Frank* by Goodrich and Albert Hackett has to some extent provides reflecting miniature of racial oppression committed by Nazi regime towards German Jews during the holocaust tragedy in World War II (1933-1945). Both the drama script and the socio-historical facts of the racial oppression towards Jews reveal that both express racial oppression in different ways. If the book contains historical facts, it provides an explanation of racial oppression in German Jews as a whole, then

Goodrich and Hackett's *The Diary of Anne Frank* will focus more on the Anne Frank family. The point of view used in *The Diary of Anne Frank* is also in the form of a narrative visualized in a stage play. Therefore, as the title suggests, *The Diary of Anne Frank* bases its depiction of racial oppression experienced by Jews solely from the little girl's diary. Moreover, the whole story in the drama script also has a background in the time when Anne Frank and her family were hiding in the Secret Annex. It also doesn't explain much about what really happened beyond their reach. Goodrich and Hackett also give no specific description of when the Anne Franks were still in their old home in Germany. In fact, if we look at the historical facts, there have been a lot of major events that have happened to the Jews since the end of the 18th century. These major events included the obtaining of legal equality in 1867, emancipation in 1871, then the outbreak of the economic slump in 1873 which resulted in many protests to withdraw emancipation, until finally the Holocaust tragedy broke out in the early 19th century during World War II (that at that time is still going on). So, as previously mentioned by the researcher, *The Diary of Anne Frank* is set in time when the Holocaust tragedy took place. Since the story begins, the setting of the place has been centered in the Secret Annex.

In addition, Goodrich and Hackett did not reveal the real names of the Secret Annex occupants who lived with Anne. In fact, many literatures like those written by Anne Frank were adapted in an autobiographical version, revealing the real names of the occupants of the Secret Annex. An example is the Van Daan family whose original name was Van Pels. In addition, since before she

died, Anne realized that the presence of her diary would be useful for historical documents. Therefore, she decided to correct the spelling and linguistic errors in her book.

In short, as the script of this drama is intended to present it in a visual form, Goodrich and Hackett try their best to turn it into an interesting spectacle but also convey the message of all the characters in an “appropriate” way. Of course, it becomes a challenge when the two playwrights have to communicate all the interactions of each character through dialogue. This also can be challenging when the protagonist (the main character) is going through internal changes, or when an antagonist is something other than a character. In addition, the direction to the crew and actors is believed by Goodrich and Hackett as another challenge that is quite heavy. All in all, despite all the challenges in the adaptation process, Goodrich and Hackett are considered capable of turning a monologue in a diary into a drama that presents interactions from one character to another.

B. Suggestion

This study focuses on how racial oppression experiences by Jews in Germany during the holocaust tragedy during World War II as narrated in a literary work and as exposed in scientific, socio-historical literatures. This racial oppression began when modern anti-Semitism invaded European countries, especially Germany, which had a sizeable Jewish population. In this drama, the role of Anne Frank is so decisive. Future researchers might reread the drama more critically by

concentrating on Anne as the writer, the narrator, the character, and the “real” eye-witness / victim. Such literary criticism approaches as biographical, psychological, feminism, or historical perspective might be of use, to be combined with relevant (this is to say, applicable) theories.

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APPENDICES

Appendix 1: The Oppression towards German Jews Depicted in *The Diary of*

Anne Frank's Characters

Corpus	Page
<i>...My name is Anne Frank. I am thirteen years old. I was born in Germany the twelfth of June, nineteen twenty-nine. As my family is Jewish, we emigrated to Holland when Hitler came to power...</i>	514
<i>...you could not this and you could not do that. They forced Father out of his business. We had to wear yellow stars...</i>	514
<i>...Yesterday father told me we were going into hiding. Where, he wouldn't say. At five o'clock this morning Mother woke me and told me to hurry and get dressed. I was to put on as many clothes as I could. It would look too suspicious if we walked along carrying suitcases. It wasn't until we were on our way that I learned where we were going. Our hiding place was to be upstairs in the building where Father used to have his business...</i>	514
<i>...I never thought I'd live to see the day when a man like Mr. Frank would have to go into hiding. When you think—(He breaks off, going out)...</i>	516
<i>...It'll be hard, I know. But always remember this, Anneke. There are no walls, there are no bolts, no locks that anyone can put on your mind. Miep will bring us books. We will read history, poetry, mythology. (He gives her the glass of milk.) Here's your milk. (With his arm about her, they go over to the couch, sitting down side by side.) As a matter of fact, between us, Anne, being here has certain advantages for you. For instance, you remember the battle you had with your mother the other day on the subject of overshoes? You said you'd rather die than wear overshoes. But in the end you had to wear them? Well now, you see, for as long as we are here you will never have to wear overshoes! Isn't that</i>	520

<p><i>good? And the coat that you inherited from Margot, you won't have to wear that any more. And the piano! You won't have to practice on the piano. I tell you, this is going to be a fine life for you! (Anne's panic is gone)...</i></p>	
<p><i>...You know we can't call a doctor here, ever. There's only one thing to do . . . watch carefully. Prevent an illness before it comes. Let me see your tongue...</i></p>	523
<p><i>...Mr. Van Daan: What's for dinner tonight? Mrs. Van Daan: Beans. Mr. Van Daan: Not again! Mrs. Van Daan: Poor Putti! I know. But what can we do? That's all that Miep brought us. (Mr. Van Daan starts to pace, his hands behind his back. Anne follows behind him, imitating him.) Anne. We are now in what is known as the "bean cycle." Beans boiled, beans en casserole, beans with strings, beans without strings...</i></p>	523
<p><i>...Anne (coming to Dussel): Do you know the de Waals? . . . What's become of them? Their daughter Jopie and I are in the same class. Jopie's my best friend. Dussel: They are gone. Anne: Gone? Dussel: With all the others. Anne: Oh, no. Not Jopie!...</i></p>	531
<p><i>...Oh, Pim. I dreamed that they came to get us! The Green Police! They broke down the door and grabbed me and started to drag me out the way they did Jopie.</i></p>	534
<p><i>...'I lift up mine eyes unto the mountains, from whence cometh my help. My help cometh from the Lord who made heaven and earth. He will not suffer thy foot to be moved. He that keepeth thee will not slumber. He that keepeth Israel doth neither slumber nor sleep. The Lord is thy keeper. The Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall keep thee from all evil. He shall keep thy soul. The Lord shall guard thy going out and thy coming in, from this time forth and forevermore.' Amen...</i></p>	537
<p><i>...Mr. Frank (in a whisper): No. I think they've gone.</i></p>	541

<p><i>Mrs. Van Daan: It's the Green Police. They've found us.</i></p> <p><i>Mr. Frank: If they had, they wouldn't have left. They'd be up here by now.</i></p> <p><i>Mrs. Van Daan: I know it's the Green Police. They've gone to get help. That's all. They'll be back...</i></p>	
<p><i>...I'm dreaming. I know it. I can't believe my eyes. Mr. Otto Frank here! (to Mrs. Frank) You're not in Switzerland then? A woman told me...She said she'd gone to your house . . . the door was open, everything was in disorder, dishes in the sink. She said she found a piece of paper in the wastebasket with an address scribbled on it . . . an address in Zurich. She said you must have escaped to Zurich...</i></p>	530
<p><i>...Have I been skipping too much from one subject to another? I can't help it. I feel that spring is coming. I feel it in my whole body and soul. I feel utterly confused. I am longing ... so longing ... for everything ... for friends ... for someone to talk to...</i></p>	553
<p><i>...We've had bad news. The people from whom Miep got our ration books have been arrested. So we have had to cut down on our food. Our stomachs are so empty that they rumble and make strange noises, all in different keys...</i></p>	552
<p><i>...The air raids are getting worse. They come over day and night. The noise is terrifying. Pim says it should be music to our ears. The more planes, the sooner will come the end of the war...What will be, will be...</i></p>	536
<p><i>...Wednesday, the second of July, nineteen forty-four. The invasion seems temporarily to be bogged down. Mr. Kraler has to have an operation, which looks bad. The Gestapo have found the radio that was stolen. Mr. Dussel says they'll trace it back and back to the thief, and then, it's just a matter of time till they get to us. Everyone is low. Even poor Pim can't raise their spirits...</i></p>	561
<p><i>...Did you know she was engaged? His name is Dirk, and Miep's afraid the Nazis will ship him off to Germany to work in one of their war plants. That's what they're doing with</i></p>	526

<p><i>some of the young Dutchmen . . . they pick them up off the streets—...</i></p>	
<p><i>...I expect I should be describing what it feels like to go into hiding. But I really don't know yet myself. I only know it's funny never to be able to go outdoors...never to breathe fresh air...never to run and shout and jump. It's the silence in the nights that frightens me most. Every time I hear a creak in the house, or a step on the street outside, I'm sure they're coming for us. The days aren't so bad. At least we know that Miep and Mr. Kraler are down there below us in the office...</i></p>	<p>520</p>
<p><i>...Now. About the noise. While the men are in the building below, we must have complete quiet. Every sound can be heard down there, not only in the workrooms, but in the offices too. The men come at about eight-thirty, and leave at about five-thirty. So, to be perfectly safe, from eight in the morning until six in the evening we must move only when it is necessary, and then in stocking feet. We must not speak above a whisper. We must not run any water. We cannot use the sink, or even, forgive me, the WC. The pipes go down through the workrooms. It would be heard. No trash... No trash must ever be thrown out which might reveal that someone is living up here... not even a potato paring. We must burn everything in the stove at night. This is the way we must live until it is over, if we are to survive...</i></p>	<p>516</p>
<p><i>...Mr. Van Daan, you don't realize what is happening outside that you should warn me of a thing like that. You don't realize what's going on...(as Mr. Van Daan starts his characteristic pacing, Dussel turns to speak to the others). Right here in Amsterdam every day hundreds of Jews disappear...They surround a block and search house by house. Children come home from school to find their parents gone. Hundreds are being deported...people that you and I know...the Hallensteins..the Wessels...</i></p>	<p>530</p>
<p><i>...They get their call-up notice...come to the Jewish theatre on such and such a day and hour...bring only what you can carry in rucksack. And if you refuse the call-up notice,</i></p>	<p>531</p>

<p><i>then they come and drag you from your home and ship you off to Mauthausen. The death camp!...</i></p>	
<p><i>...Pim says that we can look for an early finish to the war. Just for fun he asked each of us what was the first thing we wanted to do when we got out of here. Mrs. Van Daan longs to be home with her own things, her needle-point chairs, the Beckstein piano her father gave her... the best that money could buy. Peter would like to go to a movie. Mr. Dussel wants to get back to his dentist's drill. He's afraid he is losing his touch. For myself, there are so many things...to ride a bike again...to laugh till my belly aches...to have new clothes from the skin out...to have a hot tub filled to overflowing and wallow in it for hours...to be back in school with my friends...</i></p>	<p>536</p>
<p><i>...And so it seems our stay here is over. They are waiting for us now. They've allowed us five minutes to get our things. We can each take a bag and whatever it will hold of clothing. Nothing else. So, dear Diary, that means I must leave you behind. Good-bye for a while...</i></p>	<p>564</p>

CURRICULUM VITAE



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