

Annotated Bibliography

Bibliografía anotada¹

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N.B.: In “A Good Day” (“Una buona giornata”) included in *If This Is a Man – Se questo è un uomo* (1947/1958) – Levi refers to Auschwitz as “the Tower of Babel; and that is what we call it, *Babelturm, Bobelturm*” (Levi 2016a, I: 69) – “la Torre di Babele, è così noi la chiamiamo: *Babelturm, Bobelturm*” (Levi 2016b, I: 193). This extermination camp was a multilingual inferno which fostered human beings’ incommunication and dehumanization. For her part, the Gulag writing scholar Leona Toker, one of the contributors in this special issue, also points to Levi’s “theme of the Babel tower,” and refers to the Gulag camps’ “heteroglossia” which “became a part of the counterculture” (2000: 98). And for his part, Philippe Mesnard, one of Primo Levi’s biographers, points out that “[Levi] believes in the humanity of languages, in the humanizing virtue of the spoken exchange and the sense it stems from” (translation mine; not translated into English) – “[Levi] croit en l’humanité des langues, en la vertu humanisante de l’échange parlé et du sens qui en provient” (Mesnard 2011: 461). Behind this claim is our idea of listening to the witness-survivors’ voice in the original version supported by the corresponding translation into English so that it can be more widely read.

1. PRIMARY SOURCES

a. Works by Holocaust/Gulag Witnesses

Améry, J. *At the Mind’s Limits: Contemplations by a Survivor on Auschwitz and Its Realities*. Trans. Sidney Rosenfeld & Stella P. Rosenfeld. Bloomington, IN: Indiana UP, 1980 (*Jenseits von Schuld und Sühne. Bewältigungsversuche eines Überwältigten*. Stuttgart: Klett-Cotta, 1977 [1966]). The author’s main line of reasoning is that torture was not only one of the

¹ I am indebted to Leona Toker, Aimee Pozorski and Cheryl Chaffin, who have greatly contributed to improving the quality of this section. Any mistakes or errors, however, are my sole responsibility.

countless cruelties used by the Nazis to destroy inmates' mental sanity. His argument is that it was actually at the core of Nazism.

Bruck, E. *Signora Auschwitz: Le don de la parole (Entre histoire et mémoire)*. Trans. Patricia Amardeil, Paris: Éditions Kimé, 2015 (*Signora Auschwitz. Il dono della parola*. Venezia: Marsilio Editori, 2014 [1999]). This memoir, whose title makes reference to how a student addressed the author to ask her one Holocaust-related question, deals with a witness-survivor's approach of memory as fate.

Delbo, C. *Auschwitz and After*. Trans. Rosette C. Lamont. New Haven & London: Yale University Press, 1995. This one-volume book gathers the three volumes originally published in French. (See the annotation for each volume below.)

Delbo, C. *Auschwitz et après. Aucun de nous ne reviendra*. Paris: Les Éditions de Minuit, 1970a, Vol. 1. In this first book of her Auschwitz-based trilogy, where prose and poetry are combined throughout the narrative, the memoirist evokes her extreme suffering through a number of scenes starting when she arrived at Auschwitz.

Delbo, C. *Auschwitz et après. Une connaissance inutile*. Paris: Les Éditions de Minuit, 1970b, Vol. 2. In the second book of the trilogy, the author continues to recreate her inferno-like experience through a number of images which, as in the case of *Aucun de nous*, are narrated in prose and in poetry.

Delbo, C. *Auschwitz et après. Mesure de nos jours*. Paris: Les Éditions de Minuit, 1971, Vol. 3. Once liberated from her imprisonment, the memoirist reflects on how to carry on living a traumatic post-Auschwitz existence.

Demidov, G. *Liubov' za koliuchei provolokoi: Povesti i rasskazy (Любовь за колючей проволокой: Повести и рассказы)*. Moscow: Vozvrashchenie, 2010. This volume includes the Gulag stories that the author, a young talented engineer, wrote after his 14-year imprisonment in the Kolyma region (Siberia).

Demidov, G. *Oranzhevyi abazhur: Tri povesti o tridtsat' sed'mom (Оранжевый абазур: Три повести о тридцать седьмом)*. Moscow: Vozvrashchenie, 2009. In the collection—translated as *The Orange Lampshade*—the stories focus on the arrests and interrogations of 1937, the peak year of the Great Terror.

Demidov, G. *Chudnaia planeta: Rasskazy (Чудная планета: Рассказы)*. Moscow: Vozvrashchenie, 2008. On the occasion of the 100th anniversary of his birth, his daughter collected some of the most memorable of his stories and published them in this volume translated as “Wonder Planet” or “Miraculous Planet.”

Kertész, I. *Kaddish for a Child Not Born*. Trans. Christopher C. Wilson and Katharina M. Wilson. Northwestern University Press, 1997 (*Kaddis a meg nem született gyermekért*. Budapest: Magvető Könyvkiadó, 1990). In this novella the witness-survivor addresses his traumatic experience of the Holocaust through a confession that accounts for the reasons why he cannot bring a child into this world.

Levi, P. *The Complete Works of Primo Levi*. Ann Goldstein (ed.), New York: Norton, 2016a, 3 vols. (*Opere complete*. Marco Belpoliti (ed.), Torino: Giulio Einaudi Editore, 2016b, 2 vols.). These three-volume/two-volume works by the well-known Auschwitz survivor includes fiction and non-fiction. On the other hand, it should be noted that the new edition in Italian

came out exactly two decades after the first—and previous—one which, as in the case of *Complete Works*, gathers the memorist's complete fiction and non-fiction.

Levi, P. *If Not Now, When?* Trans. William Weaver, New York: Penguin Books, 1995. This novel is the story of a group of Jewish partisans and resistance fighters whose goal is to sabotage the Nazi war machinery. The narrative starts in Belorussia (Soviet Union) and ends in Milan (Italy). (This edition is used in Cheryl Chaffin's "Auschwitz as University.")

Levi, P. *Other People's Trades.* Trans. Raymond Rosenthal, London: Abacus, 1991. This volume includes fifty-two essays written between 1969 and 1985 by the Italian Holocaust survivor. Among them, the reader will find reviews, autobiographical sketches and scientific curiosities. (This edition is used in Cheryl Chaffin's "Auschwitz as University.")

Levi, P. *Survival in Auschwitz. (If This Is a Man).* Trans. Stuart Woolf, New York: Simon and Schuster, 1996 [1958]. This is the author's first book about his concentrationary experience in Auschwitz. (This edition is used in Cheryl Chaffin's "Auschwitz as University.")

Levi, P. & de Benedetti, L. *Auschwitz Report.* Trans. Judith Woolf. New York & London: Verso Books, 2006 (*Rapporto sulla organizzazione igienico-sanitaria del Campo di concentramento per Ebrei di Monowitz (Auschwitz-Alta Sileisa). Opere complete.* Torino: Giulio Einaudi Editore, 2016b, I, 1177-1194). This report, redacted in 1945 and published in "Minerva medica" the following year, was written by Primo Levi and Leonardo de Benedetti for the Russian authorities. The original title—*Report on the Sanitary and Medical Organization of the Monowitz Concentration Camp for Jews (Auschwitz-Upper Silesia)*—is self-explanatory. (This work is not included in *The Complete Works of Primo Levi*.)

Rousset, D. *The Other Kingdom.* Trans. Ramon Guthrie. New York: Reynal & Hitchcock, 1947 (*L'univers concentrationnaire.* Paris: Éd. Pluriel, 2011 [1965]). Written by a former Buchenwald prisoner, this is a seminal autobiographical work that addressed the horror of the Nazi extermination camps.

Semprún, J. *Literature or Life.* Trans. Linda Coverdale. New York: Penguin Books, 1997 (*L'écriture ou la vie.* Paris: Éditions Gallimard, 1994). This novel ponders the Buchenwald survivor's difficulty of addressing the traumatic concentrationary experience through writing. In order to do it properly, he thinks that first one should forget the horror so that he can remember it gradually. If not, he could have committed suicide as in the case of Primo Levi and Jean Améry, among others.

Semprún, J. *The Long Voyage.* Trans. Richard Seaver. London: Weidenfeld & Nicolson, 1964 (*Le grand voyage.* Paris: Éditions Gallimard, 1963). This novel gives an account of a five-day journey in a freight car that took more than one hundred people to the Buchenwald Nazi camp. Among them, is the first-person narrator Manuel, a 21-year-old Spanish member of the French resistance and the author's alter ego.

Semprún, J., Wiesel, E. *Schweigen ist unmöglich.* Trans. Wolfram Bayer. Suhrkamp Verlag AG, 1997 (*Se taire est impossible.* Paris: Éditions Mille et une nuits, 1995). On the occasion of the 50th anniversary of the liberation of Buchenwald, the former Holocaust prisoners Jorge Semprún and Elie Wiesel talk about their concentrationary horror.

Shalamov, V. *Kolyma Stories.* Trans. Donald Rayfield. New York: New York Review of Books, 2018. This is a new translation (with some controversial lexical choices) that

includes all the stories of Shalamov's first three story cycles. In his book review about the author's stories, William Boyd, the reviewer, claims, for instance, that Shalamov is the equal of Aleksandr Solzhenitsyn.

Shalamov, V. *Sobranie sochinenii v chetyrekh tomakh (Собрание сочинений в четырех томах)*. I. P. Sirotinskaia (ed.), Moscow: Khudozhestvennaia literatura/Vagrius, 1998. These are the *Collected Works* in four volumes by the Russian writer, journalist and Kolyma survivor.

Shalamov, V. *Kolyma Tales*. Trans. John Glad. London: Penguin, 1994. Selected short stories that describe life in the hard Soviet labor camps in north eastern Siberia.

Solzhenitsyn, A. *The Gulag Archipelago 1918-56: An Experiment in Literary Investigation*. Edward E. Ericson, Jr (ed.), London: The Harvill Press, 2007 (*Archipelago Gulag*. New York: Harper & Row, 1975, 3 Vols.; *Архипелаг ГУЛАГ: Опыт художественного исследования*. Paris: YMCA Press, 1987, 4 Vols.). In this masterpiece of Gulag writing, the witness-survivor explains in detail the eleven years he spent in Soviet labor camps and in exile against the background of the history of the Gulag and the experience of other prisoners. The autobiographical part of his narrative ranges from his initial arrest to the death of Stalin in 1953 and its aftermath.

Solzhenitsyn, A. *One Day in the Life of Ivan Denisovich*. Trans. Ralph Parker. New York: Penguin Books, 2000 [1962] (*Один день Ивана Денисовича*. Moskva: Sovietskii Pisatel, 1997). This is the author's first published (fiction) work. It tells the story of how a prisoner survives his imprisonment in a Soviet labor camp in Karaganda, in northern Kazakhstan.

Sruoga, B. *Forest of the Gods*. Trans. Aušrinė Byla. Vilnius: Versus Aureus, 2005 [1957] (*Dievų miškas*. Kaunas: Šviesa, 1989 [1957]). One of the earliest memoirists about the Nazi concentration camps, this Lithuanian writer gives a detailed account of his imprisonment in the Stutthof camp (Poland).

Wiechert, E. *Forest of the Dead*. Trans. Ursula Stechow. Greenberg, 1947 (*Der Totenwald. Ein Bericht*. Berlin: Union Verlag, 1977 [1946]). The author of this novel, a former head of the Confessional Church and an active critic of Nazism, gives an account of his four-month imprisonment in the Buchenwald camp.

Wiesel, E. *Night*. Trans. Marion Wiesel. New York: Hill and Wang, 2006 [1958] (*La nuit*. Paris: Les Éditions de Minuit, 2007 [1958]). In this memoir the French Auschwitz survivor of Romanian extract explains how he and his family were deported to Auschwitz and to Birkenau, and the subsequent ordeal he and his father went through.

Wiesenthal, S. *The Sunflower*. New York: Schocken Books, 1976 (*Die Sonnenblume*. Gerlingen: Bleicher Verlag, 1981 [1969]). Central to this book about a survivor's experience in a Nazi camp that addresses the delicate issue of forgiveness and reconciliation is the story of Simon, a young Jew who is summoned to the deathbed of a Nazi soldier who has been wounded in combat. The version in English includes essays by Jacob Kaplan, Primo Levi, Salvador de Madariaga and Cynthia Ozick, among others; the original German version also includes essays. For instance, by Jean Améry, Saul Friedländer and Albert Speer.

b. Other Primary Sources

Bellow, S. *The Bellarosa Connection*. New York: Penguin Books, 1989. This novella explores the significance of memory through the story of Harry Fonstein, an immigrant saved from the Nazis thanks to an underground operation led by the Broadway producer Billy Rose.

Bible Gateway. <https://www.biblegateway.com/> [18 January 2019]. This open access Website offers the possibility of reading the Bible in different versions and in seventy-two languages.

“Bundle.” *Oxford English Dictionary*, Oxford UP, 2018. <http://www.oed.com/> [24 January 2019]. Regarded as the accepted authority on the English language, this dictionary is a guide to the history, the meaning and the pronunciation of around 600,000 words.

Chabon, M. *The Final Solution*. New York: Harper Perennial, 2005 [2004]. This novella, set in the England of 1944, is a detective story in which an octogenarian bee-keeper investigates the disappearance of a parrot. The title of the book has very significant implications for the solution of the mystery.

Dostoyevsky, F. *The Devils*. Trans. David Magarshak. Harmondsworth: Penguin, 1953 (*Bessy [Бесы]. Sobranie sochinenii [Собрание сочинений]*. Moscow: Pravda, 1982, Vol. 8). Set in the Russia of the 1860s, this novel, written after the author’s return from his exile in Siberia, deals with the nihilism that pervaded the Russian society of the time.

Foer, J. S. *Extremely Loud & Incredibly Close*. Mariner Books, 2005. Narrated by a 9-year-old child named Oskar Schell, this novel tells the story of Oskar Schell who, after one year his dad was killed in the 9/11 terrorist attacks, finds a key in a vase that had belonged to his father. Finding where that key belongs will help him discover many things about his dad.

Foer, J. S. *Everything Is Illuminated*. Penguin Books, 2002. The author’s first novel tells the story of Jonathan Safran, an American Jew who travels to Ukraine, the country from which part of his family is. The purpose of his visit is to find out more about Trachimbrod, a shtetl destroyed during the Holocaust.

Nabokov, V. *Bend Sinister*. New York: McGraw-Hill, 1974. Set in the fictitious European city of Padukgrad, one of the axis of the novel is what is known as “Ekwilism,” a philosophy which, imposed by a totalitarian government, fosters the idea that everyone should be and think alike.

Nabokov, V. *Invitation to a Beheading*. Trans. Dmitri Nabokov in collaboration with the author. New York: Putnam, 1959. This novel is the story of the last days in jail of a Kafka-style character named Cincinnatus C., who has been imprisoned and sentenced to death after being accused of what the authorities call “gnostical turpitude.”

Nietzsche, F. *The Birth of Tragedy. Basic Writings of Nietzsche*. Ed. and trans. Walter Kaufmann. New York: The Modern Library, 1966 [1872] (*Die Geburt der Tragödie*. München: Deutscher Taschenbuch Verlag, 1988 [1872], Vol. 1). This book gathers some of the German philosopher’s best works: *The Birth of Tragedy, Seventy-Five Aphorisms from*

Five Volumes, Beyond Good and Evil, On the Genealogy of Morals, The Case of Wagner, and Ecce Homo.

Ozick, C. *The Shawl*. New York: Vintage International, 1990 [1989]. This is a fictional account—in short story form—of the experience that Rosa, a Holocaust prisoner, and her baby Magda go through during their imprisonment in a Nazi camp.

Pinter, H. *Ashes to Ashes*. New York: Grove Press, 1996. In this one-act play, set in 1940s Britain, the dramatist addresses the issue of the Holocaust through the recollections of Rebeccah, one of the two characters in this play.

Reznikoff, C. *Holocaust*. Santa Barbara: Black Sparrow Press, 1975. Arguably the author's best work, this is a book-length poem whose material is drawn on court records of the well-known Eichmann trial held in Jerusalem in 1961.

Rilke, R. M. "Day in Autumn." Trans. Mary Kinzie, Poetry Foundation, Retrieved from <https://www.poetryfoundation.org/poetrymagazine/poems/50937/day-in-autumn>. [21 July 2018] (*Rainer Maria Rilkes Gedichte*. Ed. Joerg K. Sommermeyer. Berlin: Orlando Syrg Taschenbuch, 2018, 101-102). The subject matter of this 12-line poem is the transition from summer to autumn.

Styron, W. *Sophie's Choice*. New York: Vintage International, 1992 [1979]. This novel revolves around the relationships between Stingo, a young writer from the South, Nathan Landau, a Jewish scientist, and Sophie, a Polish Catholic survivor of the German Nazi concentration camps and Nathan's lover. The theme of "Judeocide" is at the center of the story.

Winger, A. *This Must Be the Place*. Riverhead Books, 2008. This novel tells the relationship between Hope, an American woman who wants to leave her past behind and decides to escape from the United States to Berlin, and Walter Baum, a once successful actor, whose past is, like Hope's, full of pain and trauma.

2. SECONDARY SOURCES

a. Holocaust/Gulag-related Studies

Aarons, V. (ed.). *The New Jewish American Literary Studies*. Cambridge, UK & New York: Cambridge University Press, 2019. This volume, which approaches third-generation Jewish American writing from different perspectives, addresses key questions such as race, identity, gender, sexuality and assimilation, among others.

Aarons, V. "Bellow and the Holocaust." *The Cambridge Companion to Saul Bellow*. Cambridge. Victoria Aarons (ed.), Cambridge University Press, 2017, 55-67. DOI: [10.1017/9781316266175.007](https://doi.org/10.1017/9781316266175.007). The major themes of Bellow's works are explored in this *Companion*: among others, the presence of specific movements such as existentialism; the city as protagonist in his narratives; the Holocaust; antisemitism; aging and death.

Aarons, V. (ed.). *Third-Generation Holocaust Narratives. Memory in Memoir and Fiction*. Lanham, MD: Lexington Books, 2016. This volume includes nine essays that explore third-generation Holocaust writing and the intergenerational transmission of trauma and memory. The book closes with a third-generation narrative that leads the reader to the author's family history.

Aarons, V. "The Certainties of History and the Uncertainties of Representation in Post-Holocaust Writing." *Studies in American Jewish Literature*. 2012a, Vol. 31, No. 2, 134-148. This essay focuses on the witness-survivor's Holocaust-induced trauma and the risks they run when they decide to bear witness to their experiences.

Aarons, V. "Jewish American Fiction." *The Cambridge Companion to American Fiction After 1949*. John Duvall (ed.), Cambridge University Press, 2012b, 129-141. This book chapter is an overview of first, second, and third-generation Jewish American writers, including canonical figures such as Saul Bellow, Bernard Malamud and Philip Roth, and more contemporary writers such as Allegra Goodman, among others.

Aarons, V., Patt, A. J. & Shechner, M. (eds.). *The New Diaspora. The Changing Landscape of American Jewish Fiction*. Detroit: Wayne State University Press, 2015. This book gathers reprints selections of short fiction from writers like Nathan Englander, Jonathan Safran Foer and Rebecca Goldstein, among others. The second part of the volume gathers fiction of authors who work in America—but are not American by birth—such as Russia (Maxim Shrayner), Canada (Robert Majzels) and Israel (Avner Mandelman), to give just a few names.

Adams, J. "The Dream of the End of the World: Magic Realism and Holocaust History in Jonathan Safran Foer's *Everything Is Illuminated*." *Clio*. 2009, Vol. 39, No. 1, 53-77. In this essay, the author, who explores the use of magic realism in Foer's first novel, advocates that this literary genre is a necessary approach to history.

Adorno, T. "Culture Criticism and Society." *Prisms*. Trans. Samuel and Shierry Weber. MIT Press, 1967. 17-34 ("Kulturkritik und Gesellschaft." *Prismen*. Kulturkritik Frankfurt am Main: Suhrkamp Taschenbuch Wissenschaft, 1975, 7-26). In this classic essay about the concept of critical theory, the German sociologist focuses on the role any critic plays inside—and outside—culture.

Applebaum, A. *Iron Curtain. The Crushing of Eastern Europe*. New York: Penguin Books, 2012. This volume covers a 4-decade period of the history of Communist regimes which shows how opposition was destroyed and how people had to choose whether to fight, to collaborate or to escape.

Applebaum, A. *Gulag. A History of the Soviet Camps*. New York: Penguin Books, 2003. A seminal work about how the victims of the Gulag system, defined by its author as "Russia's forgotten holocaust," lived, suffered, were killed or survived in order to bear witness to one of history's most horrendous crimes.

Aragay, M. "Writing, Politics, and *Ashes to Ashes*: An Interview with Harold Pinter." *The Pinter Review*. (1995-96): 4-15. In this interview the well-known British playwright of the theater of the absurd talks about his 1996 play, which addresses the theme of the Holocaust.

Bauman, Z. *Modernity and the Holocaust*. Oxford University Press, 1999 [1991]. The thesis of this book is that it is necessary to interpret the events of the Holocaust as rooted not only in the nature of modern society but also in the main categories of modern social thought.

Belpoliti, M. and Gordon, R. *The Voice of Memory: Primo Levi Interviews, 1961- 1987*. New York: New Press, 2001. This book includes thirty-six interviews with the Italian Auschwitz survivor, where he addresses, among other issues, his experience as a concentration camp inmate, his work as a writer, as a chemist, and his Jewishness.

Belpoliti, M. *Primo Levi di fronte e di profilo*. Milan: Guanda, 2016. This is an in-depth study of the Italian Holocaust survivor and writer's life and works. The author of this volume pays special attention to the writer's first book *If This Is a Man*.

Chaffin, C. *After Poland: A Memoir Because of Primo Levi*. Common Ground Research Networks, Champaign: Illinois, 2018. This book, written after the author's travel to Poland, explores the ethical implications of the Italian survivor's deportation to the Auschwitz concentration camp in 1944.

Chudakova, M. "You Were Right, Virgin Mary!.." ("Ty prava, Bogoroditsa!.." ["Ты права, Богородица!.."]). *Liubov' za koliuchei provolokoi (Любовь за колючей проволокой)*. Georgy Demidov, Moscow: Vozvrashchenie. Demidov 2010: 5–7. The Russian historian and literary critic included this essay in the Kolyma survivor's collection *Love Behind the Barbed Wire*.

Chudakova, M. "Not to Bend One's Conscience, One's Intentions, or One's Neck..." ("Ne gnut' ni sovesti, ni pomyslov, ni shei" ["Не гнуть ни совести, ни помыслов, ни шеи"]). *Oranzhevyy abazhur (Оранжевый абазжур)*. Georgy Demidov, Moscow: Vozvrashchenie. 2009, 5–13. The Russian historian and literary critic included this essay in the Kolyma survivor's collection *The Orange Lampshade*.

Chudakova, M. "The Echo of Kolyma: For the Hundredth Anniversary of Georgy Demidov" ("Ekho Kolymy: K 100-letiyu Georgiya Demidova" ["Эхо Колымы (К 100-летию Георгия Демидова)"]). *Chudnaia planeta: rasskazy (Чудная планета: рассказы)*. Georgy Demidov, Moscow: Vozvrashchenie, 2008, 339–353. On the occasion of the 100th anniversary of the Kolyma survivor's birth, the prestigious Russian historian and literary critic wrote this essay included in *Wonder Planet (or Miraculous Planet)*.

Clendinnen, I. *Reading the Holocaust*. Cambridge University Press, 1999. This book-length study about the Holocaust approaches this issue not only from the point of view of the victims but of the perpetrators as well.

Codde, P. "Keeping History at Bay: Absent Presences in Three Recent Jewish American Novels." *Modern Fiction Studies*. 2011, Vol. 57, No. 4, 673-693. This essay argues that the literary work of third-generation Jewish American writers such as Jonathan Safran Foer's *Everything is Illuminated* and *Extremely Loud & Incredibly Close*, and Nicole Krauss's *The History of Love* are haunted by Jacques Derrida's concept of "traces," the spectral elements concealed and discernible within the text as "absent presences."

Cohen, B. "The Children's Voice: Postwar Collection of Testimonies from Child Survivors of the Holocaust." *Holocaust and Genocide Studies*. 2007, Vol. 21, No. 1, 73-95. This essay not

only analyzes the publication of children's testimonies occurred in the immediate postwar period but also the evolution of anthologies of children's testimonies.

Cory, M. "Comedic Distance in Holocaust Literature." *Journal of American Culture*. 1995, Vol. 18, No. 1, 35-40. This paper addresses the use of comedy in Holocaust literature as a coping strategy. The author specifically explains that one of the functions of humor in this context is to define the boundaries of our moral response to the events of the Holocaust.

Craps, S. & Buelens, G. "Traumatic Mirrorings: Holocaust and Colonial Trauma in Michael Chabon's *The Final Solution*." *Criticism*. 2011, Vol. 53, No. 4, 569-586. The authors of this essay advocate the idea that Chabon's novella challenges the conventional reading of the Holocaust as an unimaginable, incomprehensible event and argue that the Nazi horror should be returned to the realm of history.

Dawidowicz, L. S. *The War Against the Jews 1933-1945*. New York: Bantam Books, 1986 [1975]. This is a detailed analysis of the Holocaust, from the origins of German Anti-Semitism to the extermination of six million Jews in the so-called "Final Solution" ("Endlösung").

Demidova, V. "To the Future about the Cursed Past" ("Budushchemu na proklyatoe proshloe...") [Будущему на проклятое прошлое...]. *Shalamovskii sbornik (Шаламовский сборник)* 4, 2011, 63-77. In this essay, the Kolyma survivor's daughter addresses the works of her father as a literary artist and as a witness.

Demidova, V. "Reminiscences about Father" ("Vospominania ob otse" ["Воспоминания об отце"]). *Chudnaia planeta: rasskazy (Чудная планета)*. Georgy Demidov, Moscow: Vozvrashchenie, 2008, 6-12. On the occasion of the 100th anniversary of the Kolyma survivor's birth, his daughter published a festschrift included in this special book.

Ekart, A. *Vanished without Trace: The Story of Seven Years in Soviet Russia*. Trans. Egerton Sykes & E. S. Virpsha. London: Max Parrish, 1954. This is a personal account told by a Pole who disappeared without a trace in the Soviet Union of 1940 and could finally return to Poland in 1947.

Ericson, E. E., Jr. *Solzhenitsyn and the Modern World*. Washington, D.C.: Regnery Gateway, 1993. Published a couple of years after the collapse of the Soviet Union, this book is an attempt to show how Solzhenitsyn's views on the West, on democracy and other topics had been misunderstood and, therefore, misinterpreted for decades.

Esipov, V. "Kommentarii k 'Kolymskim rasskazam'" ("Комментарии к 'Колымским Рассказам'"). Varlam Shalamov. *Kolymskie rasskazy. Izbrannye proizvedeniya (Колымские рассказы. Избранные произведения)*. St. Petersburg: Vita Nova, 2013. <https://shalamov.ru/research/249/> [22 October 2018]. This article, written in Russian and not translated into English, annotates Varlam Shalamov's *Kolyma Tales*.

Fast, V. K. *Children's Exodus: A History of the Kindertransport*. London: I. B. Tauris, 2011. This book, which draws on unpublished journal, articles and interviews, gives a detailed account of the people and politics behind Britain's evacuation of almost 10,000 Jewish children from the Nazi occupied territories.

Feuer, M. "Almost Friends: Post-Holocaust Comedy, Tragedy, and Friendship in Jonathan Safran Foer's *Everything is Illuminated*." *Shofar: An Interdisciplinary Journal of Jewish*

Studies. 2007, Vol. 25, no. 2, 24-48. DOI: [10.1353/sho.2007.0020](https://doi.org/10.1353/sho.2007.0020). This essay looks at the relationship between the two main characters, Alex, a grandchild of perpetrators, and Jonathan, a grandchild of survivors, and focuses on the existing tension between them. This is underscored by the former's desire to win the latter's friendship.

Friedländer, S. *The Years of Extermination. Nazi Germany and the Jews, 1939-1945*. New York, London, Toronto, Sydney, New Delhi & Auckland: Harper Perennial, 2007. This monumental history of the Holocaust offers a wide range of documents, including extracts of letters, memoirs and journals.

Gigliotti, S. *The Train Journey: Transit, Captivity, and Witnessing in the Holocaust*. New York: Berghahn Books, 2009. This volume is an in-depth study of the transportation of some 3 million Jews to their deaths between 1941 and 1944: the departures from the ghettos, their captivity in trains and their arrival at the camps.

Gigliotti, S. "Cattle Car Complexes': A Correspondence with Historical Captivity and Post-Holocaust Witnesses." *Holocaust and Genocide Studies*. 2006, Vol. 20, No. 2, 256-277. By analyzing the Jewish-American writer Thane Rosenbaum's short story "Cattle Car Complex," this essay looks at critical complexes regarding the construction of historical captivity in deportation train journeys and explores fictional and testimonial accounts of that experience.

Gilman, S. L. "Is Life Beautiful? Can the Shoah Be Funny? Some Thoughts on Recent and Older Films." *Critical Inquiry*. 2000, Vol., 26, No. 2, 279-308. By claiming that works such as Art Spiegelman's *Maus: A Survivor's Tale* debunk the American assumption that serious themes cannot be dealt with in the graphic novel form, the author of this essay explores the role of comedy and humor in connection with the Holocaust.

Goldhagen, D. J. *Worse than War: Genocide, Eliminationism, and the Ongoing Assault on Humanity*. New York: Public Affairs, 2009. This book is an in-depth analysis of genocides occurred across the world: among others, those in Tibet, North Korea, the former Yugoslavia, Saddam Hussein's Iraq, Rwanda, Democratic Republic of the Congo, and Darfur.

Gordon, R.S.C. *The Holocaust in Italian Culture: 1944-2010*. Stanford: Stanford UP, 2012. This is a seminal work about how postwar Italy failed to confront the Holocaust. The chapters devoted to Primo Levi and to the so-called "grey zone" are particularly interesting.

Gourevitch, P. "Aharon Appelfeld and the Truth of Fiction in Remembering the Holocaust." *The New Yorker* (5 January 2018). <https://www.newyorker.com/culture/postscript/aharon-appelfeld-and-the-truth-of-fiction-in-remembering-the-holocaust> [26 February 2018]. In this interview with Aharon Appelfeld—published one day after he passed away—the Holocaust survivor offers his view about a number of issues of interest, including his concentrationary experience and its connection with his fiction.

Hilberg, R. *The Destruction of the European Jews*. New York & London: Holmes & Meier, 1985 [1961]. This seminal work is an in-depth study of what the Nazis called "The Final Solution" ("Die Endlösung")—the deportation, imprisonment and eventual extermination of six million Jews. This is a revised version of the historian's 1961 classic work.

Holocaust Education & Archive Research Team. “Simon Dubnow” at <http://www.holocaustresearchproject.org/ghettos/dubnow.html> [30 May 2018]. This entry about Simon Dubnow, one of the great Jewish historians and thinkers in modern times, partly focuses on his contribution to Autonomism, the movement that fostered Jewish national autonomy in the Diaspora.

Jones, A. *Genocide. A Comprehensive Introduction*. New York: Routledge, 2006. This work, which mainly caters to graduate students and non-specialists, explains the origins of genocide and gives a detailed account of a number of genocides occurred throughout the 20th century such as the Holocaust and the Gulag.

K. Bessie & Jakob. “Interview for the Fortunoff Video Archive for Holocaust Testimony.” Yale University Sterling Memorial Library, Room 331C, New Haven, CT. 20 May, 1983. This is an interview in which K. Bessie and Jakob provided videotaped testimony. Throughout this interview, they gave a detailed account of their story of survival and loss.

Kestenberg, M. & Kesterberg, J. S. “The Sense of Belonging and Altruism in Children Who Survived the Holocaust.” *Psychoanalytic Review*. 1988, Vol. 75, No. 4, 533-560. In this experimental study, the authors found that child Holocaust survivors show diminished sense of belonging and a greater than average altruism. They conclude that a number of aspects that define the interaction between belonging and altruism are, among others, the importance of early relationships, reactions to survival and organization.

Kiernan, B. *Blood and Soil: A World History of Genocide and Extermination from Sparta to Darfur*. New Haven: Yale University Press, 2007. This is a comprehensive volume that explores the issue of genocide from ancient times to the present. An in-depth analysis of the Armenian genocide, the Holocaust by the Nazis, the Communist Terror under Stalin’s dictatorship, and the Cambodian and Rwandan genocides is provided.

Kift, R. “Comedy in the Holocaust: The Theresienstadt Cabaret.” *New Theatre Quarterly*. 1996, Vol. 48, No. 12, 299-308. The author analyzes the case of the concentration camp at Theresienstadt (Czech Republic), a ghetto used by the Nazis to deceive the world about the actual tragic fate of the Jews. This article also addresses the theme of comedy as a psychological coping strategy.

Lang, B. *Holocaust Representation: Art within the Limits of History and Ethics*. Baltimore, MD: Johns Hopkins University Press, 2000. This book focuses on the delicate relation between ethics and art within the framework of contemporary discussions of the events of the Holocaust.

Lang, J. “The History of Love, the Contemporary Reader, and the Transmission of Holocaust Memory.” *Journal of Modern Literature*. 2009, Vol. 33, No. 1, 43-56. The author examines the presence of the Holocaust in Nicole Krauss’s *The History of Love* and argues the existence of strategies unique to the novelist’s voice as a third-generation Holocaust writer.

Langer, L. *Admitting the Holocaust: Collected Essays*. Oxford: Oxford UP, 1995. This book approaches the theme of the Holocaust from a disquieting, but hopeful perspective on the basis that the testimony of witnesses—expressed in journals, diaries, memoirs, etc.—can help us think about one of the most devastating episodes throughout history.

Langer, L. *Holocaust Testimonies: The Ruins of Memory*. New Haven: Yale UP, 1991. This in-depth study of the Holocaust, which draws on the Fortunoff Video Archives for Holocaust Testimonies at Yale University, approaches the Shoah through the oral testimonies of survivors.

Lipstadt, D. E. *Holocaust: An American Understanding*. New Brunswick: Rutgers University Press, 2016. This volume explores the events of the Holocaust within the framework of the American society. More specifically, it deals with many American people's attempt to make sense of the Nazi horror, and how they resorted to the Holocaust as a way to interpret their own history.

Lipstadt, D. E. *Denying the Holocaust. The Growing Assault on Truth and Memory*. New York: The Free Press, 1993. The author of this book shows that, in spite of the thousands of Holocaust survivors and the countless evidence in document form, there are many people, including historians, who deny the existence of the Holocaust. According to these, a tragic event like the Holocaust should be explained as a hoax perpetrated by a Zionist conspiracy not very different to the one presented in *The Protocols of the Elders of Zion* (1903).

Lundblad-Janjić, J. L. 2016. "Writer or Witness: Problems of Varlam Shalamov's Late Prose and Dramaturgy." PhD dissertation, University of California, Berkeley. http://digitalassets.lib.berkeley.edu/etd/ucb/text/LundbladJanjix107_berkeley_0028E_1_6803.pdf [5 January 2019]. This dissertation revolves around the Kolyma survivor's experience as a writer and as a witness, and the problems that arise as a consequence of the interrelation between both.

Marrus, M. R. "The Vatican and the Custody of Jewish Child Survivors after the Holocaust." *Holocaust and Genocide Studies*. 2007, Vol. 21, No. 3, 378-403. This essay, which draws on unexamined Jewish sources so far, addresses the interaction between Jewish leaders and the Vatican as regards the post-Holocaust custody of Jewish children who were rescued by Catholic families or institutions immediately after the end of the Holocaust.

Mesnard, P. *Primo Levi. Le passage d'un témoin*. Paris: Fayard, 2011. This biography about a major survivor-witness of the Holocaust, originally written in French and not translated into English, covers the key aspects of Levi's life until his suicide in 1987. As the title indicates, this biographer approaches Levi's post-Holocaust life as an extraordinary to bear witness.

Miller, A. G., Buddie, A. M. & Kretschmar, J. "Explaining the Holocaust: Does Social Psychology Exonerate the Perpetrators?" Leonard S. Newman & Ralph Erber (eds.), *Understanding Genocide: the Social Psychology of the Holocaust*. New York: Oxford University Press, 2002, 301-324. As the title of this book chapter indicates, the authors' purpose is to look at the fact that social-psychological explanations of the Holocaust tend to exonerate perpetrators, with an emphasis on the impact that such social-psychological explanations may have on those people who read them.

Newman, L. S. & Erber, R. (eds.). *Understanding Genocide: the Social Psychology of the Holocaust*. New York: Oxford University Press, 2002. This volume gathers a number of essays by prominent social psychologists who approach the Holocaust from the point of view of the victims and of the perpetrators. One of the issues addressed is why some individuals help members of 'targeted groups' while others simply observe their victimization.

Ní Dhúill, C. "Refusing the Child: Weininger, Edelman, Kertész." *Poetics Today*. 2016, Vol. 37, No. 3, 369-385. The author looks at three different ways to refuse a child: first, the idealist antinatalism of Otto Weininger's 1903 *Sex and Character*; second, the impossibility of fatherhood through the Auschwitz-provoked in Imre Kertész's *Kaddish for a Child Not Born* (1990); and third, the refusal of reproductive futurism in Lee Edelman's 2004 *No Future*.

Ornstein, A. "Artistic Creativity and the Healing Process." *Psychoanalytic Inquiry*. 2006, Vol. 26, No. 3, 386-406. This essay explores the healing potential of the art created in Nazi concentration camps during the Second World War.

Ozick, C. "Notes toward a Meditation on 'Forgiveness.'" *The Sunflower*. Simon Wiesenthal (ed.), New York: Schocken Books, 1976, 184-190. In her reflection about the issue of forgiveness, the author writes about the sources of pity, the connection between moral tenderness and moral responsibility, and vengeance and forgiveness.

Pearce, J. *Solzhenitsyn. A Soul in Exile*. San Francisco: Ignatius Press, 2011, rev. and updt. ed. This new biography, which includes some personal interviews with Solzhenitsyn and exclusive material, was written with the close collaboration of the Gulag survivor, his wife Natalya and their son Yermolai Solzhenitsyn.

Pipes, R. *Communism. A History*. New York: The Modern Library, 2001. In this volume the author goes through the Soviet Union's evolution from the October 1917 revolution to Stalin's Great Terror and World War II, and the reception of communism outside the USSR, including the Third World.

Pozorski, A. "Akedah, the Holocaust, and the Limits of the Law in Roth's 'Eli, the Fanatic.'" *CLCWeb: Comparative Literature and Culture*. 2014, Vol. 6, No. 2: <https://doi.org/10.7771/1481-4374.2405> [24 January 2019]. One of the major themes of this essay is, on the one hand, the discussion of the limits of the law in the face of vulnerable children and, on the other, within the context of the history of the Holocaust.

Propst, L. "'Making the Story?' Forms of Reconciliation in Jonathan Safran Foer's *Everything Is Illuminated* and Nathan Englander's *Ministry of Special Cases*." *MELUS: Multi-Ethnic Literature of the U.S.* 2011, Vol. 36, No. 1, 37-60. DOI: [10.1353/mel.2011.0003](https://doi.org/10.1353/mel.2011.0003). This essay, a comparative study between two novels by two third-generation Jewish American novelists, explores different ways of connecting people who have been divided by an atrocious event. Respectively, the Holocaust and the *desaparecidos* during Videla's military dictatorship.

Radnóti, S. "Polyphony in Kertész's *Kaddish for an Unborn Child (Kaddis a Meg Nem Született Gyermerkért)*." *Comparative Central European Holocaust Studies*. Louise O. Vasvári et al., (eds.), Purdue University Press, 2009, 122-132. The author of this book chapter argues that *Kaddish*, a novel about the impossibility of fatherhood in a post-Holocaust world, is a musical text—rather than a narrated story—and, as such, is presented through a series of musical motifs.

Richardson, A. "In Search Of *The Final Solution*." *European Journal of English Studies*. 2010, Vol. 14, No. 2, 159-171. DOI: [10.1080/13825577.2010.481464](https://doi.org/10.1080/13825577.2010.481464). This essay analyses the relationship between the detective story as a genre and the Holocaust narrative in Michael Chabon's 2004 novella.

Saal, I. "Regarding the Pain of Self and Other: Trauma Transfer and Narrative Framing in Jonathan Safran Foer's *Extremely Loud & Incredibly Close*". *MFS: Modern Fiction Studies*. 2011, Vol. 57, No. 3, 451-476. Since coping with trauma entails, in the author's view, not only the repair of physical damage but also the reconstruction of shattered narrative structures, the reconstruction of language is essential for the purpose of giving testimony to pain and suffering, on the one hand, and for healing of the world, on the other.

Safer, E. "Illuminating the Ineffable: Jonathan Safran Foer's Novels." *Studies in American Jewish Literature*. 2006, Vol. 25, 112-132. This essay focuses on the role of memory in *Everything Is Illuminated* and *Extremely Loud and Incredibly Close* by the third-generation writer Jonathan Safran Foer.

Sánchez Canales, G. "Holocaust Imagery in Michael Chabon's *The Final Solution*." *Americana: E-Journal of American Studies in Hungary*. 2013, Vol. 9, No. 1. <http://americanajournal.hu/vol9no1/sanchez-canales> [24 July 2018]. This essay attempts to give an insight of the background of Chabon's *The Final Solution* by analyzing a number of Holocaust images that function as a reminder of the Nazi horror through the story. These images are: trains, electrified fence/barbed wire, heat and burning, and numbers in German uttered by the parrot.

Sánchez Canales, G. "In a Different World, We Could Have Been Real Friends': Two Opposite Approaches to the Problem of Holocaust in Jonathan Safran Foer's *Everything Is Illuminated*." *The American Uses of History: Essays on Public Memory*. Tomasz Basiuk, Sylwia Kuźma-Markowska & Krystyna Mazur (eds.), Frankfurt am Main: Peter Verlag, 2011a, 255-266. This essay mainly focuses on the use of humor and comedy in Foer's 2002 novel, which is partly epitomized by Alex's efforts to reconcile the so-called 'perpetrators' and the victims. As explained at the end of the paper, this effort turns out to be fruitless in the overcoming of the Holocaust trauma.

Sánchez Canales, G. "Prisoners Gradually Came to Buddhist Positions': The Presence of PTSD Symptoms in Rosa in Cynthia Ozick's *The Shawl*." *Studies in American Jewish Literature*. 2011b, Vol. 30, 29-39. <https://muse.jhu.edu/article/450989/pdf> (21 August 2018). The author explores three symptoms of Posttraumatic Stress Disorder (PTSD) in Cynthia Ozick's *The Shawl*: the reexperiencing of a traumatic event through images, flashbacks and nightmares; the use of violence as an 'escape valve' to lessen feelings of discomfort; and impairment at social, occupational and personal levels resulting in social withdrawal.

Scolnicov, H. "Ashes to Ashes: Pinter's Holocaust Play." *Cycnos*. 2001, Vol. 18, No. 1, 15-24. This paper, which focuses on Rebecca's remembrance of these atrocities of the Holocaust, argues that such memories should be regarded as acquired, rather than as experienced.

Sicher, E. *The Holocaust Novel*. New York: Routledge, 2005. This seminal work about the Holocaust novel as a genre is an in-depth study of the Holocaust and post-Holocaust novel in which Elie Wiesel's *Night*, Cynthia Ozick's *The Shawl* and Art Spiegelman's *Maus*, among others, are analyzed.

Summers-Bremner, E. "Imre Kertész's *Kaddish for a Child Not Born*." *Imre Kertész and Holocaust Literature*. Louise O. Vasvári and Steven Tötösy de Zepetnek (eds.), Purdue University Press, 2005, 220-231. In this book chapter the author argues that *Kaddish* is the novelist's attempt to show the impossibility of fatherhood in a post-Holocaust world.

Thomson, I. *Primo Levi: A Life*. New York: Picador, 2002. This is a biography of the well-known Italian chemist, Auschwitz survivor and writer that explores his life, Auschwitz-based works, his fiction, poetry and essays.

Toker, L. *Gulag Literature and the Literature of Nazi Camps: An Inter-Contextual Reading*. Bloomington: Indiana University Press, 2019. This book-length study of Gulag and Nazi-camp literature explores the works of Gulag survivors such as Varlam Shalamov and Aleksandr Solzhenitsyn, among others, and those of Nazi camps survivors such as the former Auschwitz prisoners Primo Levi and Elie Wiesel, and the ex-Buchenwald prisoner Jorge Semprún.

Toker, L. "The Sample Convention, or, When Fictionalized Narratives Can Double as Historical Testimony." *Narration as Argument*. Paula Olmos (ed.), Heidelberg: Springer, 2017a, 123–140. This book chapter, which examines the cases when fictionalized narratives can double as historical evidence to mass violence, places an emphasis on the Gulag survivor Varlam Shalamov.

Toker, L. "Varlam Shalamov's Sketches of the Criminal World." *Born to Be Criminal: The Discourse on Criminality and the Practice of Punishment in Late Imperial Russia and Early Soviet Union. Interdisciplinary Approaches*. Riccardo Nicolosi & Anne Hartmann (eds.), Bielefeld: Transcript, 2017b, 233–245. This book chapter analyzes the figures of political prisoners and criminal convicts in Shalamov's Gulag-based stories.

Toker, L. *Return from the Archipelago. Narratives of Gulag Prisoners*. Bloomington, IN: Indiana University Press, 2000. This seminal full-length study about Gulag fiction includes chapters such as "Soviet Labor Camps: A Brief History" and "Gulag Memoirs as a Genre." A significant part of the volume is devoted to Aleksandr Solzhenitsyn and Varlam Shalamov, two major figures in Gulag writing.

"What Is Genocide?" *United States Holocaust Memorial Museum* <https://www.ushmm.org/confront-genocide/defining-genocide> [22 May 2018]. This is a good introduction to the theme of genocide which caters to the non-specialist reader interested in this issue.

b. Other Secondary Sources

Beliaev, N. Z.; Efimov, B. E. & Efimov, M. B. (eds.). *Mikhail Kol'tsov, kakim onby (Михаи́л Колю́бов каким он был)*. 2nd edition. Moscow: Sovetskii pisatel', 1989. This is a book-length study about Mikhail Kolt'sov, a Soviet journalist and Stalin's key figure during the Spanish Civil War (1936-1939).

Canetti, E. *Crowds and Power*. Trans. Carol Stewart. New York: The Seabury Press, 1978 [1962] (*Masse und Macht*. Frankfurt am Main: Fischer Taschenbuch, 1980 [1960]). This book, which focuses on the reasons why crowds obey their rulers, devotes plenty of space to analyzing the rise of Nazism from a psychological perspective.

Connolly, J. "Nabokov's (Re)visions of Dostoevsky." *Nabokov and His Fiction: New Perspectives*. Julian Connolly (ed.), Cambridge: Cambridge University Press, 1999, 141–157. The author's thesis is that the young Vladimir Nabokov found Dostoevsky's work inspiring to the extent of influencing his own creative writing. More specifically, he argues that Dostoevsky's fiction offered Nabokov provocative models of human imagination.

Davis, P. *Bernard Malamud: A Writer's Life*. Oxford University Press, 2007. This account of one of the finest Jewish American novelists and storytellers includes exclusive interviews with Malamud's family, friends and colleagues, as well as extracts of his letters, journals and manuscripts.

De Felice, R. *The Jews in Fascist Italy: A History*. 3rd ed., Trans. Robert L. Miller. New York: Enigma Books, 2015. (*Storia degli ebrei italiani sotto il fascismo*. Torino: Einaudi, 1961). This volume gives a detailed account of Fascist anti-Semitism and the persecution of the Jews in Mussolini's Italy between World War I and World War II.

de Man, P. "The Epistemology of Metaphor." *Aesthetic Ideology*. Andrzej Warminski (ed.), Minneapolis: U of Minnesota P, 1996 [1978], 34-50. This essay focuses on the idea that the relationship—and the distinction—between literature and philosophy cannot be made on the basis of a distinction between aesthetic and epistemological categories.

Derrida, J. *The Gift of Death*. Trans. David Willis. Chicago & London: The University of Chicago Press, 1995 (*Donner la mort*. Paris: Éditions Galilée, 1999). This book examines the limits of accepting death whether by sacrifice, murder or suicide.

Derrida, J. & Moore, F.C.T. "White Mythology: Metaphor in the Text of Philosophy." *New Literary History*. 1974, Vol. 6, No. 1, 5-74. This long essay revolves around the Derridean idea that the issue of metaphor is at the core of those issues that deal with the relations of language, thought, and reality.

Eckardt, A. R. "Divine Incongruity: Comedy and Tragedy in a post-Holocaust World." *Theology Today*. 1992, Vol. 48, No. 4, 399-412. <http://theologytoday.ptsem.edu/jan1992/v48-4-article2.htm> [8 October 2017]. The author of this article argues that forgiveness, never a purely human achievement, is what humor actually comes down to.

Ermilov, V. F. M. *Dostoevsky (Ф. М. Достоевский)*. Moscow: Goslitizdat, 1956. In this full-length study about the author of *The Brothers Karamazov* and *Crime and Punishment*, the Soviet literary critic makes bitter attacks against the Russian novelist's fiction which he terms as "failed" realism.

Escotado, A. *Los enemigos del comercio. Una historia moral de la propiedad. De Lenin a nuestros días*. Barcelona: Espasa Libros, 2016, Vol. 3. This third volume is a full-length study of the origins of communism—and its presence in the 21st century—from an economic, historical, political and social viewpoint.

Farrell, G. (ed.). *Isaac Bashevis Singer: Conversations*. Jackson & London: University Press of Mississippi, 1992. This volume includes key interviews with one of the most significant writers in Yiddish of Polish extract and recipient of the Nobel Prize in Literature in 1978.

Frye, N. *Anatomy of Criticism*. Princeton: Princeton University Press, 1990 [1957]. In this classic book the Canadian theorist approaches the theory, scope, and techniques of literary criticism. This study has greatly influenced deconstructivist critics, among others.

Fynsk, Ch. *Infant Figures: The Death of the 'Infans' and Other Scenes of Origin*. Stanford: Stanford UP, 2000. By "the death of the infans," the author of this volume means that a

death haunts the limits of representation. Or put it differently, he supposes an imaginary that interrupts the image and a real that escapes represented reality.

Gillen, F. "History as a Single Act: Pinter's *Ashes to Ashes*." *Cycnos*. 1997, Vol. 14, No. 1, 91-97. <http://revel.unice.fr/cycnos/?id=1230> [26 January 2019]. A key theme of the author's analysis of post-Holocaust-set *Ashes to Ashes* is that there is an essential conflict, which echoes and reverberates in different forms throughout time: dominance vs. submission, victims vs. victimizers, and the discovery through imagination and empathy of the human being's ability not to be victimized.

Gratz, D. "Eliticide in Bosnia and Herzegovina and Its Impact on the Contemporary Understanding of the Crime of Genocide." *Nationalities Papers*. 2011, Vol. 39, No. 3, 409-424. This essay is a detailed analysis of the concept of eliticide—the systematic extermination of leading figures of a group or a society—and its impact on the crime of genocide. The author focuses on the war in Bosnia and Herzegovina (1992-1995).

Hartman, G. "Memory.com: Telesuffering and Testimony in the Dot Com Era." *Raritan—A Quarterly Review*. 2000, Vol. 19, No. 3, 1-18. This essay examines the implications of the television enterprise and its impact on society's memory and the communicative environment.

Houghton Mifflin Publishing. "An Interview with Jonathan Safran Foer about *Extremely Loud and Incredibly Close*" and "A Conversation with Jonathan Safran Foer about *Everything Is Illuminated*" (28 March 2006). http://www.bookbrowse.com/author_interviews/full/index.cfm?author_number=1120 [1 May 2018]. This webpage includes two interviews with the third-generation Jewish-American writer Jonathan Safran Foer who talks about his first two novels.

Jiménez Losantos, F. *Memoria del comunismo: De Lenin a Podemos*. Madrid: La Esfera de los Libros, 2018. This book explores the nature of communism, its philosophical and political roots, and the movement's most serious mistakes conducive to the murder of around 100 million people in one century.

Kauvar, E. M. "An Interview with Cynthia Ozick." *Contemporary Literature*. 1993, Vol. 34, No. 3, 359-394. In this long, exhaustive interview with Cythia Ozick, the Jewish-American novelist addresses a number of key aspects of her fiction, including the controversy that arose after the publication of *The Shawl*.

Lemkin, R. *Axis Rule in Occupied Europe: Analysis, Proposals for Redress*. Washington, D.C.: Carnegie Endowment for International Peace, 1944. This book, based on the author's address to the 1933 "Fifth International Conference for the Unification of Penal Law" and published one decade later, advocates that attacks on racial, religious and ethnic groups should be considered international crimes. This work introduces the term "genocide."

Longenbach, J. *The Resistance to Poetry*. Chicago: University of Chicago Press, 2004. The author of this book argues that not only is resistance to poetry what creates the wonder of it but also that self-resistance is what provokes pleasure in the reader.

Marder, E. "Introduction: Open Questions, Opaque Transmissions." *Paragraph*. 2017, Vol. 40, No. 3, 257-258. DOI:[10.3366/para.2017.0233](https://doi.org/10.3366/para.2017.0233) [7 February 2019]. The author briefly addresses her reflection about the contemporary tendency to explore how literature and psychoanalysis share a concern that one cannot actually master.

Nabokov, V. *Nikolai Gogol*. New York: New Directions, 1961 [1944]. This is a peculiar intellectual biography of the author of *Dead Souls*, which focuses on the so-called “nose-consciousness” and the “sense of the physical,” among others, two aspects that pervade the Russian literary master’s fiction.

Payne, S. G. *En defensa de España. Desmontando mitos y leyendas negras*. Barcelona: Espasa Libros, 2017. In this book, originally written in Spanish, the author debunks a number of legends, myths and stereotypes created throughout the History of Spain.

Pinsker, S. *The Schlemiel as Metaphor: Studies in Yiddish and American Jewish Fiction*. Southern Illinois University Press, 1991 (revised and enlarged ed.). This classic book-length study analyzes the figure of the *schemiel*—Jewish fool—in the fiction of writers such as Isaac Bashevis Singer, Saul Bellow and Bernard Malamud, among others.

Prager, D. & Telushkin, J. *Why the Jews? The Reason for Antisemitism, the Most Accurate Predictor of Human Evil*. New York, London, Toronto, Sydney & New Delhi: Touchstone, 2016 (revised ed.). This seminal work examines the issue of antisemitism from a historical perspective, from the ancient world to the Holocaust, without obviating the current crisis in the Middle East.

Revel, J-F. *The Flight from Truth: The Reign of Deceit in the Age of Information*. Trans. Curtis Cate. New York: Random House, 1991 (*La Connaisance inutile*. Paris: Éditions Bernard Grasset & Fasquelle, 1988). Written more than three decades ago, the author explores the dissemination of fake information—nowadays known as “post-truth”—as a pernicious weapon used by all kinds of governments, especially of a dictatorial nature, to have citizens under control.

Robbins, J. *Altered Reading Levinas and Literature*. Chicago: The University of Chicago Press, 1999. Drawing on thinkers such as Derrida, Blanchot, and Bataille, this book examines how literature relates to the ethical philosophy of the philosopher Emmanuel Levinas.

Rose, L. *The Massacre of the Innocents: Infanticide in Britain 1800-1939*. London: Routledge and Kegan Paul, 1986. The author, who focuses on the Victorian age, approaches the theme of infanticide. He explains that women at that time, struggling against not only economic disabilities but also against the social stigma of having an illegitimate child, often resorted to infanticide as the only way out.

Roth, P. *Shop Talk: A Writer and His Colleagues and Their Work*. New York: Houghton Mifflin, 2001. This volume gathers a number of interviews conducted by the Jewish-American writer. Among others, he discusses the literary works of fellow writers such as Primo Levi, Aharon Appelfeld and Milan Kundera.

Santayana, J./G. *The Life of Reason, Introduction and Reason in Common Sense*. Marianne S. Wokeck & Martin A. Coleman (eds.), Cambridge, Massachusetts & London: The MIT Press, 2011. This first volume of the American philosopher and essayist of Spanish extract analyzes the key role that instinct and imagination have played when the human being has moved from chaotic experience to rationality.

Saraskina, L. *Besy: Roman-Preduprezhdenie (Бесы: роман-предупреждение)*. Moscow: Sovetskii pisatel', 1990. This full-length study of Dostoevski’s life and works, originally

written in Russian and not translated into English, includes valuable material such as the Russian literary master's letters.

Schreier, B. *The Impossible Jew: Identity and the Reconstruction of Jewish American Literary History*. New York University Press, 2015. The author addresses the issue of Jewish identity through a detailed analysis of the works by Abraham Cahan, Philip Roth and Jonathan Safran Foer.

Sheldon, R. *The Child to Come: Life after the Human Catastrophe*. University of Minnesota Press, 2016. Through an analysis of the catastrophe discourse from the 1960s to the present time, the author examines the figure of the imperiled child in an endangered Planet Earth. Among others, the fiction of Margaret Atwood, Cormac McCarthy and Joanna Russ is examined.

Tertsch, H. *La venganza de la Historia*. Madrid: El País Aguilar, 1993. This book, originally written in Spanish and not translated into English, addresses the reasons that account for the dismemberment of countries like the former Yugoslavia, USSR and Czechoslovakia, among others, prior to the fall of totalitarian regimes like Nazism and communism. "The Big Scam" – "La gran estafa" – "Intellectuals and Hell" – "Los intelectuales y el infierno" – and "Bad Neighbors" – "Malos vecinos" – which focus on the devastating influence of totalitarian systems are especially recommended.

Toker, L. *Towards the Ethics of Form in Fiction: Narratives of Cultural Remission*. Columbus: The Ohio State University Press, 2010. One of the major aims of this book is to show that cultural remissions can not only provide a break from the determinacies of our daily existence but also to return us to that existence with some alteration of our beliefs, perceptions, and values.

Toker, L. "A Brief History of Ekwilism." *Critical Interfaces: Contributions in Philosophy, Literature and Culture in Honour of Herbert Grabes*. Gordon Collier, Klaus Schwank and Franz Wieselhuber (eds.), Trier: Wissenschaftlicher Verlag Trier, 2001, 333–341. This book chapter examines the concept "Ekwilism"—a sinister ideology fostered by a fictitious totalitarian government in Vladimir Nabokov's 1947 *Bend Sinister*.

Volkman, E. *A Legacy of Hate. Anti-Semitism in America*. New York, Toronto & Sydney: Franklin Watts, 1982. This book-length analysis of anti-Semitism in America is an in-depth study of this issue from a historical perspective, which ranges from the Colonial times to the 1970s.

Weizmann, C. *Trial and Error. The Autobiography of Chaim Weizmann*. New York: Harper & Brothers Publishers, 1949. This autobiography, written by the first President of the State of Israel and prestigious biochemist, is a first-hand document that covers key historical aspects ranging from the late 19th century to the mid-20th century such as the Zionist movement, World Wars I and II, the Balfour Declaration and the creation of the State of Israel, among others.

Winick, M. (ed.). *Hunger Disease*. Trans. Martha Osnos. New York: Wiley, 1979. This is a report by a group of doctors on themselves and on people dying of starvation in the Warsaw ghetto during the early 1940s.

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