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*Introducing Anglo-Jewish Foresight in Victorian Anglo-Jewish Novels  
Benjamin Disraeli' Trilogy*

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# *Dedication*

*To all the individual minorities that never gave up even when they had undesirable gifts from the universe and whom kept on moving forward because the end was never an option.*

*To the soul of the holy, the underlying, and the undead too*

*This is for you .....*

*Salsabil.*

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**Abstract:**

The research examines or investigates the foresight concept in affecting the literature following the dawn of time till this very best day and its effect in shaping literature as well as all the other aspects of life. This thesis offers a new understanding of Benjamin Disraeli's concept of foresight and futurism, as much as it does to introducing foresight in a non-science novel. When diving through the different psychological historical and social features that help in shaping the hologram of the Jewish foresight, we were able to get a clear look on how ideology is constructed and hence reflected. Furthermore, our work tends to portray the struggle of minorities in earning recognition and demolishing Alienation and inferiority and hence our work is centered on all that moved by the zeal of exploring the change these subgroups could make in the world just through their world view. "I always believed in Dizzy, that old Jew saw in the future." (Winston Churchill, *Never Despair*. Martin Gilbert, 1945-1965). These words are enough to summarize what our entire Thesis is about, withdrawing Disraeli's Jewishness, his foresight and virtue, and the Disraelian influence he left thereafter 60 years of his death. As a statesman and t the, it portraits Disraeli's Jewishness, his foresight and it comes as proof to the persistence of his Myth, and to the Disraelian view that emerged after him. Regarding the fact that Disraeli belonged to a persecuted minority that put him in face of alienation and inferiority, we are to explore how his struggle for recognition made him a prophet in the eyes of the coming generations. To render all that better understood is to reveal the psychological and historical value of Disraeli's art and argument in relation to the future very moment an alien to his contemporaries and men he encountered.

**Key words:** Foresight, Disraeli, bar-mitzvah alienation, identity, religion, world view, Disraelian, prophet.

***Abstrait:***

La recherche examine ou étudie le concept de prévoyance en affectant la littérature depuis l'aube des temps jusqu'à ce meilleur jour et son effet sur la formation de la littérature ainsi que tous les autres aspects de la vie. Cette thèse propose une nouvelle compréhension du concept de prospective et de futurisme de Benjamin Disraeli, autant qu'elle le fait pour introduire la prospective dans un roman non scientifique. En plongeant à travers les différentes caractéristiques psychologiques historiques et sociales qui aident à façonner l'hologramme de la prévoyance juive, nous avons pu avoir un aperçu clair de la façon dont l'idéologie est construite et donc reflétée. En outre, notre travail tend à dépeindre la lutte des minorités pour gagner la reconnaissance et la démolition de l'aliénation et de l'infériorité et, par conséquent, notre travail est centré sur tout ce qui est animé par le zèle d'explorer le changement que ces sous-groupes pourraient apporter dans le monde simplement à travers leur vision du monde. « J'ai toujours cru en Dizzy, ce vieux juif a vu dans le futur. (Winston Churchill, jamais Désespérer. Martin Gilbert, 1945-1965). Ces mots suffisent à résumer l'ensemble de notre thèse, en retirant la judéité de Disraeli, sa clairvoyance et sa vertu, et l'influence d'israélienne qu'il a laissée 60 ans après sa mort. En tant qu'homme d'État et en tant que tel, il représente la judéité de Disraeli, sa clairvoyance et il vient comme preuve de la persistance de son mythe et de la vision D'israélienne qui a émergé après lui. Concernant le fait que Disraeli appartenait à une minorité persécutée qui l'a mis face à l'aliénation et à l'infériorité, nous devons explorer comment sa lutte pour la reconnaissance a fait de lui un prophète aux yeux des générations à venir. Rendre tout cela mieux compris, c'est révéler la valeur psychologique et historique de l'art et de l'argumentation de Disraeli par rapport au moment même de l'avenir, étranger à ses contemporains et aux hommes qu'il a rencontrés.

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## الملخص

يدرس البحث أو يبحث في مفهوم البصيرة في التأثير على الأدبيات بعد فجر التاريخ حتى هذا اليوم الأفضل وتأثيره في تشكيل الأدب وكذلك جميع جوانب الحياة الأخرى. تقدم هذه الأطروحة فهماً جديداً لمفهوم بنيامين دزرائيلي عن البصيرة والمستقبلية ، بقدر ما تقدم فهماً جديداً لمفهوم البصيرة في رواية غير علمية. عند الغوص في السمات النفسية والتاريخية والاجتماعية المختلفة التي تساعد في تشكيل الصورة المجسمة للبصيرة اليهودية ، تمكنا من الحصول على نظرة واضحة على كيفية بناء الأيديولوجيا وبالتالي انعكاسها. علاوة على ذلك ، يميل عملنا إلى تصوير نضال الأقليات في كسب الاعتراف والقضاء على الاغتراب والدونية ، ومن ثم يتركز عملنا على كل ما تحركه حماسة استكشاف التغيير الذي يمكن أن تحدثه هذه المجموعات الفرعية في العالم فقط من خلال رؤيتها للعالم. "كنت أو من دائماً بالدوار ، ورأى ذلك اليهودي العجوز في المستقبل." (ونستون تشرشل ، لا يأس أبداً. مارتن جيلبرت ، 1945-1965). تكفي هذه الكلمات لتلخيص موضوع أطروحتنا بالكامل ، وسحب يهودية دزرائيلي ، وبصيرته وفضيلته ، والتأثير الديزرائيلي الذي تركه بعد 60 عاماً من وفاته. كرجل دولة ، فإنه يصور يهودية دزرائيلي ، وبعد نظره وتأتي كدليل على استمرار أسطوره ، وعلى النظرة الدزرائيلية التي ظهرت بعده. فيما يتعلق بانتماء دزرائيلي إلى أقلية مضطهدة وضعته في مواجهة الاغتراب والدونية ، علينا أن نستكشف كيف جعله نضاله من أجل الاعتراف نبياً في عيون الأجيال القادمة. لجعل كل هذا مفهوماً بشكل أفضل هو الكشف عن القيمة النفسية والتاريخية لفن دزرائيلي وحجته فيما يتعلق باللحظة المستقبلية ذاتها كأجنبي عن معاصريه والرجال الذين واجههم.

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## **General Introduction:**

It is proved that the impulse with which a persecuted minority responds, to make change in a particular society is itself an effective force in shaping a new future. This notion is one of historical observation which knew a great emergence in the 19<sup>th</sup> century, to elucidate its background is to render it the better understood; Since the increased mobility of populations and their concentration in cities were distinctive signs of nineteenth century Britain, which inevitably compelled the Victorians to experience greater regional, religious, racial and national diversity. This allergy, thereby; sowed the seeds of disunion and discord, stirred fanatical emotions and set neighbor against neighbor. Though little attention was paid to the way Victorians represented such experiences (to be sure, since the 1960s, Victorian critics have been aware that the Victorian writers and readers did not comprise a unified body). Victorian “Others” were members of marginalized groups whose collective identity was perceived to differ in fundamental ways from that of non-white, non-Protestant, non-English-speaking groups made them unalterably alien, inassimilable, and inferior.

This notion alone was enough to keep critics blind on the crucial role played by these minorities as being a vital part of society making identity and belonging seem as obstacles in the way onwards these components prosper. These minorities surely have had virtue and genius of their own, but what they didn't have was the freedom to practice them, and this was best seen with the Jewish individuals in the English society, perhaps the anti-Jewish prejudice which renders it different, in expression and intensity, from other manifestations of racial or minority antipathy was the fact that it was a locked subgroup in a way that made it exclusive towards any other, for a demands a Jewish mother to be integrated in Judaism same like rest members of it. This was the core reason why this subgroup was banned from having normative access to British

community and stumped the common Anglo-Jew with a taint of incompatibility, leaving him in” struggle for recognition”, Sanchez-Mazes, M. *Minority Influence and the Struggle for Recognition*, *international Review of Social Psychology*,( p31). Away from any polemical assumptions, this study views narrative as a social product and “a meanof resistance” (Senehi, p. 112).

As it puts forth literature as a revelation tool of speculative thoughts and ideologies that brought prosperity to action, and “assumes a main role in the narrative not only as an episode structuring and organizing element, but also as a dynamic mechanism for constructing meaning through the integration into the narrative of the past, of the present and of the anticipation of the future” (Meira and Ferreira, 2008, p. 293).

This thesis is on Benjamin Disraeli (1804-81), novelist, politician, and two times prime minister, and his expertise with foresight and being a futurist. Foresight is defined as the assessment of what would possibly happen or be required in the future and is that the ability to predict, or the action of predicting, what is going to happen or what’s required in or within the future. Studies counsel that abundant of human daily thought is directed towards potential future events that are further elaborated and studied to prove its efficiency and truthfulness with the leaking of times.

So now we might think why foresight! Sean Cory claims: "It creates a whole different perspective and opportunity to consider alternative futures that inform our thinking and decision processes” ([theglobalforesightgroup.com](http://theglobalforesightgroup.com)). Hence, using or considering foresight is a way to raise possibilities or chances of something happening and can even drive the destination of our decisions and our life as a whole.

Foresight consists of understanding the relevant recent past, scanning to collect insight about the present, to describe the understood future to explore possible trend breaks from developments on the margin, and other divergences that may lead to alternative futures. Foresight is a systematic, participatory, future intelligence gathering, and medium to long term vision building process aimed at enabling present-day decisions and mobilizing joint actions. It can be envisaged as a triangle combining Thinking the Future, Debating the Future, and Shaping the Future.

The mass mind is eminently retentive. Man, in Nietzsche's definition, is the being with the longest memory, and José Ortega y Gasset has recently affirmed (in his *Toward a Philosophy of History*) the objective existence of the accumulated past, as a positive element in creative action. Identity is a strong premise in many literary texts, possibly because a writer must always construct several identities in order to achieve interesting characters.

### **Literature Review:**

There exist a number of analytical studies on the three novels chosen, *Ours*, in a way makes use of some of critical studies that did shed the light on Disraeli's art and argument, focusing on the discussion Disraeli's true religious belonging, but most of the nineteenth critical views were bias; due to Aforementioned reasons there were also academic studies that dealt with Disraeli's religion as a subject tackling some of the features we mentioned in the study such as *The Life of Benjamin Disraeli, 1804-1881*. by William Flavelle Monypenny; George Earle Buckle, *Theory and Expediency in the Policy of Disraeli* Clyde J. Lewis, *Anglo-Jewish Attitudes toward Benjamin Disraeli during the Era of Emancipation* by Abraham Gilam, seemingly all those who dealt on Disraeli's biographies couldn't help not to include his literary work as

intensive as possible making them seem like a manifest in which Disraeli packs all his thoughts, so did the dissertations of completely unrelated fields of study (historical, political, theological). There were about 300 books and articles that took into consideration Disraeli's statesman but nearly not a single one of them skipped the content of his novels.

#### Methodology Section:

Given the nature of our work, it is essential to adopt some of the approaches that would assist in figuring out more about the use and the utility of ideology in terms of affecting the construction of identity and the tendency to perceive some of the humanistic concepts. Hence, adopting the content analysis which is "an approach to quantify qualitative information, by systematically sorting and comparing items of information in order to summarize them" (JAO learning center. Content analysis: principles and practices in structure manual, p1).

That is why in the last part of the study, a synchronic view will take place to prove the existence of a Disraelian ideology created by those who followed. Speeches, books, articles, and even movies and sketches that adopted Disraeli in a way or another will be analyzed to trace the message shared amongst all the unified in mentioning the who, the what, and the why is what proves it all.

This approach enables us to extract the self-identity, the belonging and the memory of the author; since the author of an autobiography writes eye-witness accounts or better yet records reassembles the scattered elements of his individual self and regroups them in a comprehensive sketch, and because "The author is both self and more than self; He exists both within and beyond social space and historical time. Men and women become fully human only by reaching the limits of personal or collective identity (Osatuke et al, p. 195).

Moreover, we have chosen to adopt the neo-historicism approach; this study believes that a literary work or in this case a novel can stand as more than a simple piece of literature, and it accedes it to be a manifest, since new historicism or “Poetics of Culture” (Osatuke et al, p. 195) seeks to reveal the relationship between texts and their socio-historical contexts, and so, the intentionality of historical interpretation used in novels, as well as the relationship between history(past) and future. Therefore, this approach seems most suitable to help to realize this study, merely because it assumes that texts not only documents of the social forces that inform and constitute history and society but also feature prominently in the social processes themselves which fashion both individual identity and the socio-historical situation identified as a dialectics of totalization and differentiation as a powerful social force that oscillates between the extremes of sameness and otherness wavered between the extremes of textual autonomy on the literary side of textual translucency on the historical side.

Although the results that are gained through this study are already tackled in previous researches, perhaps more likely bloated with flavor (historical studies / social studies) but for the whole study Neo-historicism is serving a minor case than the one usually used for, due to the fact that its utility is resigns in revealing Disraeli’s interpretation of history.

Moreover, it is essential, in seeking out ontological aspects such as foresight from a novel to look at a novel as a psychology extension; the revelation of the unseen human psyche that states all the author’s unconscious and conscious thoughts which gave birth to such a work. Because all characters of the novels are the author’s creation and are thusly, a piece of his self. This calls for a Psychoanalytical study in order to understand the author’s argument projected by his novels which will only occur if we explored tools of symbolism, metaphors, allusions and

identity of characters throughout the three volumes of Disraeli's trilogy, and to answer the question of why he would construct his characters the way he did.

What is also significant in terms of our work is we are seeking to highlight the importance of minor beliefs and the way they were endangered to become more of a collective insight. It is best accurate to set a general concept of the collective Anglo-Jewish world view to render this study most authentic to reach a reliable concept of what the Anglo Jewish foresight actually is. This is to say that we need to set out what Jews hold in common and what their ambitions are via explaining more about the World View Theory. This theory is first applied by Lucian Goldman in his book "The Hidden God" where he sets apart, as we will, two different types of consciousness; real, and possible, the thing that led him to deduce a common world view of three different authors. This seems as the way most suitable to reach a collective full-fledged foresight amongst Jews through inducting Disraeli's trilogy.

As this study intends to examine the significance of religion in the individuals' lives, and the specificities they tend to possess, and the way it can be reflected in all aspects of life mainly art and literature. Hence, our work strives to investigate and answer some of the questions that are related to the human aspect, and most importantly the issue of religion and identity. So, to start with, we have first set to examine the way religion is being perceived and reflected depending on many variables such as, the extent to which individuals are convinced, and how these convictions help them to survive. The second point focuses upon the way religion is related to human identity, and tends to play a major role in its construction, and the way religion contributes in shaping history. Then, our focus was on the notion of foresight and the way it is emphasized upon in literature through the works of Disraeli.

Hence our study is divided into three chapters as an attempt to answer our research questions. The questions asked in this research aimed to find out how much a minority is cordially able to make influence in an exclusive society taking advantage of the smallest opportunities available to earn place in society, this work divided into three chapters, the first chapter of two parts; is to highlight the meaning of foresight and its relationship with literature in addition to a clarifying definition of Jewish literature and of Disraeli's futuristic character. The second part is there to set out the tool's foresight pioneer needs as source of reliable assumptions, and what are main components of Jewish foresight. The second chapter, reveals how the three novels equally states Disraeli's interpretation of history and seeks out the role of his identity and memory in doing so, and then lastly draws Disraeli's foresight out of the speeches and rhetoric he placed in the mouths of his characters. The last chapter gives deconstructs the building blocks of Disraeli's foresight, his ideological background and his world view, the at last seeks out reasons that gave birth to Disraelianism and helped creating his Myth.

Research questions:

- 1-What is Jewish foresight and what are its components?
- 2-How did ideologies frame the Jewish worldview?
- 3- How did Disraeli's trilogy interpret history and engender Jewish foresight?
- 4- What are the main ideologies projected in and throughout his novels?

**Objectives of the Study:**

The core objective of this study is to focus the analysis on two of Benjamin Disraeli novels (two out of three forming a trilogy altogether); *Tancred or The New Crusades*, and *Sybil or The Two Nations* as containers of the so-called Jewish foresight. As the study targets other objectives, the role of identity in constructing vision about the future, we seek to reveal major

components of Jewish foresight, and lastly, to make clear the aftermaths of belonging into an alienated group.

**Motivation:**

This work holds along our interest in minorities as an integral part of society, held captive with social alienation and struggle of recognition which is framed with our belief in literature to be a mentor in revealing those struggles, and but more importantly to see how far can literature provide us with a homological image that mirrors the sum of speculations and futuristic insights of a given era, all investigated of the unique style of Benjamin Disraeli, a visionary novelist and statesman.



## **First Chapter:**

# **Theoretical Foundations**

## **Introduction:**

“There has been something like a new wave of study of Disraeli in the last decade and a half, in which much attention has been paid to aspects of his personality and oeuvre inadequately recognized or analyses in the standard accounts, especially his social and political ideas.” (Smith1998). Although he was depicted to be a visionary, and someone who saw in the future, no one had ever pointed at this at out of his literary works. Disraeli’s forecasting talent reveals in this study. But first in this chapter we are ought to define foresight and how it can occur in an Anglo-Jewish novel, explaining what theology, identity, and hindsight and world view have to do with that.

This chapter provides clear definitions of all aspects inserted or anyhow included in the study; from foresight to world view and collective ideologies and their relationship with literature in general, in addition to Benjamin Disraeli’s position and characters and how this come in crossroads with his literature did.

### **I- Conceptualizing foresight:**

#### **1- What is foresight:**

Foresight may be a systematic, democratic, future intelligence gathering, and medium to long run vision building method geared toward facultative current choices. It can be envisaged as a triangle combining thinking the Future, Debating the Future, and Shaping the Future.

Foresight is neither prophecy nor prediction. It does not aim to predict the future or to unveil it as if it were predetermined, but to help us build it. It invites us to consider the future as something that we can create or shape, rather than as something already decided. Foresight is created out of two words: fore, which means ahead, and sight, which means vision, people often understand things with their eyes, which is known as imagination or sight. But experience will

also identify what someone believes can happen in the future and foresight is the process of planning for things before they occur.

- **Action-oriented:**

Foresight is not solely concerned about analyzing or considering future developments however supporting actors to actively shape or form the future. Strictly analytical studies of doable futures without connection to possible actions are not thought of as Foresight. Therefore, Foresight activities should only be undertaken when it is possible to shape the future.

- **Open to alternative futures:**

Foresight assumes that the long run isn't pre-determined. The future can evolve in numerous directions, which might be formed to some extent by the actions of varied players and therefore the choices or decisions taken today. In alternative words, there is a certain degree of freedom to choose among the possibilities, feasible futures, and thus increase the chance of inward at the well-liked future state.

- **Participatory:**

Foresight isn't done by a tiny low cluster or consultants or even a group of experts or academics but involves varied team of participants concerned with the problems at stake. The results of the Foresight exercise are disseminated among a large oversized audience from which feedback is actively sought.

- **Multidisciplinary:**

Foresight works on the principle that the obstacles we tend to face cannot be utterly understood if reduced to at least one dimension and sliced up like cake to permit it to fit into the perspective or attitude of the different academic disciplines. Instead, Foresight provides associate degree approach that captures realities in their entirety with all the variables influencing them,

regardless of the type/kind (quantitative and qualitative). (Retrieved from <http://theglobalforesightgroup.com/>.)

## **2- Foresight and Literature**

Given foresight as anthology puts forth imaginative future developments that are most likely to happen in other words it is the state of trending predictions withdraw from a stream of Events that chronologically precedes, when this term is processed in literature the definition Shifts merely into a decent attempt of the writer to build a plot which meets certain Futuristic foresights as it appears to him say, what the sequence of present and past knots may clear path to however such prophecies, in spite of how unenviable some of them, might be they usually go unrevealed until they actually come true until then, they continue to be ordinary pieces of writings, the fact that how the predictions of Nostradamus the modern prophet of the doom(Stephen Garson, Nostradamus How AN Obscure Renaissance Astrologer become the modern prophet of the doom) as he is called have been continuously in print since his death and the count alongside of the bible as one of the two best-selling books of all times with all claims that he foretold recent events is one argument among many to illustrate how this fascinating device works as it is also one example among countless others.

Just like Edward Bellamy looking backward predicted the credit cards 63 years before they were invented, he had a similar in his 1889 utopian science fiction novel: after Julian west falls asleep for 113 years and wakes up in the year 2000 to find everyone uses credit cards to shop.Hig Wells predicts the atomic bomb in the world set free published in 1914 a brave new world is a work of this print itself is a bold novel written in 1931 portraying an eternally peaceful and stable global society.

It is an exceptional novel envisioning a future advanced in reproductive technology, children are “created” in special hatcheries, sleep-learning and psychological manipulation form the basis of the plot or when George Orwell wrote his 1984 predicted big brother and mass surveillance Doublethink and thinkingpolice nearly 40 years after censorship and oppressive government or as a very recent absorbable example of these very days twin story of terrifying pandemic that hits on China and continues to doom the whole world arbitrarily in a novel of the 1881 with the name of “*The Eyes Of Darkness*” by its writer Dean Koontz who made reference to virus called Wuhan400 exactly the Chinese city where Covid19” would emerge 39 years after but if we want to conjoin all this in the same realm apart from Nostradamus’s poetry we can observe that all these share the same type of novel which is science- fictitious novels that are basically resembling the sum of fantasies utopic/dystopic visions of their writers.

But that is not say that novels away from science fiction doesn’t practice this concept, better yet, any fictitious novel can fulfill foresight if only, the writers create semi realistic events give room to the author to structure them upon a certain conditions to an exploration of the worldviews and myths that underlie possible, probable and preferred futures.

It is focused on transforming the current story ‘metaphor or myth’ held to one that supports the desired future. From a theoretical account of the narrative turn framing of new and reframing of old narratives.

### **3- Jewish literature:**

To shape an understandable definition of the so-called Jewish literature, we first must insert a fair answer to the question of who are the Jews and the Jewish people, which is a basic question about Jewish identity and considerations of Jewish self-identification.

The question explores ideas about Jewish personhood, which have cultural, ethnic, religious, political, genealogical, and personal dimensions, all since can be identified in several ways, which raises the possibility of conflict between their own personal identity, and their identity perceived by others, but away from that we can say that “a Jew is someone with a Jewish mother or someone who has converted to Judaism and is not a member of another religion.

The office chief rabbinic or has underlined the basic principle that a child is not recognized by the OCR and other bodies as Jewish unless their mother is Jewish, or they underwent a conversion recognized by the body (*Shaye J.D. Cohen. The Beginnings of Jewishness, p 305–306*). Thus, belonging to the Jewish people on the basis of birth of a Jewish mother or both Jewish parents in Judaism is treated like a citizenship.

Jewish literature, deductively and in a broad definition, is a product of a Jewish person (by origins) who holds Jewish beliefs (sometimes no beliefs at all) whether produced in native language or any other, is it of complete reason to expect to find 'Jewish' traces in the artistic works of those who are culturally assimilated into the environment of the Diaspora, especially their productions are explicitly Jewish, e.g.: pose their problems in a theological framework, and make use of religious practices and rituals often as feature in their writing.

This thereby, calls for existence of a definable ingredient which stamps this or that art as Jewish, to elucidate that is to fetch Jewish symbolism. Albeit, this could be a hard task, but since Jews have a huge religious and cultural legacy it becomes inevitable to see those symbols in all over art.

One of the prototypes of Jewish symbols is the Torah – the archetype of Judaism. This sacred scroll is the basic text of the Jewish religion, Torah according to Jewish tradition is the book revealed, imparted to Moses on Mount Sinai as a sign of the covenant that God made with

Israel. “In fact, this is one of the central concepts in Judaism, functioning simultaneously on the levels of religious law, theology and mysticism” (A. Unterman, *Żydzi. Wiara*, p 40), Torah may be referred to with a small extracted verse or a certain part of it, as well as it could be present in an Intertextuality of a story or event told in it to serve as moral metanarrative.

Regardless the fact that Moses and mount Sinai are themselves a widely recognizable tools of Jewish symbolism, another archetypical element of Jewish symbols is the institution of the synagogue, appeared during the Babylonian captivity, after the destruction of the First Temple of Jerusalem, It became a central element in Jewish public life after the destruction of the Second Temple, nowadays it is an inseparable component of the Jewish communal religious life, and for some modern Jews it has even replaced their home in its ritual role, it can be an imposing building with stained glass or ordinary home transformed into a synagogue, it is a venue where both prayers and meetings of the Jewish community take place, it is designed to teach and study the Torah and the Talmud – Beit ha-Midrash, Jews (by religion), regardless their nationality, tend to cast reference of Temple in Jerusalem, and is also a symbol of the soul of man and his duties in life.

Menorah is undoubtedly one of the oldest symbols of the Jewish people, and this has also become one of the most common and recognizable signs of the Jews, not only religious but secular as well, depending on the religious or historical context this seven-branched candelabrum refers to the biblical burning bush that Moses saw on Mount Sinai (Exodus 3.2).

Today, the most recognizable symbol of the Jews is a six-pointed star, called the Star of David – Magen David (Hebrew, The Shield of David). In the distant past and it did not play as significant and common role as it does today, although the oldest monument, where you see the six-pointed star, is a relief formed around the seventh century BC which was found during

archeological work in the vicinity of Sidon in Lebanon, its image spread in earnest in the Middle Ages to the sacred objects, the grave art and in the Jewish Kabbalah.

By and large, Jewish symbols are a very important role in their belief, considering the fact that Jews, in any part of the world, were distracted and scattered, their task was to maintain the community in the unity and closeness, among others, symbols strengthen the sense of national identity, seemingly, it was long before Jews established their own ostensible nation, they have had their own mutual identity, their united overall was always present with them and it persisted until they were finally gathered, And this can give more value to their literary work that maintained and indicate the values important for Judaism, thanks to the Jews community centered on national tradition, and finally their Common heritage that unites them all over the world focuses around the symbols in their “Jewish literature”.

#### **4- Disraeli as a foresight pioneer:**

British Prime Minister and novelist (1804-1881) British statesman and novelist of was of Italian-Jewish descent, who was twice prime minister (1868, 1874–80), with playing a central role in the creation of the modern Conservative Party, Disraeli is remembered for his influential voice in world affairs, his political battles with the Liberal Party leader William Ewart Gladstone, and his one-nation conservatism or “Tory democracy”(isa political leading party in the United Kingdom that takes as principles the maintenance of a strong Military, emphasis on property and enterprise and preservation of theocratical values and institutions).

In February 1867, at the age of sixty-three, Disraeli finally became leader of his party, moving him to declare: "Yes, I have climbed to the top of the greasy pole."(history: PPM, Disraeli, earl of Beaconsfield). The ambitious Disraeli, craving for recognition, can be found



somewhere inside his psychology, values, objectives all can be discovered with greater or lesser facility in his novels.

The writings of Disraeli serve as an instrument to debark the facade of Disraeli the politician, it was of great necessity for a man of wealth and position to foresee the future and withdraw solutions for his current issues Here and on other subjects Disraeli derived his arguments from books mainly from Burke and Tory historians, and Carlyle and Germanic writers and from the literary and religious interests of his father.

But he assembled and developed his ideas in an inimitable confection, and with a degree of purpose rare among parliamentarians, he thought of himself as a prophet of deep insights who had arrived at his opinions by 'reading and thought' rather than having 'had hereditary opinions carved out' for him (Monypenney and Buckle, 2.371), as he commented with respect to Christ, "all the great minds were formed in seclusion" (Disraeli's Remit. As Harold Fisch). has remarked insofar as his novels are the expression of his personal life, his feelings, his scarcely avowed hidden ideals, he achieves an appropriately resonant statement, his novels have the subtle egoism of all true romantics, of Shelley, of Wordsworth, of Milton.

His subject or prey is himself: he is Coningsby; he is Contarini Fleming; he is Alroy; he is Tancred; and he is the Wandering Jew, Sidonia, from these varied characters we are able to reconstruct the inner vision of Disraeli, the rich landscape of his dreams, his irrepressible vision of grandeur, of power, but power used for glorious and elevating ends . . . Disraeli is certainly an egoist, but if that means that he is impelled by a sense of personal dedication, of election, of being favored and gifted to an almost unlimited degree, and of being charged with grand tasks and opportunities, then it is the sort of egoism which ends its parallel in the lives of the great

romantic poets and dreamers, of Milton, Wordsworth and Shelley ( H. M. Swartz and M Swartz, 08).

Disraeli tries to extend into prose the fusion of politics and philosophy as well as the range and imaginative energy of the Miltonic epic and the romantic masterworks such as Blake's prophecies, self-fashioning of Benjamin Disraeli (ibid,43) understanding the symbiotic relationship between author and text is an essential condition to appreciating his art( ibid,44), he returned to fiction because he understood the potential of presenting his ideas in an imaginative framework though time was lacked out of Disraeli s novels Disraeli's trilogy “ presents both a political geography and a historical survey of England, and simultaneously suggests how England could experience a political and moral rebirth Disraeli’s fiction by Daniel R. Schwartz. In this respect Disraeli declares; “books are the history of my life- I don't mean a vulgar photograph of incidents, but the psychological development of my character” (27 September 1875).

The political ideals discovered by his Young England heroes became, for a time, the tenets of his own political and moral creed (Blake Weidenfeld, p 85). Disraeli gives a hint of all the happenings of the nineteenth century, Blake around this precedes “his desire to emulate in the fabric of his fiction the scope and seriousness of Victorian philosophical and religious tracts (ibid, p85).

Disraeli did make use of all the information he could induct through his life, past and identity. One of the principal ways in which Disraeli fashioned an identity and a role for himself in public life was by constructing a particular interpretation of the past and giving it repeated publicity through a steady stream of writings (the self-fashioning of Disraeli.p:131).

In his writings and even his life, ambition was one thing that Disraeli couldn't live without, "ambition is not self-induction, but a noble quality that directs a man to follow in the heroic footsteps of the great men of history ((Coningsby, p17) He even puts that forth in one of his protagonists characters, Coningsby;

It was that noble ambition, the highest and the best, that must be born in the heart and organized in the brain, which will not let a man be content, unless his intellectual power is recognized by his race, and desires that it should contribute to their welfare. It is the heroic feeling, the feeling that in old days produced demi-gods; without which no State is safe; without which political institutions are meat without salt; the Crown is a bauble, the Church an establishment, Parliaments debating-clubs, and Civilization itself but a fitful and transient dream. (Coningsby pp. 259-60).

For Disraeli, the concept and the ability to change is a natural process that plays itself among any power, but the any attempt to resist the progress ends up to be futile, this makes logical, the fact that Disraeli had a futuristic vision in mind, he seemed he imagined how this change will accede and make way to a certain future instead on others, Disraeli :” in progressive country, change is constant... change is inevitable.” but in the thesis he inserts in his novel he seems like he is trying to drag the world to deviation towards his subjective vision giving the right whys for that!

Surprisingly the world does somehow and without doubt he insists on simulating reality in his writings despite the exclusive society in this respect he declares:

“If you want to get ahead in the world, you cannot afford to be contemptuous or ironic about your own fantasies, it is indeed important to be able, as words worth puts to part vague longing that is bred by want of power from paramount impulse not to be withstood. As Yet the poet's phrasing implicitly suggests that what finally matters is not the nature of the things we long for, but the intensity and the confidence with which we long for them, and the place we assign to our longings within our deepest conceptions of ourselves”(Robert Blake, Weidenfeld, p141).

Blake puts forth that all ambitious people are the same, to him Disraeli shares world's worth ambitious spirit, but he also makes use of his profiteer personality to finally climb the greasy pole, with Coningsby: as he says “Next to knowing when to seize an opportunity, the

most important thing in life is to know when to forego an advantage” (Coningsby or The New Generation p:305). Thusly, Disraeli’s ambitious profiteer characters were key factors to create his foresight talent.

Disraeli utilizes his political insights in his novels to conduct his foresight about England’s future as a world’s power, a nation that moves onwards by the aid of the youthful idealistic politicians.

This accrues best in his novel Coningsby or The New Generation for the title speaks of that best, also in the novel Sybil followed is a foresight about England’s unified structured. (a one nation) and last Tancred or the new crusade in which he foretells the restoration of the Angelicin church.

All the young heroes of his novels, share a common fate which is to take on themselves the duty of seeking mysterious lands in search of wisdom, adventure and romance, they encounter a prophetic presence

In the long run, most critics, scholars or biographers who studied Disraeli observing that his art can be divided into two main phases; the youthful idealistic presence full of zeal and ambitions of the characters of his novels as a young author, the second however is a hologram of his mature humanitarian virtue.

The second phase obviously forms an extinction or better yet a development of the one that preceded, which foretells all that exceeded in the second that falls on the dandy way of aristocratical behavior of the silver spoon Disraeli and the early self-fashioning of himself as a statesman, all of the above is a concrete evidence that Disraeli was indeed a foresight pioneer.

## **II- Identity and Religion:**

### **1- The Question of Identity:**

#### **1-1- What is Identity:**

Identity can be defined in many ways, comes in many forms of opinions and shapes up the individuals, you may ask how. Well this shall do the explanation part:

Everyone has to ask himself the question ‘who am I, ‘how should I live’, ‘who do I want to become’ and at the end of the day, be prepared to accept responsibility for the answer. In this sense freedom, is for the modern individual the fate he cannot escape, except by retreating into the fantasy world or through mental disorders. Freedom is therefore a mixed blessing. One needs it to be oneself; yet being oneself solely on the strength of one’s free choice means a life full of doubts and fears of error ... Self construction of the self is, so to speak a necessity. Self-confirmation of the self is an impossibility.” (Bauman, p 62)

Bauman explains that identity is found in the social environment and located in temporal relation, a hence of the past present and future that lingers to identity that shall reveal itself when questions such as Who I’m I? How should I live? Who do I want to become? Are asked, the identity markers are then set which are located within the past present and future.

Another way to look at identity is from the work of Stuart Hall. In a piece of work that blends different theoretical approaches to identity, he suggests that identity can be seen as the meeting place between the subjective processes inscribed in the way we live our lives and the discourses that position us.

I use identity to refer to the meeting point, the point of suture, between, on the one hand, the discourses and practices which attempt to speak to us or hail us into place as the social subjects of particular discourses, and on the other hand, the processes, that produce subjectivities, which construct us as subjects which can be ‘spoken’. Identities are thus points of temporary attachment to the subject positions which discursive practices construct for us. They are the result of a successful articulation or ‘chaining’ of the subject into the flow of discourse (Hall 1996).

Benjamin Disraeli, leading Earl of Beaconsfield, was a British politician of the conservative party who twice toiled as prime minister of the United Kingdom, the only British Prime minister to have been of Jewish birth, a novelist that printed works of fiction throughout serving time from which we mention: *Sybil* and *Tancred* that we are going to investigate in further times.

Disraeli's works were derived from his reading as a boy in his father's library and from the training which he had from early childhood by learned men who did not share the passions and prejudices of our political and social life. He probably owed much of it to his father. The influence of the ideas in Isaac's *Genius of Judaism* (1833) can be detected in *Tancred*, and the royalist sympathies of his *Commentaries on the Life and Reign of Charles I* (1828-30) are echoed in both *Tancred* and *Sybil* (F Paul Wilson 194).

Born on the 21<sup>st</sup> of December 1804 in Bloomsbury, to a literary critic and historian father, Isaac Disraeli, and a mixed Sephardic Jewish family that later on left Judaism and got baptized, due to a dispute caused by his father at his Synagogue. Although he was baptized ere his thirteenth birthday, he could not escape his origins and, he chose to make them an integral part of his mystique. As born of a Jew blood and later being baptized for a sole reason which is, owning better opportunities being Christian than a Jew, all his life was challenged (David Cesarani 21-62).

The story of the rise of this semi-foreigner into the highest position in the country, of his entrance into the House of Lords and his acceptance as an equal and a superior by the greatest aristocrats in the land, has its interest and allurements, all starting with his schooling. In his early schooling in Islington, he received separate Hebrew lessons with another Jewish boy in the class, which suggests that he was being prepared for bar-mitzvah at age thirteen. However, after Isaac

Disraeli had a dispute with the Bevis Marks Synagogue over his refusal to take up the role of a warden, in October 1813, Isaac decided to withdraw his membership from the synagogue and to baptize his children in the Church of England.

Disraeli was thus baptized at St Andrew's in Holborn on 31 July 1813 and thereafter he attended a diverse establishment in Epping Forest. In his adolescence and early adulthood, Disraeli became known for his dandyish and euphuistic way of dressing, his captivation with the aristocracy, and his 'silver-fork' society novels, His reputation as a literary figure and man about town grew in concurrence with his financial debt, which he acquired through bad speculations on the stock market (William Favell Monypenny 294-310).

In the 1830-1 Disraeli voyaged Spain, Gibraltar, Malta, Albania, Turkey, Palestine, and Egypt, countries that symbolized to him a lost world of Eastern luster and religious spiritualism. The Eastern tour has been described by most scholars as symbolic of Disraeli's Byronic Romanticism and his quest for his identity and power.

Throughout his lifespan as a novelist, the memorable aphorisms scattered throughout his novels – “Sensible men are all of the same religion . . . Sensible men never tell”, due to the conflict over his true identity and religion with his surroundings (Bernard Glassman).

### **1-2- Identity and religion:**

It is well known that identity is not defined by religion, there exists a thin but firm line between the two concepts, but we can merely maintain a definition to identity in the realm of race, an example of this is Disraeli's question of belonging aforementioned in the section that preceded; Disraeli was baptized by the age of 13, his convert to Christianity was only ostensible, but his beliefs, world views, ambitions and all remained always Jewish. This occurs most in one

of his sayings; “All is race” (*Tancred*, p13), an entire book was written in this respect. and further in this study, it will be better understood.

## **2- Religion and theology:**

It is very erroneous to consider religion and theology as two different concepts, or giving them two viral definitions, for they are folded in one another, better yet, theology and eschatology are terms referring to items of religion, or in quite clearer words. They are the speculative section of religion. To belong to a certain religion (not necessarily a race though) is to take in all speculations and prophecies messaged by prophets, and ordered by the God this religion comes to worship, these speculations get strenuously believed as it comes true continuously.

The perfect example that sets all that clear is a verse of the revelation bible that explains the return of Jews to the lost land: Isaiah 11:1 indicates there would be a day when God would raise his hand “a second time” to gather the children of Israel to their homeland. The first return was predicted by the prophet Jeremiah to take place after Israel had been in captivity for 70 years (Jeremiah 29:10), and according to Ezra 1:1 happened precisely as foretold.

After 500 years of intermittent and partial sovereignty in the Land, the Jewish people were once again dispersed under the Roman Empire in AD 70. After 2,000 years, they have now returned and reestablished sovereignty, no other people group has managed to survive two exiles much less one that was 2,000 years long—and then return to reestablish national sovereignty The Second Return is from All Nations .

This second return was to be from every nation where they had been dispersed (Jeremiah 16:14–15; 23:3, 7–8; 29:14; 31:7–8), not just Babylon. Over the past 120 years or so,



more than 3.5 million Jews have immigrated to the Land of Israel from all over the world—from the north, south, east, and west—in literal fulfillment of God’s promises (Isaiah 43:5–6).

### **3- Theology, foresight, and hindsight:**

In this part we are merely, to set the gulfs amongst those three distinctive tools, so as to bring them all together as one reliable structure of what an Anglo Jewish foresight actually is.

Given, theology as the “Divine world order” or Gods plan revealed to and believed by his people, the word divine gives an unquestioned or ultimate nature, that keeps increasing whenever its prophecies proved to be true, this is exactly the core difference between theology and foresight, for foresight is an inductive reasoning the past and present happenings, and the process of tracing possible extensions and developments of the same events. Seemingly, to say that foresight is relied or based on a theological prophecy is to render it most authentic and to allow it to adopt the divinity of religion within.

Since we have set a bound between the two, we are only left to make clear; the whereabouts hindsight stands in all of this. As stated, foresight feeds on past and present events, the role of the present doesn’t need further emphasis, for it forms current development of a preceded set of events, right from this point, it becomes crucial for a foresight pioneer to be able to induct past events so as to able to deduce a coming unrevealed and yet unseen future. This would make foresight seem as an easy process, but the words “unseen” and “unrevealed” are a reference to the fact that a foresight pioneer must be able to hind see untold and concealed history and blurry present events he encounters and experiences.

In search of a fourth last gulf that relates these three all together, one should look at the relationship between history and religion, since the history does not exclude biblical stories, Torah revelations and Quran instructions verses from its reliable resources, better yet, these three

books are mostly depicted to be historical. An example for that is the fact that unlike many other characters in history, Moses, Jesus, and Mohammad were never considered mythological figures, or Homeric Demi-gods.

#### **4- The Components of Jewish Foresight:**

Foresight in contemporary terms implies an ability to construct views of the future that incorporate multiple, plausible, and insightful alternatives, its goal is to provide better, more informed decision making, it can mitigate uncertainty and help decision-makers move forward with greater clarity, creativity, and confidence.

According to Andy Hines, the process involves framing, scanning, forecasting, visioning, planning, and acting, scenario planning also plays a role (18-21), moving from that we take a look at the basics of Jewish foresight that is based on the religious background, theology, restorative touches, speculative thought and lastly ambition.

The Jews were biblical people who had resided in Europe for more than two thousand years. The Jews were ousted from Israel by the Romans following the abolition of the Second Temple in AD 70. They had a powerful sense of duty, of being promised by God to be a holy people with a special moral mission for humankind (Robert, 1977).

Judaism is the world's most timeless monotheistic religion of many more, dating back nearly 4,000 years. Followers of Judaism believe in one God who revealed himself through ancient prophets. The history of Judaism is essential to understanding the Jewish faith, which has a rich heritage of law, culture, and tradition.

They believe there is only one God who has established a covenant or special agreement with them. God communicates to believers through prophets and rewards good deeds while also punishing evil. Most Jews (except for few groups) believe that their Messiah hasn't yet come but

will one day. Jewish people worship in holy places known as synagogues, and their spiritual leaders are called rabbis. The six-pointed Star of David is the symbol of Judaism.

The origins of the Jewish faith are explained throughout the Torah. According to the text, God first revealed himself to a Hebrew man named Abraham, who became known as the founder of Judaism. They believe that God made a special covenant with Abraham and that he and his descendants were chosen people who would create a great land. Abraham's son Isaac, and his grandson Jacob, likewise became central figures in biblical Jewish history. Jacob exerted the name Israel, and his descendants and future generations became known as Israelites (Moise Maimonides, chapter 1).

More exceeding 1,000 years following Abraham, the prophet Moses directed the Israelites outdoors of Egypt after being enslaved for hundreds of years by the pharaoh (history.com). Moving to Jewish theology, but first what is theology, theology, as we saw before, is the study of religion, it examines the human experience of faith, and how different people and cultures express it.

Theologians examine the many varied religions of the world and their influence on society. Today we are more conscious than ever of the impact or influence religions has on us, even if we don't operate by its rules by the letter we still know that grasping this can help us understand the laws, morals, traditions of our society and that of others, and the key in theology is that the methods are representing theology as a discipline that meditates between religion and culture (Britannica.com).

Lastly, we glance at the Jewish ambition; Jewish survival has long enjoyed widespread attention. it is clear to all that the Jewish historical experience is unique in unexplainable ways, which attracted the attention of historians, in the eyes and perspective of Jews this sets them

apart from the common race or common human experience and gives them a more sense of pride and supremacy over supposedly the rest of the human race and sets them back to the thought they hold dearly to, which is that they are the chosen ones by the only divine (Britannica.com).

## **5- World View or the Hidden God Ideologies**

Before getting to confine the meaning of world view in what serves the aim of the study, it is even crucial to explore the use and utility of ideology, as it occurs on both counts as the study to extract the different ideologies projected by the author through his two novels, and that which is brought to board by the novels themselves, as North(1993) pointed out “the key to the choices that individuals form to explain the world around them are partly a result of their cultural heritage. Partly a result of everyday problems they confront and must solve, this data glance, seems accurate for both types we seek Redfield’s definition of world view inthe other hand, makes man more active to know the nature and functioning of world in which he is living. According to him world-view is “a man’s idea of universe.” (p 16). as already mentioned, his focus was to distinguish the so-called civilized worldview from the primitive one, in the upcoming lines there will be a number of definitions mentioned to render the term more understandable.

In the article of Wilhelm Dilthy in *The Encyclopedia of Philosophy* ,H.P.Rickman writes: “there is in mankind a persistent tendency to achieve a comprehensive interpretation, a *Weltanschauung*, or philosophy, in which a picture of reality is combined with a sense of its meaning and value and with principles of action yet in the modern kind Immanuel Kant in his work *Critique of judgement* 1790(the sense perception of the world).(1989).

. From all those we deduce; the worldview is a set of assumptions about physical and social reality that may have powerful effects on cognition and behavior. Lacking a

comprehensive model or formal theory up to now, the construct has been underused. regarding worldview as a justifiable construct in psychology by it was coined and used by socialists< Lucian Goldman in this respect took the word and established a theory of his own distinguishing two types of consciousness, possible and real, before doing that he had to analyse the literary works of both Pascal and Racine, he eventually came to deduce that they both share a tragic worldview. This was better explained in his book "The Hidden God" in the coming lines there will be key elements to be traced, relating worldview to personality traits, motivation, affect, and recognition for minorities being banned from practicing their geniuses.

If we bring in religion and stick into this concept, it will give us a general hint of how this term works" religion has taught the man that he is not a single entity in the universe but lives among other fellow beings. "North(1993), that is to say that religion is itself a collective way to see the world, and it explains why we hold the zeal we have, and why a group of us acts the way it does and reacts the same way to the same thing," So in religion this is 'Other' is also respected and is given due place Explanation of world begins with the some entity in the world that is 'being'. This "entity with-in-the world" becomes the ontological foundation of world-view."

Hence, religion is also a tool that renders the world better accessible to human psyche. Psychologically speaking, in "The Question of a Weltanschauung" from his New Introductory Lectures in Psycho-Analysis, Sigmund Freud describes Weltanschauung as "... an intellectual construction which solves all the problems of our existence uniformly on the basis of one overriding hypothesis, which, accordingly, leaves no question unanswered and in which everything that interests us finds its fixed place."

In addition to the previous mentioned, the following is an extraction from an article entitled World view theory and practice (2011), springs out key elements the constructs the

world view, and thusly we come to coin a final form of an Anglo-Jewish foresight through a set of elements we trace:

- Epistemology: beliefs about the nature and sources of knowledge; (world view, chapter one p:04)
- Metaphysics: beliefs about the ultimate nature of Reality; (world view, chapter one p:04).
- Cosmology: beliefs about the origins and nature of the universe, life, and especially Man; (world view, chapter one p, 04.)
- Teleology: beliefs about the meaning and purpose of the universe, its inanimate elements, and its inhabitants; (world view, chapter one p, 04).
- Theology: beliefs about the existence and nature of God.
- Anthropology: beliefs about the nature and purpose of Man in general and, oneself in particular; (world view, chapter one p, 04).
- Axiology: beliefs about the nature of value, what is good and bad, what is right and wrong (world view, chapter one p:04).

As a conclusion best summarized, and taking in” thought is a process, a sequence of mental states or events, in which sensed stimuli and existing knowledge are transformed to new or modified knowledge then this process is mainly pre-cited by perception which is too important to ignore. If there is such a thing as obligation, we as knowing, thinking beings have an obligation to examine, articulate, refine, communicate, and consciously and consistently apply our worldviews”. To fail to do so is to be something less than human. The aforementioned book puts forth that, Socrates, during his trial for being impious to the Greek gods and corrupting the youth of Athens by his teachings, said "... the unexamined life is not worth living “Plato, *Apology*).

**Conclusion:**

This chapter was a theoretical explanation to what the thesis is about, highlighting basic elements to step on when extracting the so called Jewish foresight given, the use of foresight in previous literary works, the distinctive shape of Jewish literature tracing the symbols used to stand for identity, and how all this occurs in Disraeli as the best example for the zeal for recognition minorities tend to have in a host society, to keep in the realm of study, this chapter also provided a conceptualization for theology and its relation with foresight and how the two of them together with hindsight work as instrument of inducting, imagining, and desiring a better future.

## **Chapter two:**

### ***Foresight in Disraeli's Sybil/Tancred***



**Introduction:**

Given the value and credit the world owed to Disraeli's trilogy In the coming lines there will be an investigation about what history actually meant to Disraeli and what he meant through reciting it in his novels and how later, this will emerge as a foresight, tracing all that in the declarations he states through the mouth of his imaginative characters, and also through the Intertextuality he sets along in his work that made gulfs among the three volumes despite the topical difference.

## 1- Disraeli' *Sybil* and *Tancred* in Reciting History

"... THE PAST IS ONE OF THE ELEMENTS OF OUR POWER."

—*Speech on Mr. Cobden's death, April 3, 1865.*

Disraeli by observation of the present and study of the past had grasped the underlying nature of the British nation. He knew its lineaments which, like those of a human face, remain recognizable despite the vicissitudes of time and events, coming from this we believe that the recitation of history in Disraeli's trilogy articulates a Conservative response to the new power of the manufacturing class, the grievances of the Chartists, and the contemporary crisis of faith in the Church of England. They assert a renewed commitment to the ancient institutions of Church and Monarchy but also seek a direct engagement with the modern problems of a nation irrevocably altered by constitutional change, industrialization and capitalism, these were the words of every book that held history as subject, in the coming lines we summarize each one very briefly.

### 1-1- *Disraeli' Sybil:*

The novel is a politically charged novel due to the fact that it re-tells the events surrounding the Chartist movement, The Chartist movement was a working-class initiative during the middle of the nineteenth century. The historical movement ultimately failed to gain Parliamentary support because (as evidenced in the novel) of the mobility that England faced in the Victorian era, bringing to the field diversity and functionalism.

The movement was called Chartism because it promoted parliamentary recognition of people's charter, which was expressed through the novel in the following words: universal suffrage, annual parliaments, the abolition of the property qualification for voting.

The plot of *Sybil* as a fictional account stands as Metanarrative of the way England would have prospered if only it gave approval to the chartist movements, this hold within a great sect of British history that later on made a fractional change in its future.

### **1-2- Disraeli' *Tancred*:**

Lord Montacute, the British Christian and idealistic young hero, who is ill by the materialistic society Britain become, dissatisfied by the infidelity of the age he encounters sees relief and salvation in retracing his ancestor's steps to the holy land in hopes to reveal the aging mystery he calls, this journey to *Tancred*, represented a humanistic a gnosis to restore the position church or to an even broad extent religion once had (theoretical equality) regardless the broken gulf between Christianity and Judaism, by meeting the beautiful Eva, he then comes to state solutions for the cracking issues he witness in his nation, in the novel he visits Mount Sinai to have a sign from God referring to the aforementioned solutions, Disraeli through this very point adds divinity and ultimacy to his vision, he also reveals in-disponible information by conducting his hero to consult an angelic presence which enlightens him with the necessity of his becoming a prophet to sublime and solacing doctrine of theocratic equality, Eva in this frame appears to be the sole solution to fulfill this equality stating that Judaism is the root source of Christianity, and that Christians are Jews in root declaring that Jesus and his mother was as a such due to his birth giver (his mother was a Jewess).

Disraeli seems to contradict himself when he concludes the novel with *Tancred's* unfulfilled proposal of marriage to Eva (thusly, the theocratic equality never happens) his parents authority and power seemed to charge *Tancred's* a gnosis as futile, (thusly he portraits Christian's segregation towards Jew's and this refusal stands against the attempt to create a

theocratical equality), Tancred refuses to run for parliament because he sees weakness and it's cause seems to be as his protagonists explains the very place which a man of should avoid .

By this concept Disraeli comes to reveal his nostalgia to the past when church took the belt of leadership in England and served people in a feudalistic harmony:

Parliament was never so great as when they debated with closed doors. The public opinion, of which they never dreamed, has superseded the rhetorical club of our great-grandfathers. They know this well enough, and try to maintain their unnecessary position by affecting the character of men of business, but amateur men of business are very costly conveniences. In this age it is not Parliament that does the real work. It does not govern Ireland, for example. If the manufacturers want to change a tariff, they form a commercial league, and they affect their purpose. It is the same with the abolition of slavery, and all our great revolutions. Parliament has become as really insignificant as for two centuries it has kept the monarch.(Tancred 161).

Generally speaking, all the great events have been distorted, most of the important causes concealed, some of the principal characters never appear, and all who figure are so misunderstood At the outset of the novel, “dismayed by the materialism and lack of spirituality of contemporary British society”, Tancred, refuses to run for Parliament because he does not believe it has real power. As Disraeli's protagonist explains, Parliament seems to me to be the very place which a man of action should avoid. A Parliamentary career, that old superstition of the eighteenth century, was important when there were no other sources of power and fame. An aristocracy at the head of a people, whom they had plundered of their means of education, required some cultivated tribunal whose sympathy might stimulate their intelligence and satisfy their vanity.

Tancred, who is an embodiment of Disraeli himself, sees Parliament as ineffective, oligarchic, and corrupt because it is controlled by coteries, factions, and interest groups cannot solve great social problems. Disraeli's criticism targets the rising group of capitalists and manufacturers, who exert an increasing influence on national policy. Neither does Tancred

believe in public opinion: 'I do not believe the public ever think. How can they? They have no time" (174).

Disraeli also regrets that the Monarch has been robbed of her prerogative. Seeing his nation and its institutions in disarray, Tancred decides to go to the Holy Land to discover a spiritual dimension of the East that could rescue England from utilitarianism and materialism. Sidonia, Tancred's mysterious and charismatic Jewish mentor, argues for the threefold superiority of the Jews, who produced the world's greatest legislator (Moses), the greatest sage and ruler (Solomon), and the greatest reformer (Jesus)". All three of whom laid the foundations of Western civilization. Sidonia, like Disraeli himself, does however respect Anglo-Saxons, and the novel argues that Jews and Saxons are the world's two superior races. Following this theory, Disraeli pointed to a surprising affinity between the English and the Jews, and in *Coningsby*, Sidonia, goes further and equals Jews with ... Tories (ibid303). Religious and racial discourse provides perhaps the most conspicuous subjects of the novel.

Disraeli had a problem with his dual national identity as an Englishman and a Jew. Therefore, because he was keen on emphasizing a strong link between Christianity and Judaism, the novel presents the Semitic races, (including both Arabs and Jews) as superior to the northern (European) ones, claiming that Jewish unmixed blood and high spirituality made them 'the highest members of the superior Semitic group' (Glassman, 50).

In contrast, he characterizes northern races, including Anglo-Saxons, by their spiritless materialism and practicality. However, thanks to Christianity, which Disraeli called Tancred attempts to blend Jewish Messianism with an English imperial idea based on the premise that England is God's elect nation. In Disraeli's argument England enjoys a favorable insular position, superior racial provenance (Saxons), and the Established Church,

in Sybil 'completed Judaism' (256), the wisdom of the ancient Hebrews was transferred to European misrepresented, that the result is a complete mystification ... ' (Sybil, I, chapter 3, p. 17). Whig propaganda disguised as history: The Dutch Invasion of 1688 which resulted because 'the resources of Holland, however inconsiderable, were inadequate to sustain him in his internecine rivalry with the great sovereign of France' (Sybil, I, chapter 3, p. 23). "In one century plundered the church to gain the property of the people and in another century changed the dynasty to gain the power of the crown' (Sybil, I, chapter 3, p27). Hence, civilization is "the progressive development of the faculties of man' (Tancred, II, xiv, p. 146). Was he, then, a stranger there? Uncalled, unexpected, intrusive, unwelcome? Was it curiosity, or the proverbial restlessness of a satiated aristocrat, that had drawn him to these wilds?' (Tancred, IV, iv, p. 264).

A master narrative is therefore a particular type of narrative, which is defined as a "coherent system of interrelated and sequentially organized stories that share a common rhetorical desire to resolve a conflict by establishing audience expectations according to the known trajectories of its literary and rhetorical form". (Halverson et al, *Master Narratives of Islamist Extremism*, p. 14).

One of the principal ways in which Disraeli fashioned an identity and a role for himself in public life was by constructing a particular interpretation of the past and giving it repeated publicity, through the plotification of his novels, in SYBIL he rephrases asset of historical events that took place between the 1813's and the 1840's, his plot was to an extent, semi-realistic but instead of the actual happenings Disraeli gave an alternative past to the one that actually happened.

Just the same idea but in different way of rephrasing, Disraeli plots his novel Tancred based on nostalgic re-count of the theocratical and the social history.

The fact that Disraeli also tried to portrait his nostalgia to history here his race and religion prospered through his religious gnosis. Namely how the individual's life is woven into the web of the community Disraeli tends to choose another cross point crucial enough to portrait the future of England which is the affection of the part on the whole. On a different tack, history as philosophy teaching by example is turned on its head, so that Gibbon's condemnation of human folly becomes admiration for the idealism and self-sacrifice of the Crusaders, redeeming their many faults. When this notion of idealism is associated with that of 'the people, it returns to the level of historical explanation, and eventually of historical progress. Thus Cox, writing in the Encyclopedia Britannica, regarded the First Crusade as a combination of popular feeling and religion; neither, said he, in the manner of Ibn Khaldun, could have succeeded without the other, "This Trilogy is the secret history of my feelings. I shall write no more about myself" (Mutilated diary, Disraeli Lettersp. 447), (hereafter cited as mutilated diary, Letters: 1815-1834). The mutilated diary was found in Disraeli's papers and is so called because of heavy over scoring of certain passages and evidence of the removal of whole pages.

Explaining the indecisiveness, mental torment and lack of will construct on the basis of two key elements; ancestral heritage and individual reputation. "Disraeli also clung to a sense of the innate superiority of another identity, one related to an awareness of his alien Jewish heritage and a need to claim an altruistic innocence or "purity" of heart. The tension between these psychic forces found expression in virtually every dimension of Disraeli's life-emotional involvements, intellectual development, aesthetic perceptions, and religious attitudes-but nowhere more consistently than in the imaginative shaping of his political career and the fantasy structure upon which his novels rest.

Disraeli puts forth a unique detachment self-conscious detachment with which it is carried out. Not only is the reader given the benefit of the narrator's awareness, but also of the hero's Identity is never a priory or a finished product, it is only ever the problematic process of access to an image of totality" (Bhabha 1994 p.51), which, as a unit, has an authentic religious function in the unconscious mind.

When Tancred falls asleep and sees an imaginary figure or a phantom, which is wise enough to reveal before him the great "Asian Mystery". Albeit a vision is a literary device to express both the revelation of idea that was not available before the writer in real or imaginary life and to a certain extent, to express the altimetry and divinity of thought revealed as an unquestionable material that serves as solution to the issue in question holding a great certitude and at the very moment, giving an authentic vision of the Disraeli' ideology and ambition. And all this accrues explicitly in; "I am the angel of Arabia, the guardian spirit of that land which governs the world; if the power is neither the sword nor the shield, for these pass away, but ideas, which are divine." ( Tancred 343).

The Angel of Arabia also reminds him that the East had built an ancient civilization long before Europe was a 'savage forest 'Yet in that forest brooded infinite races that were to spread over the globe, and give a new impulse to its ancient life. It was decreed that, when they burst from their wild woods, the Arabian principles should meet them on the threshold of the old world to guide and to civilize them. All had been prepared. The Caesars had conquered the world to place the Laws of Sinai on the throne of the Capitol, and a Galilean Arab advanced and traced on the front of the rude conquerors of the Caesars the subduing symbol of the last development of Arabian principles (343). "Not religion, much less the role of the church in the political life of Britain, but the proper formula for 'conquering the world' for founding and governing empires" (



Tancredp.155). Self-concepts are cognitive structures that can include content, attitudes, or evaluative judgments and are used to make sense of the world, focus attention on one's goals, and protect one's sense of basic worth (Oyserman & Markus, 1998).

## **2- Intertextuality as Means of Reciting History**

In this part we distinguish three main areas that held a wide use of Intertextuality in the three novels to get them all three together giving a general view of what Disraeli thesis, foresight, and worldview are. Most of the Intertextuality that took place down below are either historical as previously showed, or characters, places, and theology around characters, places, and theology.

### **2.1: Theological Intertextuality:**

Alternatively of deciphering Disraeli's religious ideas as primary to his intellectual status throughout his life, as did his contemporaneous biographers, twentieth-century writers commonly made two assumptions about Disraeli's religious thought, they either ignored the idea of Disraeli as a religious sage or focused on his Jewish background as an exotic racial characteristic that shaped Disraeli's eccentric persona. For example, Robert Blake and Paul Smith each rendered Disraeli's affinity for his Jewish legacy as nothing more than a peculiar, dim interest in the Orient, and his Christianity as solely a political and social obligation.

This secularization of Disraeli's religious thought fit passably within the narrative of Disraeli as an unlikely Jewish success story, and as one who would have to waive all principles to gain the power he sought.

In envisioning this narrative, historians assigned Disraeli's interests in Judaism and Christianity to his desire to fashion himself as a special eccentric to succeed in the social and political spheres. Such was the case in the only monograph that has ever attempted to tackle the

subject of Disraeli and religion, Arthur Fritzsche's *Disraeli's Religion: The Treatment of Religion in Disraeli's Novels* (1961).

He depicted Disraeli's interest in Judaism as a race and identity a 'solid core of Jewish thought and an amorphous pro-Jewish feeling' but made hardly any mention of Disraeli's articulation of religious ideas. For Fritzsche Disraeli "was a Jew of an imagined racial aristocracy, not a Jew of the Torah" because he "showed little knowledge of or interest in Jewish ritual or practice" (Arthur' *Disraeli's religion*, p 9-15-16).

Extra work that purported to address Disraeli's religious thought, Clyde J. Lewis' article 'Disraeli's Conception of Divine Order' (1962) likewise treated Disraeli's existential ideology as entirely separate from Judaism or Christianity. Lewis claimed that beneath Disraeli's "whole ideological superstructure was a theory of supernatural purpose" and that his "conception of this Divine order was the unifying idea in his whole philosophy" (Clyde *Conception of Divine Order*144).

But he suggested that this theism had nothing to do with Judaism, for Disraeli was almost completely ignorant of Hebraic dogma and ritual even if Disraeli from his adolescence 'cherished the idea that God had enriched Palestine with a perplexing blessing which was also shared by its tenants" (Clyde 153).

Lewis declared that this was an expression of Disraeli's racial chauvinism, rather than proof of a Jewish understanding of God or nationhood. The extent to which the article entirely separated Disraeli's belief in a divine order from the religious traditions which Disraeli openly referenced was almost grotesque.

In Lewis's words, Disraeli wove the idea of Jewish supremacy into his theory that human history was the expression of Divine purpose. This was a strange way of avoiding the entirety of

the Jewish tradition itself, which itself holds that God chose the Jews of Israel as His people. Alternatively, Lewis exhibited Jewish racial superiority and divine order as two different concepts (Clyde166).

This chapter as a whole puts Disraeli's mental and religious context at the fore of his ideas. It manifests that his attempt to articulate a united Judeo-Christian theology would have appeared less anomalous in the context of nineteenth-century religious debates than Disraeli's later historians have considered. As being said, Disraeli believed that Jews were extraordinary and that he was exceptional because they possessed a particular set of moral and religious principles. Through the character of Sidonia in the 1840s, with the character of Sidonia maturing to be the main ambassador for modern Jews, who have inherited the spiritual superiority of the biblical Israelites through their race (Disraeli Coningsby 221).

Historians have largely identified Sidonia as Disraeli's mechanism for overcoming his Jewishness. Robert O'Kell calls Sidonia, "the projected ideal of Disraeli's other alienated self" (216). The character of Sidonia prime emerged in Coningsby (1844), in a scene which problematizes the singular "All is race" (O'Kell 217). Theory and showcases the extent to which Sidonia in both his identity as a Jew and his intellectual guidance to Coningsby, embodied a religious figure.

Sidonia enrolls in the novel to guide Coningsby's moralistic and spiritual direction, rather than tutor him about the physiological facts of race. This scene, like the appearance of Sybil in the succeeding novel – in which light pours through a church window, "just touching the head of the unknown with a kind of halo" (Disraeli, 99). Like Sybil in the following novel, will approximate that of a mysterious prophet, rather than a cerebral or scientific authority. Sidonia

never names race without an accompanying interpretation of the religious miracles that make certain races favorable (Disraeli sybil 232).

For example, when Tancred tells Sidonia that he wants to make a pilgrimage to Jerusalem because he believes that the Church of England which should be under the immediate influence of the Holy Spirit has begun to fade, Sidonia's first response acknowledges Jerusalem's exceptional access to divine inspiration through the Hebrew race (Disraeli Tancred 122).

Disraeli references Leviticus 26, in which God asserts his promise to Israel by noting the people of their deliverance from Egypt and claiming that He will continue to deliver them and give them aid.

If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time, and ye shall eat your bread to the full, and dwell in your land safely" (Leviticus26 .3-5).

In Disraeli's interpretation of the Hebrew vintage, he uses the same themes of resolute sustenance in the face of exile and disgrace. Following the theme of exile and estrangement in Leviticus, Disraeli pictures, for argument, a "child of Israel in the dingy suburb or the squalid quarter of some bleak northern town" (Disraeli Tancred 37). He uses the unpropitious child of Israel to exemplify the promise of Hebrew deliverance: the Jews have a future encoded in their race.

These divine promises, says Disraeli, glorify the Jewish race and assure that it is exceptional. When we read Disraeli's words with a theological awareness, we deduce that Disraeli solely aimed to portray a" national or racial twist" (Disraeli Tancred40).

## **2-2- Intertextuality in terms of characters:**

It seems that Intertextuality was the most valid way for Disraeli to set gulfs among his novels, the heroes and the heroines of each chapter were sharing a lot in common enough to see all of them as layers of one self, Disraeli self-Coningsby the solitary orphan like Disraeli denied for the love of his mother who cast away from her husband s house for being of a lower social class Egermont the pampered aristoi who inevitably becomes a Dandy a dandyism Disraeli was not able to hide and then last Tancred the man who took on himself to make a change in but felt like a one man army.

One can find more similarity between Disraeli and his female characters whom shared the pursuit with those aforementioned, Coningsby and Edith, Sybil and Egermont, and last, Tancred and Eva all companied by Sidonia, are the layers of Disraeli's self, they are, altogether, Disraeli's identity, as if he was analyzing his own self, but he gave those layers, different names and bodies and allowed them to speak, hear and see each other. Egermont, Sidonia, Edith, Sybil, Eva, Sydney, embody the crisis of the nation and its cracked aristocracy, sinking in materialism, they are all sons of the old regime, and in face of an age of infidelity, Sybil the representation of his un-wealthiness, Eva his manifest of Judaism and imperialistic thoughts, Sidonia simply a reflection of his superego, and Edith the boost of strength he needed to validate his cause.

Tancred, as he admits is both a historical and a theological Intertextuality that makes that turns the whole novel into a meta-narrative; Tancred admits that;” I should wish to do that which six centuries ago was done by my ancestor whose name I bear, and I shall cross the seas and” ...p.65 this is enough to make the reader believe that this novel will end by the restoration of Jerusalem and it will be a second crusading mission. This brings up history to the mind of the reader, when a young leader of crusades, took on himself to claim his land. But he lost, but, at

the very same time it brings in a theological foresight, held by both Torah and bible, about an age coming, when the Jews would finally find their way home (this was mentioned above). Tancred who decides to be the new crusader and desires to fulfill his mission, suffers from indecisiveness and futility onwards, this seemed as an early glance of the post-modernist concept of Problematic hero.

### **3- Foresight in the Two Novels:**

Benjamin Disraeli (who would become the Prime Minister of England in 1874) wrote *Sybil* as a young adult (in 1845). The novel is alternately titled *The Two Nations* because it bespeaks a nation divided between the poor and the affluent. *Sybil* or *The Two Nations* has been the first known novel to be written by a prime minister and that was written at a crucial time both for political debate over the social condition of a newly industrialized Britain and for the expansion of the English novel.

Benjamin Disraeli believed that fiction could be used as a mean to convey political concepts in doing this he extended the boundaries of the novel type making a brand-new genre of social comment and finding new ways in which to document social conditions. Disraeli is not just an enthralling literary sphinx who famously said, in answer to someone who asked him if he had read *Daniel Deronda*: "When I want to read a novel, I write one." With his brilliant fiction of 1844-47 (*Coningsby*, *Sybil*, and *Tancred*), he more or less invented the English political novel. From this trilogy, *Sybil*, or *The Two Nations* stands out as perhaps the most important Victorian condition-of-England novel of its time.

*Sybil*, and to a lesser degree *Tancred*, exposed the growing discrepancy between the rich and the poor. The infamous Victorian compromise meant a double standard applied to Britain's national success as a world economic power and her exploitation of lower classes. Disraeli

thought it possible to ally with masters and workmen. The denunciation of the two-nation divides in Disraeli's Young England novels made an impact on the contemporary public opinion and the subsequent Condition of England debates. However, when Disraeli became the leader of the Conservative government, he gradually abandoned the Condition of England Question in favor of a new debate the Imperial Question.

In his next novel, *Sybil, or The Two Nations* (1845), Disraeli shows a concern for the problems of poverty and social instability in the rapidly expanding industrial towns. Disraeli presents his interpretation of history to show how in medieval times the poor had been protected within a hierarchical social structure headed by the aristocracy and the Church. Disraeli gave the novel the subtitle *The Two Nations* that was to imply that England was a bitterly divided nation. The novel, set during the period 1837-1844, exposes the darker side of England's prosperity in the early Victorian Period; it reveals the contrasts between the luxurious life of the aristocracy and the extreme poverty of the working people.

Charles Egremont, the younger brother of Lord Marney, investigates the conditions of the lower classes in the disguise of Mr. Franklin. He visits a few manufacturing towns of the north, where he is confronted with the bitter reality of industrialization. At Marney Abbey, Egremont meets a working-class radical, Walter Gerard, his lovely daughter Sybil, and Stephen Morley, a radical journalist, who tells him about the division of England into two nations: the rich and the poor:

Two nations, between whom there is no intercourse and no sympathy, who are as ignorant of each other's habits, thoughts, and feelings, as if they were dwellers in different zones or inhabitants of different planets, who are formed by different breeding, are fed by different food, are ordered by different manners, and are not governed by the same laws." "You speak of "said Egremont, hesitantly. "The rich and the poor" (Disraeli *Sybil* book2 chapter2.66).

Disraeli expressed his disillusionment with old aristocracy which failed to bridge the gulf between the rich and the poor. Echoing Thomas Carlyle's idea that the working class was waiting for their leader, Disraeli supported the Chartists' petition to Parliament and visited the industrial North. In *Sybil*, Disraeli admitted frankly that the working-class was exploited by the laissez-faire system. Workers were underpaid and were unable to sustain a family.

Despite the growing wealth due to increased production, trade, and commerce, prosperity lay in the hands of the upper classes: landed aristocracy, merchants, and mill-owners. In the majority of cases, the working people lived in desperate poverty and degradation. Poor wages, long working hours, unsanitary working and living conditions, high infant mortality, and short life expectancy, were factors which contributed to human degradation. The misery of the working-classes is suggestively described by Gerard.

There is more serfdom in England now than at any time since the Conquest. I speak of what passes under my daily eyes when I say, that those who labor can as little choose or change their masters now, as when they were born thralls. There are great bodies of the working classes of this country nearer the condition of brutes than they have been at any time since the Conquest (Disraeli *Sybil* book4 chapter8).

For Disraeli, Chartism is a popular movement without a leader. As Rosemarie Bodenheimer observed, Disraeli wanted to present it as "the people quest for a legitimate and noble leader" (171). However, due to a prolonged crisis in the Tory party, a "legitimate and noble leader" was hard to find. Disraeli saw hope in the Young England movement and expressed his idealistic faith in the revival of Conservatism.

In a parliamentary sense, that great party has ceased to exist; but I will believe that it still lives in the thought and sentiment and consecrated memory of the English nation. (. . .) Even



now it is not dead, and, in an age of political materialism, of confused purposes and perplexing intelligence, that aspires only to wealth because it has faith in no other accomplishment, as men rifle cargoes on the verge of shipwreck, Toryism will yet rise from the tomb over which Bolingbroke shed his last tear, to bring back strength to the Crown, liberty to the Subject, and to announce that power has only one duty: to secure the social welfare of the people(Disraeli Sybil book4 chapter14).

Sybil, more than Tancred, reveals not only the distressing view of both urban and rural poverty, but its main aim is to show ways how to eliminate the “two-nation” divide and create a “one nation” which would be led by the reformed Conservatives. The novel ends with a passionate call to the youth of England to take up this initiative:

That we may live to see England once more possess a free Monarchy, and a privileged and prosperous People, is my prayer; that these great consequences can only be brought about by the energy and devotion of our Youth is my persuasion. We live in an age when to be young and to be indifferent can be no longer synonymous. We must prepare for the coming hour. The claims of the Future are represented by suffering millions; and the Youth of a Nation are the trustees of Posterity (Disraeli' Sybil book6 chapter13).

Although the legacy of Disraeli 's political idealism could be seen in the subsequent reformulations of the ideology of the Conservative party, Disraeli as a statesman never managed to implement his ideas about reconciling the “two nations” in England.

### **3-1- *Tancred***

Tancred or the New Crusade (1847), the third novel of the Young England trilogy, reveals Disraeli's preoccupation with the spiritual, moral, and even racial rebirth of the nation through the propagation of the idea of new conservatism. Tancred, the most idealistic of Disraeli's Young England characters, goes to the Holy Land to seek the secrets of the “Asian

mystery”. He comes under the spell of Fakrudeen, an Emir of Lebanon, who tells him one of his political phantasies which anticipates the Imperial Question.

You must perform the Portuguese scheme on a grand scale; quit a petty and exhausting position for a vast and prolific empire. Let the Queen of England collect a great fleet, let her stow away all her treasure, bullion, gold plate, and precious arms; be accompanied by all her court and chief people, and transfer the seat of her empire from London to Delhi. There she will find an immense empire ready-made, a first-rate army, and a large revenue. In the meantime, I will arrange with Mehmet Ali. He shall have Bagdad and Mesopotamia, and pour the Bedouin cavalry into Persia. I will take care of Syria and Asia Minor. The only way to manage the Afghans is by Persia and by the Arabs. We will acknowledge the Empress of India as our suzerain, and secure for her the Levantine coast. If she likes, she shall have Alexandria, as she now has Malta; it could be arranged. Your Queen is young; she has an Avenir. Aberdeen and Sir Peel will never give her this advice; their habits are formed. They are too old, too rosés. But you see! the greatest empire that ever existed; besides which she gets rid of the embarrassment of her Chambers! And quite practicable; for the only difficult part, the conquest of India, which baffled Alexander, is all done” (Disraeli Tancred chapter32).

Tancred then visits Mount Sinai, where he hears the voice of an angel calling upon him to announce the doctrine of “theocratic equality”. This bizarre and vague term refers to the political program of youthful heroism and racial regeneration propounded by the Young England movement.

Tancred by Disraeli combines politics with religion when he envisages the future of the British Empire. For Disraeli, “England is no longer a mere European power; she is the metropolis of a great maritime empire . . . she is more an Asiatic power than a European one” (Walton28).

Tancred goes to Palestine to find a solution to the antagonism between Judaism and Christianity in Victorian England and elsewhere. The Condition of England Question is thus extended to global and racial issues. Disraeli contributed significantly to the myth of an England, where benevolent and paternalistic imperialism is accompanied by humanitarian reforms.

**Conclusion:**

All in all, throughout the previous lines one can deduce the talent Disraeli, distinctively, and uniquely amongst his encounters, namely, due to his revolutionary style his unappreciated Victorian novels would have been a great work in a post-modernist view, Disraeli did make use of tracing historical roots for nearly everything he took as topic, his thesis, based on historical events and happenings, brings along the course he attempts to defend all his life, It is the idea of race, the accomplishments fulfilled by his race, not only to serve that race but England and the world, this puts the world entirely in dept. for Jews. Disraeli, the alienated, the Jew, the son of a middle social class, inserts all these struggles in his novels, not as weakness and inferiority, but as power, he right then, inverts the persecution that was imposed on all men who shared the struggle.

## **Chapter three:**

### ***Disraeli's Foresight***

## **Introduction:**

The coming chapter is an analysis to what Anglo-Jewish foresight is about, to Disraeli, a prototypical figure who stands for that through his novels, his ideologies, his creed, his ostensible thoughts and those in depth are what we deduced exploring his psyche and art, his racial identity, and the collective beliefs and ambitions he shares with those of his race, and how all that occurred and affected his foresight. One last part of the study is a synchronically analysis of the effect left by Disraeli and how his trilogy took place as a valuable resource and a passed heritage in the twentieth century and even after. His trilogy is depicted to be a source that contained all political aspects, insights and explanations of the Tory party that led it to be put under study all in order to decode and give instructions on how the Tory party actually functions and what are the main perspectives it holds within, through this study that Disraeli after his death becomes his idealistic mentor Sydonia .

### **1- The Anatomy of Disraeli's Foresight:**

When we say anatomy, we might think of biology, cytology, diagnosis dissection, or even sometimes a bag of bones, which is kind of relevant here yet, we aren't going to diagnose or dissect a body but life and way of thinking and a fascinating journey of the so famous Earl of Beaconsfield, more specifically speaking we will glance on his life as being a politician and man of state, his biography and background, his history and identity and lastly his alienation in thoughts.

Born in London on December 21, 1804, to Isaac Disraeli, author of the *Curiosities of Literature*, a volatile, kindly, a skeptical literary man of comfortable private means and Italian Sephardi Jewish origin, that later on left Judaism and got baptized, due to a dispute caused by his father at his Synagogue and Although he has been baptized ere his thirteenth birthday, he could

not escape his origins and, he chose to make them an integral part of his mystique (David's *Disraeli's Early Life*, 21-25).

After private tutoring, Disraeli was trained as a lawyer to be, like his father, Isaac Disraeli, Benjamin took a keen interest in literature and started his career as a writer, he was also interested in politics, he soon established himself as a compelling speaker and his career took off. In the early 1830's, he stood in several elections as a Whig, Radical, and as an Independent. Disraeli's early attempts failed, but he was eventually elected to represent Maidstone in 1837, starting his career as both novelist and politician climbing his way up in the ladder of life success (jewishvirtuallibrary.org).

British politician and novelist, Disraeli granted the Conservative Party with its policies of popular democracy and hegemony, in 1852, Disraeli became Chancellor of the Exchequer in Lord Derby's minority government. He served as chancellor under Derby in three such governments, reforming parliament in 1865 with a bill that doubled the existing electorate, Meanwhile Derby retired in 1868, Disraeli 'climbed to the top of a malicious pole as the new prime minister and took the title of the lord, In 1874, the Conservatives won a huge election victory and Disraeli once more became prime minister (Disraeli's flowery history.com).

That "old Jew" actually saw into the future, as Churchill once announced it, maybe true, Perhaps for that reason, among others, we find that some 130 years after Disraeli's passing in 1881, historians, biographers have, in the last two decades or so, published fifteen or so books, monographs, and essays, all analyzing the life, times, works, and accomplishments of Disraeli, that "old Jew" (jewishideas.org).

## ***2- Worldview before and after Disraeli; The Brand New World***

When referring to world view we are basically bringing altogether historical interpretation of the insertion of a certain identity and belonging and the foresights or future structural plans and expectations all extracted from both inductive and deductive observation of Any religious experience can't ignore the spiritual tradition preceding it whether a gnostic or theistic and carries responsibility to trace their value and significance for humanity of his genius and claiming recognition of an innate, unquestioned superiority, and restoration.

Disraeli never quite convinces us that the fulfillment of his heroes' resplendent visions and aspirations are not more important than the principles on which those aspirations are nominally based and the people whom they presumably are to benefit (Disraeli's fiction p88). Disraeli's 'whole ideological superstructure was a theory of supernatural purpose' and his conception of this Divine order was the unifying idea in his whole philosophy (Clyde J. Lewis 'Disraeli's Conception of Divine Order', *Jewish Social Studies*, p. 144.).

Hiebert writes that, "It become increasingly clear that people live not into the same world with different labels attached to it but radically different conceptual worlds." world view of religion. A religion is a system of behaviors and practices that relate to natural, transduction, or spiritual elements, but the precise definition is debated. A religious worldview is one grounded in a religion, either organized a religion or something less codified. So, followers of Abrahamic religion (e.g. Christianity, Judaism, etc.), will tend to have a set of beliefs and practices from their scriptures that they believe is given to their prophetic from god, and their interpretation of those scriptures will define their worldview.

The following table is an explanation of the anti-Jewish world view.

<b>Possible consciousness</b>	<b>Real consciousness</b>	
<b>Epistemology</b>	<p>Tancred I can conceive an individual who has once been entrapped into their haphazard courses, continuing in the fatal confusion to which he has contributed his quota; but I am at least free, and I wish to continue p.62 so.</p>	<p>"Nothing can do me good Alfred, Sybil p3</p>
<b>Metaphysics:</b>	<p>Because you have a soul, with animation, still of a celestial hue, nobody now thinks about heaven Coningsby</p>	<p>"I believe in nothing I saw not before my two eyes"; orlay Sybilp304</p>
<b>Cosmology</b>	<p>' But they say that everything is calculation 166 expediency is a law of nature. The camel is a wonderful animal, but the desert made the camel. p111</p>	<p>"No one knows how the world started"</p>



<b>Teleology</b>	And if there be no believe how can be duty p 76	“It is in the course of life, and a part of which, human stand there randomly and go randomly” p34
<b>Anthropology</b>	The duty of man was to keep the land alive, always. Sybil 99	Beautiful illusion! For behind that laughing landscape, penury and disease fed upon the vitals of a miserable population!
<b>Axiology</b>	'I do not, for it is presumptuous to believe that man can foresee the future, which will be your lordship's case, if you owe your freedom only to your piastres.'tancredp114	There is so much to lament in the world in which we live," "that I can spare no pang for the past." The youngest voice, Sybil p62

<b>Theology</b>	Sidonia. ‘I believe that God spoke to Moses on Mount Horeb, and you believe that he was crucified, in the person of Jesus, on Mount Calvary. Both were, at least carnally, children of Israel: they spoke Hebrew to the Hebrews.	I would rather kneel before a stone than worship the void.
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### 3- Disraelianism:

The novel serves to express his political philosophy. It was publication of his novels which gained Disraeli the sort of national attention that led to his political success, culminating in his becoming Prime Minister. A major theme is Tory political philosophy. Later after his death and thanks to his novels the existence of Benjamin as a mentor of the Tory party persisted to this very moment, Disraeli’s novels gave him the name of conservatist Prophet, which most of biographical, analytical, or critical books that adopted Disraeli at any sort talked about as it also talked about his unique “life after death”. To abstract, Disraeli was very alive and on action through his literary works.

Notwithstanding, the fact that Disraeli was most of his life facing the struggle of recognition alienation and otherness chasing his life and career regardless his lifetime accomplishments he’d offered England. In one of prefaces introducing his Young

England Trilogy Disraeli declared in his description that his work is his vision of an ideal future England when saying:

Next year (1845), in *SYBIL, OR THE TWO NATIONS*, I considered the condition of the people.... In recognizing the Church as a powerful agent in the previous development of England ... it seemed to me that the time had arrived when it became my duty to ... consider the position of the descendants of that race who had been the founders of Christianity. Familiar as we all are now with such themes, the House of Israel being now freed from the barbarism of mediaeval misconception, and judged like other races by their contributions to the existing sum of human welfare, and the general influence of race on human action being universally recognized as the key of history, the difficulty and hazard of touching for the firsttime on such topics cannot now be easily appreciated. But public opinion recognized both the truth and sincerity of these views, and, with its sanction, in *TANCRED OR THE NEWCRUSADE*, the third portion of the Trilogy, I completed their development (Preface of the trilogy first edition).

Scholars exploring his works in relation to their contemporary life, made clear that seek heroism in the Victorian era did make for the creation of Disraeli's immortal-philosophy-of-the-world myth; "When the Victorian period began, all the prerequisites for hero worship was present: the enthusiastic temper, the conception of the superior being, the revival of Homeric mythology and medieval ballad, the identification of great art with grand style, the popularity of Scotland Byron, and the living presence of Napoleonic soldiers and sailors .... Hero worship ... exorcises the antisocial forces of personal or class ambition, bred by the doctrines of liberty and equality, and in their place calls forth the uniting emotions of loyalty and reverence for one great man who is our common leader. (Walter Houghton, 16).

To put forth that as the only reason that gave birth to the outstanding Disraelianistic mode of thinking to come short on the effective role played by his persona, he who always knew how render himself as the authority of his own observation, and exactly how to assert his ambitions as "the idealistic Utopia", England and the world thirsted to possess and as proof to the aforementioned notion, Disraeli announces; "It was that noble ambition, the highest and the best, that must be born in the heart and organized in the brain, which will not let a man be content,

unless his intellectual power is recognized by his race, and desires that it should contribute to their welfare. It is the heroic feeling, the feeling that in old days produced demi-gods; without which no State is safe; without which political institutions are meat without salt; the Crown is a bauble, the Church an establishment, Parliaments debating-clubs, and Civilization itself but a fitful and transient dream” (Coningsby, 259-60).

Disraeli’s novels did not only carry his identity manifestation, or the description book to his philosophy but rather, a voice of revelation to the futuristic happenings to be driven from his contemporary times. In this respect, Hansard puts forth; “One implicit premise of the trilogy is that a prophetic voice could arouse the sensibilities of his fellow aristocrats to the spiritual and economic plight of the people and to the need for restoring the Monarchy and the Church to their former dignity” (Hansard, p.89) Disraeli was able to create, voluntarily or involuntarily, a marriage of political and speculative thought altogether, and to compromise both counts on his literature then finally broadcast though it in a way, perhaps the first of its kind, giving his novels the alterity they possessed amongst all others of his contemporaries

“My party have no political bible. Possibly you might find our ideals best expressed in one of Disraeli's novels, but I have no power to make people read them, and I have no power to compel them to belief” (On England, Hodder and Stoughton, Lenders, 1926 [1938], pp. 204-205.) It is until now that people still hindsight Disraeli’s art in seek for prophecy, in trial to interpret his art as a speculative legacy in an indescribable deal, that still function same way until this very moment « She [England] enters into a campaign which she will not terminate till right is done. (Hockliffe, « A Speech of Disraeli », The Times, 27 January 1940, No. 48 524, p. 7). This alone helped reinforcing the Mythical view of the first Jew to be prime minister and more overly, dressing him a cloak of divinity at some points “the promises to Jacob’s end-time descendants

and the timing of the issuance of the physical, material and national promises to Abraham, the name Disraeli reads more like a providential signpost. (On June 19, 1936, conservative Oliver Locker-Lampson defended the right of Jews to inhabit Palestine against that of the Arabs). And for the rest who didn't take it to that extreme, giving credits to his works and great deeds was a rooted presence in their speeches, arts, and filmography and an inevitable task for whose name it is easier to get a cheer on public platforms to-day than even some of the Ministers on our Front Bench.

The well explained fantasies existing in his art were of a key function in relating him to all the following events in favor of Jews "Disraeli's political record therefore serves as a guarantee for the population of Palestine" (Hansard, p 245). Then it was not for too long that all his thoughts that brought him hatred in past times began to find charity and acceptance, matter of fact, he was given credits to coin most of them. A very clear example of that is his Jewish concept of the women capability to earn a high position as those of men, where at the time this was highly refuted amongst his fellow thinkers, he, not once or twice, attempted to cast it for discussion through his novels as he always does, dressing it in a normative cover, by making his heroin and female characters, on hold of great position and of greater virtue and genius, perhaps even higher than that men had,"Mr. Disraeli pointed out many years ago that so long as we allowed a woman to occupy the Throne of the country, we had no right to deny to women a vote in the election of a Member of Parliament for the country" (Hansard, six. 145, 11 July 1910).

Due to the countless articles and books produced in favor of the one man, Disraeli's art was introduced to the whole world as a blueprint that witnesses, or better yet, records the ages which he encountered and exceeds it to what come way after "What did more towards abolishing the abominations of the truck system in this country than any dozen Acts was Mr.

Disraeli's novel "Sibyl," which brought home to the people the horrors of the system”(Hansard, cvii. 1102, 27 February 1906), examples for this from the 1881-1990 are simply countless, Disraeli, for many reasons, was given credits for events that followed his death almost a century later; “recollected perfectly well that the right one.

Gentleman denounced Lord Beaconsfield's Government on the ground of its adventurous policy, not only with regard to India and Africa, but in all parts of the world. He should like to ask the right hon. Gentleman, at that moment, what he thought of his own policy?” (Hansard, 777, 6 March 1884), but to say that is to demolish its authenticity, apparently, the way Disraeli spoke as visionary in his novels was a source of such notions that found fulfillment in the following years in a way made the increasing belief in it become inevitable, “that we would in our treatment of the native subjects of our Sovereign in all parts of the Indian Empire—and the same applies to Egypt, Africa, and everywhere else —give them the fullest possible measure of religious toleration [...] We have certainly not done otherwise, but we must be extremely careful at this time, when these questions as to the future of Constantinople and of Moslems are being discussed, to do nothing to alter our own magnificent record in carrying out the policy enunciated by Disraeli “(Hansard, cxiii, 2371, 20 March 1919).

Such interpretation taking in trace, the historical flow that withdrawn the essential aspects present to give birth for the so called Disraelianism which is, out of the very same interpretation, a structured staging for a positive change in the interpretation of Disraeli's career and art and at the same time the deviation of the world events towards the speculative view of his, taking in mind his being the authority of his own observation, eventually helped creating a psychological self-fulfilling prophecy ; “and until Lord Beaconsfield came forward as an

eloquent and almost poetic exponent of this gospel of annexation »”(Hansard, lxxviii. 650, 5 February 1900.)

Inductively reading these notions, one’s mind would cast the question of “why was a politician and an author intensively related in multiple ways to theological considerations of his age and after?” While The answer is right within the fact that; it was the most effective and essential feature in creating his myth, by holding the fact of his belonging to a minor ethnic group forming a crucial component of the English society back then, which would automatically push them altogether in defense of one course “It was his [Bartlett] enlightened and enthusiastic devotion to those views on foreign affairs of Lord Beaconsfield, since then adopted by the masses of the Empire, which brought his name and work first to the knowledge of the one farseeing head, to whom Sheffield owes so much of its political education.(The Sheffield Telegraph20 January 1902).

Then right in between these lines Disraeli ‘s religious ambivalence, or in a simpler sentence, the fact that he was baptized at the age of 13, his ostensible conversion to Christianity, his adaption to the Christian causes and his being a statesman of a Christian society; did play a crucial role in holding alive his thesis and bringing in a full-fledged cause” when Lord Beaconsfield was defending the great imperial interests of England throughout the world – (loud cheers) – that illustrates statesman upheld the honor and the rights of England abroad in reality and with success. Lord Beaconsfield never talked big and acted small”. ( Bristol Times 25 October 1893). This only comes together to illustrate how did “a one man army” defeat the overwhelming and intimidating alienation of the Victorian era and placed forth, the future of his nation, “Disraeli is making a comeback, since the first made Hughenden's man the inspiration for his promotion of the harmony of classes Though he is labeled as an outsider, there is a

sympathetic portrayal of him that combines a sense of benevolence with a deep personal fortitude to make England a mighty power.

Disraeli, the Jew, is characterized as a man of daring as well as of great foresight. (Glassman, Benjamin Disraeli: The Fabricated Jew in Myth and Memory. 143). and without any doubts Disraeli's art stood afore his feet at every foothold he stepped on all the way up "the greasytop", "The Prime Minister, although it takes one or two liberties with accuracy, oversimplifies complex issues, and writes nineteenth-century history with an eye on the present year of 1941, does not take the advantage of the Disraeli legend as it might legitimately have done (B. The another thing to notice in regards of Disraelian example of system running and authority is the fact that was continuing to be more and more accurate by the course of time.

Some years yet had to pass in the political history of this country before Toryism, as we know it, was illuminated, expounded, and made a gospel for a large portion of this country by the genius of Benjamin Disraeli. Most of us who have worked for our great party have founded our beliefs on, and derived our inspiration from that statesman, and we shall be well content if we can pass along to those who follow us something of the spirit of that gospel which he preached (S. Baldwin, Service of our Lives, Hodder and Stoughton, Lenders, 1937, pp. 37-38)

Only dates can prove that right "Disraeli has no more faithful follower and admirer than the present leader of the Conservative Party" (The Times, 1 April 1931, p. 8.). the observation of these increasing dates seems endlessly growing: "perhaps the most fascinating and outstanding figure of the Victorian age the scenes culminated in Downing Street when I spoke to the multitudes below from the same window I believe as that from which Dizzy announced peace with honor 60 years ago. Self (ed.), The Neville Chamberlain Diary "

### **Conclusion:**

All the books, speeches or articles that were written in memory of Disraeli as statesman an author, ended up to agree on the tone they spoke his name in. It was a loving and respectful



tone. That tone in particular, is what made difference between the image Disraeli had and the one he made to himself. This fabricated persona of the very same tissue he used in the characters he placed in his novels, which best occurs in his well-known trilogy.

The Disraelian psyche was always present in his three novels; his identity, his reception of the present and interpretation of the past were unshakable motifs that gave his style a remarkable alterity. The use of theology and divine order as stable and common sense of speculation rendered his foresight best understood. In a longer run, his ideological background, his world view, and his seek for change made him a full-fledged ideology, and the very root of it lies in his literary work.

## **General conclusion:**

In the long run, it is clearly deduced Disraeli in the face of marginalization, alienation and inequality were the exact building blocks he used to set a persona, not that one he actually had, but the one he confronted the world. The discrimination of the Victorian era and the nineteenth century altogether, “an aberrant Victorian, judging him” Paul Smith(1997) sees it as a key reason to make him “an anachronism” and a remarkable fraction that recited politics once and for all, gave birth to his thirst for recognition and his seek for change, made England the greatest service though rejected and othered, Smith continues: “and a culture to which he only partially belonged, and therefore seeing him as a deviant from a norm he did not acknowledge”.

Moreover, Disraeli’s unique relationship with his literature was worth remark, his use of the novel as a container to his own virtue, and the utility of the spread of literature and the position it had back at the nineteenth century were both key factors in creating his Myth, they were the legacy this Myth feeds on

Disraeli’s foresight and futuristic vision reveals to be a plan that serves both England and his race, his call for national union, his claim that brains are more important than blood, his reform of both position of church and his demand for secular enfold where the desirable future that gathered all non-segregationist or extremist layers of the one society.

In the first aforementioned chapter, the study explored the meaning of extrapolation and speculative thoughts and their fellowship with literature, then gave a conception of what Jewish literature actually is and what are ostensible marks to differentiate it from any other, and as being a product of one particular race, it thereby, defines that of an Anglo Jewish minority by tracing symbols that stood for Jewish culture and represented Jews in non-Hebrew context. The study takes Disraeli, an Anglo Jewish author and a statesman as a prototype who represents all its areas

of concern, Disraeli, being a foresight pioneer, and a visionary in terms of his own life, raises questions about whether his talent occurs in his novels, and if yes, how and by what means did he come to express them. Later on, the study shifts to explore the Jewishness, or the state of being a Jew as tool to define one's self, and the very same time a reason, to face otherness, as the study accedes, it puts forth Jewishness again as a religion, to fetch a relationship between Jewishness as identity, and foresight. This relationship occurs in the ontological analysis of religious world order or Theology given theology in the Victorian age to be considered as "the mother of sciences" Victorian literature (1901, p89) makes it inevitable to be contained in English literary products. This brings out all the speculative aspects that sprung in the nineteenth century. The study next is to search for a more valid way to conceptualize a Jewish foresight in an English literature, thereafter, it states the tools a foresight pioneer needs to validate his results, creating a conjunctive relationship that puts together theology, foresight, and hindsight. Though the aim of the study is set clear so far, but it still lacks a generalized picture that can take in the broad term of Anglo Jewish. This gets covered when including the analyzation of the Jewish world view and their common senses and ideologies through Disraeli's novels and out of the mouths of those whom he inserted as characters to his work, taking in mind, the fact that he is depicted to be writing his own biography, this becomes accurate.

The second chapter is an analysis that tracks the general indications and hints through historical interpretation that Benjamin Disraeli inserted in his novels *TANCRED* and *SYBIL*. Disraeli in this respect seems to have his own interpretation of history, he uses history to refresh the memories of those who read his oeuvres and instructing them to a more valid way to conduct judgement that frames the rightfulness and the wrongness of those being judged.

when he retraces his ancestry to claim a natural superiority and racial innocence and purity, he also traces the genesis of the Tory party stating the fact that it's the most rightful to be empowered, Disraeli uses history as a tool to feed his religious thesis claiming that the Jew is only a proto-Christ and that Christianity is in truth Jewish in disguise.

Disraeli who encountered the Victorian age seems to be an early Modernist for he coined and modified brand new aspects in the field of literature, his both novels are Metanarratives if looked at in a Modernist view, his hero Tancred suffers indecisiveness and illusion in a way that makes him a prototype to the Modernist concept of the problematic hero, these all were features that helped in forming his foresight for the novels that were set in a plot where Disraeli comes to manipulate history to tack or to point at a most imposable feature to happen meeting as results to his manipulation of the past, to conclude all that a new historicism and autobiographical theory and psychoanalytical theories were the tool, the three of them allowed us to portrait a firm shape of Disraeli's identity and that of his race, they way his contemporaries identifies him and the way he and the world remembers the Jewish race.

The final chapter is an anatomical study of what Disraeli's foresight consists of and what are the ideologies to construct his futuristic visions, projecting his self-identification and interpretation of the world around his and that of his race to come out with a collective worldview of the Jewish race, to extend Disraeli's vision in the way that makes it fits upon those of his race, the worldview way necessary to make that true through the novels we can come to conclude there were two types of Jews according to him, those who spoke with possible consciousness and had within them the will to change along with those who were lost and mainly had no course to serve representing real consciousness (Dogma), the idealistic ideology that appears throughout the novel suggests a utopic worldview, at last this chapter had dealt with

documents(that followed his death 1881-2002) that talked about Disraeli in a way or another tracing a unified message(who, why, what) then comparing to those that preceded his death, to do all that using content analysis and by tracing the distinct tones that equally spoke of Disraeli (mainly those who encountered him in person, labeled him using alienism, margination and inferiority, whereas those who came after his death remembered him as prophetic figure and a one of a kind statesman who change the fate of politics forever), thusly we found out that a Disraelianist ideology took place and were created after his death.

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