

Love in a World of Sorrow:

A Teenage Girl's Holocaust Memoirs

by Fanya Gottesfeld Heller



A LIVING
MEMORIAL
TO THE
HOLOCAUST

TEACHER'S GUIDE



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Writing and Research: Joshua A. Feinberg

*Additional Editing: Nili Allyn Isenberg, Manager of Education Content,
Museum of Jewish Heritage — A Living Memorial to the Holocaust*

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Introduction

Fanya Gottesfeld was not quite 16 years old when the German army marched into her hometown of Skala. The next three years of her life were spent in increasing peril and upheaval, as she, her brother Arthur, and their parents Szencia and Benjamin Gottesfeld scrambled from one hiding place to another, trying to stay one step ahead of the German soldiers and Ukrainian militiamen. As the situation worsened, Fanya took on greater responsibility for her family's welfare and somehow mustered ever more courage and determination to persevere.

Amidst these inhuman conditions, Fanya also matured as a young woman, finding love in the unlikely arms of a Ukrainian militiaman named Jan. It was only through the assistance of Jan and Sidor, a Polish peasant, that Fanya and her family managed to survive. These two men risked their own lives to save others, and their actions — set against the background of the Holocaust — raise important questions about the responsibilities of the individual and the nature of good and evil.

In recording and sharing her experiences as a teenager and young adult during the Holocaust, Fanya Gottesfeld Heller has created an invaluable educational tool. Her book, *Love in a World of Sorrow: A Teenage Girl's Holocaust Memoirs*, offers young people a unique and personal glimpse into life under Nazi rule, putting a human face on the horrors of the Holocaust. At the same time, Fanya's experiences resonate with the challenges faced by many young people, including issues of identity, responsibility, love, morality, justice, and decision-making.

KEY CONCEPTS:

This guide will help teachers make the most of the book's educational potential, exploring key concepts, as listed below, as the story unfolds:

- **Making Difficult Choices:** The events of the Holocaust forced many people to make difficult moral choices. Human beings have the capacity for both excessive cruelty and extraordinary kindness. The social, political, and personal factors that make someone choose one path or another are complex.
- **The Consequences of our Choices:** Our choices affect, to varying degrees, the future of our own lives and the lives of others, and we have to live with the consequences of the choices we make.
- **Survival Against Impossible Odds:** Even when faced with overwhelming challenges, we can call on our courage, our determination, and the support of those close to us in order to survive and succeed.
- **Individual Responsibility:** Prejudice and indifference can lead to acts of cruelty against other human beings; it is the responsibility of every person to fight against the evils of racism, bigotry, anti-Semitism, and blind hatred.

Author's Note

Dear Teacher,

As a witness to the Holocaust, my experiences left me with so many questions. I wrote this book to tell my children and grandchildren about my story, though I am still grappling with many issues even to this day. Over the years, however, I have been comforted to recognize that all young people tackle such issues as they mature in their understanding of themselves and the world around them. I hope that my memories of this terrible period in human history serve as an example as we struggle together, across the generations, to move forward to a better future for all.

I have developed this guide in order to provide educators with some of the resources to address these issues more directly in their classroom lessons. A variety of educational methods in this guide give suggestions for exploring the key concepts and themes of my story. Interestingly, these educational methods also correspond to the strategies that have worked well in my own journey to understand my past.

For example, in my life's experiences, I have observed that one of the most powerful educational and personal tools we have for dealing with difficult issues is through open discussion. I learned this lesson in a variety of ways. I entered psychoanalysis in order to deal with the trauma of my life's experiences, and I also later pursued a career in the field of psychology. Furthermore, I observed this lesson from speaking about my life with thousands of students over the years. I foremost encourage educators to create a trusting environment, where students feel comfortable discussing difficult topics such as those raised in my book. Specific suggestions for developing classroom discussions about each of the key themes of the book will help educators approach these discussions with sensitivity, as an open-ended dialogue, showing an interest in the opinions and perspectives of the students.

As a Trustee of the Museum of Jewish Heritage — A Living Memorial to the Holocaust, I have also come to appreciate the value of teaching from artifacts in order to bring to life a broader historical context. The simple objects of everyday life and the stories of the individuals who owned and used them can help students understand that the events of history happen to individuals. This guide provides a selection of relevant images for educators to use in the classroom to enliven the study of this history. I also strongly encourage teachers to bring their students on a visit to a local Holocaust museum. It is an invaluable experience.

Finally, this guide also encourages students to think about how these issues relate to their own experiences as young adults. In grappling with these issues, I suggest that students take pen to paper, as I did, and begin to write about their perspectives and experiences. As an author, I have learned that taking the time to reflect on a topic in writing can help clarify, as well as bring new and important questions to the fore.

At the end of the day, of course, you as educators will take this material and utilize it as best suits your individual classroom's needs. I urge you to join in my personal mission to teach the world about the grave dangers of intolerance! Together, as educators and as students, we can continue to triumph over evil even in the most difficult of times.

*With Gratitude,
Fanya Gottesfeld Heller*

Historical Context

As students discuss key concepts, they also learn more about the historical period of the Holocaust. We recommend this book to English or History teachers at the high school level because of its mature content. This guide does not try to replicate or replace the many fine Holocaust-related curricula that already exist; rather, it is intended to enhance and complement these valuable resources. An exploration of Mrs. Heller’s unique and powerful story should be undertaken as only one component of a broader examination of the Holocaust.

Below is a chronology of events in Fanya Gottesfeld Heller’s life, presented side-by-side with a chronology of the Holocaust. This chart illustrates how an understanding of the Holocaust is imperative for understanding the novel.

CHRONOLOGY

1924 (SEPT): Fanya Gottesfeld born in Skala, Ukraine

1939 (SEPT): Red Army marches into Skala;
Soviets occupy Eastern Poland

1941 (JULY): Germans occupy Skala

1942 (SEPT): Nazi Aktsia in Skala;
Remaining Jews ordered to Borszczow Ghetto

1943 (AUG): Fanya and family go into hiding at Sidor’s

1944 (MARCH): Soviet forces liberate Skala

1945 (JULY): Fanya, her brother, and her mother leave
Skala for Bytom, Poland

1946 (JAN): Fanya and Joseph Heller wed

1960 (FEB): Fanya, husband, and children move to New York

1933 (JAN): Hitler appointed Chancellor

1935 (SEPT): Nuremberg Laws in Germany

1939 (SEPT): Germany invades Poland; WWII begins

1940 (APRIL-MAY): Germany invades Denmark,
Norway, Holland, Belgium, and France

1941 (JUNE): Germans invade Soviet Union

1941 (SEPT): 34,000 Jews massacred at Babi Yar

1941 (DEC): U.S. enters the war

1942 (JAN): Nazi officials plan “Final Solution”
at Wannsee Conference in Berlin

1942 (FEB): Auschwitz-Birkenau death camp
begins mass murder of Jews

1942 (MARCH): Belzec death camp opens in
German-occupied Poland

1943 (FEB): German Sixth Army surrenders to
Soviets at Stalingrad

1943 (JUNE): Order to liquidate Polish ghettos

1944 (JUNE): D-Day; Allies invade W. Europe

1945 (JAN): Soviets liberate Auschwitz

1945 (MAY): Germany surrenders; War ends in Europe

A visit to the Museum of Jewish Heritage — A Living Memorial to the Holocaust in New York, or your local Holocaust museum, can provide an engaging introduction to this historical context. At a museum, students can examine the story of the Jewish communities of Europe during World War II in broad terms, through artifacts, photographs, and video testimonies. In the museum galleries where they are in the presence of the physical material collected from those who lived through this period, students to feel a powerful and real connection to the events of the past.

On the first floor of the Museum in New York, students explore artifacts that teach them about aspects of Jewish life before the war, including Jewish rituals, holidays, and the similarities and differences among Jewish communities in various geographic regions. Gallery Educators accompanying each group on their Museum visit are able to answer any general questions that students have about Jewish life and customs. In this way, students are introduced to the richness of Jewish life and culture, appreciating the environment in which Mrs. Heller was raised, and subsequently appreciating all that was lost to her, her family, and the Jewish community at large.

At the conclusion of the first floor, artifacts introduce students to the presence of anti-Semitism throughout Europe. Understanding the various forms anti-Semitism is a key to understanding the precarious circumstances of the Jewish community in Skala.

On the second floor of the Museum, students learn about the various responses of Jews to the Nazi persecution. They hear video testimonies of those who struggled to maintain their lives under the Nuremberg Laws in Nazi Germany, encounter the few remaining personal items taken by those who were forced to leave their homes in Germany and throughout the rest of Nazi occupied Europe, and witness the material evidence of both physical and spiritual resistance of those in the ghettos and camps. Gallery Educators encourage dialogue among the students as they explore the difficult moral decisions of individuals and nations in responding to the crisis, key concepts that they will continue in their reading of the novel.

Finally, on the third floor, students also come to understand the challenges encountered by survivors even after the conclusion of the war. Just as Mrs. Heller struggled to rebuild her life in the aftermath of her experiences, the entire Jewish community grappled with the horrors of the Holocaust. Students learn about the renewal of life for survivors, such as Mrs. Heller, upon their arrival in America. They also discuss the lessons the Jewish community and the world learned about responding to atrocities.

To book a visit to the Museum in New York, please contact us at 646.437.4304 or visit our website at www.mjhnyc.org. Under “Teach and Learn” you will also find further educational resources to prepare your students for a visit to the Museum, including the Teacher’s Guide to the Museum’s program *Meeting Hate With Humanity: Life During the Holocaust*. This resource, which may be downloaded from the website free of charge, provides further information about Jewish life, anti-Semitism, and the Holocaust, a Holocaust chronology and glossary, suggested pre- and post-visit activities, and bibliography of relevant books and websites.

Components of this Guide

We suggest teaching *Love in a World of Sorrow* over the course of seven thematic lessons which correspond to the following topics:

- **Major Themes:** Many questions arise in reading the first chapter of the book, because it begins in the middle of Fanya Gottesfeld Heller's story. The reader is not presented with much background information about the Jewish community or the Nazi threat. This lesson is a discussion of the student's questions about these topics.
- **Jewish Identity:** During this lesson, students discuss the practices and traditions of the Jewish community in Skala, where Fanya Gottesfeld Heller lived, and explore the nature of the interaction of this Jewish community with its neighbors.
- **Encountering the Nazis and their Collaborators:** During this lesson, students discuss what Jews in Skala believed about the Nazi threat, and how these beliefs came to change upon the brutal encounter with the Nazis and their collaborators. Students learn about this change through the experiences of Fanya and her family.
- **Defiance against the Nazis:** During this lesson, students discuss the variety of Jewish responses to Nazi persecution, having examined the responses of Fanya Gottesfeld Heller, her family, and her friends.
- **Rescuers:** During this lesson, students explore the various motivations of those who helped to save Jews such as Fanya Gottesfeld Heller during the Holocaust, as well as the conditions both the rescued and the rescuers faced at this dangerous time.
- **Liberation and Aftermath:** During this lesson, students discuss the challenges that survivors such as Fanya Gottesfeld Heller faced at the end of the war, and consider how those who remained tried to rebuild their lives.
- **Big Questions:** During this lesson, students discuss all of the themes of the book and relate them to the larger issues involved in studying the Holocaust. Students then select topics for further research in final papers, which will relate the experiences of Fanya Gottesfeld Heller to those of others during the Holocaust.

Before each lesson, the teacher assigns a specific chapter or chapters for homework. Each lesson in this guide includes a brief **Story Synopsis** of the relevant chapter or chapters for the teacher to use.

Then, during the classroom lesson, students engage in three types of activities:

- **Discussion:** Each lesson includes a list of three framing questions to discuss during the lesson. Students may begin their discussions by examining the ten quotes that are presented for the relevant chapters. They may discuss one of the quotes in small groups and/or respond to a chosen quote in writing.
- **Artifact Analysis:** Each lesson includes an artifact-based activity. The objects derive from a variety of geographic regions, showing the vast scale of the events of the Holocaust in areas beyond Skala, such as Poland, the Netherlands, and Slovakia. During this activity, students carefully observe an artifact and answer several questions about the larger issues that are illustrated in considering the given object. They may work in small groups or complete the activity in writing.

Please Note: While we recognize that circumstances differed greatly for individuals at various times and in various regions during the Holocaust, we are using these artifacts as representative of general experiences that were common to many Jews under Nazi domination.

- **For Further Consideration:** Each lesson offers three final questions as options for homework as short writing assignments or extended essays. These questions help students relate Fanya's story to the larger historical context as well as to their own personal lives and perspectives.

National Education Standards

The content and activities in this guide relate to the following national educational standards for high school instruction.

National Standards for History, from the *National Center for History in the Schools*:

- Historical Thinking Standards (Grades 5-12)
 - **STANDARD 1:** Chronological Thinking
 - **STANDARD 2:** Historical Comprehension
 - **STANDARD 3:** Historical Analysis and Interpretation
 - **STANDARD 4:** Historical Research Capabilities
 - **STANDARD 5:** Historical Issues-Analysis and Decision-Making
- World History Standards (Grades 5-12)
 - **ERA 8:** A Half-Century of Crisis and Achievement, 1900-1945:
 - **STANDARD 4:** The Causes and Global Consequences of WWII
 - **STANDARD 4B:** The student understands the global scope, outcome, and human costs of the war

U.S. National Geography Standards, from the *National Geographic Society*:

- **STANDARD 1:** How to Use Maps and Other Geographic Representations, Tools, and Technologies to Acquire, Process, and Report Information From a Spatial Perspective
- **STANDARD 2:** How to Use Mental Maps to Organize Information About People, Places, and Environments in a Spatial Context

Standards for the English Language Arts, from the *National Council of Teachers of English*:

- **STANDARD 1:** Students read a wide range of print and non-print texts to build an understanding of texts, of themselves, and of the cultures of the United States and the world; to acquire new information; to respond to the needs and demands of society and the workplace; and for personal fulfillment. Among these texts are fiction and nonfiction, classic and contemporary works.
- **STANDARD 3:** Students apply a wide range of strategies to comprehend, interpret, evaluate, and appreciate texts. They draw on their prior experience, their interactions with other readers and writers, their knowledge of word meaning and of other texts, their word identification strategies, and their understanding of textual features (e.g., sound-letter correspondence, sentence structure, context, graphics).
- **STANDARD 6:** Students apply knowledge of language structure, language conventions (e.g., spelling and punctuation), media techniques, figurative language, and genre to create, critique, and discuss print and non-print texts.
- **STANDARD 7:** Students conduct research on issues and interests by generating ideas and questions, and by posing problems. They gather, evaluate, and synthesize data from a variety of sources (e.g., print and non-print texts, artifacts, people) to communicate their discoveries in ways that suit their purpose and audience.
- **STANDARD 8:** Students use a variety of technological and information resources (e.g., libraries, databases, computer networks, video) to gather and synthesize information and to create and communicate knowledge.

First Classroom Lesson:

Major Themes

ASSIGN CHAPTER I (PAGES 19 - 29): “THE AKTSIA”

Story Synopsis: Mrs. Heller begins her story not at the beginning, but in the middle — when her hometown of Skala is already in the hands of the Germans. It is the eve of the Jewish holiday of Succot (Sukkot), and the eve of Fanya’s 18th birthday. Her extended family has congregated in her grandparents’ house. When the Germans raid in the middle of the night, the family flees to the hiding place Fanya’s father had prepared in the warehouse behind her uncle’s villa. After two days in hiding, they emerge from the hiding place and are reunited with Jan, a Ukrainian friend of the family who has been watching out for them. On the way back to the house that Fanya, her brother Arthur, and their parents share with Fanya’s aunt, uncle, and cousins, they are faced with the death and destruction that is evident throughout the town. Everything has been taken from their own house, except for the photographs. The following day, the town’s remaining 700 Jews are ordered to leave for the ghetto in Borszczow. Rather than go to the ghetto, Fanya and Arthur go into hiding in Jan’s barn.

A. Discussion: Discuss the following questions with the class. *[Note: No quotes are included with this lesson.]*

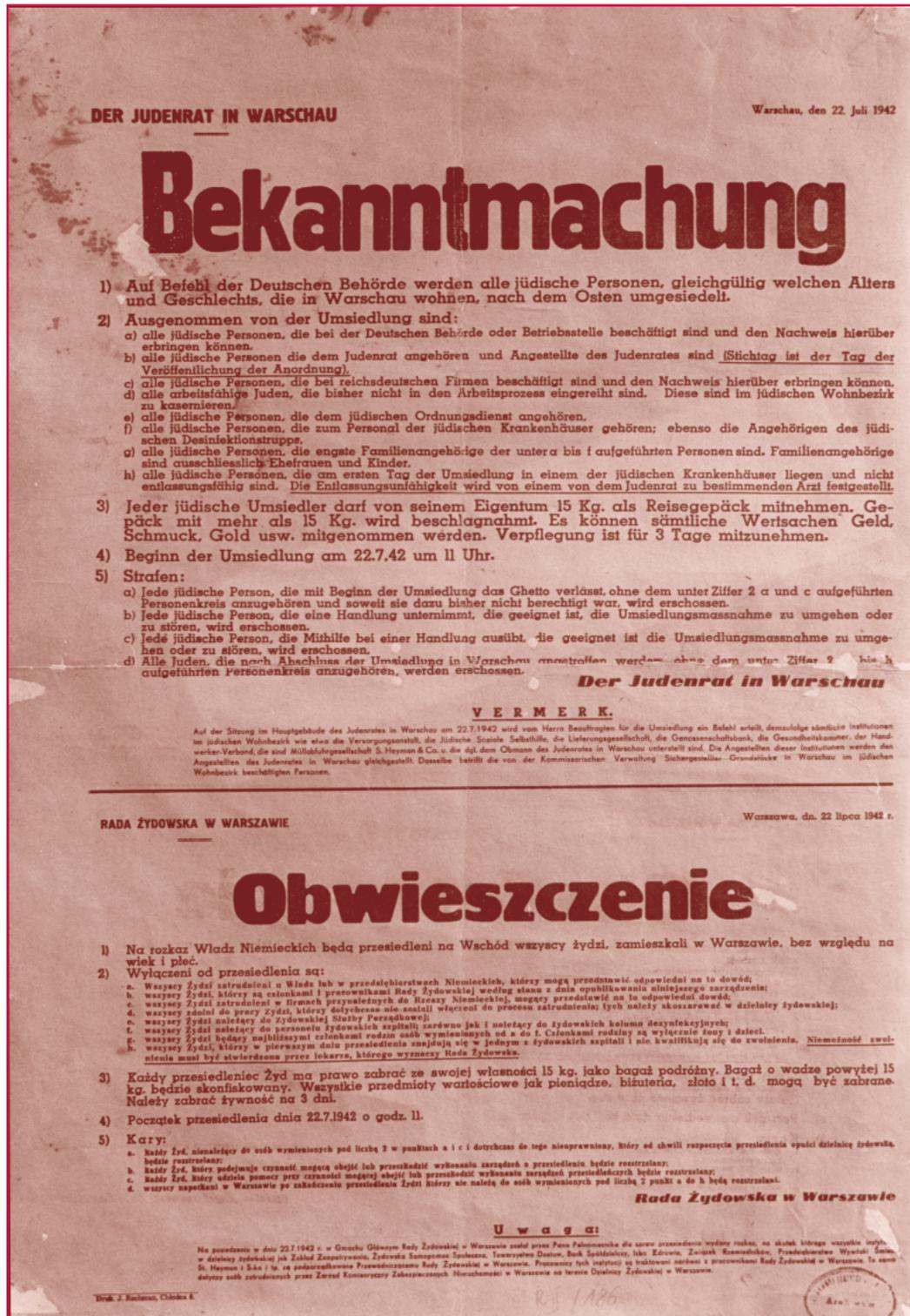
1. What questions does this chapter raise for you about the Jewish community? How did this chapter connect to our previous study of this topic in the classroom (and on our visit to the Museum)?
2. What questions does this chapter raise for you about the Nazis and their collaborators? How did this chapter connect to our previous study of this topic in the classroom (and on our visit to the Museum)?
3. Why do you think the author, Fanya Gottesfeld Heller, decides to begin the story in the middle, once her hometown is already in the hands of the Nazis?

B. Artifact Analysis: Distribute photocopies of pages 11-12. On one side of the page, copy the image of the artifact. On the opposite side, copy the questions pertaining to that artifact. Ask students to discuss the artifact in small groups, or respond to the questions in writing.

C. Additional Materials: At the conclusion of the first lesson, teachers may distribute the copies of the resource sheets of historical background, map, and glossary on pages 15-16 for student use throughout their reading.

Student Handout:

Artifact Analysis, Lesson I



Student Handout:

Artifact Analysis, Lesson I (CONTINUED)

1. Examine the artifact carefully. What do you see? Make a list of some of the prominent details.

2. This document is written in German and in Polish. The title in German says "*Bekanntmachung*" and in Polish "*Obwieszczenie*," which mean "Proclamation." The proclamation reads, "All Jews, regardless of their age and gender, who are living in Warsaw, will be resettled in the East." On the upper right-hand corner you can see that the date is July 22, 1942. What historical circumstances led to the creation of this document?

3. Fanya and her family in Skala, Ukraine chose not to obey the order for deportation. How do you think the Jews in Poland responded to the orders in this notice? What circumstances and information did they take into consideration when deciding how to respond?

Student Handout:

Historical Background

The events of the book mostly take place in an area known as Eastern Galicia, which is part of the Ukraine region (see map on the following page). Jews lived in Eastern Galicia for hundreds of years before the outbreak of World War II. They had a rich cultural life in their own communities, but relations with their neighbors were often strained. Anti-Semitism and pogroms were rampant, and the Jews were often caught in the middle of ongoing ethnic and social rivalries.

Throughout most of modern history, Ukraine was under the rule of other countries. Parts of it have been controlled at various times by Poland, Russia, and the Austro-Hungarian Empire.

The period from 1914 to 1921, comprising World War I and the Russian Revolution, was particularly difficult for the Jews of Ukraine, as they often bore the brunt of violent clashes between the Poles, the Ukrainians, and the Russians. Nonetheless, the Jewish community managed to maintain an active cultural life throughout the period. Jewish literature, theater, music, and intellectual life thrived in the towns and cities of Eastern Europe until the outbreak of World War II in 1939.

In 1939, the Soviet Union annexed all of Ukraine. By the end of 1941, however, Germany invaded and occupied, and many Ukrainians welcomed them. They thought the Germans were going to give them an independent state. Many collaborated with the Germans, some joining the German army or police, or serving in Ukrainian militia groups. These groups often carried out barbarous acts against Jews. Many Ukrainians already harbored anti-Semitic feelings and were more than willing to help the Germans in their anti-Jewish activities.

Persecution of Jews began as soon as the Germans entered Ukraine. In each town, the Nazis set up a *Judenrat* ("Jewish Council"), required Jews to wear the Jewish Star, and often relocated them in newly created ghettos. Many were also sent into forced labor. The Nazis soon started to carry out mass executions, as well, and in 1942 began transporting Jews from Galicia to Belzec, a death camp in Poland.

Before the German invasion, Galicia had been home to 620,000 Jews; by November 1943, the Germans declared the area "Free of Jews." A few Jews did manage to survive, however, and there were some instances of resistance in Western Ukraine, including Jewish armed resistance, partisan action, and efforts to rescue Jews.

The Soviet army liberated Ukraine from Nazi rule in 1944. Most of the Jews who remained eventually emigrated to Israel or to the West. Today, Jews constitute only a tiny percentage of the population of Ukraine, which gained its independence in 1991.

Student Handout:

Map of Jewish Life in Europe



Student Handout:

Glossary

This glossary includes many of the Yiddish, Hebrew, Russian, German, and Holocaust-related terms used in the book. Keep this glossary handy as you continue your reading.

Aktsia: (German) A Nazi military operation organized to find, deport, and murder Jews.

Aliyah: (Hebrew) Literally “going up,” Aliyah is the act of moving to the Land of Israel from anywhere else in the world.

Anti-Semitism: A hatred of Jews.

“Aryan”: This term was used by the Nazis to denote a person who was of Northern European descent and, according to Nazi belief, “racially superior.”

Death Camp: A Nazi camp set up for the mass murder of Jews. The Nazis set up six death camps, all in Poland: Auschwitz, Belzec, Chelmno, Maidanek, Sobibor, and Treblinka.

DP Camp: A center for “Displaced Persons” (“DPs”) who were left homeless at the end of the war, unable or unwilling to return to the places where they had lived before.

Gestapo: (German) The Nazi State Secret Police. Established in 1933 to suppress anti-Nazi dissent and resistance, the Gestapo eventually became a primary force in the murder of Jews throughout occupied Europe during the war.

Ghetto: A section of a city in which the Nazis forced Jews to live, established primarily in Eastern Europe. They were usually enclosed in walls or barbed wire and the residents were not free to enter and leave as they wished. Starvation, disease, and overcrowding were common.

Haskalah: (Hebrew) The Jewish enlightenment of the 18th and 19th centuries in Central and Eastern Europe, which promoted secular learning and assimilation into many aspects of the surrounding European culture.

Joint Distribution Committee: A Jewish relief, rescue, and community renewal organization. In the aftermath of World War II, the JDC operated DP camps across Europe, providing relief, job training, and cultural renewal to thousands of Jewish refugees.

Student Handout:

Glossary (CONTINUED)

Judenrat: (German) A council of Jews established by the Nazis to carry out Nazi instructions, such as collecting valuables for the Germans, providing workers for forced labor, and even delivering Jews to the trains that took them to the death camps.

Kosher: (Hebrew) Literally “proper” or “correct,” the word “kosher” most often refers to food that is acceptable according to the traditional Jewish dietary laws. According to these laws, certain kinds of meat and fish may not be eaten, kosher meat must be slaughtered in a specified manner, and milk and meat may not be eaten together.

Liberation: The freeing of individuals living under Nazi rule. The Soviets began liberating parts of Eastern Europe in 1944, but the American and British troops did not reach those living in Germany (in camps or in hiding) until the spring of 1945.

Partisans: Groups of organized guerilla fighters operating behind enemy lines. During World War II, partisan groups fought for many different reasons. Some were nationalists who wanted to rid their countries of foreigners, some were socialists who wanted to combat fascism, and some were Jews who were simply fighting for their lives.

Shtetl: (Yiddish) A small Jewish village in Eastern Europe.

Synagogue: A Jewish house of worship.

Torah: (Hebrew) A scroll of parchment containing the first five books of the Hebrew Scriptures. Portions of the Torah are read in the synagogue on specified days.

Wehrmacht: (German) The German armed forces.

Zionism: A movement concerned with establishing and supporting a Jewish state in the ancient homeland of Israel. The desire to return to Israel (or “Zion”) dates back to the exile of the Jews to Babylon in ancient times, but modern political Zionism (involving practical efforts to establish a Jewish state) began in the 19th century, and led to the establishment of the State of Israel in 1948.

Second Classroom Lesson:

Jewish Identity

ASSIGN CHAPTERS II AND III (PAGES 30-57): “GROWING UP IN SKALA” AND “EDUCATION UNDER THE RUSSIANS”

Story Synopsis: Fanya describes her childhood, including her family, her friends, her schooling, and the place where she grew up. She points out that relations between Jews, Poles, and Ukrainians are often strained; they live separate lives. When the Russians come into Skala in 1939, many Jews welcome them. The Russian occupation is benign at first, but under the communist regime, many Jewish merchants are put out of work. Eventually, things become tougher for the Jews.

A. Discussion: Distribute copies of the student handout on page 18. Ask the students to review the quotes and discuss how they relate to the questions. They may discuss the quotes in small groups, respond to the quotes in writing, or find other quotes elsewhere in the book about the same themes.

B. Artifact Analysis: Distribute photocopies of the artifact and questions pages 19-20. Ask students to discuss the artifact in small groups, or to respond to the questions in writing.

C. For Further Consideration: The following questions may be used for homework as short writing assignments or extended essays.

1. Fanya describes the important aspects of her life and identity — her family, friends, religion, school, etc. What influences who you are? What are the important aspects of your life and identity?
2. Fanya describes relations between the various ethnic groups who lived in the town. How would you describe relations between different groups in your community?
3. Does one part of your identity ever come into conflict with other parts? Describe an example of a time you felt this tension.

Student Handout:

Discussion, Lesson II

Discuss the following questions as they relate to the quotes:

- What are some of the characteristics of Jewish life and identity?
 - How does the book describe relations between Jews and other groups?
 - Why is there a sense of tension between retaining Jewish identity and assimilation?
1. “The town [Skala] had 5,500 inhabitants. About 3,000 were Greek Orthodox Ukrainians; 1,000 were Catholic Poles; and 1,500 were Jews, the vast majority of whom, including my family, were religiously observant.” (p. 30)
 2. “Our relationship with the Poles and Ukrainians were always strained. The peasants were superstitious and still believed in the blood libel...” (p. 30)
 3. “We knew little about the gentiles; they lived their lives and we lived ours. Business was the main contact between us.” (p. 31)
 4. “My father... was a man of the *Haskalah* (Enlightenment movement), a believer in education, who loved literature and *Yiddishkeit* (Jewish culture). He was part of a small circle of intelligentsia in Skala who gathered in our house to play chess and cards and discuss politics and current affairs.” (p. 41)
 5. “Each ethnic group in the school had religious instruction once a week with its own special teacher. The Catholic priest taught the Poles; Father Derewienko, the Orthodox priest, taught the Ukrainians; and Mr. Bouk instructed the Jews.” (p. 42)
 6. “After my daily studies at the Pulaski school, I went to Hebrew school... All subjects — Jewish poetry, literature, and Bible with commentaries — were studied in Hebrew...” (p. 43)
 7. “Lotka’s parents, Mottel and Szencia Sternberg, were among the few Jews in Skala who did not keep a kosher home.” (p. 45)
 8. “The Russians had taken down the pictures of Jesus and the Madonna and Child that had once hung in the classrooms and replaced them with portraits of Stalin... The teachers started to make young Komsomols of us.” (p. 52)
 9. “On my first working Saturday I feared that God would punish me for breaking the Sabbath, even that He would take off my hand, but He didn’t seem to notice.” (p. 53)
 10. “...I learned that the Soviets had closed the synagogues and the Hebrew school... Several Jews had been deported to Siberia.” (p. 56)

Student Handout:

Artifact Analysis, Lesson II



Student Handout:

Artifact Analysis, Lesson II (CONTINUED)

1. Examine the photograph of Fanya's family on page 37 of her book. What do you see? Make a list of some of the prominent details you notice about the individuals in this photograph in terms of age, clothing, etc.

2. Now go back to Fanya's descriptions of her family members in this chapter. What else does the author tell us about these individuals that isn't evident from the photo?

3. How do the members of several generations pictured in this photograph relate to their Jewish and secular identities in a variety of ways? Choose two of the family members to compare and contrast.

Third Classroom Lesson:

Encountering the Nazis and their Collaborators

ASSIGN CHAPTER IV (PAGES 58-92): “UNDER THE GERMAN BOOT”

Story Synopsis: The Germans enter Skala in the summer of 1941. Jews are forced to wear armbands with Jewish Stars and turn in their valuables. Men are regularly rounded up for forced labor. The peasants aren't allowed to sell food to the Jews, so Fanya must go out daily to scavenge for food. One day, while trying to procure some cucumbers, she meets Jan, a Ukrainian militiaman. Jan begins to look out for the family, bringing them bits of food and other helpful items. Fanya takes a job knitting sweaters for a German officer. Stories begin to circulate about what happens to those Jews who escape from labor details and about what will soon happen to the rest of the Jews, as well. Conditions worsen as raids and run-ins with the Germans increase. Fanya's father begins to build hiding places for the family in preparation for the dangers they fear are coming.

A. Discussion: Distribute copies of the student handout on page 22. Ask the students to review the quotes and discuss how they relate to the questions. They may discuss the quotes in small groups, respond to the quotes in writing, or find other quotes elsewhere in the book about the same themes.

B. Artifact Analysis: Distribute photocopies of the artifact and questions pages 23-24. Ask students to discuss the artifact in small groups, or respond to the questions in writing.

C. For Further Consideration: The following questions may be used for homework as short writing assignments or extended essays.

1. Although Jews from the West tell stories about the horrors of the German occupation, the Jews of Skala mostly do not believe them. Think about the information you have about what is going on in the world today, and describe how you respond to it. How are the ways we get information today different from the ways people got information during the Holocaust?
2. Jews in Skala face a variety of unimaginable horrors under German occupation. How do the dangers faced by the various members of Fanya's family differ? Consider that at the time of the Holocaust Fanya was a young woman, about your age. Describe how this makes her experience different from other members of her family.
3. We can examine the experiences of the Jews in Skala as examples of some of the types of circumstances Jews faced throughout Europe during the Holocaust. In your opinion, what are some of the pros and cons of studying general history through specific personal experiences?

Student Handout:

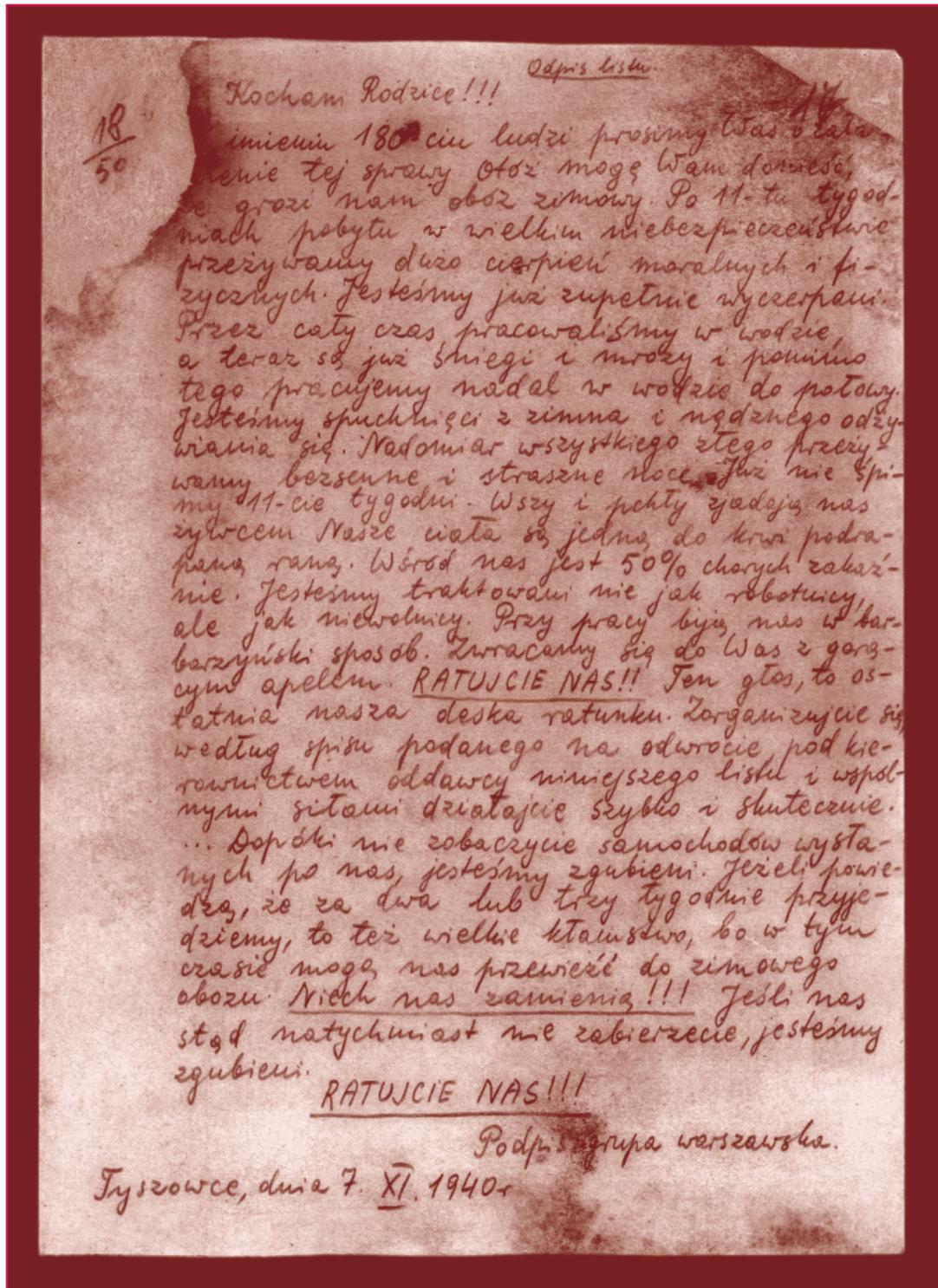
Discussion, Lesson III

Discuss the following questions as they relate to the quotes:

- What do the Jews of Skala know about the Nazis and their collaborators?
 - What happens to the Jews of Skala when the Nazis arrive?
 - How do the specific experiences described in this chapter relate to the general experiences of Jews during the Holocaust?
1. “Jews who had fled east in 1939, just a step ahead of the Germans after they invaded western Poland, had told us their horror stories of internment, confiscation of property, brutality, and murder. ‘Exaggerations,’ most of us preferred to believe when we heard these tales.” (p. 59)
 2. “One of the Germans’ first decrees was that Jews had to wear a white arm band with a blue Jewish star. Within a few days, the Germans ordered the Jews to turn in their radios. Then they demanded Jews deliver up all their valuables...” (p. 61)
 3. “Each morning felt like a starting line on an obstacle course — no one knew what hurdles the day would present...” (p. 63)
 4. “Each day the scramble for a little food occupied me totally.” (p. 65)
 5. “The Germans told them they would be sent home, but then took them to a field and mowed them down with machine guns.” (p. 72)
 6. “Girls were ordered to work as live-in maids for the Germans, and we all knew what that really meant.” (p. 76)
 7. “Jan brought us news about what was happening, rumors about what was to come, and, most important, advance word of forced-labor roundups.” (p. 80)
 8. “Reports of barbarities had leaked from the prison...” (p. 81)
 9. “We began to hear rumors that children, the sick, and the elderly would soon be taken away in a full-scale raid. But taken where? And to do what?” (p. 81)
 10. “My father sent Esther a postcard with one sentence: ‘If you come home, expect to see your mother.’ Grandmother Hinda had died during the Soviet regime. This was a coded warning...” (p. 90)

Student Handout:

Artifact Analysis, Lesson III



Student Handout:

Artifact Analysis, Lesson III (CONTINUED)

1. Examine the artifact carefully. What do you see? Make a list of some of the prominent details.

2. You can see the date of the letter on the bottom left-hand corner (November 7, 1940). On the bottom right-hand corner you can see that the letter was written by the “Warsaw Group.” This was a group of 176 men from Warsaw, Poland sent to slave labor in a place called Tyszowce.

In the letter they write: “We are appealing to you to SAVE US!! ...We are beaten and mistreated... there are 23 hostages who may be shot at any minute... The cold reaches extreme temperatures... and we are standing partially in water... We are dying of hunger...”

- a. To whom do you think they wrote this letter?

- b. How do you think people responded to the appeal in this letter?

3. Notice the last line of the letter, in all capital letters, with three exclamation points. What do you think this line says?

Fourth Classroom Lesson:

Defiance Against the Nazis

ASSIGN CHAPTER V (PAGES 93-127): “IN HIDING AFTER THE AKTSIA”

Story Synopsis: Fanya and Arthur remain in hiding in Jan’s barn until their parents manage to escape from the ghetto in Borszczow and join them. Knowing they can’t all stay in Jan’s barn indefinitely, they try to figure out their next move. Eventually, they go to live with the family of Fanya’s friend Lotka Sternberg. Lotka’s father has special certification as a Jew who works for the Gestapo. Fanya’s father is able to buy a certificate showing that he is essential to the German economy. This buys them some measure of freedom, at least temporarily. Fanya gets a job as a laundress at the German headquarters, but feels too exposed there and arranges a bribe to get fired. Round-ups become increasingly common and Fanya is often forced to hide. Her father feels it is too dangerous to stay at the Sternbergs, and he and Jan try to figure out somewhere safer the family can go.

A. Discussion: Distribute copies of the student handout on page 26. Ask the students to review the quotes and discuss how they relate to the questions. They may discuss the quotes in small groups, respond to the quotes in writing, or find other quotes elsewhere in the book about the same themes.

B. Artifact Analysis: Distribute photocopies of the artifact and questions pages 27-28. Ask students to discuss the artifact in small groups, or to respond to the questions in writing.

C. For Further Consideration: The following questions may be used for homework as short writing assignments or extended essays.

1. Fanya’s father makes crucial decisions that he hopes will help save his family. Consider the decisions that your family members sometimes make for you. Think of a specific example and discuss their reasoning and motivations.
2. One way that some Jews try to survive is by working for the Nazis, like Lotka’s father. What is your personal opinion about this strategy?
3. How do you think Fanya perseveres in such frightening and dangerous conditions? Where do her hope and determination come from? What gives you a sense of hope in difficult times?

Student Handout:

Discussion, Lesson IV

Discuss the following questions as they relate to the quotes:

- How does Fanya's father respond to their dangerous situation?
- What other types of responses are described in this chapter?
- How does Fanya feel about this dangerous life?

1. "Living there we were as good as dead, so we had to leave." (p. 104)
2. "My father and Jan talked for a long time, examining all our alternatives. None of the hiding places that my father had built were safe. Escaping to the forest, where the fascist partisans were killing Jews, was worse than staying in the ghetto. It was decided that we would stay here until Jan could work something out with people he knew in a distant village." (p. 105)
3. "Mottel, because he spoke fluent German, had managed to get himself certified as a *Wertvolle Jude*, a Jew who worked for the Gestapo." (p. 108)
4. "Lotka is hiding as a Christian in Lvov..." (p. 109)
5. "I heard that my relatives are all dead, so I decided to use my position in the enemy camp to help other Jews... Now I gather whatever information I can from the Germans, and pass it to a fellow who works here, a Jew passing as a gentile. He has contact with the underground..." (p. 116)
6. "She told me that if I joined her I could help more people than just my family... I still refused." (p. 117)
7. "I'm thinking of running away to the forest... Maybe we could join a fighting band." (p. 118)
8. "Maybe Lotka didn't succeed at impersonating an Aryan, but I'm willing to try." (p. 119)
9. "By Spring, my father felt that our stay with the Sternbergs was becoming too dangerous. He warned Mottel not to trust his Gestapo boss and not to wait until the last minute to prepare an escape plan. Mottel insisted that he and his family were safe and that he would decide for himself if and when it was time to leave town and go into hiding." (p. 124)
10. "Sometimes, as I lay awake during the night, I would think fiercely: 'I want to live.' Not, 'I don't want to die,' but 'I want to live.'" (p. 125)

Student Handout:

Artifact Analysis, Lesson IV

 	Miesto, deň, mesiac a rok narodenia Geburtsort, Tag, Monat und Jahr <i>3/XI. 1906 Budapešť</i>
	Príslušný do Zuständig nach <i>Bratislava</i>
	Polit. okres Polit. Bezirk
	Byt: Bratislava <i>Rybne nám</i> Wohnort: Bratislava <i>č. 6</i>
	Vlastnoručný podpis majiteľa: Eigenhändige Unterschrift des Inhabers: <i>Kornelia Brašínová</i>
	Policajné riaditeľstvo v Bratislave Polizeidirektion in Bratislava dňa <i>20. VI. 1944</i> am
Potvrďujem, že táto podobizeň zobrazuje majiteľa preukazu, Ich bestätige, dass obiges Lichtbild den Inhaber dieser Identitäts-Ausweis <i>Kornelia Brašínová</i> ktorý sa na nej pred úradom vlastnoručne podpísal, darstellt, der sich vor dem Amte auf demselben eigenhändig unterzeichnet hat.	 Podpis: — Unterschrift: <i>[Signature]</i>

Student Handout:

Artifact Analysis, Lesson IV (CONTINUED)

1. Examine the artifact carefully. What do you see? Make a list of some of the prominent details.

2. In the middle of the right-hand page, you will see the date of June 20, 1944. On the red stamps and in the text on the right-hand page, you may notice the word “Bratislava.”

This is the false ID card of a Jewish woman used in Bratislava, Slovakia in 1944. Her real name was Cornelia Braun, but on this document you can see that her name is listed as Kornelia Brasinova.

- a. What dangers do you think Cornelia faced in hiding her identity?

- b. Explain how Cornelia’s experiences were an act of defiance against the Nazis.

3. Cornelia and her husband, Alexander Braun, had a son named Jan who turned ten in April 1944. What are some ways that Cornelia and Alexander could have protected their young son during this difficult period?

Fifth Classroom Lesson:

Rescue

ASSIGN CHAPTER VI (PAGES 128-189): “UNDER SIDOR’S WING”

Story Synopsis: Fanya and Jan visit Sidor, a Ukrainian man who once worked for Fanya’s father. They convince Sidor and his wife Marynka to shelter the family. Fanya, Arthur, and their parents settle into Sidor’s attic. Food is scarce, fear of capture is ever-present, and there is uncertainty as to whether Marynka can be trusted. In addition, Fanya becomes conflicted about her increasingly intimate relationship with Jan. After an inquisitive neighbor comes snooping around Sidor’s house, the family moves to the barn to be less conspicuous. Jan and Fanya’s father build a hiding place in the attached chicken coop and the family is forced to hide there when the Gestapo and Ukrainian militiamen come on a raid. After the raid, Sidor tells them they must leave. They set out for the forest and find fellow Jews hiding out in underground bunkers. After somehow surviving a raid in the forest, the family returns to Jan’s barn. Eventually Sidor agrees to take them back, thinking the war is almost over. They spend several months in the chicken-coop hiding-place, facing disease and starvation.

A. Discussion: Distribute copies of the student handout on page 30. Ask the students to review the quotes and discuss how they relate to the questions. They may discuss the quotes in small groups, respond to the quotes in writing, or find other quotes elsewhere in the book about the same themes.

B. Artifact Analysis: Distribute photocopies of the artifact and questions pages 31-32. Ask students to discuss the artifact in small groups, or to respond to the questions in writing.

C. For Further Consideration: The following questions may be used for homework as short writing assignments or extended essays.

1. During the Holocaust, people’s values were put to the test. Describe some of the moral dilemmas presented in this chapter, and how the various individuals responded to the circumstances in different ways.
2. Why do you think Jan was so eager to help Fanya’s family? If he didn’t love Fanya, do you think he would have helped them?
3. Fanya questions her relationship with Jan. Describe her internal conflict and explain the choices she makes.

Student Handout:

Discussion, Lesson V

Discuss the following questions as they relate to the quotes:

- How do Jan, Sidor, and Marynka respond to requests to help Fanya's family?
 - What dangers do Jan, Sidor, and Marynka face in hiding Fanya's family?
 - What conditions do Fanya and her family face while in hiding?
1. "Stay at Sidor's a few days and gauge the situation. What kind of person is Sidor's wife? Can she be trusted? Is their little girl, who is Arthur's age, the type who would blab to neighbors that Jews are hiding in the house?" (p. 129)
 2. "The girl can come live with us and help me with the housework... But I refuse to take in the rest of them." (p. 133)
 3. "Her father has done me good turns, and I am grateful to him. He will give us whatever they have." (p. 133)
 4. "I swear, I'll report them if you don't manage to squeeze something out of them. Where are their clothes, their furniture, their gold?" (p. 145)
 5. "One night, Jan was searched by a German patrol... The next time he was caught, he got a beating and a warning that he would be taken to headquarters if he was caught again. Even the Germans knew by now that he was a 'Jewish uncle' who was hiding Jews somewhere." (p. 146)
 6. "Every time Marynka and Sidor had one of their periodic fights, she would threaten to denounce him for hiding Jews." (p. 155)
 7. "When bright daylight forced itself through the cracks in the coop, I cherished the strips of illumination that transformed each bit of wall or cloth from black or gray into tones of color." (p. 176)
 8. "We twisted and bent to avoid the rats scurrying through the coop; they often bit us." (p. 176)
 9. "Often, in that hole, inhaling each other's breath as our only sustenance for twelve or thirty-six hours at a time, we fabricated dream menus..." (p. 177)
 10. "I didn't know where I was and could not keep hold of the days." (p. 188)

Student Handout:

Artifact Analysis, Lesson V (CONTINUED)

1. Examine the artifacts carefully. What do you see? Make a list of some of the prominent details. What do you think the marks represent?

2. Anita Meyer, a Jewish teenager in the Netherlands, kept these diaries during her years in hiding in 1944 and 1945. Anita kept track of the passing days by making a mark in her diaries, either marking off the dates on the calendar or making a mark on a blank page. What does this tell you about how she felt about being in hiding?

3. What conditions would be necessary in order for a person in hiding to keep a diary? How might it be particularly dangerous to keep a diary while in hiding? Why do you think Anita decided to keep this diary?

Sixth Classroom Lesson:

Liberation and Aftermath

ASSIGN CHAPTERS VII AND VIII (PAGES 190-252) “LIBERATION” AND “DISPLACED PERSONS IN BYTOM”

Story Synopsis: The Russians liberate the area of Skala and the family moves back into Sidor’s house, along with Uncle Zygmunt, Aunt Sophia, and cousin Dolek. Uncle Zygmunt and Fanya’s father, Benjamin, go to Skala to find out what is happening in town, but when Zygmunt returns three days later, Fanya’s father is missing. The family searches, but to no avail. Meanwhile, Fanya gets a job at the Russian headquarters; Jan is briefly jailed for being a militiaman. Later, Fanya goes to the town of Czortkow to finish high school. She and Jan are still lovers, but she is tormented by accusations that Jan killed her father. Fanya’s aunt and uncle invite her to join them in the city of Lvov and she decides to go, but when they move on to Cracow, she returns to Skala. When Galicia is made part of Soviet Ukraine, the family decides to leave. After a tearful goodbye with Jan, Fanya and her family leave for Bytom, which they find to be a depressing, grey place. A match-maker sends Fanya on several dates, including a young man named Joseph Heller, and a week later they are engaged.

A. Discussion: Distribute copies of the student handout on page 34. Ask the students to review the quotes and discuss how they relate to the questions. They may discuss the quotes in small groups, respond to the quotes in writing, or find other quotes elsewhere in the book about the same themes.

B. Artifact Analysis: Distribute photocopies of the artifact and questions pages 35-36. Ask students to discuss the artifact in small groups, or to respond to the questions in writing.

C. For Further Consideration: The following questions may be used for homework as short writing assignments or extended essays.

1. At the end of the war, many of those who survived came to be known as “Displaced Persons.” How does Fanya fit that description? Consider all the things that Fanya has lost and the traumas she has experienced. What emotions does she feel? Have you ever lost something or someone important? How did it feel? How did you recover?
2. When Fanya’s aunt and uncle invite her to join them in Lvov, she is scared but also excited about the idea. Why? Have you ever been presented with a choice that made you both scared and excited? How did you respond?
3. After having suffered so much at the hands of the Nazis and their collaborators, Fanya’s father expresses a desire for revenge. Do you think revenge would provide him with a sense of justice? What are some other things that might bring a sense of justice to those who suffered during the Holocaust?

Student Handout:

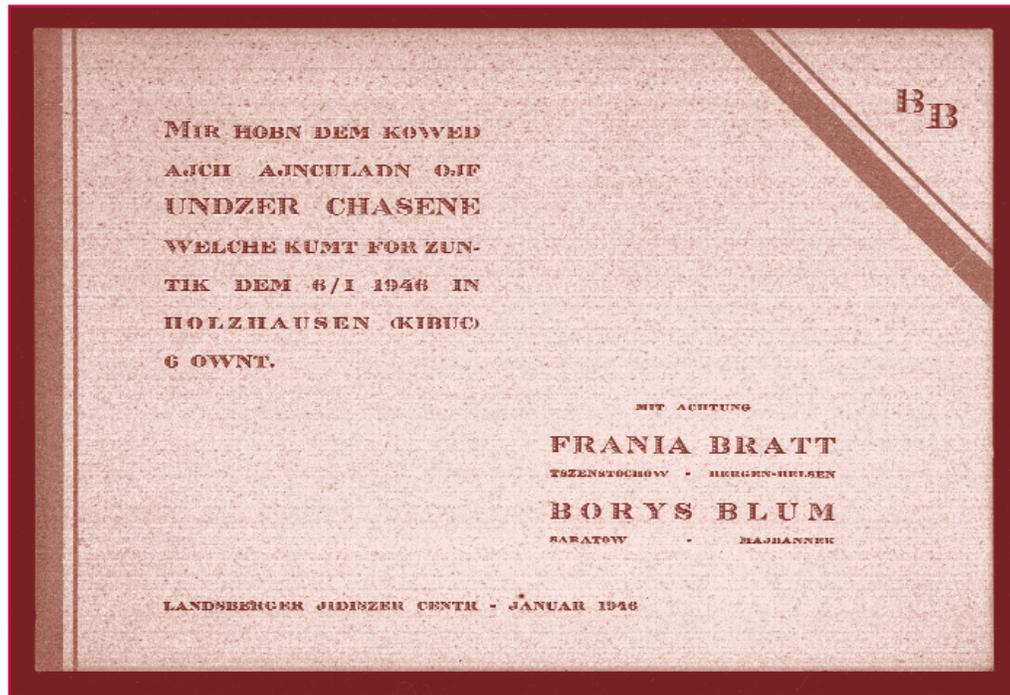
Discussion, Lesson VI

Discuss the following questions as they relate to the quotes:

- What challenges do the survivors face at the end of the war?
 - How do they attempt to rebuild their lives?
 - What are their attitudes towards the perpetrators at the end of the war?
1. “The phrase, ‘It’s over’ was as empty as the prayer of gratitude to God my mother instructed us to say with her.” (p. 193)
 2. “Uncle Zygmunt said they had to risk going to Skala to find food and a place to stay. Sidor cautioned against it...” (p. 194)
 3. “I worried the Germans were still not defeated.” (p. 195)
 4. “Then, in front of the Russians and everyone else, my father had vowed revenge — not only for Leo and Misia but for all the Jews who had been murdered.” (p. 199)
 5. “‘*Zhids,*’ they said. One called out, ‘As cheeky as ever.’ And another called out ‘I thought we had gotten them all.’ (p. 199)
 6. “Some women threw stones at her when she stepped into the street, and one of them hit her in the eye.’ (p. 201)
 7. “I felt like an outsider... I felt almost like a stranger.” (p. 223)
 8. “We could no longer ignore the signal that it was time to depart.” (p. 233)
 9. “Day after day, people lay on their cots without moving, small islands of despair and sorrow marooned by exhaustion, by malnutrition, and by illness.” (p. 243)
 10. “Having lost both my father and Jan, I needed a man by my side as quickly as possible, so we were to marry at once.” (p. 251)

Student Handout:

Artifact Analysis, Lesson VI



Student Handout:

Artifact Analysis, Lesson VI (CONTINUED)

1. Examine the artifact carefully. What do you see? Make a list of some of the prominent details. What do you think this artifact is?

2. Notice the bold words on the upper left-hand corner: “*Undzer Chasene.*” This phrase means “Our Wedding.” The date is January 6, 1946. This is an invitation to the wedding of Frania Bratt and Borys Blum.

On the bottom, we have enlarged some of the text. What do you see, under each of their names on the right-hand side? Bergen-Belsen and Majdanek are the names of two Nazi concentration camps, where Jews from around Europe were sent to their deaths. Why might someone want to list these two terrifying places on a wedding invitation?

3. How might marriage help a survivor move on?

Seventh Classroom Lesson:

Big Questions

ASSIGN THE EPILOGUE (PAGES 253-265)

Story Synopsis: Fanya and Joseph are married in 1946 and spend several years living in various cities across Europe. Joseph becomes a businessman and earns a good living for the family. But they are both still haunted by their experiences and the crises of faith brought on by the Holocaust. Fanya and Joseph have three children and, in 1960, they move to New York, where they are reunited with Arthur and their mother. Fanya never becomes a doctor, as she had dreamed, but instead studies art history and psychology. She continues to struggle with the past, but regains her faith through her family. After Joseph's death in 1986, Fanya resolves to tell her story in the form of this book. She never sees Sidor or Jan again, but is reunited with Sidor's daughter Hania at a ceremony at Yad Vashem, the Israeli Holocaust memorial, in 1997. Sidor is enshrined as Righteous Among the Nations. Fanya Gottfeld Heller continues her work of *tikkun olam* (repair of the world) by her affiliation with various organizations, including the Museum of Jewish Heritage — A Living Memorial to the Holocaust in New York City.

A. Discussion: *[Note: No quotes or artifacts are used in this lesson.]*

1. How did Fanya's identity change through her experiences during the war? How does she view life, her relationships, and her dreams differently at various periods in the story?

If students are interested in pursuing this topic further, encourage them to write an essay on any of the following topics: Pre-War Jewish Life, Women during the Holocaust, Children and Teenagers during the Holocaust, or Jewish Resistance during the Holocaust. See Options 1, 2, 3, and 4 below for further instructions.

2. Fanya reunites with Sidor's daughter Hania in 1997. What do you imagine they say to one another after so many years, and what remains unsaid? What are some of the complicated moral issues the book raises about rescuers and those they rescue?

If students are interested in pursuing this topic further, encourage them to write an essay on Rescuers. See Option 5 below for further instructions.

3. What are the lessons of Fanya's story for us today? Why is it important to study the personal histories of individuals who lived through the Holocaust?

If students are interested in pursuing this topic further, encourage them to write an essay on Oral Histories. See Option 6 below for further instructions.

B. Final Papers: Photocopy the final paper assignments on page 38-39.

C. Bibliography: For additional resources, see page 40.

Student Handout:

Suggestions for Final Papers

In writing your final papers, remember to make connections between Fanya’s life experiences and the information you learn in your research.

Option 1:

PREWAR JEWISH LIFE IN EASTERN EUROPE

Fanya Heller briefly describes Jewish life in Skala before the war, but her description is just the tip of the iceberg. Throughout Eastern Europe, there was a rich, centuries-long history of Jewish culture and tradition. By the beginning of the twentieth century, Hebrew and Yiddish literature flourished, intellectual debate flowed freely, and Jewish communities across Poland and surrounding countries housed lively displays of music, theater, and art. Explore prewar Jewish life and culture in greater depth: read Jewish literature, listen to music, and look at photographs.

Option 2:

WOMEN DURING THE HOLOCAUST

It is only fairly recently that scholars have begun to explore the gendered nature of the Holocaust experience. It is clear that women and men faced different challenges and reacted to situations differently as a function of gender. Women, for example, were generally the ones who faced the difficult task of keeping families together and trying to maintain a semblance of home life in unsanitary and almost unlivable conditions. Women also faced the shame and trauma of specific Nazi atrocities targeted at sexual humiliation. On the other hand, women were also frequently more able to pass as non-Jews because they bore no physical mark of their Jewishness. For these and other reasons, the experiences of women during the Holocaust were unique and often distinct from those of men. Discuss Fanya’s experiences in this context, and explore other first person accounts written by women who lived during the Holocaust.

Option 3:

CHILDREN AND TEENAGERS DURING THE HOLOCAUST

Fanya was a teenager and her brother was a young boy during the period of the Holocaust, a time when 1.5 million children were murdered by the Nazis. How were young people particularly vulnerable at this time? How did some young people show a particular resourcefulness under these circumstances? How did the circumstances cause young people to mature more rapidly and take on additional responsibilities? Consider how young people maintain their humanity, and how adults (Janusz Korczak, for example) helped them. Discuss Fanya’s experiences in this context, and explore other first person accounts written by children and teenagers who lived during the Holocaust.

Option 4:**RESISTANCE DURING THE HOLOCAUST**

Resistance during the Holocaust took many forms; armed resistance was only one approach adopted by Jews and others suffering under Nazi tyranny. In ghettos across Europe, Jews created art, theater, and music. This was a way to defy the dehumanizing efforts of the Nazis. Engaging in prayer and religious observance was a form of spiritual resistance. In some cases Jews were able to obtain weapons and rise up in armed resistance. For more than a month in 1943, residents of the Warsaw Ghetto held the Nazis at bay in what became known as the Warsaw Ghetto Uprising. Even in the death camps of Sobibor and Treblinka, armed revolts took place. Some Jews who managed to escape the ghettos and camps also joined underground partisan groups who fought the Nazis — and the overwhelming odds — in secret operations throughout Europe. Consider the forms of resistance that Fanya and others in the book took while suffering under the Nazis, and research some other examples to include in your discussion.

Option 5:**RESCUERS**

Throughout Europe, in every country subject to the Nazi's anti-Jewish mandates, there were people who chose to save Jews, at great personal risk. Often, they made their decisions knowing that if they were caught sheltering Jews, they would be executed along with those they had tried to help. These rescuers were frequently ordinary people who simply did what they believed was right. Some were driven a deep sense of morality or opposition to the Nazi ideals. Others acted because of a previous relationship with a particular person or group. The specific actions of rescuers varied, as well. Some helped Jews escape to neutral areas; others provided food or shelter to Jews; a few had the power or authority to protect hundreds or even thousands of Jews from Nazi oppression. Consider the circumstances of Fanya's rescue, and do some research to find other examples of rescue by non-Jews.

Option 6:**ORAL HISTORY**

Oral history is a vital source for learning about the past; it provides a perspective that is often very different from that found in textbooks. Discuss the role of oral histories, and read, view, or listen to some oral histories that relate to the Holocaust. Students can also conduct oral histories with grandparents, great-grandparents, aunts, uncles, or other older people in their lives, in order to gain a personal perspective on a specific event or period in history. As you explore this topic, consider the benefits and limitations of this kind of historical research.

Bibliography

For additional resources, download the Teacher's Guide to the Museum program *Meeting Hate with Humanity: Life During the Holocaust* at www.mjhnyc.org under "Teach and Learn" for a selected bibliography of books and websites on the following topics to help with student research:

- General Holocaust Resources
- Persecution of Other Groups
- Biography and Memoirs
- Rescuers
- Resistance
- World Responses
- Aftermath and the Search for Justice
- Human Rights
- Genocide
- Social Action

Credits

Page 11: Announcement, July 22, 1942 regarding “resettlement in the East,” Jewish Council of Warsaw. Courtesy of the Ringelblum Archive, Jewish Historical Institute, Warsaw, Poland.

Page 14: “Two Thousand Years of Jewish Life in Europe” map. Courtesy of Sir Martin Gilbert.

Page 19: Photograph of Fanya with her mother’s family, the Wassermans. Courtesy of Fanya Gottesfeld Heller.

Page 23: Letter dated November 7, 1940 from the slave labor camp in Tyszowce, in the Lublin region, to which Jews of Warsaw were sent. Courtesy of the Ringelblum Archive, Jewish Historical Institute, Warsaw, Poland.

Page 27: False ID card used by Cornelia Braun, in the name of Kornelia Brasinova. Bratislava, Slovakia, June 20, 1944. Gift of John Balan.

Page 31: Diary and calendar of Anita Meyer in hiding in Eindhoven, Holland, 1945. Gift of Anita Budding.

Page 31: Diary of Anita Meyer in hiding in Eindhoven, Holland, 1944. Gift of Anita Budding.

Page 35: Wedding invitation for Frania Bratt and Borys (Boris) Blum, Landsberg displaced persons camp, Germany, 1946. Gift of Frania Bratt Blum.

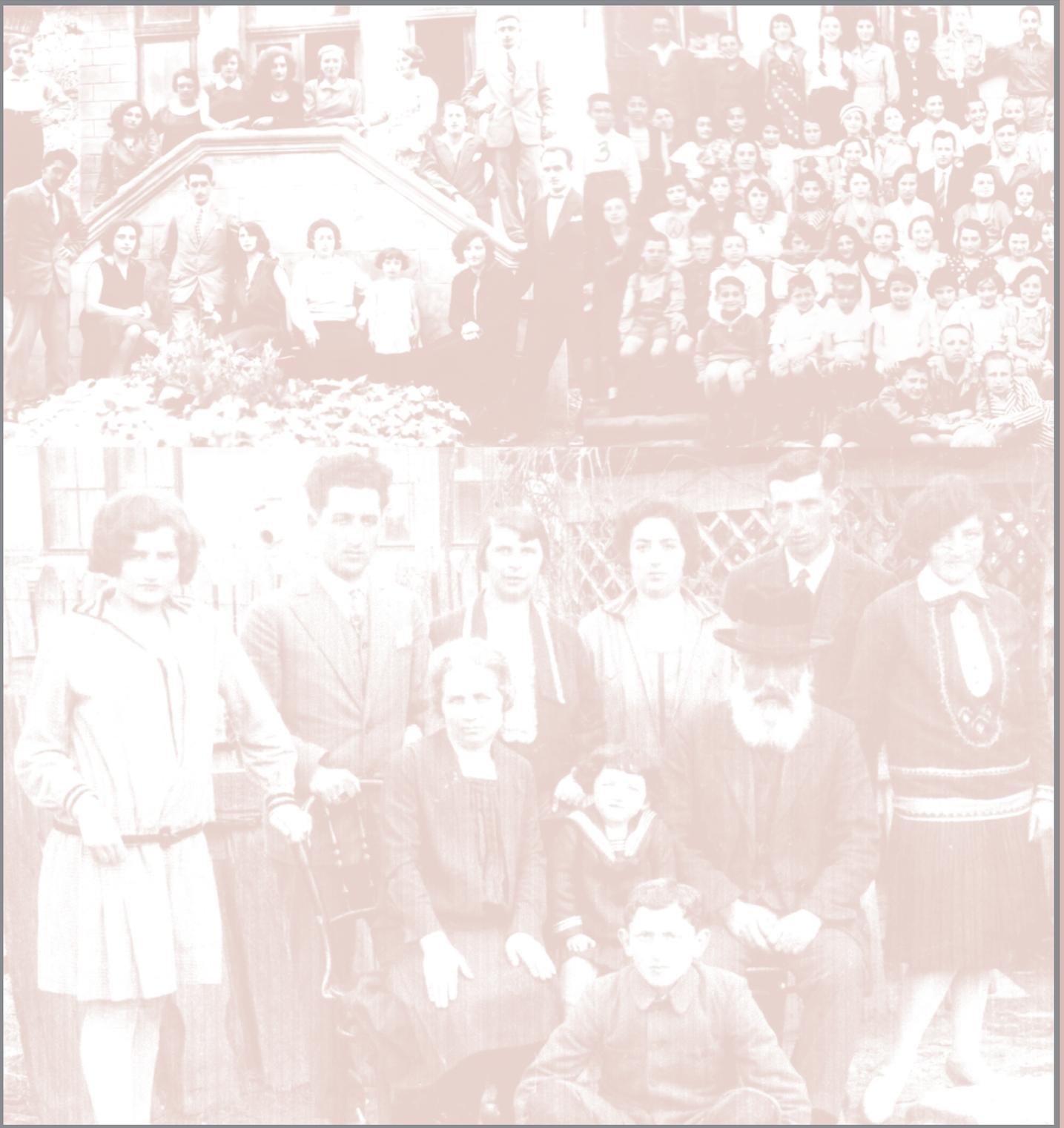
This guide for Love in a World of Sorrow: A Teenage Girl’s Holocaust Memoirs (Devora Publishing, 2005) is a publication of the Education Department at the Museum of Jewish Heritage — A Living Memorial to the Holocaust, 2007, made possible with generous funding from Fanya Gottesfeld Heller.

Writing and Research: Joshua A. Feinberg

*Additional Editing: Nili Allyn Isenberg, Manager of Education Content,
Museum of Jewish Heritage — A Living Memorial to the Holocaust*

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MUSEUM
OF JEWISH
HERITAGE

A LIVING
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TO THE
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36 Battery Place
Battery Park City, New York, NY 10280
For more information about educational programs call 646.437.4224
www.mjhnyc.org