

**THE HOLOCAUST EXPERIENCES OF ADOLESCENTS
IN TWO AUTOBIOGRAPHIES**

A THESIS

BY

KITTIPHONG PRAPHAN

Presented in Partial Fulfillment of the Requirements for the
Master of Arts Degree in English
at Srinakharinwirot University

October 2005

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**THE HOLOCAUST EXPERIENCES OF ADOLESCENTS
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AN ABSTRACT

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This study aimed to study the Holocaust experiences of adolescents in two autobiographies: Elie Wiesel's *Night* and Anne Frank's *The Diary of Anne Frank*. Moreover, the researcher purposed to answer the question why the authors chose to narrate their stories by autobiography instead of other genres of literature and to compare autobiographies written by male to female. The concept of the phenomenology of surviving, the psychology of adolescents and the theory of autobiography were employed for the analysis.

The results of the study showed that during the Holocaust, Wiesel and Frank had experienced several terrible events. They lost their freedom, suffered the starvation and were mentally oppressed. In addition, they witnessed and received the violence and the brutality of the Holocaust. These events affected their lives. Wiesel lost faith in God and became a person who lost everything in life. For Frank, she became an anxious girl and lost her cheerfulness. In this way, they wrote their autobiographies in order to relieve pain from their traumatic memories. For the style of autobiographical writing, Wiesel and Frank had different style from each other. Wiesel's *Night* was structured orderly and seamless, but Frank's *The Diary of Anne Frank* was fragmented and less organized. In addition, Wiesel mostly presented his public life while Frank tended to write about domesticity and the plot of love.

ประสบการณ์ของวัยรุ่นในเหตุการณ์การฆ่าล้างเผ่าพันธุ์ชาวยิวจากอัตชีวประวัติสองเรื่อง

บทคัดย่อ
โดย
กิตติพงษ์ ประพันธ์

เสนอต่อบัณฑิตวิทยาลัย มหาวิทยาลัยศรีนครินทรวิโรฒ เพื่อเป็นส่วนหนึ่งของการศึกษา
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งานวิจัยชิ้นนี้มีวัตถุประสงค์ที่จะศึกษาประสบการณ์ของวัยรุ่นในเหตุการณ์การฆ่าล้างเผ่าพันธุ์
ชาวยิวจากอัตชีวประวัติสองเรื่อง คือเรื่อง *Night* ของ อีลี วิเซล และเรื่อง *The Diary of Anne Frank*
ของ แอน แฟรงก์ นอกจากนี้ผู้วิจัยก็มีจุดประสงค์ที่จะศึกษาผลกระทบของประสบการณ์เหล่านั้น และ
ศึกษาว่าทำไมผู้เขียนจึงเลือกที่จะถ่ายทอดเรื่องราวโดยใช้อัตชีวประวัติแทนวรรณคดีรูปแบบอื่นๆ
รวมทั้งเปรียบเทียบอัตชีวประวัติที่เขียนโดยผู้ชายกับผู้หญิง ผู้วิจัยได้นำแนวคิดของการเอาตัวรอดจาก
เหตุการณ์การฆ่าล้างเผ่าพันธุ์ชาวยิว จิตวิทยาวัยรุ่น และทฤษฎีเกี่ยวกับอัตชีวประวัติมาประกอบในการ
วิจัย

ผลที่ได้จากการวิจัยแสดงให้เห็นว่าวิเซลและแฟรงก์ได้รับประสบการณ์ที่เลวร้ายต่างๆ จาก
เหตุการณ์การฆ่าล้างเผ่าพันธุ์ชาวยิว พวกเขาสูญเสียอิสรภาพ ได้รับความทุกข์ทรมารจากความอดอยาก
และถูกกดขี่ทางด้านจิตใจ นอกจากนี้พวกเขายังได้เห็นเหตุการณ์และได้รับความรุนแรงและความ
โหดร้ายต่างๆ ของสงคราม ซึ่งเหตุการณ์ต่างๆ ที่พวกเขาได้ประสบนั้นส่งผลกระทบต่อชีวิตพวกเขา
โดยวิเซลได้หมดความศรัทธาในพระเจ้า และตัวเขาเองเปลี่ยนเป็นคนที่สูญเสียทุกสิ่งทุกอย่างในชีวิต
ส่วนแฟรงก์ก็เปลี่ยนเป็นคนที่วิตกกังวลและสูญเสียความร่าเริงไป ซึ่งพวกเขาได้เขียนเขียนอัตชีวประวัติ
เพื่อที่จะรักษาบาดแผลจากความทรงจำเหล่านั้น ในเรื่องของรูปแบบการเขียนอัตชีวประวัติ วิเซล
และแฟรงก์มีความแตกต่างกันคือ เรื่อง *Night* ของวิเซลจะมีการลำดับเหตุการณ์ที่ดีและชัดเจน ส่วน
เรื่อง *The Diary of Anne Frank* ของแฟรงก์จะมีลักษณะการลำดับเหตุการณ์ที่ค่อนข้างกระจัด
กระจาย ในส่วนของรายละเอียดวิเซลจะกล่าวถึงชีวิตในสังคมนั้นส่วนใหญ่ในขณะที่แฟรงก์จะกล่าวถึง
เรื่องราวภายในครอบครัวและในเรื่องของความรัก

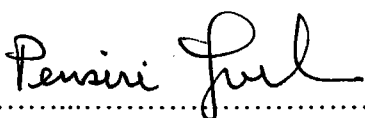
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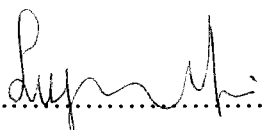
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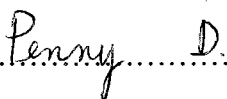
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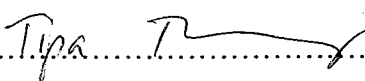
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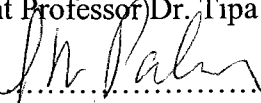
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CHAPTER 1

INTRODUCTION

Background

The Holocaust is one of the big disastrous and tragic events in the history of the world. Over six million Jews comprising men, women, old ages and also children were exterminated by Nazis. During this period, a large number of Jews were sent to concentration camps, and some hid themselves from Nazis' arrest. Most of them died in the camps, and for those who hid themselves, they were finally captured and faced the same fate. In the camps, Jews as victims confronted brutality in many forms, such as hard labor, deficiency of food and sanitation, punishments and so on which were causes of their deaths.

Jewish people in Europe were affected by the Holocaust not only during the period but also after the event. They suffered torture in both physical and mental aspects. Among these people, children were an interesting group which was also a target of the annihilation. Although they were innocent and immature, they were victimized by Nazism during this murderous period. In *Sparing the Child: Grief and Unspeakable in Youth Literature about Nazism and the Holocaust*, Hamida Bosmajian explains,

A child plays with a red ball; an SS smashes her skull against the Black Wall of Auschwitz; a child eyewitnesses another child hanging from the gallows; a child screams "you'll pay for this" and is carted off on a truckload destined for the gas chamber. (xii)

Children were forced to experience such terrible events though they were not ready to confront them due to their age. The death camps were the place where children were physically and psychologically stripped of their normal lives and identities. They lost all their possessions which once belonged to them, particularly love and freedom. Moreover,

Nazism dehumanized children by destining that a desirable child was the politically coordinated child; on the other hand, an undesirable child must be eliminated (Bosmajian xiii).

Due to this tragedy, there are many kinds of literature concerning the event published by several writers. They consist of novels, short stories, movies, poems and so on. *The Shawl* by Cynthia Ozick, for example, is a novel narrating the Holocaust's atrocities and its effects on women and children during and after this period. *Shindler's List* is a movie directed by Steven Spielberg which also shows terrible situations of Jews in the camps and a man's attempt to save their lives. Charlotte Delbo's *Auschwitz and After* is a story of a woman and her comrades who were victims of the death camps. Although some of them survive, they are mentally haunted by horrible events which they are unable to overcome.

According to the literature mentioned above, we will see that the Holocaust has severely affected people's lives, particularly Jews, the main target of the annihilation. After the Holocaust, there were some people who survived, and some of the survivors were adolescents which were very few when compared with adult survivors. However, although adolescent survivors were the very small group, they were an interesting group since adolescence is the period of changing between child and adult. They are changing in both physical and mental ways. We can also say that adolescence is the transition between child and adult, so they are not children and not really adult.

Interestingly, some of adolescent survivors became writers after the liberation. They portrayed their lives and experiences during this horrible period. Their stories are important testimonies helping later generations to understand more about the Holocaust. Although there were various methods that they used to narrate their stories, such as novels, short stories or speech, there was an interesting genre: autobiography.

The autobiography, as illustrated in *Encyclopedia of American Literature*, comes from three words of Latin root; *autos* means self, *bios* is life and *graphe* means write. Therefore, autobiography becomes self life writing or biography of the self. We may say that autobiography is the attempt to reconcile the individual events in the life time by using a combination of memory and imagination (61).

Several writers who experienced the Holocaust portrayed its horrors and their situations through their autobiographies. It is very interesting because it is the first-hand experiences of the authors. However, although many researchers have done a lot of research about the Holocaust, the effects of the Holocaust on adolescents are rarely studied. Therefore, the researcher is interested in this topic since adolescents were affected not less than adults though they were in the transition age. For this study, two autobiographies by two writers who were adolescents when they were victimized by Nazis were selected to analyze. They are Elli Wiesel's *Night* (1960) and Anne Frank's *The Diary of Anne Frank* (1978). The two autobiographers were adolescents aged between 13-15 years old when they closely experienced the Holocaust.

Night is a story of a young Jewish boy, Elizer or Wiesel himself. During the Holocaust, he and his family are arrested and sent to the concentration camps. His family are separated; only his father lives with him in the camps, and he never receives any message from his mother and sisters again. Wiesel and his father are transferred to many camps, and they face a lot of horrors and brutalities. During the terrible situation, although Wiesel witnesses a lot of injustices and brutalities, he has to conceal his feeling all the time in order to protect himself from unreasonable punishments. Unfortunately, his father who is his only one friend during the horrible period dies in a camp. However, after the camps are liberated, Wiesel survives. He is released and gets his freedom back again.

Night gains a lot of reputations from its readers. There are a lot of criticisms on this book. For example, in “Of Many Things”, George M. Anderson states that after Wiesel has survived from the death camps, he becomes the pre-eminent spokesperson for the victims. Wiesel is the man who receives a Nobel Peace Prize and the author of numerous books. Anderson, however, thinks that *Night* remains the most powerful book of Wiesel since it portrays his own life experience during the time of massive massacre (2). Carol Danks says in “Using the Literature of Elie Wiesel and Selected Poetry to Teach the Holocaust in the Secondary School History Classroom” that *Night* is an approachable literary work for students to learn the historical information about the Holocaust since it has an authentic voice, and it is not too long to read. Furthermore, *Night* presents readers at least four journeys comprising of geography, history, relationship between father and son and Wiesel’s own journey with his personal faith (101-05). It is obvious that *Night* is a powerful and interesting book which takes readers to a long journey and experience.

The second autobiography, *The Diary of Anne Frank* is the diary of a young Jewish girl, Anne Frank. Anne, her family and their friends hide themselves in the office of her father in Amsterdam, Netherlands during the annihilation of Jews. Eight people have to confine themselves to the Secret Annexe, the secret room of the office for almost two years before they are found by Nazis and sent to the death camps. While Anne is hiding, she writes her diary which she called ‘Kitty’ to express her feeling and describe the situation at that time. Her writing talent is shown by the diary. Unfortunately, eight people in the Secret Annexe are found; they are sent to the concentration camps. Frank dies in a camp, but after the World War II has ended, her diary is found. It is published and read by numbers of readers, and became an important historical information about the Holocaust of the world.

Like Wiesel's *Night*, this diary also gains a lot of reputations. For example, in "Writing from the Secret Annex: The Case of Anne Frank," Karein K. Goertz indicates that for decades, *The Diary of Anne Frank* speaks for other thousands Jewish children who are forced to hide in the hidden places during the Second World War. For many present readers, it is sometimes the introduction to the Holocaust. Frank's diary includes historical context which forces her into hiding. However, Frank transforms the privations of everyday life into amusing anecdotes and fears into adventure stories. Moreover, she also transforms longing and loneliness into a romance plot. The narrative is a way to distance herself from the terrible situation. Sometimes, Frank alters it to be irony instead of allowing herself to be submerged by it. She considers her diary her own private business, so it should remain confidential. After two months in the Secret Annexe, Frank rereads her diary and realizes that if it is discovered, it may harm the helper of her family—the potato supplier, so she omits his name in the revision. *The Diary of Anne Frank* also functions as collective screen memory which hides a lot of experiences of Jewish children who witness their parents death, hungry people on the streets, inmates in the concentration camps and so on. Meanwhile, it is a struggle for independence and a search for genuine voice (647-60).

As illustrated above, these two autobiographies are very interesting books, so the researcher decides to study them. The aim of this study is to analyze the experiences of adolescents in the Holocaust, the effects of the Holocaust on adolescents, literary techniques the authors employ to show the brutality of the Holocaust, the differences between the autobiographies written by male and female and the reasons why the authors choose to narrate their story by using an autobiography instead of other genres of literature. To do so, the researcher will employ the psychology of adolescents, the

concept of the phenomenology of surviving and the theory of autobiography to be the devices in the analysis.

Purposes of the Study

This study is designed:

1. To explore the experiences of adolescents in the two autobiographies.
2. To compare the autobiographies written by a male to a female.
3. To study why the authors choose to narrate their stories by using an autobiography instead of other genres of literature.

Procedures

The procedures of this study consist of:

1. Studying the related literature
 - 1.1 The related literature about the Holocaust will be investigated.
 - 1.2 The criticisms and essays on *Night* and *The Diary of Anne Frank* will be studied.
 - 1.3 Related research will be studied.
2. Analyzing the texts: two selected autobiographies will be analyzed in terms of the following:
 - 2.1 The experiences of adolescents in the Holocaust
 - 2.2 The effects of the Holocaust on adolescents
 - 2.3 The reason why the two authors choose to narrate their stories by using autobiography
3. Conclusions and discussions will be drawn from the results of the study.

Significance of the Study

This study will be beneficial in the following aspects:

1. It illustrates the terrible effects of the Holocaust on adolescents.
2. It indicates the differences between autobiographies written by male and female.
3. It helps readers to understand more about Holocaust narratives in the two Holocaust autobiographies.
4. This study can be a guideline for further studies in related topics.

Definition of Terms

An adolescent refers to a boy or a girl who is changing into a young man or woman aged between 12-17 years old.

CHAPTER 2

REVIEW OF THE RELATED LITERATURE

This chapter provides the history of the Holocaust in order to give more information to readers. Furthermore, the related theories used as devices to analyze in this research are presented. Finally, related research is also compiled in this section.

The History of the Holocaust

The idea to oppose Jews began very long time ago due to a religious belief about ethnic groups of people. Thanit Thammasukkhathi states that during the 19th century, many groups of Christians were taught to believe that people in different races were unequal, especially the Jewish people whom they believed to be the lowest class in the world. Moreover, the Christians also believed that Jews were the people refused by God, so the discrimination of Jews occurred. Since then, Jews became the permanent enemy of the Christianity (57-59).

Similarly, Panpanga Chulanon states that the prejudice about Jews occurred in the ancient time. The hatred of Jews went deeply in the Europeans' minds, and it became concrete when Europeans got power. The reason for the hatred of Jews was that Europeans found that Jews who evacuated to their country gained much benefit from the country. It appeared that Jews were more successful than Europeans in many aspects such as education and business. Moreover, Jews blended themselves in Europeans, the owners of the country; therefore, Europeans feared that some day Jews might gain power and conquer the country instead of them. For these reasons, the jealousy occurred, and the hatred of Jews grew stronger (11).

The opposing of Jews became increasingly severer during the period of Adolf Hitler. When Hitler and Nazi party got the power in Germany, they used the religious belief to be a tool to convince people that Aryan people in Germany were the highest class of people while Jews were the lowest class in the world. They also believed that if Jews existed, the culture, the heritage and the tradition of the Aryan would be destroyed by Jews (Thammasukkati 59-60).

After Germany lost in World War I, Hitler reached the conclusion that the cause of the losing was mainly from Jews since they did not support the army. Moreover, Hitler also accused Jews that they were the cause of all disasters since they attempted to destroy the country in every aspect including culture, politic and economy. One of the reasons for this notion is that Hitler found that Jews owned numbers of shopping malls and occupied most official positions while Aryans were in the battle. After Hitler had come back from the battle of the World War I, he also found that the offices of the authorities were occupied by Jews; therefore, he held a bad serious notion against Jews. After that, he declared the policy that Jews must be controlled, put down and destroyed ("The discovery of Antisemitism in Vienna"). Hitler extremely hated Jews and believed that Aryans and Jews could not exist together as shown clearly in his speech:

The Jew is the anti-man, the creature of another god. He must have come from another root of human race. I set the Aryan and the Jew over against each other; and if I call one of them a human being I must call the other something else. The two are as widely separated as man and beast. Not that I would call the Jew a beast. He is much further from the beasts than we Aryan. He is a creature outside nature and alien to nature. (Victor Mallia-Milanes 85)

Furthermore, when Nazis formed the ranks of the army and marched around the cities, they would sing a two-line song which brought horror to all Jews who heard the song. It said "*Wenn das Judenblut vom Messer spritzt, dann geht's nochmal so gut*" or

“When Jewish blood flows from the knife, things will go much better” (Arthur D. Morse 105).

After that, some Jews were aware to leave the country, and some of them could immigrate to other countries before the war began. However a huge number of them could not escape from the annihilation.

The Process of the Extermination

1. The Beginning of the Use of Force

The use of force began with the destruction of Jews' shopping malls. At the same time, approximately 100,000 Jews had been deprived of a living; they lost their jobs. These included Jewish government employees, lawyers, physicians, musicians, singers, actors, dentists, pharmacists and merchants with their employees whose firms were banned. Hitler vetoed Jews' goods and boycotted their firms. Then the SA (abbreviation for *Sturm Abteilungen* in German, the storm troops of early Nazis party) began hurting Jews. Moreover, a number of Jews were unreasonably hung. Nazis could do whatever they wanted with Jews because they thought that Jews were not their citizens like German people. Therefore, Jews were worthless to protect.

2. The Concentration Camps

When Germany stepped to the World War II in September, 1939, the policy to exterminate Jews grew stronger. Jews were forced to live in the ghettos. Their treasures and possessions were robbed by Nazis. Moreover, many of them were sent to the concentration camps to work for Nazis. This included non-Jews who opposed Nazis' policy. In the camps, inmates had to work extremely hard. Furthermore, they had to live in terrible conditions: food was deficient and the weather was cold while there was

nothing to warm them up. These were the conditions that human could not stand; therefore, large number of inmates died in the camps.

In *Dark Tourism*, John Lennon and Malcom Foley illustrate that Poland was the center of the Holocaust. Approximately 1.6 million men, women and children were slaughtered in Auschwitz- Birkenau camp, and 90 per cent of them were Jewish. Auschwitz consisted of three major camps, and there were more than 40 sub-camps where Jews were sent to (41).

3. The Final Solution

In 1945, Hitler declared the policy to exterminate Jews. He said that the final solution to solve problem of the Jews is that all Jews under the control of Nazis must be killed. After this policy was released, the SS (abbreviation for Schutzstaffel in German, Nazis formation established in 1925 to carry out the central task of the elimination) strictly followed it; they cruelly killed Jews for no reason since they wanted to exterminate all Jews in Europe.

More terribly, since there were a large number of Jews in the camps, Nazis tried to find a new method to kill them; the poisonous gas chambers were built inside the camps. Approximately 700-800 men and women were crammed into a 25 square meters chamber, then poisonous gas was released. This method could kill more people in the limited time. The corpses were burnt in the furnace. Selected squads of the prisoners would take care of the cremation. These squads would later be killed after they had worked for a while, and other groups would be selected to work instead of the former. They needed to be frequently changed in order to prevent the leaking of information. At first, these squads were made up of Jews, but later they were changed to Poles.

About the lost of lives from the World War II, it was recorded that there were only 12 years (1933-1945) that Hitler and Nazis Party gained power. However, after the

global world war had been over, nearly 30 million people died, and among them were over six million Jews. They were cruelly slaughtered for no other reasons than that they were Jews ("The Holocaust/ Shoah Page").

The Concept of the Phenomenology of Surviving

R. Ruth Linden expresses in *Making Stories, Making Selves* that the annihilation of Jews was overdetermined. Very few of them survived the Holocaust. The survivors, however, did not exactly survive the Holocaust since it still obsesses their lives. Actually they survived ghettos, deportations and concentration camps. Some of them joined the resistance groups, hid or passed themselves on the Aryan side, so they could elude death camps. However, a large number of them were deported to the concentration camps, and faced the inescapable fate. For the final solution, although the victims consisted of many groups, such as homosexual men, Jehovah's witnesses, criminals, slaves and children or adults labeled mentally and physically ill, Jews and Gypsies were the principal targets of the extermination. Approximately one-half million Jews survived while six million died; this brought the question how they survived? From the interview of the survivors, conditions in the camps were important factors in order to remain surviving. After collecting data, Linden made a conclusion that there were only two main factors: certainties and uncertainties in the camps.

For the certainties, inmates in the camps faced similar constraints. Starvation and dehydration were serious problems, particularly during dry months when there was no snow on the ground. Moreover, infection diseases always occurred due to inadequate or no sanitation. It was impossible to maintain normal hygiene since they had rarely chance to bathe or change their clothes. A twelve-hour shift of slave labor was

often the cause of injury or physical exhaustion. Certainly, prisoners had no choice to choose; they had to live in these circumstances.

Then, for the uncertainties, unpredictable events always occurred in the camps. For example, individual punishments were chosen arbitrarily and randomly. The inmates never knew when they would be punished; some of them were shot and some were beaten until they were unconscious. Sometimes, they had to stand still for hours for the roll calls at mid night. They had to stand with their ragged clothes while it was snowing. Moreover, many of them were chosen for medical experimental purposes like guinea pigs. In addition, the worst thing was that they never knew when they would be singled to gas in the gas chambers.

These conditions--certainties and uncertainties were causes of death of the camp inmates. However, if they were not singled to gas, what were the manipulation strategies which were possible for the survival? From Linden's research, these following factors lead the way for the camp inmates to the survival. Linden made conclusions from the interview of survivors.

1. Knowledge and Information

The survivors said that they must know what danger they should avoid. It was the crucial link to the survival. The good sources of information were other inmates. For instance, sometimes, they must lie about their age because if they were too young or too old, they might be singled out to the gas chambers since they might be unable to work for Nazis. Therefore, they must know what would happen to them. The information would be informed by inmates to inmates. Sometimes, even the SS guards could be the vital sources of information.

2. Practical Skills

Slave labor was necessary for running the camps. There were numerous jobs in the camps, and the chance for survival was for the 'better' ones. One of the survivors said that prisoners must manage to get work, particularly the jobs that were needed by the SS. One of the survivors said that inside work was more preferably than outside work. She thanked her mother that she forced her to learn typing when she was a child, so in the camps she worked as a typist, the inside job. However, it did not guarantee that practical skill people would survive because it depended on the need of the camps. If they were not needed, their fates would be indifferent from other prisoners.

3. Affiliations

Surviving was a social process, and an inmate could not do it alone. In order to survive, inmates needed to be in groups. In the camps, they also shared food and friendship network. They helped each other to get a better job and also gave reasons to carry on. Warning danger to the groups was one crucial thing. Importantly, when one was sick, friends would take care of that person. Moreover, during their hardship, they encouraged themselves not to give up.

4. Attitude

Many survivors said that while staying in the camps, they must not act themselves like a despaired person. They must keep their hope. Those who lost the will to live were known as 'muselmannen' (German). You could see in their eyes, behavior and movement that they were not going to live; they were giving up. These people would be singled out by the SS. Consequently, some female survivors recalled that when they were in the camps, it was important to cheer themselves up and also take care of their body in order to always look lively.

Linden also illustrates that these are the factors that help the inmates to survive. However, many of them believe that luck enable them to survive. Actually, luck is not an expression of human agency; it is the artifact of survivors' narratives which some of them believe. (84-102)

The concept of the phenomenology of surviving will be used as a device to analyze the experiences of adolescents in the Holocaust.

Adolescence: the Transition Age

In *Adolescent Development*, Elizabeth Hurlock says that adolescents' maturity involves not only physical but also mental growth. On the physical side, they attain mature stature, the physical features and the development of sex apparatus. On mental side, their intelligence reaches its maximum growth. Accompanying mental maturity, emotional and social maturities are expected to be attained. In this age, there are changes in both physical and mental aspects. It is the period of transition—from childhood to adulthood. The word “between age” can be used with adolescents. They are leaving the childish behavior, and begin to perform the mature one. Since this transition is short-lived, adolescents feel insecure and out of place in society. They are no longer children and not yet adults. They seem to have no status in society, and the society seems not to understand them. Sometimes adolescents are judged by the standard of children, but sometimes they are judged by the standard of adults. However, both two standards cannot be used with them since they are neither children nor adults (2-3).

During adolescence, the individual is passing from childish attitudes to mature attitudes. Adolescents are no longer completely dependent on others as previous, and adults cannot expect that they will be obedient to adult authority. They must learn to stand on their own feet and have more responsibility for themselves and the social group

they belong. Like all transitions, adolescents are marked by instabilities and shifting back and forward from old to new behavior and attitudes. Instabilities and inconsistency are indications of immaturity. Hurlock explains,

At first, the adolescent oscillates between selfishness and altruism, fervent activity and idleness, enthusiasm and boredom, deep religious interest and atheism, self-confident and self-depreciation, conservatism and radicalism and wisdom and folly. Moderation is little known to the adolescent, who shows excesses in every undertaking. This lack of moderation is well illustrated in eating. One day the adolescent literally stuffs himself, and the next day he eats barely enough to keep a bird alive. (Hurlock 14)

However, human beings are adaptable creatures. They can adapt themselves to their environment, particularly adolescents who can readily adapt themselves to new forms of behavior. The adaptation in adolescents is easier than in adults since adaptability is decreased in adulthood and mental attitudes become more firmly fixed. Adolescents are willing and anxious to adapt if they are given opportunities and encouragement. However, there may be obstacles to adaptation coming from home environment which does not give opportunity for adolescents to grow up. Occasionally, an obstacle comes from themselves; they do not want to grow up because they are afraid to face mature responsibilities which are problems of transition. They are afraid to tackle them and want to remain in the secure state of childish dependency (Hurlock 15).

In *The Psychology of Adolescence*, Arthur T. Jersild, Judith S. Brook and David W. Brook state that in our society, adolescence has been viewed as a time of greater storm and stress than other period of life. If it is free to be out spoken, many parents would surely claim that adolescents are during the time of storm and stress. It is clear that there are conspicuous signs of tension in adolescents. The delinquency rate in adolescence is higher than in early years and later years. Adolescents increase rebellion against

authority at home and at school. They are more troubled than they were previously, or will be somewhat later (15).

In *Adolescence and Youth*, John Janeway Conger and Anne C. Peterson say that anxiety is the central importance as a determinant of human behavior. It is most likely to arouse internal responses, such as thoughts, feelings and psychophysiological reactions. Anxiety is also the behavior that conflicts with the satisfaction of other needs or motives. A boy or a girl may fear to do something if he/she has experienced that it will bring harms or humiliates to him or her. Anxiety is a learned response, and it follows the same principal of learning; for example, if a boy has had humiliating experiences with the first few girls he has attempted to date, he may generalize that the next girls will also humiliate him like before. Moreover, adolescents may be anxious about potential physical harms, loss of parental love, inability to master the environment or cultural standards (53-54).

Adolescents have basic needs like other people. In *Psychology of Adolescence*, Karl C. Garrison illustrates that Maslow proposed a useful list of basic needs of human from his experimental studies, observations and clinical experience. These needs have a sequence of priority. When needs of low priority approach gratification, those of the next levels become prepotent. Maslow also showed that human needs are different from animal needs. By his presentation, they are, in order of priority:

1. Physiological needs are the needs to respond hunger, thirst, exhaustion, sleepiness and so on.
2. Safety needs are the need of security in life, the need to have someone to guard and also the need to live in the place where can affirm that they will not be oppressed in both physical and mental aspects.
3. Belongingness and love needs are the needs to have mental relationship

with others, to have peers, group, family, lover, compassion and acceptancy from others.

4. Status or esteem needs are the needs of reputation, admiration from others, fame and compliment.

5. Self-actualization needs are the needs to know what others think about him/herself, and to know his/her ability and quality including the ways to develop them (217).

The needs mentioned above are the basic needs of all human beings. However, for adolescents, they need more than the basic needs. Personal-social needs are very important for them, but the basic needs must firstly be satisfied. During the adolescent period, psychological drives play important roles. Beside the basic needs which must be fulfilled, there are psychological needs as indicated by adolescents' everyday activities and behaviors. Hurlock states that there are important needs which are necessary for adolescents. They are desire for communication, desire to be independent, the need of aid and desire to help other.

Desire for communication is another important feature of adolescents. They need to communicate with others, particularly their peers. Their conversations display their interests in the society. Although many boys and girls may be articulate during their childhood, when they become adolescents, they need to communicate more. Finally, when they are adults, they tend to be articulate again, and are less eager to communicate than when were adolescents. Furthermore, conversation with others during adolescence is hard to restrain. If adolescents are far away from their friends, they will seem to be nervous and uneasy. Therefore, they will try to contact each other by talking over telephone or writing letters (219).

Desire to be independent is another feature of adolescents. It appears early in childhood and becomes stronger when children reach their adolescence years. Sometimes,

the desire to be independent transforms to be the pressure to break away domination of parents in home or teachers in school (258-59).

The need of aid is the next feature since adolescents are lack of self-sufficiency and emotional stability. Moreover, problems of life are new to them, so they are not ready to stand alone. They need advisers, and if parents cannot give them advice, they will turn to the outsider whom they admire. The outsider may be a teacher, a relative or anybody who makes them feel easy when they talk to. The problem which adolescents need most help is about their own personality. The others are about vocation, curricular matters, methods of study, sex information, religion and philosophy of life, respectively (260).

Desire to help others is also important for adolescents. When they feel insecure, helping others is the way to make the feeling of self-important. It increases their feeling of security. Moreover they will feel that they become more self-center. Girls are more influenced by this desire than boys (276).

In conclusion, we will see that adolescents' needs are more than those of adults. In addition to the basic needs proposed by Maslow, there are psychological needs which are important for adolescents. They are desire for communication, desire to be independent, need of aid and desire to help others.

Conspicuously, this section is the psychology of adolescents, so it will be used to analyze the effects of the Holocaust on adolescents.

The Theory of Autobiography

In *Classell's Encyclopedia of World Literature*, autobiography is the narration of a man's life by him/herself. It should contain a greater guarantee of truth than other forms of biography since no man's life could be better written than by himself. However, individual memory is far from being reliable because many events have been forgotten. In addition, autobiographers, whether consciously or not, censor what is displeasing to them. They remember the facts that they want to remember and forget those that have wounded their self-esteem. Very few people want to tell the truth which brings shame to them. Therefore, there is a form of censorship. Furthermore, if autobiographers wish to treat their stories as works of art, they are compelled to eliminate many facts for aesthetic reasons. However, there are many autobiographies which are as interesting as novels and as true as the finest 'Life' (62-63).

According to *Encyclopedia of American Literature*, to complete an autobiography, a writer needs to shape, select and structure his or her memory. Therefore, some of the details may come from invention. A lot of critics say that autobiographies tell us more about what a person remembers than about what really happened. Autobiographers, however, are always real people although some characters and circumstances are not always completely accurate (61-62).

In "Project-Based Curriculum in Autobiographical Writing and Presenting: Value and Definition," Diane Howard explains about autobiography that writing or performing autobiography involves one person presenting the personal, verbal or written communication of him/herself. The forms of autobiography can be letters, journals, diaries, memoirs, confessions, oral histories and written autobiographies. It is distinguished from writing and performing biography which emphasizes recounting of objective, external events and experiences of another. The focus of autobiographies is on

subjective questions, struggles and representations. Performances of autobiography are not necessary to be linear, chronological or one-dimensional. Besides, they can be presented by diverse images and multiple facets of human identity and personality. Performing autobiography can be beneficial, educational and therapeutic for both performers and audience since it encourages understanding, compassion and empathy as Howard writes,

Encouraging understanding, compassion and empathy, it challenges stereotypical images and hasty judgments, which are based on simplistic perceptions of others. Through its role modeling effect, writing and performing autobiography can influence achievement motivation in audiences. (Howard)

Similarly, in "Self-understanding," the writer shows that many autobiographers have commented about the powerful emotions, insights and personal relief from re-living stressful periods of their lives. When writing about traumatic events in one's life, it brings emotional and physical health benefits. From the study of Joshua Smyth and James Pennebaker, it is documented that people who write their stories about emotional crises resulted in much fewer visits to the Health Service (1-2).

That is to say, if writing autobiography can relieve pain in autobiographers' lives and bring emotional and physical benefits, we may conclude that autobiographical writing is the self-therapy or the way to cure oneself from painful traumatic memories.

Autobiographers have impulses to narrate their stories. In *Telling Women's Lives*, Judy Long states about varieties of autobiographical impulses that personal narrative may be formed by secrecy, the need for catharsis, or the yearning for a reader. In many instances, the impulse comes from the subject's desire to make contact with others and the desire to convey the reality of that life. For women the major goal of autobiographical writing is to make a record and to show that their lives are significant. Moreover, diaries or journals can provide a refuge not only from private miseries but also

from external conditions that oppress women. Autobiography can be both consolation and a foundation of protest. Although they dare not speak out, they can speak up in their secret writing. In private, they can oppose, accuse, spurn, revile, curse and threaten, doubt and challenge (28-32).

There are differences between men and women autobiographies. In *Women's Autobiographies, Culture, Feminism*, Kristi Siegel illustrates that firstly, men's autobiographies are structured orderly while women autobiographies tend to be much less clearly organized and synthetic. Then, when women write their stories, they will omit no detail because all details have to do with their senses of what happened while men will give the gist, the result and the point of the event instead of giving a lot of details. Lastly, women autobiographies are stylistically disconnected and fragmented while content is characteristically personal in focus. They write about domesticity and the affective curve in the plot of love. Men's autobiographies, on the other hand, have a linear and seamless style. For the content, they mostly present their public lives (18-23).

The theory of autobiography will be used to analyze and find the differences between Holocaust autobiographies written by male and female. It will also be used to answer the question why the two authors choose to narrate their stories by autobiography instead of other genres of literature.

Related Research on the Effects of the Holocaust

After surveying, the researcher found three studies on the effects of the Holocaust.

First, Rochelle Melotek indicates in "Qualitative Research with the Second Generation: the Effect of the Holocaust on the Adult Children of Survivors" that many Holocaust survivors have suffered with the concentration camp survivor syndrome. Moreover, it is assumed that the trauma from aftereffects of the Holocaust affect not only

the survivors but also their offspring. Many documented studies support this assumption that the second generation gets negative effects similar to their parents. After Melotek has interviewed the second generation of the Holocaust survivors, he finds that the offspring and their parents confronted a lot of difficulties in rebuilding their lives. It appears that they have to face with pathological aftereffects.

Similarly, in “Children of Holocaust Survivors: a Life History Study,” Judy E. Stanger says that children of Holocaust survivors also experience the Holocaust as intimate second-hand witnesses. After Stanger has collected data from interviews and the autobiographical fictions and memoirs of the children of the survivors, she finds that although the Holocaust has been over, it left trauma in the survivors’ family. The lives of the survivors’ children are shaped by their parents’ experiences. The aftermath has deeply affected the children of survivors and their outlook, resulting in purposeful decisions about the cultivation of families, partners chosen, politics, and social ethics.

Like two above studies, in “Aftereffects of the Holocaust as Expressed in German Literature,” Denise I. Dick states that the Holocaust has left deep scars. It leaves deep traumas in the people that survive the Holocaust or the so-called first generation. These traumas have been well-documented in psychological studies, and these studies also show that the children of Holocaust survivors or the second generation have similar symptoms of psychological trauma. It is clear that the survivors’ children inherit the traumas of their parents. The transfer of traumas occurs through the stories that survivor parents tell their children. The results of the study confirm that unresolved trauma can be inherited through storytelling, and suggests that similar effects will be present in the children of survivors of more recent genocides.

From the studies above, it can be said that the Holocaust has the psychological effects on not only the survivors but also their children. However, the research above

does not focus on the survivors who are adolescents. Therefore, the researcher proposes to study the experiences of adolescents in the Holocaust.

CHAPTER 3

AN ANALYSIS OF ELIE WIESEL'S *NIGHT*

This chapter discusses the experiences of Elizer or Elie Wiesel himself in the Holocaust. Furthermore, it also illustrates the negative effects of the Holocaust on him as an adolescent since Wiesel is only 14 years old when he is sent to the concentration camps and victimized by Nazis.

During the World War II a large number of Jews are exterminated by Nazis, and Wiesel with his family is among the victims. Although they have the information that Jews in many European countries are the principal target of the annihilation, they do not think that they will be affected by the Holocaust for Sighet, Transylvania, Hungary, the place where they live is far from Nazis. Until the adversity comes to them, their lives have been changed. All Jews in Sighet are forced to leave their house and stayed in the ghetto before they are finally sent to the concentration camps. Although Wiesel is a religious and innocent adolescent, he has to face many forms of brutality. He and his family are forced to confront with the unavoidable fate. The terrible events he faces cause many changes in his life.

The Experiences of Elie Wiesel as an Adolescent in the Holocaust

While Wiesel is spending his life under the Nazis' control, since he is compelled to leave home to the ghetto and the concentration camps until he is liberated, he has experienced so many terrible and horrible events. These events take him to the journey of darkness and also rob his human value. The following experiences are undesirable for human being, but Wiesel as an adolescent has to receive them unavoidably.

One of the terrible events occurring to Wiesel is the separation of family members. According to the basic needs proposed by Maslow, human beings need to have mental relationship with others. They need to have peers, group, family, lover, compassion and acceptancy from others. Moreover, family is the primary institute of human beings. There is the tight relationship between family members; all of them love each other and do not want to be separated. Therefore, separation of family members is a method to destroy the primary institute of human beings. In the history, when Jews are sent to the camps, they will be separated; men and women are separated from each other. Therefore, after the Holocaust, there are many stories of young boys leaving their mothers or men leaving their wives and daughters. Nazis destroy not only Jews' family but also their love which is so precious for human beings.

In *Night*, when an SS guard gives an order, "Men to the left! Women to the right!" (27), Jews have to strictly follow the order although it is a very terrible thing to do. Wiesel explains that this order consists of just eight simple words, but it entails a lot of pressure and pain. Wiesel and Jews there have no power to perform any opposition since there are truncheons and revolvers in the SS's hands which are ready to kill them. At that moment, Wiesel feels that he is parting from his mother and sisters forever. Maslow's theory says that human beings need to have family, but Wiesel is losing his family, so he receives a lot of pain. Without a word from his lips, Wiesel holds his father hand and feels the pressure from it. Definitely, this is the undesirable event that brings much pressure to human beings, and Wiesel and his father are under this awful pressure. The only thing Wiesel can do at that moment is looking at his mother and sisters while they are moving away in the distance until they disappear. He does not know whether they can reunite or not. After that, he has only one thought in his mind—not to lose his father and not to be left alone because his father is the only one in his family that stays with him.

Since then, his father is his only friend whom is expected to take care of each other. Jews' families are separated as if they were animals since Nazis want to make them become inhuman.

Lost of their treasures and possessions is another terrible event that happens to Wiesel and all Jews in his community. Absolutely, treasures are things we obtain by our ability, so we really love them and do not want to lose them unreasonably and unfairly. Wiesel explains that before leaving their houses to stay in the ghetto, all Jews must hand their treasures to Nazis' authorities. This situation brings a lot of pain and sadness to them since they do not want to lose their possessions. Therefore, many of them decide to hide some of their treasures in the safe places in order to use them if they have a chance to come back. Wiesel's family also suffers this situation as he explains, "A Jew no longer had the right to keep in his house gold, jewels, or any objects of value. Everything had to be handed over to the authorities—on pain of death. My father went down into the cellar and buried our savings" (8). Moreover, all Jews have to leave their house, the place where they have grown up and have spent their splendid time together to face the unpredictable destiny. They do not know whether they are able to come back or not. It is one of the tragedies that is quite unbearable for human beings.

Furthermore, Nazis know that Jews have gold teeth inside their mouths which might be the last treasures they have. Therefore, when Jews are transferred to the camps, their gold teeth, their last treasures are taken out by dentists and handed to Nazis.

While Wiesel is in the camps, he tries to avoid losing his gold crown in his mouth because he thinks it might be useful for him one day to buy food or even life. However, he finally loses it. Painfully, he loses it because he is forced by a Pole officer. If Wiesel does not give his gold crown, his father will be punished. Consequently, to save his

father, he has to allow that officer to take his gold crown. It is not an over statement to say that all his possessions are robbed by Nazis.

The next experience occurring to Wiesel is the brutality in the camps. It is so terrible for inmates to stand, and Wiesel cannot avoid experiencing it. There is no mercy or compassion that inmates can receive from SS officers or guards in the camps since the aim of the Holocaust is to exterminate all Jews. In the camps, any inmates may be singled out to kill or punish at any time. In Maslow's theory, the safety needs illustrate that human beings need to have security in life, to have someone to guard and to live in the safe place. On the other hand, these needs are impossible for inmates to obtain. There is no security for inmates in the camps. No matter their ages are, they might be slaughtered, not except innocent children or babies. When Wiesel is sent to the first camp, he witnesses an unbelievable event himself. He sees flames from the crematory. However, it is not a regular crematory, but it is children and babies crematory.

Not far from us, flames were leaping up from a ditch, gigantic flames. They were burning something. A lorry drew up at the pit and delivered its load—little children. Babies! Yes, I saw it—saw it with my own eyes...those children in the flames. (30)

It is unbelievable for Wiesel. He is unsure whether he is still alive or not, or it is just a nightmare, but it really happens. He never thinks that even innocent children and babies are also victimized by the Holocaust. They have not done anything wrong or hurt anybody, but they have to receive such a brutal fate.

Another brutality showing that inmates do not have security in lives is punishment. It can occur all the time, and sometimes inmates are punished for no reason as Linden says in *Making Stories, Making Selves* that punishments are chosen randomly and arbitrarily. Inmates never know when it will happen. They can be shot or punished by other methods such as hanging or beating if the SS officers or the guards are dissatisfied

with them. For example, when Wiesel's father asks a block guard about the way to go to the lavatories, although he asks politely, he receives a cruel answer.

"Excuse me, can you tell me where the lavatories are?"

The gypsy looked him up and down slowly, from head to foot. As if he wanted to convince himself that this man addressing him was really a creature of flesh and bone, a living being with a body and belly. Then as if he had suddenly woken up from a heavy doze, he dealt my father such a clout that he fell to the ground, clawing back to his place on all fours. (36-37)

From the quote above, the answer for the polite question is the clout. Although this event hurts Wiesel's feeling so much, he has to conceal it because he does not have any power to protest. Besides, in his mind, he is extremely angry as he thinks, "Yesterday, I should have sunk my nails into the criminal's flesh" (37). Wiesel feels that he has changed so much and so quickly because if both of them are at home, they will never allow this event to happen.

Not only his father who suffers the punishment but Wiesel also receives it himself. One day, all inmates in the barrack where Wiesel stays are ordered to go out and do something. Then, when Wiesel comes back, he sees Idek, a guard of his barrack, sleeping with a half-naked Polish girl. Wiesel laughs at Idek for the reason that Idek moves a hundred inmates out so that he can sleep with a girl. Therefore, Idek is so angry with him. After that, there is a roll call before inmates are going to work, and Wiesel is quite aware that he is going to receive something. Then, the Kapo gives a short speech, "An ordinary prisoner has no right to meddle in other people's affairs. One of you does not seem to have understood this. I'm obliged, therefore, to make it very clear to him once and for all" (55). After this speech, Wiesel is ordered to come forward and lie down. Then he is stroked by the whip for more than twenty times until he faints. In fact, Wiesel does not intend to see Idek sleeping with that girl, but he just sees the event by chance. However, members of Nazis can do anything they want with Jews without the feeling of guilt or

compassion. It is indicated that inmates do not have security in lives as explained in Maslow's theory about the safety needs.

Another brutality that Wiesel and a thousand of prisoners have to witness is the hanging of victims who are condemned that they have done something wrong in the camps. Even a child who is still so young cannot escape from the cruel punishment. Although Wiesel is only 14 years old and not ready to witness such awful event, he has to watch a struggle between live and death of the victims, particularly the child victim. Wiesel is unable to erase the picture of the event from his memory as he explains, "That night the soup tasted of corpses" (62). Furthermore, at the end of the story, Wiesel's father is very sick, and he wants to drink water. Wiesel cannot offer him water, so he is delirious; he asks for water. An SS shouts at him to be quiet, but he cannot hear him, and he still be delirious, "My son, some water...I'm burning" (105). Without mercy, the SS hits his head violently by the truncheon. Wiesel cannot do anything since he is afraid that he may be hit like his father. However, the picture of his father is engraved into his mind—the blood-stained face and the shattered skull. The next day, when he wakes up, he does not see his father. Wiesel thinks that his father must be taken to the crematory; he might be taken although he is still breathing.

Every brutal event experienced by Wiesel and all inmates shows that their safety needs are not fulfilled. Their lives in the camps are full with harm and risk.

Besides the brutality of Nazis that Wiesel and all inmates face, there is starvation that they suffer in the camps. According to the basic needs of human beings proposed by Maslow, physiological needs which are needs of food, water and other responses to physiological feelings such as exhaustion and sleepiness are the needs that come first in priority. They are the most important factor for human beings to maintain their lives. Besides, inmates receive not enough food while they have to work very hard as if they

were slaves. They are given only black coffee or thick soup and a small ration of bread to eat during a day. “Days passed. In the morning, black coffee. At noon, soup. (By the third day I was eating any kind of soup hungrily.) At six p.m., roll call. Then bread and something” (40). From this excerpt, it illustrates that inmates do not receive enough and appropriate nutrition as normal people, so it makes them feel extremely hungry. Wiesel explains about his feeling at that time that he is not interested in anything except food.

I now took little interest in anything except my daily plate of soup and my crust of stale bread. Bread, soup—these were my whole life. I was a body. Perhaps less than that even: a starved stomach. The stomach alone was aware of the passage of time. (50)

Moreover, Wiesel is scared by an officer that if he does not give his gold crown to him, he will not receive his ration of bread. Wiesel knows that it is unfair as he says, “What? *My* ration of bread so that you can have *my* crown?” (53). Definitely, in the camps, food which is one of the physiological needs of human beings is more important than gold crown. Therefore, he has to follow the officer’s order to keep his ration and also avoid the punishment because the officer scares him, “What would you like then? Shall I break your teeth with my fist?” (53). After his gold crown is given, Wiesel occasionally gets extra soup. However, after the fourth night, all Pole officers in Wiesel barrack including the one who takes the gold crown are transferred to another barrack, so Wiesel does not get extra food any longer. Therefore, he feels that he loses his gold crown for nothing as he says, “I had lost my crown for nothing” (54).

As explained above, food is an important thing to concern since it is an important factor to survival. However, Nazis give food to the inmates just enough to have energy for working, but not enough to live strongly or healthily. Therefore, many of the inmates become weaker and weaker. Finally, they die because of starvation. Furthermore, when inmates are being transferred to another camp, they suffer more. They receive neither

food nor drink as Wiesel says, “We stay at Gleiwitz for three days. Three days without food or drink.....I was hungry and thirsty” (91). It is clear that not only food that they have not eaten but also water that they have not drunk. Both food and water are important for human body, especially the later one, water because it is a very important element of the body. Therefore, when the inmates do not receive water, they are dirty and exhausted, and Wiesel believes that he might be indifferent from them because they all suffer the same condition.

Furthermore, starvation not only changes their body but also changes their mind. When people are starved, they can change their behavior to be like animals in order to survive. Wiesel witnesses a scene at Aden when he and other inmates are transferred to another camp. They have not received food and drink for many days, so when somebody throws a piece of bread into the wagon, there is a fight between men and men. As Wiesel describes,

In the wagon where the bread had fallen, a real battle had broken out. Men threw themselves on top of each other, stamping on each other, tearing at each other, biting each other. Wild beasts of prey, with animal hatred in their eyes; an extraordinary vitality had seized them, sharpening their teeth and nails. (95)

It is unbelievable that human being can fight each other like animals just for a piece of bread. The reason for this event is that starvation brings the deep instinct of human beings, the instinct of survival since there are two choices in their mind at that moment—food or death. Their eyes become the eyes of the wild beasts struggling for survival. More terribly, a man can fight with his father just for a piece of bread, and Wiesel sees the event with his own eyes. A man receives a piece of bread, then somebody throws his body upon him and fights him. The one who fights him is his own son. The man who has a piece of bread cries, “Meir, my boy! Don’t you recognize me? I’m your father...you’re hurting me...you’re killing your father! I’ve got some bread...for you

too...for you too..." (96). He finally dies; his son has killed him. However, just a moment, that son is attacked by two men for that bread. He is dead like his father. For this case, it is obvious that the instinct of survival cannot be prevented by the consciousness since hunger is unbearable; therefore, human beings fight in the animal way for food and for survival. Although they are father and son, they can fight just for food. They are changed from human to nonhuman.

The next experience that Wiesel receives is that he must find the chance for survival. The first thing he must do is working for Nazis. From the hardship and suffering as illustrated above, it shows that Wiesel and inmates have to live under extremely terrible conditions. However, every inmate must manage him/herself to get work because if an inmate is unable to work, that person will not have any chance to survive. Like Linden explains in the concept of the phenomenology of surviving that for the chance of survival, inmates must manage themselves to work, particularly the jobs that are needed by the SS. In *Night*, Wiesel also experiences this situation. When he arrives at the concentration camp at Auschwitz which is the most stream-lined mass killing center and synonymous with evil and terror, an SS officer announces,

You are at Auschwitz. And Auschwitz is not a convalescent home. It's a concentration camp. Here, you have got to work. If not, you will go straight to the furnace. To the crematory. Work or the crematory—the choice is in your hands. (36)

Obviously, the SS officer says that in Auschwitz, inmates must work. If they are unable to work, they will be killed. Therefore, Wiesel has to manage himself to work for a chance of survival although there is a lot of pressure in his life when he lives in the camps. He has to work extremely hard as a labor since he is not a skilled worker like a locksmith, an electrician or a watchmaker who has the chance to get a better job as indicated by Linden that skilled workers have better chance to get better jobs. In *Night*, Wiesel

explains, "I had been transferred to another unit, the building one, where, twelve hours a day, I had to drag heavy blocks of stone about" (66). However, although inmates can work for the SS, there is one thing that they are always afraid of: the selection. If an SS finds a weak one, he will write his number down and single him out. Therefore, learning how to save their lives is very important for every inmate. Anyone who is judged by the SS that he cannot work will be singled out to kill.

In addition, for the chance of survival, inmates must learn how to avoid danger that might happen to them. Like Linden's idea, she explains that some of the survivors say that they have to lie about their age to ensure the SS that they can work for them for the chance to survive. In *Night*, Wiesel has also learnt that sometimes he has to lie. For example, he has to lie about his age and occupation to convince the SS that he can work well. In the first selection, when the SS officer asks for Wiesel's information, he lies.

"How old are you?" he asked, in an attempt at a paternal tone of voice.
 "Eighteen." My voice was shaking.
 "Are you in good health?"
 "Yes."
 "What's your occupation?"
 Should I say that I was a student?
 "Farmer," I heard myself say. (29)

Wiesel and his family are very religious. He absolutely knows that lying is a bad thing to do. However, he has to lie for a chance of survival because an inmate once tells him that if the SS feels that anyone is too young or too old to work, he will not pass the selection, and he will finally be killed. Therefore, he has to lie that he is 18 years old and he is a farmer although he is a 14-year-old student in fact.

The next thing that Wiesel has experienced is that he and all inmates are dehumanized by Nazis, and this dehumanization can be linked to the fourth basic needs by Maslow. These needs indicate that human beings have the status or esteem needs. They want to have status in the society including esteem, reputation, admiration, fame

and compliment. However, inmates in the camps have no status in the society explained in the fourth basic needs. Jews are judged to be the lowest class in the society by Nazis, so they are treated like they are nonhuman. After inmates have passed the selection, they have to take a shower for the disinfectant purposes. They are ordered to strip off their clothes. The SS orders, "Strip! Fast! *Los!* Keep only your belts and shoes in your hands...." (32). Then, inmates have to take off their clothes and throw them at the end of the barrack. Therefore, they are naked in the presence of each other and the SS guards. For normal people, they will never be naked in the presence of others, especially in public since it will absolutely bring them humiliation, but in the camps they have to do it. Moreover, all inmates are ordered to run to the barber and have their hair shaved. Wiesel explains, "They took our hair off with clippers, and shaved off all the hair on our bodies" (33). Nazis make inmates' appearances indifferent from each other like they were animals which are indifferent in appearances. Appearance is one of human identities, but inmates' identities are destroyed.

Furthermore, in the concept of Nazis, all inmates have no names, so they will be engraved a number on their left arms in order to address them. For Wiesel, he says, "I became A-7713. After that I had no other name" (39). Name is also one of human identities; people are different by their names. For the numbers engraved on their hands, they are not the names of human, but they are the way we call other creatures or products. In Nazis' idea, Jews are not human beings, but they are other creatures as Hitler declares that "The Jew is the anti-man, the creature of another god. He must have come from another root of human race" (Mallia-Milanes 85). Thus, each Jew is called by a number or code. As a result, the esteem and status explained by Maslow is no more left for Wiesel and all inmates.

Moreover, when inmates are transferred to another camp, they have not received food for several days, and the weather is terribly cold. Consequently, many of them die on the train called the “cattle car”. To get rid of the corpses, the SS order, “Throw out all the dead! All corpses outside!” (94). After that, all corpses are thrown out without any religious ritual as if they were animal bodies. They are thrown out because they do not mean anything to Nazis. We can say that Jews are treated like animals because animals do not wear clothes, do not have religions and do not have identities, particularly personal names.

As illustrated above, Wiesel has experienced so many terrible events while he is victimized by the Holocaust; therefore, his life is affected by those events. His life is changed in several aspects, and they will be discussed in the following part. It will show how Wiesel’s life is changed.

The Effects of the Holocaust on Elie Wiesel as an Adolescent

According to the psychology of adolescents, Hurlock states that adolescents are in the transition age. They have needs, and their needs should be fulfilled in order to have normal development. Unfortunately, instead of being treated like normal adolescents, Wiesel is sent to the concentration camps and treated inhumanely. He does not receive what he as an adolescent should receive, and his needs are not fulfilled. Furthermore, although he is only 14 years old, he has to face and witness a lot of terrible events. Therefore, the events awfully affect his life. He is changed by the Holocaust in negative ways.

Firstly, Wiesel is changed from a religious boy who strongly believes in God to the one who loses faith in God. As he and his family including the Jews in Sighet have to face a lot of terrible things, Wiesel begins to doubt his belief about his God. In “Wiesel’s

Relationship with God,” Robert E. Douglas illustrates that the concentration camps of Nazis has decayed the faith in God of the victims. Wiesel is one of those people. Before the Holocaust, Jews in Sighet strongly believe in God; they believe that God is their protector who will protect any disasters that may happen to them. Until they are sent to the concentration camps, Wiesel raises his doubt about God; he wonders why God lets the terrible things happen. However, some of the victims still believe that God is testing them. Besides, after Wiesel has witnessed a lot of annihilations conducted by Nazis’ brutality and inhumanity, his faith is decayed. As in the story, when he sees innocent children and babies being burnt in the crematory, the revolt occurs in his mind. “For the first time, I felt revolt rise up in me. Why should I bless His name? The Eternal, Lord of the universe, the All-Powerful and Terrible, was silent. What had I to thank Him for?” (31). Moreover, when Wiesel witnesses the hanging of three prisoners which one of them is a child, he completely loses faith in God. After Wiesel witnesses the hanging for a while, two adult prisoners have died already; their tongues hang swollen. However, the child is still alive, and Wiesel sees a horrible picture as he explains,

For more than half an hour he stayed there, struggling between life and death, dying in slow agony under our eyes. And we had to look him full in the face. He was still alive when I passed in front of him. His tongue was still red, his eyes were not yet glazed. (62)

The picture of this hanging engraves in Wiesel’s mind. His faith in God is destroyed by the event that he sees since God can allow the SS to hang an innocent child. At that moment, he hears someone asks where God is, and he hears the answer within himself, “Where is He? Here He is—He is hanging on this gallows” (62). Wiesel cannot believe in God any longer; moreover, he also accuses God that he is so cruel to let his people who bless his name be slaughtered. One day, while thousands of prisoners are praying and bless God, Wiesel rises his revolt again.

Why, but why should I bless Him? In every fiber I rebelled. Because He had had thousands of children burned in His pit? Because He kept six crematories working night and day, on Sundays and feast days? Because in His great might He had created Auschwitz, Birkenau, Buna, and so many factories of death? How could I say to Him: "Bless art Thou, Eternal, Master of the Universe, Who chose us from among the races to be tortured day and night, to see our fathers, our mothers, our brothers, end in the crematory? Praised be Thy Holy Name, Thou Who hast chosen us to be butchered on Thine altar?" (64)

Wiesel once believes that God is the Almighty the most powerful Lord in the universe. In the above excerpt, it illustrates that every time Wiesel refers to God, he uses the capitals although the words are not at the beginning of the sentences to show that God is so powerful. However, after he is tortured in both physically and mentally sides, his faith is decayed. He cannot believe in God for any longer, and since God no longer exists in his mind, he is changed. He feels that he is stronger than the Almighty because the Almighty cannot help him. He also thinks that he is in another world where no one can help him except himself as he explains,

My eyes were open and I was alone in a world without God and without man. Without love or mercy. I had ceased to be anything but ashes, yet I felt myself to be stronger than the Almighty, to whom my life had been tied for so long. (65)

After this idea comes to his mind, he stands amid the praying congregation and observes the praying group as if he is a stranger. That means he is no longer a man in any religions, so praying does not mean anything for him. That is to say, the terrible events occurring to Wiesel have destroyed his faith in God day by day, and ultimately, he completely loses it.

The next point that Wiesel has been changed is about the relationship between himself and his father. After his family are separated, his father is the only one from his family who lives with him. At that moment, Wiesel thinks that he must not lose him, and both of them will take care of each other. During the hardship in the camps, both of them take care of each other. They try every way not to lose each other. It seems that their

relationship is increasingly tight as time goes by. However, when they face a lot of terrible events, Wiesel's feeling about his father is changed. It appears that Wiesel has a deep feeling that his father becomes his burden more and more since he has to take care of his father although he is living under the situation that he must manage himself to live. Sometimes, he is angry with his father because he cannot protect himself as he explains when a punishment occurs to his father while they are working. Unexpectedly, an SS comes to his victim, Wiesel's father. Then, that SS breaks out, "You lazy old devil!..... Do you call that work?" (52). After that, Wiesel's father is beaten by the iron bar until he collapses. Wiesel keeps quiet, but his mind is full of anger. However, this anger is not against the SS, but it is against his father because his father does not know how to avoid the SS's outbreak. In addition, although Wiesel loves his father, he cannot refuse the instinct of saving himself. It is shown when his father is sick, and he delirious. An officer hit his father's head by a truncheon, but Wiesel dare not to do anything because he is afraid of the punishment. "I did not move. I was afraid. My body was afraid of also receiving a blow" (106).

Moreover, when his father dies, Wiesel feels that he is free from the burden. It seems that Wiesel does not have any feeling of sadness as he explains,

I did not weep, and it pained me that I could not weep. But I had no more tears. And, in the depths of my being, in the recesses of my weakened conscience, could I have searched it, I might perhaps have found something like—free at last! (106)

In the depth of his mind Wiesel feels that he is free from the burden after his father has died. The words "free at last" indicate that Wiesel thinks he is free from the task of taking care of his father, and he is able to take care of himself more than before. He can worry only about himself as the head of the block gives him advice before his father dies. The head of the block says, "Don't forget that you are in a concentration camp. Here,

every man has to fight for himself and not think of anyone else. Even of his father. Here, there are no fathers, no brothers, no friends. Everyone lives and dies for himself alone” (105). Suffering in the camps changes the relationship between Wiesel and his father—from the one he loves to be a burden in his life.

In the last part of the story, Wiesel illustrates that he has been extremely changed because he has lost everything he uses to have. After the liberation he is transferred to a hospital where he spends two weeks between life and death there. One day, he wants to see himself through the mirror hanging on the opposite wall because he has not seen himself since he is in the ghetto. As he looks at the mirror, he sees something else. “From the depths of the mirror, a corpse gazed back at me. The look in his eyes, as they stared into mine, has never left me” (109). From this excerpt, it indicates that Wiesel has changed to be another one. He compares himself, the one he sees in the mirror, with a corpse. A corpse is a body of a person who lost everything including life. As illustrated above, he has faced a lot of brutality and hardship and been tortured by the concentration camps; therefore, his appearance changes to be the appearance of a corpse.

Moreover, he loses everything that once belongs to him. The first one, for example, his freedom is robbed by Nazis since he is forced to live in the ghetto and transferred to the concentration camps. In *Adolescent Development*, Hurlock says that adolescents have a desire to be independent; they do not want to be under any authority. In contrast, Wiesel has to live under Nazis’s control in the camps which are worse than any prison. The second one, he loses his family which consists of father, mother, sisters, love, warmth and relationship. It is the destruction of belongingness and love needs in Maslow’s theory. His family is destroyed since they are forced to leave their house. Then, in a camp, his mother and sisters are separated from him and his father, and finally, he loses his father. Consequently, his family is completely destroyed. The next one is his

identity and human value. In the camps Wiesel is treated as if he is an animal. For this point, the status or esteem needs by Maslow are destroyed. He has no name which normal people have because his name is changed to be numbers. Furthermore, he is dehumanized by Nazis; they force him to be naked in the presence of public and shave his hair. As he loses his identity, we may say that he is not different from an animal. The next one he has lost is his faith in God. People should have faith in God in order to get hold of their minds. However, Wiesel has completely lost faith in God since he thinks that God is so cruel watching his people be tortured and slaughtered without doing anything. As he loses everything even his life, he compares himself with a corpse because a corpse is a body of a man who has lost his life. Nothing is left in Wiesel's life, even the feeling of being human being.

It is obvious that the Holocaust has destroyed Wiesel's life since it takes almost everything from him. He loses his freedom, his family, his human value, his faith in God and so on. In addition, he is during adolescence age, the age of transition which has more needs than adults. Hurlock says that except the basic needs of human beings, he needs to be free, to have peers, to communicate and to receive aid from other. Unfortunately, these needs are not fulfilled. Moreover, he has experienced so many terrible events which extremely affect him in both physical and mental sides. Consequently, instead of changing in the positive aspects, he is changed in the negative aspects as illustrated above. They are the faith in God, his relationship between Wiesel and his father and his physical appearance. The only one thing left in him is his body which is indifferent from a corpse.

In Wiesel's story, he uses the title "Night" as a symbol. "Night" represents the longest period of darkness in his life. In this period of darkness, he confronts evils which are believed that they rise in power in the darkness. These evils are the brutality of the Holocaust which cannot be overcome. They take everything from Wiesel and millions of

victims such as their families, love, freedom, human being and also lives. A large numbers of lives are ended in this period. In addition, the period of darkness brings suffering, pain, sorrow and horror to Wiesel; they are engraved in his mind and cannot be erased. Wiesel hopes to see the end of this “Night,” but it seems that it is so long and never has the end. Moreover, in this “Night,” Wiesel loses faith in God, the representative of light of human beings.

According to the theory of autobiography, the research question why the author chooses to narrate the story by autobiography instead of other genres can be answered. There is a trauma in Wiesel’s life since he has experienced a lot of terrible and horrific events. Furthermore, he loses everything that once belongs to him including his beloved family. Therefore, there are a lot of pains in his life. During the Holocaust, Wiesel lives in the world of silence; he cannot speak although there are a lot of things that he wants to tell the world. Even after he is liberated, he still lives in silence for many years since he dare not speak out. Ultimately, he decides to write his story through autobiography. In “Project-Based Curriculum in Autobiographical Writing and Presenting: Value and Definition,” Howard says that performing autobiography is beneficial in many aspects including for therapeutic purpose. The author can relieve pain from traumatic memory in life when performing autobiography. Like Howard’s idea, the first reason for choosing autobiography to narrate the story is that Wiesel needs to cure himself from his Holocaust traumatic memory. For the second reason, there are impulses to perform autobiography. In *Telling Women’s Lives*, Long states that these impulses are the subject’s desire to make contact with others, to convey the reality of that life and to catharsis. In *Night*, when Wiesel is in the camps he cannot speak out what happen to him due to dangerous external conditions although he wants to speak, oppose, protest or just tell the world. However, in

his autobiography, he obtains the private place that he can speak, oppose, accuse and protest. He can say a lot of things he wants to say in his autobiography.

CHAPTER 4

AN ANALYSIS OF ANNE FRANK'S *THE DIARY OF ANNE FRANK*

This chapter discusses the experiences of Anne Frank during the Holocaust. Moreover, it indicates the negative effects of the Holocaust on her as an adolescent. The psychology of adolescents is employed to analyze in this chapter.

The Diary of Anne Frank is the real diary written by Anne Frank while the Holocaust comes to her life. At that time, she is a 13-year-old Jewish school girl. After the policy to exterminate Jews is declared, a large number of Jews are summoned and sent to the concentration camps. Anne's father, Otto Frank knows that the Frank family must be arrested soon since they are Jews. Therefore, Mr. Frank plans to hide his family in the secret room in his office; the room is called the "Secret Annexe." It is upstairs the office and concealed by a book shelf in front of its entrance. Anne Frank has written her diary, her birthday present which she calls "Kitty" since they have not hidden themselves, and continues to write it while she has to confine herself to the Secret Annexe.

The diary shows her writing talent, and it describes her life and seven people including her family living with her while she is confined to that place. Unfortunately, the people in the Secret Annexe are discovered. They are sent to the concentration camps. Anne Frank has to leave her diary in the Secret Annex and does not have a chance to write it again. She and other people in the Secret Annexe die in the camps while only Mr. Frank survives. However, this chapter discusses only about Anne Frank's experiences about the Holocaust and its effects while she is hiding.

The Experiences of Anne Frank as an Adolescent in the Holocaust

The experiences of Frank as described in the diary are quite different from those of Wiesel because while she writes them, she has not been sent to the concentration camps. However, although she is not tortured in physical aspects as much as Wiesel, she is oppressed in mental aspects. She has to live under pressure and has terrible experiences although she is in the transition age. They are as following:

An experience which Frank gets is about food. Although it is just a small point when compared with Wiesel who suffers the starvation, it is important for Frank. She is in adolescence age and need nutritious food to nurture her body in order to have normal development. The basic needs of human beings proposed by Maslow indicate that food is the physiological need which comes first in priority. Unfortunately, in the Secret Annexe, food is decreased and limited day by day. Frank explains that “We have eaten so many kidney beans and haricot beans that I can’t bear the sight of them any more. The mere thought of them makes me feel quite sick. Bread is no longer served in the evenings now.” (68) Absolutely, people do not want to eat the same food for many days because we will have the feeling of boring. However, the people in the Secret Annexe have to eat it since they have no choices. Meanwhile, they are unable to obtain some kinds of food, such as bread as illustrated in the excerpt above. As days pass by, food is deficient more and more since their helper, the food supplier, has less chance to do shopping due to the terrible situation outside. Frank explains about the decrease of food that “From tomorrow we shall not have a scrap of fat, butter, or margarine left. We can’t have fried potatoes (to save bread) for breakfast any longer, so we have porridge instead.....” (148). It is obvious that the physiological needs are not fulfilled for the people in the Secret Annexe. This situation brings them a serious problem—quarrels between each other. Frank describes a quarrel as following: Mrs. Vandaan complains, “Still I have to

complain that it's impossible to cook without any fats, and all these awful smells make me feel sick," then Mr. Vandaan says, "I must smoke and smoke and smoke, and then the food....," then Mrs. Frank speaks, "Food is not very important, but I would love a slice of rye bread just now, I feel so terribly hungry.," and then Mr. Frank says, "Give me my potatoes and then I will keep my mouth shut." (148-49). Although Frank says that she does not care so much about the food, she is irritated because the situation makes the members all touchy—easily angry.

Another experience Frank receives is about her freedom. Before the Holocaust, Frank and all Jews in her community have rights to do everything as normal people can do, but after Nazis declare the Anti-Jewish decrees, Jews have to suffer these decrees without any right to oppose. Their normal lives have been changed since they are forced to do and not to do many things. Their rights are limited as Franks explains,

Jews must wear a yellow star, Jews must hand in their bicycle, Jews are banned from trams and are forbidden to drive. Jews are only allowed to do their shopping between three and five o'clock and then only in shops which bear the placard "Jewish shop." Jews must be indoors by eight o'clock and cannot even sit in their own garden after that hour..... (15)

According to the excerpt above, it is obvious that Nazis intend to separate Jews from other people. The star that they have to wear is the "Star of David." It is the emblem on King David, the great king of Jewish people. Then, it becomes the symbol of Judaism. Although the Star of David is significant for Jewish people, Nazis force them to wear it in order to indicate that those who wear it are Jews, the lowest class in the society. In addition, they have to hand in their possessions and are forbidden to do many things. However, they can still live with these conditions although they hurt their feeling very much. The conditions are still bearable for them.

Unfortunately, after the policy to exterminate Jews is declared, their lives are awfully changed. It can be said that Jews' freedom is completely disappeared. The extermination begins with the use of force. Jewish shopping malls are destroyed, and then they are arrested and sent to the concentration camps. They cannot live in their houses and their country any longer. Those whom are sent to the concentration camps are finally gassed. A lot of them are aware of this information, so they hide themselves from the arrest. The Frank family are among this group; they have to hide themselves in the Secret Annexe. They cannot get out from that place in order to remain their place secret.

At that moment, Frank is during adolescence age. According to the psychology of adolescents, Hurlock indicates that adolescents need to be independent. They want to have freedom and do not want to be under any authority even their parents. On the other hand, Frank does not have freedom which is important for adolescents. She has to confine herself to a small place which she cannot get out. She has to face the problem of being confined in small area and surrounded by people who always annoy and irritate her. This brings abnormality to her life because she is unable to do so many things she wants. Consequently, after she lives in the Secret Annex for a while, she extremely longs for the outside world and her freedom. She misses her home so much. As when she describes about her companies' wish in the Secret Annexe, she says that someone longs for good food, someone longs for a hot bath, or someone longs for cinema.

However, Anne's wish is different from others as she says, "I shouldn't know where to start! But most of all, I long for a home of our own, to be able to move freely and to have some help with my work again at last, in other words—school" (83). This excerpt shows that Frank longs for her home which represents love. Moreover, she longs for her freedom to go anywhere and do anything she wants. Then, she also longs for her education and her school. In contrast, the Secret Annexe is similar to a prison which

limits her from doing many things, so when Frank thinks about her freedom, she firstly thinks about her own home where she can do what she likes. One thing which shows that she longs for freedom is that she always looks through the window to see the outside world. When she looks through the window, the scene she sees outside makes she longs for freedom more and more. Frank talks about the window many times. Window is the symbol of freedom which she so much longs for. When someone comes in from outside, Frank also feels the fresh air from the clothes and the cold wind on the face of that person. She really wants to feel the outside world, but the only thing she can do is crying and looking through the window, the gate to the freedom that she longs for.

Furthermore, Hurlock explains in *Adolescent Development* that adolescents have a desire to communicate with others, particularly their peers. Frank is like other adolescents; she wants to communicate with her peers. However, in this situation, she is unable to do that because she does not have freedom. She longs for the outside world and communication with her friend as she explains, “The sun is shining, the sky is deep blue, there is a lovely breeze and I’m longing—so longing—for everything. To talk, for friend, to be alone. And I do so long...to cry!” (130). This excerpt shows that Frank cannot obtain what she wants, so being alone and crying is the only things she can do.

The next thing Frank has to confront is the violence in the society. The first one is the violence in family. Although there is no violence in her own family, she has to witness the violence in the Vandaan family who live with her family in the Secret Annexe. Mr. and Mrs. Vandaan often have quarrels with each other. It is obvious that witnessing adult quarrel brings bad effects to children or adolescents. Moreover, after the Secret Annexe members have lived under pressure for a while, there is a quarrel between members of the two families as Frank explains, “Such quarrels that the whole house thunders! Mummy and I, the Van Daans and Daddy, Mummy and Mrs. Vandaan,

everyone is angry with everyone else. Nice atmosphere, isn't it?" (74). Due to the pressure of the situation, all of them are unable to control their emotion, so they are easily angry at each other, and it finally becomes quarrels.

Not only the violence in family that Frank has witnessed but also the violence of the war. She experiences them both indirectly and directly. For the indirect way, Frank always hears the news about the war. She gets the terrible information about the outside world that:

It is terrible outside.....Families are torn apart, the men, women and children all being separated. Children coming home from school find that their parents have disappeared. Women return from shopping to find their homes shut up and their family gone. (62)

Furthermore, Frank hears the news from the radio that Jews are taken by Nazis. They are taken to the big Jewish camp in Drente where they have to live under terrible conditions. They are unable to escape as Frank explains, "It is impossible to escape; most of the people in the camp are branded as inmates by their shaven heads and many also by their Jewish appearance" (43). More terribly, Frank has to hear an unbelievable news—a mass murder. The inmates are assumed to be murdered: "We assume that most of them are murdered. The British radio speaks of their being gassed" (43). Moreover, Frank hears that a large number of people not only die by gassing but also by bombs from the air planes. "And every night hundreds of 'planes fly over Holland and go to German towns, where the earth is ploughed by their bombs, and every hour hundreds and thousands of people are killed in Russia and Africa" (62). It is obvious that although Frank confines herself to the Secret Annexe, she also receives the horrible information about the global war.

Moreover, Frank has witnessed terrible events by her own eyes. It is the direct witnessing. In the evenings, she looks through the window and sees people being sent to

the concentration camps, the camps of death. The groups of people consist of all ages as Frank explains,

In the evenings when it's dark, I often see rows of good, innocent people accompanied by crying children, walking on and on, in charge of a couple of these chaps, bullied and knocked about until they almost drop. No one is spared—old people, babies, expectant mothers, the sick—each and all join in the march of death. (55)

Frank knows that these people are being transferred to the death camps; their destiny is death. They are going to be slaughtered although they are babies or pregnant women who have not done anything wrong. Sometimes, by the same window, she also sees air battles through it. "I witnessed a terrific air battle between German and British' planes. Unfortunately a couple of the Allies had to jump from burning machines" (76). Moreover, there is another air battle that she witnesses. "A 'plane crashed near here yesterday; the occupants were able to jump in time by parachute. The machine crashed on to a school, but there were no children at the time" (158). Frank also sees that when the airmen come down, they are shot by the Germans. She witnesses a murder with her own eyes.

The violence in the society witnessed by Frank indicates that she does not have security in her life. Harms may come to her at any time. Therefore, the safety needs by Maslow are not fulfilled. These needs say that people want to have security in lives, have someone to guard and live in the safe place. The Secret Annexe where Frank lives cannot affirm that the people there will always be safe. They may be discovered by Nazis and sent to the death camps like other Jews, or the air planes may drop bombs to the roof of the Secret Annexe, and they cannot know when these events will occur.

It is undesirable for any adolescents to witness the violence in the society. Unfortunately, Frank has to witness both indirect and direct violence including quarrels in the Secret Annexe. Therefore, they bring negative effects to her.

Frank has experienced so many terrible events as illustrated above. She has to live under pressure and intense circumstances. These terrible events and situations affect her life.

The Effects of the Holocaust on Anne Frank as an Adolescent

Like Wiesel, Frank is an adolescent who is in the transition age, but she has to experience the above terrible events and situations. As a result, her needs as discussed in chapter two are not fulfilled. Moreover, she has to live under pressure in bad circumstances of the Secret Annexe. She has to confront the situations that she as an adolescent is not yet capable to deal with. Her life is full of tension. Therefore, she is much affected in mental aspects.

Firstly, the prominent effect of many terrible situations Frank has experienced is anxiety. As illustrated in chapter two, Conger and Peterson say that anxiety is the thing to arouse internal responses, such as thought, feelings and psychophysiological reactions. Anxiety is a learned response. For instance, if one has experienced any danger, one will learn that such danger may bring harm to him/herself. Adolescents may be anxious about potential physical harm, loss of parental love and inability to master the environment or cultural standards.

In the case of Frank, she has the anxiety about her security in life. The first reason for this case is that her safety needs are not fulfilled. She lives in the place where harms can come to her at any time, so she is unsure that she will be certainly safe. The next reason, she has witnessed the events that Jews are being exterminated. Definitely, she is Jewish, so she is anxious that she might be exterminated like other Jews. Frank's anxiety is clearly shown in the diary. She is always afraid that she and the people in the Secret Annexe will be discovered by Nazis, so she is shocked when she feels that someone is

coming in. Every small noise or sudden suspicion of being discovered is a cause for serious alarm for Frank. "I got a terrible shock yesterday. Suddenly at eight o'clock the bell rang loudly. Of course, I thought that someone had come: you'll guess who I mean. But I calmed down a bit when everyone said it must be some urchins or perhaps the postman." (41)

Moreover, the feeling of such fear always haunted her, and it causes the psychological phenomena.

This evening, while Elli was still here, there was a long loud, penetrating ring at the door. I turned white at once, got a tummy-ache and heart palpitations, all from fear. At night when I'm in bed, I see myself alone in a dungeon, without Mummy and Daddy. Sometimes I wander by the roadside, or our "Secret Annexe" is on fire, or they come and take us away at night. (102)

The fear feeling of being discovered occurs to Frank so many times since she is afraid that 'they' which refers to Nazis will discover and take her and her family like other Jews. Therefore, she has to live with the anxiety all the time. Moreover, there are always air raids at night which make Frank fears that bombs may be dropped on the Secret Annexe, and she cannot sleep. "We don't have a single quiet night. I've got dark rings under my eyes from lack of sleep" (74). Not only the sound of air raids but also the fear of being bombed make Frank cannot sleep. Due to the lack of sleep, darks rings appear under her eyes.

Since anxiety always dominates Frank, it becomes trauma in her life. In *Sigmund Freud*, Pamela Thurschwell explains about trauma that:

The Greek word for 'wound'. An event in a person life which is intense and unable to assimilate. It creates a psychic upheaval and longlasting effects. When the mind refuses to consciously recognize a traumatic event, the unconscious represses it. The traumatic memory remains, un-worked-through in the unconscious, and the effect, or emotional energy surrounding the event, is damped up. (30)

Similarly, *The Freud Encyclopedia: Theory, Therapy and Culture* indicates that psychic trauma refers to emotional shock leading to molecular concussion of the brain. Due to the influence of powerful emotion, traumatic memory can be reemerged as posttraumatic reexperiencing phenomena. Traumatic reactions link with hysteria, and traumatic memories affect emotion such as anxiety or shame. Moreover, traumatic memories are unable to be discharged by psychological working through. Instead, there is compulsive repetition, particularly in dreams (572). In addition, in *The New Handbook of Psychotherapy and Counseling with Men*, Gary R. Brooks and Glen E. Good indicate that witnessing community violence is a cause of trauma in children. Growing up in violent environments is a chronic stressor and a threat to safety, and it can bring important long-term effects (276).

According to the terrible events that Frank has experienced, it is obvious that she has the phenomena of trauma as explained above. The terrible events reemerge in her mind. She often imagines that she is taken away from her parents or other dreadful things. Moreover, undesirable pictures always come to her mind. For instance, the picture of Lies, a friend of her often occurs in her imagination. One evening, before Frank falls asleep, she explains,

I saw her in front of me, clothed in rags, her face thin and worn. Her eyes were very big and she looked so sadly and reproachfully at me, that I could read in her eyes: "Oh, Anne, why have you deserted me? Help, oh help me, rescue from this hell!" (105)

Lies is a friend of Frank. Her image in Frank's mind is a picture of an inmate in the concentration camps, "clothed in rags, her face thin and worn." Frank does not know whether Lies is sent to the camps or not, but the feeling of deserting her friend brings such picture to her mind. Sometimes, Frank has nightmares; she dreams of horrible events again and again. It is the phenomena of psychic trauma that cannot be discharged

by psychological working through. Frank explains in the diary that “I am selfish and cowardly. Why do I always dream and think of the most terrible things—my fear makes me want to scream out loud sometimes” (111). As Freud explains in “Nightmares,” nightmare is a repetition compulsion or a regressive tendency to recreate unpleasant experiences (2). For Frank, she has a lot of unpleasant and terrible experiences, so these experiences repeat in her dreams. Frank also feels that she is selfish and coward because she has left her friends to live in the safe place. She is safe while countless number of Jews are confronting the most dreadful destiny, but she is unable to help them. Due to the psychic trauma and the feeling of selfishness, these horrible pictures and the fear always haunt Frank.

Both anxiety and trauma cause Frank to change, particularly her character. Before the Holocaust, Frank is an attractive girl surrounded by friends. She is lively and bright, and her friends love her humor and personality. Frank also describes about herself before hiding that “As one who thought of new jokes and pranks, always “king of the castle,” never in a bad mood, never a cry-baby” (144). Peter, her company in the Secret Annexe, also says to Frank about her character: “You were always laughing and always the center of everything!” (144). It is shown that Frank used to be a cheerful girl. However, when the Holocaust comes to Frank’s life, she has been changed by terrible events; she is not a cheerful girl like before. She longs for her freedom, but she cannot obtain it. Moreover, her life is full of sadness, fear and anxiety, so she always wants to be alone in peace and cry as she explains,

I desperately want to be alone. Daddy has noticed that I’m not quite my usual self, but I really can’t tell him everything. “Leave me in peace, leave me alone,” that’s what I’d like to keep crying out all the time. (131)

From the one who has a lot of peers, Frank becomes a girl who wants to be left alone and cry for the longing for everything. Her father also notices that she has changed. However, Frank cannot tell him everything in her mind. It is the feeling that is hard to explain to others. All of these are because her needs are not fulfilled. She does not have enough food, freedom, security in life, and so forth. Then they become anxiety and trauma which cause Frank to change.

The next effect of the Holocaust on Frank is about her relationship with her mother. It seems that their relationship is not so good since before the Holocaust happens. Then, after they have lived under pressure and tension in the Secret Annexe, their relationship is worse than before. In *The Diary of Anne Frank Notes*, Dorothea Shefer-Vanson explains about this point that Frank seems to expect too much of her mother. In normal circumstances she may functioned well as mother, but in this irregular circumstances, she cannot master anything and understand her mercurial daughter, a girl of high intelligence and sensitivity. She has limited imagination while her daughter is so imaginative (29). Frank thinks that her mother never understands her, but the one who understand her is her father. She describes about her father that "I cling to Daddy because only through him that I'm able to retain a remnant of family feeling" (48). On the other hand, she feels that she and her mother are unable to get along with each other as she explains,

We are exact opposites in everything; so naturally we are bound to run up against each other. I don't pronounce judgment on Mummy's character, for that is something I can't judge. I look only at her as a mother, and she just doesn't succeed in being that to me; I have to be my own mother..... All this comes about particularly because I have in my mind's eye an image of what a perfect mother and wife should be; and in her whom I must call "Mother" I find no trace of that image. (48)

The excerpt above consists of very severe words which are unbelievable that a daughter will use them to talk about her mother. It is clear that Frank does not care much about her mother. She thinks she and her mother are opposite in everything. Frank says that she has to be her own mother because her mother cannot be that. She has an image of a perfect mother in her mind, but her mother does not have anything that a perfect mother should have.

Moreover, there is an event showing that their relationship is so weak. One night, while Frank is lying in bed and waiting for her father to pray with her and wish her good-night, her mother comes in the room and says, "Anne, Daddy can't come yet, shall I say your prayers with you tonight?" Then, Frank answers, "No, Mummy." Her mother walks slowly towards the door, then she turns round. With a distorted look on Frank's mother face her mother says, "I don't want to be cross, love cannot be forced" (73). After that, her mother leaves the room with tears in her eyes. This event extremely hurts Frank's mother, and Frank knows that. Her mother cries half a night and hardly sleeps. Her father also knows about the event, and Frank can read the words in his eyes: "How can you be so unkind, how can you bring yourself to cause your mother such sorrow?" (73). Frank is expected to apologize her mother, but she does not do it. She thinks that she has spoken the truth, so she does not have to apologize. The reasons for their bad relationship and Frank's bad attitude toward her mother are because she lives under pressure which brings her much stress and tension although she is an adolescent who are not ready to confront such a terrible situation. Importantly, she has witness the violence in the community. Brooks and Good explain that several studies in 1990 indicate that witnessing violence increases distress, depression, symptoms of posttraumatic stress disorder and acting-out behavior (276). Similarly, Frank has witnessed the violence both inside and outside the Secret Annexe as indicated in her experiences above. Therefore,

the ways she does with her mother are judged to be the acting-out behavior which is caused by the environment and situation that she lives. The ways she does with her mother is quite aggressive. Although Frank says that she speaks the truth, she should care more about her mother feeling. At least, they still have the bond between daughter and mother.

Another point of the effects of the Holocaust is about Frank's love. Living in such limited circumstances also affects her love. Frank is an adolescent, and she has had a boyfriend named Peter or Petel at school before hiding. However, she does not have any chance to see him again after she has to confine herself to the Secret Annexe. She misses him very much and desperately longs to see him, but she cannot obtain her longing. According to the basic needs of human beings, Maslow says that people need to love and to be loved; they want to have lovers the ones who care for them. Furthermore, Hurlock states that adolescents have a desire to have peers to talk to each other and understand each other. In the Secret Annexe, however, Frank has no friend. Although she has Margot, her sister, it seems that they cannot get along well with each other. Therefore, there is only one person in the Secret Annexe whom Frank begins to have mental relationship with—Peter Vandaan. He is the son of Mr. and Mrs. Vandaan hiding with the Franks.

Initially, Frank looks at him as a shy and gawky boy as she describes when he arrives, "He is not yet 16, a rather soft, shy, gawky youth; can't expect much from his company" (30). Frank is not interested in Peter; however, because of the limit of circumstances, it makes Frank and Peter close to each other. Therefore, they begin to be friends since Frank wants to communicate, particularly with a friend, and the one she chooses is Peter since there is no one else. "My longing to talk to someone became so intense that somehow or other I took it in my head to choose Peter" (115). Frank often

goes upstairs to Peter's room to talk with him to fulfill her longing for communication. Frank also explains that she only wants a friend, not a lover: "Whatever you do, don't think I'm in love with Peter—not a bit of it! If the Van Danns had had a daughter instead of a son, I should have tried to make friends with her too" (115). However, when they often meet and talk, their love begins. Frank explains about the way Peter looks at her that "To my great joy—I will be quite honest about it—already on Sunday morning I notice that Peter kept looking at me all the time. Not in the ordinary way, I don't know how, I just can't explain" (131). It is clear that they look at each other in the way lovers do. Their love grows more and more as Frank says that she always thinks of him though they live in the same house. "From early in the morning till late at night, I really do hardly anything else but think of Peter. I sleep with his image before my eyes, dream about him and he still looking at me when I awake" (137). Moreover, Frank describes the romance when she and Peter are with each other. It brings her much happiness.

He held me firmly against him, my left shoulder against his chest; already my heart began to beat faster, but we had not finished yet. He didn't rest until my head was on his shoulder and his against it. When I sat upright again after about five minutes, he soon took my head in his hands and laid it against him once more. Oh, it was so lovely, I couldn't talk much, the joy was too great. (177)

It seems that Peter and Frank's love are the only things pleasant for her in the Secret Annexe. When they are together, being close to each other, Frank feels indescribably happy without anxiety. Nevertheless, their love occurs because the need to communication of Frank. She just wants to have a friend to talk, but after they have occasions to stay with each other, the love begins.

In conclusion, Frank has experienced a lot of terrible situations. She loses a lot of things once belongs to her, particularly freedom. Moreover, hiding in the Secret Annexe causes a lot of tension in her life which is from both people inside and situations outside.

She has to witness the violence of the society although she is an adolescent.

Consequently, her life is affected by the situations. Her personality is the first thing that is changed; from a cheerful girl, she is changed to be a girl who is full of anxiety and sadness. She always wants to be alone and cry. Furthermore, the relationship between Frank and her mother is worse than before. Frank needs someone to help in such abnormal situations, and her mother is expected to be the helper, but in reality, her mother cannot help her anymore. They never understand each other. Moreover, the need of someone to understand and communicate as normal adolescents causes Frank to be in love with Peter. It seems that love is the only thing that makes Frank happy and goes away from anxiety in the Secret Annexe.

For Frank, the reasons for choosing autobiography to narrate the story are quite clear. By nature, Frank is cheerful and talkative. She loves to communicate with others. Importantly, she is an adolescent. In *Adolescent Development*, Hurlock says that adolescents have a desire to communication, especially their peers, and it is hard to restrain. Although they are far away from each other, they will try to communicate with each other. When Frank lives in the Secret Annexe, she confronts many tension conditions, so she needs to talk and to tell a friend what happen to her. The theory of autobiography by Long calls this “the desire to catharsis.” Unfortunately, there is no friend that she can talk to in the Secret Annexe. Therefore, she chooses the diary to be her friend whom she can tell everything. She imagines that the diary is her friend who has a life. It is shown by the name she calls it—Kitty. In her diary, she can write everything she wants. It is like she is talking with a friend as shown that she greets the diary “Dear Kitty” every time she writes it. Moreover, Frank wants to relieve pain from trauma in her life which she receives from terrible situations she has experienced.

Howard states that performing autobiography is a way to cure traumatic memories, so Frank chooses to perform her autobiography by writing the diary to cure herself.

In *Telling Women's Lives*, Long indicates that another impulse to write autobiography is the desire to make a record, to contact with the next generation. This impulse is the next reason for Frank to write her diary. She wants to make a record and contact with others as she expresses in the diary that "I want to go on living even after my death! And therefore I am grateful to God for giving me this gift, this possibility of developing myself and of writing" (167). Frank knows that she will die one day, but she wants to live forever, and her diary is the representative of her that lives even after she has died. It is her wish-fulfillment that she wants to contact with people in later generations, and it becomes true. *The Diary of Anne Frank* is read by a large number of readers. Moreover, it is brought to make a film and drama. Therefore, Frank's wish is fulfilled; she can contact with later generations.

CHAPTER 5

CONCLUSIONS AND SUGGESTIONS FOR FURTHER STUDIES

This chapter concludes the Holocaust experiences of adolescents and also the effects of the Holocaust on them. Moreover, the autobiography written by Wiesel is compared with the autobiography written by Frank. Finally, suggestions for further studies are given.

Conclusions of the Experiences of Adolescents in the Holocaust

This topic are divided into two sections—the experiences of Wiesel and the experiences of Frank.

For Wiesel, he and his family are sent to the concentration camps without the chance to escape or hide like the Frank family. In the camps he faces a lot of terrible events.

Firstly, his family are split; his mother and sister are separated from him and his father. Therefore, he has only his father in the camps, but finally, Wiesel loses his father. Therefore, his family are totally destroyed. Maslow says that people need to have family, but Wiesel does not fulfill this need since his family have been destroyed.

The next experience Wiesel receives is the loss of possessions. He loses all his treasures and possessions to Nazis. Even his gold crown, he has to hand it to Nazis for vital reasons—to save his father and to keep his ration of food. If he does not give his gold crown, he will lose both his father and food.

Another thing that Wiesel experiences is the brutality in the camps. He witnesses many forms of brutality which he cannot believe that they can occur to human beings. For instance, while he is walking to his barrack, he sees the bodies of children and babies

being burnt in the furnace. They are slaughtered although they are innocent. In addition, he has witnessed the hangings of prisoners and a young boy. He sees the struggling between life and death of the victims. Moreover, Wiesel and his father receive cruel punishments from the SS guards; they are punished although they have not done anything wrong. These experiences of Wiesel indicate that the safety needs proposed by Maslow are not fulfilled for Wiesel and all inmates.

The next experience of Wiesel is starvation. There is deficient food for inmates in the camps. They receive very little food, so they are so starved and skinny. Furthermore, when they are being transferred to another camp, they receive neither food nor water. As a result, many of them die because of starvation. Near the end of the story, Wiesel also shows that starvation can change a human mind to be wildlife. They can fight each other just for a piece of bread. Furthermore, a son can kill his father just for a small ration of bread. For this experience, it is clear that the physiological needs by Maslow are not fulfilled.

Another experience Wiesel receives is that he must learn to find the chance of survival. Linden explains that the chance for survival is for the one who can work, so inmates must convince the SS that they can work well. Like Wiesel, although he is a religious boy, he has to lie about his age and occupation to indicate that he can work well. He is not a skilled worker, so he has to work very hard as a labor. All the things he does are for the chance of survival.

The last thing that Wiesel has experienced is the dehumanization by Nazis. Maslow says that human beings need to have status and esteem in the society. In contrast, inmates in the camps are supposed to be the lowest class in the society. They are treated as if they were animals. They are forced to be naked in the presence of each other. Moreover, their heads are shaven, and they are engraved numbers on their hands. Then,

they have no other names and are called by those numbers. Therefore, their identities are destroyed. The status and esteem needs by Maslow are also not fulfilled.

For Frank, in her diary, her experiences are slightly different from those of Wiesel since she has not been sent to the concentration camps. However, Frank also has terrible experiences because she is a Jewish girl and has to confine herself to a small place for hiding from Nazis' arrest.

The first experience of Frank is the lost of her freedom. During the Holocaust, she and other Jews are forced to do and not to do many things. For example, they must wear a yellow star, they must go to Jewish schools, they must hand their bicycle to Nazis and they cannot go out after eight o'clock. Moreover, while hiding, Frank completely loses her freedom since she is unable to go out of the Secret Annexe, the place where she is hiding. She as an adolescent needs to be free as explained by Hurlock in *Adolescent Development*, but Frank cannot obtain her freedom. Therefore, Frank extremely longs for freedom, for the outside world and for her friends.

Another experience of Frank is about food. Although the food in the Secret Annexe is better than in the concentration camps, it is still not enough for Frank and her companies. Food is decreased day by day since their helper has less chance to do shopping for them due to the external conditions. Maslow explains that food is one of the physiological needs of human beings. Unfortunately, the people in the Secret Annexe are unable to fulfill these needs, so they become touchy. They often have quarrels about just small points.

The next thing Frank has experienced is the violence in the society. This violence is divided into two kinds—the violence in the family and the violence of the war. For the violence in the family, Frank always witnesses quarrels between Mr. and Mrs. Vandann which annoy her very much. Then, for the violence of the war, Frank witnesses it in both

indirect and direct ways. In the indirect way, Frank hears the news and the situations from the radio that a large number of Jews are sent to the concentration camps. These people will be finally gassed. Furthermore, she hears that the air planes drop bombs and kill thousands of people in many places. In the direct way, Frank sees people being transferred to the camps with her own eyes. She sees innocent women, children and old ages walking to the death in the camps. Sometimes, she witnesses air raids; planes crash to the ground and the air men are shot. Witnessing violence in the society indicates that Frank does not have the security in life as explained in the safety needs by Maslow. Although she is hiding in the Secret Annexe, harm may come to her at any time.

Both Wiesel and Frank have similar experiences in the Holocaust. They lose their freedom; Wiesel is imprisoned in the camps while Frank has to confine herself in the Secret Annexe. Both of them have to suffer the starvation because there is not enough food for them. Nevertheless, Wiesel suffers more than Frank since the conditions in the camps is worse than in the Secret Annexe. For the brutality of the Holocaust, Frank witnesses it through the radio and looking through the window. Besides, Wiesel has to receive the brutality by himself. He not only witnesses the mass killing but also receives the cruel punishments. Moreover, he has to work extremely hard for the chance of survival and at the same time is dehumanized in the camps by Nazis. For the different points between Frank and Wiesel's experiences, they are different because the conditions in the places they live are different. The conditions in the Secret Annexe are much better than those in the camps. Therefore, Wiesel is physically tortured more than Frank. However, since Frank is confined to a small place, she is much tortured in mental ways. She is an imaginative girl and needs freedom, but she cannot obtain it. Consequently, she extremely longs for it, and this condition causes her to change.

Conclusions of the Effects of the Holocaust on Adolescents

After Wiesel and Frank have experienced many terrible events in the Holocaust, they are affected in negative ways. Firstly, the effects on Wiesel will be discussed, and then it will be followed by the effects on Frank.

The first prominent effect of the Holocaust on Wiesel is the lost of faith in God. Before the Holocaust, Wiesel explains that he is a religious boy who strongly believes in God. Besides, after he is sent to the concentration camps and faces a lot of terrible events, he begins to raise his doubt in God. He wonders why God lets his people who pray for him be tortured as if they were nonhuman. Ultimately, Wiesel completely loses faith in God. He cannot keep his belief any longer since God cannot help him and other victims from horrible fate.

The effect of the Holocaust is about the relationship between Wiesel and his father. Although Wiesel loves his father and do not want to lose him, after Wiesel has received a lot of sufferings and tortures in the camps, he feels that his father become his burden more and more. Wiesel has to take care of his father though he, himself is in the situation that he must manage to survive. After his father has died, he also feels that he is free from this burden. He can take care of himself more than before since he does not have to worry about his father.

Another effect is about the changing of Wiesel. At the end of *Night*, Wiesel describes his appearance in the mirror that it is the appearance of a corpse. He compares himself with a corpse because he has lost everything in his life. When he is forced to live in the camps he loses his home and all possessions. Then, he loses his beloved family and also his identity when he is dehumanized by Nazis. Moreover, he loses his faith in God, the Lord of the Universe. A corpse is the body of a person who loses everything

including his/her life. Therefore, Wiesel thinks that he is not different from a corpse since he has lost everything even his life.

In the case of Frank, she is also affected by the events which she has experienced. The first point is that Frank turns to be an anxious person. She is anxious about her security because she lives under the condition that harm can come to her at any time. This anxiety becomes the trauma in her life, and she has the phenomena of traumatic reexperiencing. She always has nightmares that she is discovered by Nazis or dreams of horrible events. As a result, Frank's personality is changed; she has changed from a cheerful girl who always laughs and is full of friends to be a girl who want to be alone and cry.

Another point is about the relationship between Frank and her mother. Frank is an intelligent and imaginative girl. She has an image of a perfect mother in her mind, but her mother cannot be that one. Moreover, in such abnormal circumstances, Frank expects her mother to be her helper, but her mother cannot help her. They do not understand each other. Therefore, their relationship is getting worse. Frank uses severe words when she talks about her mother. Furthermore, she refuses to let her mother join her praying. Her mother is very sad about this event. Frank is expected to apologize to her mother, but she does not do it. In *The New Handbook of Psychotherapy and Counseling with Men*, Garry R. Brooks and Glen E. Good explain that witnessing violence in the society increases acting-out behavior. Similarly, Frank attitude toward her mother is an acting-out behavior which is the result of the violent events she has experienced.

However, there is a good thing happening to Frank—the love between her and Peter Vandann. Due to the desire to communicate of Frank, she tries to find someone to talk to, and she selects Peter because there is no one else. She just wants someone to be her friend, but after they have met and talked with each other for several times, they fell

in love with each other. This point becomes the romance plot in Frank's diary. She explains her emotion when she thinks of Peter and the time when they stay together. Love is the thing that makes Frank happy. When she is with Peter she will forget all anxiety in her mind.

Both Wiesel and Frank are affected by the events they have experienced during the Holocaust. However, the situations of Wiesel are worse than those of Frank. Wiesel's family are separated while Frank lives with her family. Moreover, Wiesel has to face a lot of terrible events in the camps which is also worse than the events in the Secret Annexe. Therefore, Wiesel is affected more than Frank as he explains at the end of *Night* that he is indifferent from a corpse since he has lost everything in his life. For Frank, she still has family, friends and a lover. Although there is trauma in her life, her situation is better than Wiesel.

Comparison between Autobiographies Written by Male and Female

Wiesel and Frank have reasons for their autobiographical writing. For the similarity, both of them have traumatic memories from the Holocaust. Therefore, they need to catharsis and relieve pain in their memories, and performing autobiography is the way they choose for their self-therapy. This reason is coincident with Howard's "Project-Based Curriculum in Autobiographical Writing and Presenting: Value and Definition" which illustrates that performing autobiography is beneficial in a therapeutic way. Furthermore, both of them are adolescents and have the desire to communicate as shown in Hurlock's *Adolescent Development*, but during the Holocaust, they cannot communicate or tell anyone what happen to them due to the tension circumstances. It is indicated that their desire to communicate is not fulfilled. Consequently, they write their autobiographies because autobiography provides them the private place where they can

say anything they want; they can communicate with others. In Frank's case, she has her private reason which is different from Wiesel. In her diary, she explicitly says that she wants to go on living even after her death. That is to say, she wants to make a record and communicate with the next generations. She wants to tell them what happen to her. This reason is like the theory of Siegel which is explained in *Women's Autobiographies, Culture, Feminism* that women want to make a record and to tell the next generations that their lives are significant.

For the style of autobiographical narrative, Siegel also explains that women autobiographies are fragmented while men autobiographies are structured oderly and seamless. Furthermore, women tend to write about domesticity and the affective curve in the plot of love while men mostly present their public lives. These differences are shown clearly in *Night* and *The Diary of Anne Frank*. In *Night*, Wiesel narrates the story by chronological order. Readers can easily follow the events and know what happen before and after. Wiesel begins his story with his normal life in Sighet, and then followed by the events after Nazis come to the town and his life in the concentration camps. Finally, he ends his story with his liberation. Wiesel's *Night* is structured orderly, so it is easy to follow and understand. In *The Diary of Anne Frank*, although Frank also narrates her story by chronological order, her diary is less clearly organized than Wiesel's *Night*. Sometimes, while she is talking about one point, she may switch to another point. For example, after Frank finishes the talking about an event in the Secrete Annexe, she switches back to her life in the school, then comes back to the Secret Annexe again. Therefore, Frank's diary is more fragmented than Wiesel's *Night*. If readers do not concentrate on the book, they may lose the point. One reason which makes Frank and Wiesel's organization different from each other is about their conditions. Frank writes her diary while she is in the Secret Annexe, but Wiesel writes his autobiography after he

is liberated for many years. Therefore, he can organize his story better than Frank since Frank is in tension while she is writing the diary.

For the details in the two autobiographies, they are different like Siegel's theory which explains that women tend to write about domesticity and the plot of love while men tend to present their public lives. In *Night*, Wiesel also talks about his family. As in the beginning of the story, he explains about his family life and family's members. For example, he explains that his family run a shop and his parent do not want him to help any work but go to school. However, most of the details in *Night* are about his life in the concentration camps and the brutality of the Holocaust. He explains how he and other inmates live in the camps and what happen to them which are not about domesticity. He presents the image of the suffering and torture in the camps. Meanwhile, he does not present the plot of love. On the other hand, in *The Diary of Anne Frank*, Frank mostly talks about domesticity, such as conflicts in her family, her relationship between her and her father, mother and the Vandann family who live with her. She also explains about the characteristics of the people in the Secret Annexe and the atmosphere of the place. Furthermore, Frank presents the romance plot. She talks about her boyfriend in her school and her love with Peter in the Secret Annexe. Frank, for example, explains her feeling of thinking of Peter that "From early in the morning till late at night, I really do hardly anything else but think of Peter. I sleep with his image before my eyes, dream about him and he is still looking at me when I awake" (137). In addition, there are many parts of the diary which Frank presents the romance plot.

Therefore, it is clear that the differences between Wiesel and Frank's autobiographies are coincident with Siegel's theory in both style and details.

According to the results of this study, it is illustrated that adolescents are affected by the Holocaust. They lose everything in their lives even being themselves. Instead of

being treated like normal adolescents, they have to suffer many forms of hardship and brutality. Therefore, they are changed in negative ways. More terribly, a large number of them cannot survive the Holocaust. Adolescent survivors are a very small group compared with those who die from the persecution. Nevertheless, although they survive, they still have traumatic memories which cannot be erased. Moreover, some studies such as Melotek's "Qualitative Research with the Second Generation: the Effect of the Holocaust on the Adult Children of Survivors" or Stanger's "Children of Holocaust Survivors: a Life History Study" indicate that the Holocaust has left deep scars and traumatic memories not only the first generation but also the second generation. They receive negative effects similar to their parents since they experience the Holocaust as second-hand witnesses by their parents' story telling. Consequently, the Holocaust has destroyed human lives more than one generation. Many of them have problems with rebuilding their lives. This tragedy occurs simply because of racial differences. A group of people think that they are superior to another group. Unfortunately, this notion brings only bad effects entailing depression to human beings. Furthermore, the events like the Holocaust or even the Holocaust itself can be reoccurred any time if people forget how it affects the world. Therefore, this study will remind people that they should try their best to stop the Holocaust to happen again.

Suggestions for Further Studies

1. Other autobiographies by other authors should be studied about the effects of the Holocaust on adolescents such as *I Have Lived a Thousand Years Growing up in the Holocaust* by Livia Bitton-Jackson which is the story of a 14-year-old girl in the concentration camps.

2. Other theories should be applied for the analyzing. For example, Freud or Carl Jung's the theory of dream should be employed to analyze Frank's dream.

3. The Holocaust experiences of other groups of people in autobiographies should be studied such as the experiences of children, adults or old people.

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APPENDIX

APPENDIX

Biography of Elie Wiesel

Date of birth: September 30, 1928

Place of birth: Sighet, Transylvania, Hungary

Being sent to the concentration camp: 1944

Being liberated: 1945

Beginning study: 1948

Getting married: 1969

Chairing the President's Commission on the Holocaust: 1978

Being rewarded the Congressional Goal Medal of Achievement: 1985

Receiving a Nobel Prize in peace: 1986

List of Works

All River Ran to the sea (1995)

The Accident (1962)

Ani Maamin (1973)

A Beggar in Jerusalem (1970)

Against Silence (1985)

Dawn (1961)

Dimensions of the Holocaust (1977)

Evil and Exile (1990)

The Fifth Son (1905)

Five Biblical Portraits (1978)

The Forgotten (1992)

Four Hasidic Masters and Their Struggle against Melancholy (1978)

From Kingdom of Memory: Reminiscences (1990)

The Gates of the Forest (1966)

The Golem (1983)

A Jew Today (1978)

The Jews of Silence (1966)

A Journey into Faith (1990)

Legends of Our Time (1968)

Messengers of God (1976)

Night (1961)

The Oath (1973)

One Generation After (1970)

Sages and Dreamers (1991)

Somewhere a Master (1982)

Soul on Fire (1973)

The Testament (1981)

The Trial of God (1979)

Twilight (1988)

Biography of Anne Frank

Full name: Annelies Marie Frank

Date of birth: June 12, 1929

Place of birth: Frankfurt am Main, Germany

Moving to Amsterdam Netherlands: 1933

Receiving the diary for her thirteenth birthday: 1942

Hiding in the Secret Annexe: 1942

Being discovered and sent to the concentration camps: 1944

Died: 1945

First Publishing of the diary: 1947

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Name : Kittiphong Praphan

Date of Birth : 5 August 1976

Place of Birth : Mahasarakham

Address : 190 Nonghai Sub-District, Wapipathum District, Mahasarakham, 44120

Educational Background:

2005 Master of Arts (English) from Srinakharinwirot University

1999 Bachelor of Arts (English) from Mahasarakham University

1995 Certificate of Science (Sciences and Mathematics) from Wapipathum

School