***Twentieth Century Migration: Herta’s Journeys***

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**Notes to instructors:**

* This is an AWL 1 – 6 review task, but it is also part of the author’s family story.
* It models the APA citation (in-text and reference list) system.
* This task may appear too difficult for ELLs who have not done explicit learning of the Academic Word List before.
* The ELLs who have already completed a wide variety of receptive and productive tasks with AWL Sublist 1 – 6 words reported this task was “not too hard and not too easy,” which I interpret as “just right.” ☺
* The STUDENT version of this document includes a page of “Choice Hints,” which students can use as gap-fill “clues” (if you wish to give them this support.)
* This text was written to focus on practicing AWL Sublist 6 words and to review the previously learned AWL words.
* The AWL 6 words all require productive knowledge (gap fill), and the Choice Hints are not always in the correct word form. Thus, ELLs are required to activate their grammatical knowledge for the words.
* Some AWL Sublists 1 to 5 words require productive knowledge (gap fill) and some are in the context for review purposes (bolded in text).

**Text content analysis (cf. www.UsingEnglish.com)**

* Length: 2,528 words (without Reference list)
* Different words: 1,052
* Gunning FOG Index: 13 (completed 1st year college)
* Lexical density: 41.6%

**Number of different AWL words (some used multiple times) = 175**

Sublist 6 n = 55/60 Sublist 3 n = 21/ 60

Sublist 5 n = 16/60 Sublist 2 n = 33/ 60

Sublist 4 n = 21/60 Sublist 1 n = 29/60

**NOTE: An alternative format is to make a CLOZE with only Sublist 6 words deleted. You may also wish to change the “Choice Hints” by providing the correct word form.**

**Pre-reading small group discussion (also on STUD**

1. In your culture, is it common for people to write their family history for future generations? Would you like to write your autobiography? Explain.
2. For how many generations can you **TRACE** your family tree? Sketch it for your partners.
3. What do you know about Russia and the two World Wars? Explain.
4. What does this quote mean? Do you have any experiences that are related to it?

“That which does not kill us, makes us stronger.”

 German philosopher, Friedrich Nietzsche (1884 - 1900)

**Corresponding Documents:**

STUDENT CLOZE file is at [www.AACE-English.com](http://www.AACE-English.com) 🡪 Handouts 🡪 Family/Family History

STUDENT ANSWER PAGE AWL 20 Century Migration

TEACHER AWL 20 Century Migration CLOZE ANSWERS

**Full text Coding**: SUBLIST 6 words are in **CAPITAL** letters**.**  Sublist 1 – 5 words are in **bold**.

**Twentieth Century Migration: Herta’s Journeys**

**by Janice GT Penner**

**PART A:** I **PRESUME** you have read books or heard **LECTURES** by history **EXPERTS** regarding World War (WW) I and II. Two **major** players in these wars were Germany and Russia. However, if you scan **INDEXES** of war history textbooks, you will find very few **chapters** about the **targeted DISCRIMINATION** against *Russlanddeutschen*, the ethnic Germans who **resided** in Russia. This essays narrows the **SCOPE**  by **focusing** on my ancestors – ethnic Germans from Volynia, which is now known as the Volyn Oblast (**region)** in the northwest corner of Ukraine. I will **CITE** **published documents**, stories from family members, a video **TAPE** recording and a **BRIEF** autobiography which was **AUTHORED** by my grandmother, Herta. As you are **aware**, 20th century European history is extremely **complex**, so only **specific incidents** are included in order to set the historical **context.**

**PART B:** Originally, my forefathers were from a territory in central Europe which was loosely associated with 38 other German speaking states run by either aristocrats, the church or oligarchies (Leyser, n.d.). In 1762 and 1763, Catherine II, a former German princess who was married to the Russian Tsar, **issued** invitations to the Volga Germans to **MIGRATE** to Tsarist Russia. Because they were **CAPABLE** farmers, it was expected they would **ENHANCE** the agricultural productivity of the **area**. The **migrants** were **ALLOCATED** their own land, were allowed to settle in self-governed colonies, and were **granted** tax free **status** and linguistic and religious freedom. The 1763 Manifesto **EXPLICITLY** guaranteed that the ethnic Germans would not be **required** to fight for Russia against their will (Smith, 1997). By 1871, there were over 3000 of these **distinct** German **communities** in Russia (Miller, 1988). They **maintained** their **cultural traditions,** diet and **primarily** married within the ethnic group. They owned land, developed a school system, and had little interference from the USSR **administration**. The Russian government **ACKNOWLEDGED** Catherine II’s agreement until 1871 when Tsar Alexander II revoked their rights and the colonists became Russian peasants. The ethnic Germans **reacted** angrily, but they had no **alternative** but to **COOPERATE**. Herta Schoen, my parental grandmother, was born in Heimthal (Karolinowka), Volynia in August 1900.

**PART C:** Between 1871 and 1914, an **INTERVAL** of 43 years, the lives of the ethnic German farmers became increasingly difficult. Starting in 1874, the Germans were **drafted** into the Tsar’s army but were not given weapons – they took on **roles** such as road builders, **medical** support and cooks. (At that time, **GENDER** equality in the military had not been **INITIATED**, so only the males were conscripted.) An effort called “Russification” **involved** the prohibition of the German language in their churches, schools, newspapers and all **publications.** When The Great War began in 1914, the Russian government did not trust them to be **NEUTRAL** and feared they would share military **INTELLIGENC**E with the invading German forces. Fortunately, Herta’s oldest brother had escaped to Canada before then, but at least 300,000 ethnic Germans fought in that war for Russia (Smith, 1997). After the property “liquidation laws” were **implemented**, **approximately** 200,000 German Volynians who were not in the army were forced to travel east to Siberia (Smith, 1997). It seemed the **authorities** didn’t really have a **strategy** or a clear set of **INSTRUCTIONS** – they were merely preventing **interaction** between the ethnic Germans and the invading Germans.

 Herta wrote that on July 10, 1915

 We were ordered to leave. Before we pulled out, we all stopped at the church and had a service – singing and prayer – and then we went into the unknown. We started with covered wagon, complete with cows tied behind. We were healthy and strong, we youths walking, saying poems and singing to entertain ourselves. Along the way came sickness, disease, hunger. Many many died. First they dug **individual** graves – later it was deep holes with many **layers** of bodies, and lime was spread between the **layers**, awaiting the next day’s burials. (**cited** in Schultz & Adolph, 2002, p. 42)

**PART D:** First, they **ATTACHED** their goods to horse drawn wagons. After four months, the group was **TRANSPORTED** by train in cattle cars. The **MIGRATION** across the vast **DOMAIN** of Russia took till late December. Eventually, Herta’s group reached Omsk (Siberia) and then were taken on sleighs to settle close to the border of Kazakhstan, a territory that Russia had colonized. They had journeyed **approximately** 2400 miles across the Ural Mountains. Theethnic Germans were **ASSIGNED** work on farms as they waited. Herta wrote, “These Russians dressed well. They ate no pork but ate horse meat. Many were rich with much land and they made hay for feed. The time went quite well” (Schultz, 1985). This was such a **STRESSFUL** time **period**, yet Herta could make a **positive** **comment** when she reflected on it 70 years later.

 After Russia pulled out of the war against Germany in order to deal with its own **internal** revolution, the ethnic Germans **resolved** to return to Volynia in February 1918. Herta’s **community** had earned **sufficient funds** to buy a train car. They encountered a **series** of delays as they waited on the rail tracks for train engines to take them west - one time they waited for five weeks! The **constant** threats of starvation and disease as well as the lack of **security** **contributed** to a **decline** in the group’s numbers. Those who survived the 7 month **migration** back to Volynia found the destruction **EXCEEDED** their worst fears. The buildings and fruit trees had been **UTILIZED** as fire wood. **NEVERTHELESS,** they had no other **option** but to start life over again.

**PART E:** Amidst the political unrest, Herta married Ewald Schultz in 1919 in a ceremony with 43 other couples because the Lutheran **MINISTER** only came to the **region** three times a year. Not surprisingly, Ewald’s family story was **similar** to Herta’s, with extended family members left in Siberia and Kazakhstan during the war. Ewald and his brother Theodore had reluctantly **assisted** the Russian army and they were the only survivors of their 9 member nuclear family. The **incidence** of disease was prevalent and the couple buried four infants within a five year **period**. **PRECEDING** my father’s birth in 1926 in Volynia, Herta and Ewald made the **RATIONAL** decision to start a new life **OVERSEAS** in Canada.

There were several **factors** which provided the **INCENTIVE** to leave Russia. First, the persecution of the ethnic Germans intensified under Lenin and the Bolsheviks. Without any **compensation,** their land and other **ESTATES** were taken over and became collective farms. Second, they might have seen the posters **DISPLAYED** throughout Europe about Canada’s homesteading program: for an **administration** **FEE** of $10.00, they could **acquire** a **MINIMUM** of 160 acres! Since 1872, the **federal** Canadian immigration **ministry** had been **targeting** European farmers to settle in the provinces of Manitoba, Saskatchewan and Alberta. (This program ended in 1930.) Third, their community in Volynia had changed **considerably.** Natural disasters and droughts decreased their numbers. According to census **data**, the numbers of ethnic Germans in Volynia had dramatically decreased from 650,000 in 1914 to 379,630 in 1926 (Smith, 1997). The **conflict, imposed** exile, harsh **environmental** conditions, and record numbers of emigrants had a huge **impact** on the population in Volynia.

**PART F:** Most likely, Herta and Ewald **selected** Canada because Herta’s older brother who had settled there earlier was **CAPABLE** ofsupportingthem (Shaw, 2004). They used the **AGGREGATE** profits from the sale of their buildings and livestock for travel **documents.** In September 1926, they began another journey with Johanna, Herta’s youngest sister. This time they ventured west to Southampton, England to a passenger ship, which was owned by a **SUBSIDIARY** of the Canadian Pacific Railway. On the two week voyage to Canada, their infant child, Waldemar, became extremely ill. His **RECOVERY** was slow, and fortunately, he and the other passengers were not **required** to stop at *Grosse Ille*, the Canadian quarantine station. If the C.P.S. Minnedosa Third Class **Immigration** Records are **ACCURATE**, Ewald had $100.00 dollars in his possession upon arrival in Quebec City (Canadian Pacific Railway, 1926). **Statistics** based on the passenger ship records **reveal** that Ewald and Herta were two of 8,222 farmers that **immigrated** to Alberta that year (**Statistics** Canada, 1927/1928). They embarked on another journey by train to central Alberta in October 1926. They did not **participate** in the homesteading program (mentioned above), but eventually they **secured** a loan to **purchase** their own land.

**PART G**: Ewald and Herta raised four more children and led a **stable** and satisfying life. Their **adjustment** to Canadian life was relatively easy – they socialized within their **ethnic** group and kept the same **occupation.** They were active in the **community** of New Sarepta, which **derived** its name from Old Sarepta in Volgograd, Russia. Not surprisingly, a **significant proportion** of people in the New Sarepta **region** came from Volynia (Franck & Gregor, 1981). In fall 1928, they helped Theodore’s family **immigrate** to the **area**. As newcomers, they were all **committed** and **MOTIVATED** to **BOND** with other citizens to make the Dominion of Canada a strong nation. Ewald and Herta were **granted** their Naturalization **status** in 1935. Along with other pioneers, they **TRANSFORMED** the Alberta landscape by clearing the bush in order to **create** virgin arable land - much like their ancestors had done in Volynia. The **INPUT** of these **immigrants** to the development of the Canadian agriculture **sector** was **ACKNOWLEDGED** in 1991 through a set of four 40 cent Canadian stamps titled, “Arrival of the Ukrainians.”

Some **immigrants** at that timefelt **INHIBITED** or were afraid of **DISCRIMINATION,** so they forced themselves and their children to speak English only. Others, like Herta and Ewald, **maintained** their language and **culture** and learned “survival English.” Their children became fully bilingual. They all worked very hard with the children **participating** in the harvest because the school year was only 8 months long. All of the children **achieved** a grade 8 education and three continued to high school and post-secondary **institutions.**

**PART H: Despite** their hectic life, Herta and Ewald didn’t **IGNORE** their family members in Europe although it was often difficult to determine the **location** of various **individuals.** For example, in the early 1930s one of Herta’s other brothers disappeared when Stalin’s **regime justified** the deportation of Volynian ethnic Germans by claiming they were all spies. In the late 1930s, Herta’s mother and some other family members were sent as far away as Alma-Aty, Kazakhstan. **Subsequently,** during WW II, ethnic Germans were displaced yet again. In fact, within the last 3 months of 1941, 799,459 ethnic Germans from Volynia were **transferred** to “special settlements” throughout Russia, Siberia, Central Asia, the Urals and Kazakhstan (Pohl, 2001). In **contrast** to the aimless procedure **undertaken** during WW I, this time the Russians **strategically** sent the adult males to forced *“Trudarmija”* **labour** camps (Miller, 1988).

For long **periods** of time, there would be no **communication** between the Canadian and European based family members. Then, after “glasnost” and the fall of the Berlin Wall, Russia allowed more ethnic Germans to leave and the **Federal** Republic of Germany opened its doors through new *Aussiedler* **legislation.** These **policies** allowed *Aussiedlers,* ethnic German settlers from abroad, the **legal** “right to return” to Germany. **Consequently,** a few nieces and nephews and their families “returned” to Germany from Kazakhstan and other Soviet **regions**. All this explains why it was hard for them to keep track of each other.

**PART I: NEVERTHELESS,** we know that Herta and Ewald connected through “care packages” and letters. For **instance**, after deserting the Russian army in WW II, Ewald’s cousin was captured by the Germans and ironically became a German Prisoner of War. After his release, the International Committee of the Red Cross\* **facilitated** his **contact** with Ewald. He sold the lard, coffee, clothing and other **items** from their care package on the German black market, which **enabled** him to **purchase** everything he needed to set up his new family’s home. This nephew **physically** thanked Herta and Ewald when he visited them in Canada in 1973, about a year **prior** to Ewald’s death. Imagine the joy of that reunion!

 **Furthermore**, Herta’s nephew, who had been deported from Volynia to Poland (1930s) and then to Germany, remembered that he **acquired** an outgrown suit from a Canadian cousin. This nephew **established contact** in 1999 after finding a letter written by Ewald circa 1957. The nephew had **inadequately** addressed an envelope to his cousin “Waldemar Schultz, New Sarepta, Alberta” – with no postal box number, postal code nor country. Sadly, it was received shortly after Waldemar’s untimely death. Herta didn’t meet him or his daughters when they later visited the extended family in Canada because she had reached her **final** destination in 1990 – heaven.

**PART J**: Do these ethnic Germans have any **dominant** characteristics? One **researcher** describes the *Aussiedler* in this way, and the description seems **appropriate** for those who **reside** in Canada as well:

The Russian-Germans have their own values, which they desire to **maintain.** In the years of persecution and deportation their belief in a “higher justice” was the only thing they could hold on to: that gave them hope. … A highly developed sense of family, including the extended family, customs and usages from long ago, readiness to help neighbors, frugality, diligence and industry are all ethnic qualities of their particular nature rooted in their combined German **cultural** history. … One should not ignore the fact that Russian-Germans have lived together peacefully and as good neighbors with other national groups. Because of their suffering under the Bolschevik dictatorship, they turn aside every strain of political radicalism, whether to the right or the left. (Smith, 1997)

Ewald and Herta and their five children **maintained aspects** of German culture: food, language, work ethic, and so on. However, are their descendants “German”? The large scale **migration** from a wide **range** of German speaking states began in 1763, and because of the competing “gingerbread principalities” at the time, (Leyser, n.d.) some historians suggest that a unified German **identity** or sense of nationalism did not even exist at that time (Pohl, 2001). Even though the **subsequent** Canadian-born generations do not speak German fluently, if at all, most still i**dentify** themselves as “German” when completing the **ethnicity category** on the Canadian census form. Somehow, this German socio-linguistic **identity** has been **sustained** through **economic migration**, **conflict**, exile, reunification, and **integration** with people of **DIVERSE ethnic** backgrounds.

In **conclusion,** I have often been inspired by the strength and **FLEXIBILTY** of my grandparents as they faced **consistent challenges**. It seems Nietzche’s well known maxim “That which does not kill us, makes us stronger” is **symbolic** of their life and journeys. It’s interesting that Friedrich Nietzsche and Herta share the 25th of August 1900 date: Herta was born on the day of this famous German **philosopher’s** death.

\* Restoring Family Links

Every year, thousands of family members are separated by **conflicts**, disasters or **migration**. People suffer terribly when they lose **contact** with their loved ones and don't know where they are or whether they are safe. The [ICRC](http://familylinks.icrc.org/en/Pages/AboutUs/icrc.aspx) and [National Red Cross and Red Crescent Societies](http://familylinks.icrc.org/en/Pages/AboutUs/national-societies.aspx) work together around the world to **locate** people and put them back into **contact** with their relatives. This work includes [looking for family members](http://familylinks.icrc.org/en/Pages/HowWeWork/looking-for-family-members.aspx), [restoring **contact**](http://familylinks.icrc.org/en/Pages/HowWeWork/restoring-contact.aspx), [reuniting families](http://familylinks.icrc.org/en/Pages/HowWeWork/reuniting-families.aspx) and **seeking** to clarify the fate of those who remain [missing](http://familylinks.icrc.org/en/Pages/HowWeWork/Missing-Persons-and-their-Families.aspx). (ICRC, n.d.)

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