

German masculinity, and he, too, paid dearly for his lack of imagination.

For both men, notions of male (and female) sexuality seem to have changed even less than notions of gender. With respect to the relation of the loss/death of the "father" to the experiencing of alternative sexualities, East and West differed considerably. The intense generation conflict of West German men and women in the 1960s often revolved explicitly around a "reckoning with the past," meaning the death of the "father," and around sexual experimentation as social provocation (cf. Borneman 1992). Heidi's attraction to a young West German man who has benefitted from his sexual experimentation as part of a historical dynamic and who does not seek to assert traditional forms of "male" authority may largely be explained in these terms.

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LYN LIFSHIN

Stefanya, A Polish Girl

I was 16 years old.
My parents had been
carried out to labor camps.
We had little food.
I'd seen a whole family
hanged for hiding Jews,
but I had to help—
to share our few crumbs.
People keep asking me
why I could have risked
hiding so many.
My parents told me,
*It doesn't matter,
when it comes to people.
If you can help,
don't hesitate.
it doesn't matter
about money or religion.
There is one God.*
When I saw what
the ss was doing,
I knew it was terribly wrong.
One man came,
asked for one night of shelter.
He had jumped from
a running train that was
on the way to a camp.
Even after the Gestapo
took over part of our rooms,
my six year old sister
and I had to help.
Who else will teach humanity
if they see only killing?
Soon we were hiding
thirteen people.
After two years of terror
we were liberated.
We all survived.
Then Joseph,
one I helped,
asked me to marry him.
He didn't want to leave me

Lyn Lifshin's poetry appears earlier in this volume.