

INTERNATIONAL BULLETIN

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INTRODUCTION

I would like to open this issue of the International Bulletin with some lines on Dr Nathan Peretz Durst who passed away on the 2nd of February.

For decades the Dutch Eileen Engels was convinced she was the daughter of a German soldier. Her biological father, however, was one of the Canadian liberators. A year ago she met her half-sisters.

I would like to draw your attention to a couple of bookreviews in this bulletin. Ruth Barnett reviewed the book 'Sociodrama and collective drama' written by Peter Felix Kellermann and Jessica Kingsley (2007).

I wrote some lines on the book 'The Ash Garden', (2001) written by Dennis Bock and I found on internet a bookreview of Ines Hopfer's book 'Geraubte Identität' (Stolen Identity, 2010). The latest book of Chris van der Heijden, 'Dat nooit meer' (No more war) describes how people in the Netherlands considered the past in the period between the end of the war and the present.

On internet I found an interesting article focusing on the impact of traumatic experiences on the lives of German war children, written in 2008 by Hanno Charisius.

Yaacov Naor and Hilde Goett sent me the announcement of the psychodrama project they will organise in June in Krakow and Auschwitz.

Joseph Albeck sent me a moving poem inspired by the Haiku of Matsuo Basho and the ghetto diary of Janusz Korczak. Joseph's mother saw him, her cousin Henry and the 200 children of the orphanage walking to the Umschlagplatz, knowing what was to come.

Michael Henderson wrote an introduction to the book 'Oser la paix – l'audace des reconciliateurs' (Courage to peace – courageous people strive for reconciliation), edited by Ed. Autrement (September 2011). He gave me permission to insert his text in this issue.

Karen Baldner and Björn Krondorfer sent me a folding card announcing an exhibition of their art work in which they explore themes related to the Holocaust. They come from a Jewish and a non-Jewish family background. They sent me some pictures as well and I like to insert two of them in this bulletin.

Prof. Israel W. Charny sent me information on issue 9 of his journal GPN.

Please inform me of any change in (email)address. I hope that you will appreciate the articles in this issue.

Comments and articles are very welcome!

All the best,
Gonda Scheffel-Baars

IN MEMORY OF DR NATHAN PERETZ DURST

I met Nathan for the first time in 1995, in Paris, at a conference on war-related problems of survivors and their children.

Without asking my approval, the organisers of this conference had appointed me chairwoman of a workshop on war children, and one of the Israeli participants as my co-chairman. Before we started our session I asked which of the Israeli was the scheduled co-chairman. Nathan told me that this person was not present and asked me to accept him in his place. I greeted his proposal with enthusiasm, because we could talk Dutch with each other, he being born in the Netherlands. And, above all, I needed help, because this was the first time in my life I was responsible for a workshop. And what a workshop this was: almost 20 papers presented in 3 hours! Fortunately, some of the scheduled speakers were not present, but still the programme was overloaded.

With Nathan's help I managed to fulfill my task, although on account of my inexperience there were some blunders.

In November 1995, the first issue of the International Bulletin was published and was sent to 32 people all over the world, among them Nathan. Some years later we met in a small Dutch town during his stay in the Netherlands and we exchanged our experiences with traumatised war children. He spoke at length about his work for Amcha, the Israeli organisation supporting survivors of the Holocaust, which he founded in 1989. (The organisation has 14 local centres, with 190 specialised mental workers and more than 600 volunteers).

We sent good wishes to each other for Rosh Hashanah, Chanukkah and Pesach and tried to support each other by our messages speaking about hope and friendship.

In the Dutch Jewish Weekly I read the announcement of his decease on February 2 , 2012 and sent my condolences to his sister living in Herzliya.

May the memory of Nathan stay in our hearts and be a blessing to all who met him and experienced his love for people, especially for those in distress.

Gonda Scheffel-Baars

EILEEN'S STORY

For decades Eileen was convinced she was the daughter of a German soldier, an enemy's child. Born in April 1946 in the Dutch internment camp where her mother was in detention, her start in life was not the best one can wish. Her mother Anja had collaborated with the Germans and when people saw she was pregnant she was arrested and interned in a camp. Everybody was convinced that her baby was fathered by a German, but Anja knew that the baby's father was a Canadian liberator with whom she had had a short relationship.

During the first year of her life Eileen was with her mother in the camp, but then the authorities thought this was not a good context for a child to grow up and they planned her transfer to a children's home. Anja's parents, who had broken all contact with their daughter because of her collaboration, learned about those plans and decided to take Eileen in their home and take care of her. At some moment, however, the authorities decided that Eileen could be reunited with her mother who lived by then in a home where former collaborators were re-educated and in which living conditions were much better than in the internment camp. In 1954 they released her mother and Anja and Eileen could hope to have a more normal life in future.

At age 11 Eileen was told that her father was a Canadian, but her mother did not want to tell her more. 'Ask me more when you are 18, then I will give you more information', she said to her daughter. Her mother married a customs-officer, who had a daughter from his first marriage. Anja did not behave well towards her daughter and her step-daughter. All her frustration and bitterness came out through violence and ill-treatment of the children. As soon as possible Eileen left the house to live on her own. She had always dreamt of becoming a physician, but because the money for such a study was lacking she went to Wageningen, where nurses lived together in an institute and received an education in nursery skills. At age 18 Eileen visited her mother and asked her about her father. Her mother could not give her much information and very soon Eileen found out that there were many 'Bill Whites' in Canada. Disappointed she stopped her efforts to find her father. Only many, many years later, when she had read Olga and Lloyd Rains' book *Roots, the voices of the left behind*, she contacted the couple who saw their life's mission in helping children of Canadian soldiers to find their unknown fathers.

Their help was successful and last spring Eileen met her two Canadian half-sisters April and Vanessa. They told her that her father Bill White had volunteered for the army as a physician and as an officer of the Royal Canadian Army Medical Corps he participated in the battles round the city of Antwerp and in the liberation of the eastern provinces of the Netherlands. Vanessa and April spoke with love about their father, who had been a warm and caring man. They were a little bit disappointed about his silence concerning his daughter in the Netherlands. He knew about her, because Anja had told him about her pregnancy, whereupon he had sent clothing and money. But by then Anja had been in detention and could not answer his letters. But the Canadian sisters believe that he had probably wanted to tell them about Eileen – it was he who gave this name to his daughter – but the unexpected death of his son William, who was only 15 years old, meant such an emotional blow that he never spoke about the war again.

In the summer of 2011 Vanessa and April visited her half-sister in the Netherlands and they could see for themselves, that despite the difficulties in her childhood and youth, Eileen has managed to come to grips with the past and has become very successful in the art works she makes. She is a beloved mother, spouse and grandmother. Vanessa and April had wonderful childhoods and youths compared to Eileen's and they felt more or less embarrassed when learning the details of their half-sister's difficult start in life.

But they want to look ahead. Of course many years in which they could have known each other and could have had good relationships were lost, but they hope to have still a lot of years before them in which they can share their experiences with each other. Eileen will visit her half-sisters in some months' time and they will show her the settlements of the Indians, of the tribe to which one of their forefathers belonged. 'I understand now why I have such deep dark eyes', Eileen said. The story of Eileen and her half-sisters is a story of war, sorrow and suffering, but also one of love, ideals, resilience and life.

GSB

'SOCIODRAMA AND COLLECTIVE DRAMA' by Peter Felix Kellermann, Jessica Kingsley
2007

Sociodrama has an important role to play in bringing creativity and spontaneity back to all the citizens of our much threatened globe.

This sentence is the very last in Felix Kellerman's book. He is quoting correspondence in 2006 from Zerka Moreno, the widow of J.L. Moreno, the founder of psychodrama and sociometry. In the last half-century sociodrama and society have developed out of these beginnings into a potent source for tackling the widespread distress indicative of underlying trauma in our world community. Two world wars and about 50 genocides around the world since, have accumulated a vast amount of trauma in all our individual and collective histories. The perpetrators have denied much of this and they have enjoyed widespread collusion. Unless all genocides and atrocities are fully acknowledged, the loss to humanity cannot be mourned and those affected cannot memorialise their dead and reach closure. The atrocity then continues at a psychic level and is experienced as a second murder of the ancestors – an attempt to negate that they ever existed.

Kellerman explains on page 7, that trauma is not only individual but also collective. On page 9 he says, "...major terrorist attacks around the world have taught us that we are all in this together. There can be no complete healing for anyone as long as the collective sources of trauma remain unaddressed ...". Sociodrama helps people to identify themselves as 'citizens of the world' rather than 'ethnocentric nationalists. Kellerman has used Sociodrama with groups in many countries, including South Africa, Turkey and Israel and his chameleon-like identity includes a range of names representing his worldwide experiences and roots.

Readers may find this book somewhat technical in parts if they are not acquainted with the terminology and concepts in Kellerman's two previous books on Psychodrama (1992) and Psychodrama with Trauma Survivors (2000), but the style is engaging and likely to encourage the reader to want to know more. A whole chapter is devoted to explaining Society, treating society as the patient rather like psychiatry treats individuals. The central 'meat' of the book explains the differences between Sociodrama and psychodrama and the different potential applications of Sociodrama. A chapter is devoted to each of Crisis Sociodrama, Political Sociodrama, Diversity Sociodrama and Conflict Transformation in Sociodrama. The methodology of Sociodrama is illustrated with examples from Kellerman's own work.

The most interesting chapter, in my opinion, is about the use of Sociodrama to explore and contain conflict through transformation at different levels. Although Kellerman warns that this can never be complete, it has potential to help us contain and reduce the escalating violence in our society. We have colonised every viable part of our Earth. Now we have to learn to live with each other

We have been 'trained' by the media to think in terms of reducing our Carbon Footprints, through which we are damaging our external environment. Even more urgently, in my opinion, we need to focus on the Genocide Footprints that every crime against humanity (particularly those still denied or 'forgotten' make in our inner environment – the soul of humanity, or as Zerka Moreno puts it, our creativity and spontaneity. With our emphasis on individualism rather than community, wants rather than needs, and blaming others (especially God) rather than owning responsibility, we are in danger of losing our humanity. Sociodrama can help us reclaim it.

This book should interest any therapist working or training to work with refugees, asylum seekers or casualties of violence and abuse. It also raises a question for me: are we, as members of a profession purporting to offer help to one of the most vulnerable groups in

society, making enough input into raising awareness of the underlying nature of social problems that create or exacerbate the suffering of our client group?

Ruth Barnett, July 2007

INES HOPFER: GERAUBTE IDENTITÄT (Stolen identity)
Ed. Böhlau Verlag, Wien 2010, 304 pages

No doubt is expressed in research studies on the “Third Reich” about the key role of racial ideology . During the occupation in Poland more terrorist and bureaucratic cruelties were carried out than in almost any other country. The occupied Polish territories were a kind of laboratory and parade ground for what Heinrich Himmler laid down in his notorious memorandum of May 1940 “Thoughts on the Treatment of Alien People in the East”. The specific national-socialist form of the Germanization was one of the key points. Eindeutschung, back-Germanization or re-Germanization were the names given to the at first limited, and later systematic robbery of Polish children who met the criteria of the racial specialists of “valuable German blood” that should be saved.

According to the lowest estimates – only a very rough estimate is possible -, more than 20 000 Polish children were brought into the Old Reich and the “Ostmark” (Austria). The issue is not unknown. But precisely how the process of collecting, testing, deportation, accommodation in transit shelters, “Assimilierungsheimen” and with foster families was carried out, and how after the end of the Nazi dictatorship, the “repatriation” was took place – all this has nowhere been so minutely researched as in Hopfer’s study. The book focuses on the “Ostmark”. From the study it appears how untransparent the different responsibilities of German offices and institutions were. A brief section at the end of the book provides information on violent Nazi Eindeutschungsaktionen from other countries in Eastern and Southeastern Europe. Affidavits from the subsequent Nuremberg trial of the Race and Settlement Main Office and interviews with victims are the main source for this research study.

Although it is not a bloody one, it is nevertheless a particular cruel chapter of German occupation policy in the East which Ines Hopfer describes here with great accuracy in spite of the difficult research of the source material and with a lot of empathy for the children as victims. Generalizations are almost impossible to make. There were great differences in how the children felt and behaved depending on their age, the housing, the regional environment, their psychological disposition and above all on the attitude of the institutional staff and foster families. The account of the stages of Eindeutschung from the perspective of the children belongs to the most impressive passages. They are of necessity fragmentary, and there is no overall history of this Eindeutschung, because there are great differences in how the children experienced this. But the feelings of loss, the fears and memories of drills and draconian punishments whenever the German instructions were not followed exactly, come back in almost all the stories.

The return after the war became a big problem. Even where awareness of their Polish identity and Polish language skills had not completely disappeared, returning Polish children now had often to contend with the stigma of being German.

“We came back to our aunts”, said one of the victims from Lodz in 2004, “and of course we could not speak any Polish and were regarded here as German. In Austria, we were “Polish pigs” and here we were “German Hitler boys” or “Hitler girls”. We had looked forward to getting home and then all the pleasure was gone.” Overall, according to the vague Polish estimates just 15 to 20 per cent of the children that had been taken to the “Old Reich” came back to Poland. Among the few thousands of Polish children in the “Ostmark”, most of whom

were already of school age, the percentage was probably higher. But even those who wished to remain in Germany and actually stayed, could rarely get free from the "Eindeutschung". Most of the victims are still suffering from the consequences of the Germans' "stealing their identities."

Cristoph Klessmann in: Frankfurter Allgemeine Zeitung,
December 20, 2010
(translation: internet and GSB)

The story of Janusz Bukorzycki is one among others in Hopfer's book:

Janusz is in good health when his mother is summoned to come to a German physician in her town Lodz to have her child medically checked. It is July 1943 and the German occupation has lasted for almost four years. Janusz' mother wonders why suddenly her child has become of concern to the Germans! The physician notes down the distance between Janusz' eyes, the breadth of his nose and the shape of his skull, and fills them out on card number 411 and then take three pictures of the boy: in profile, his face and from behind.

Janusz, now 77 years old, remembers the physician's examination very well and especially that sentence he did not understand at the time: 'Good, you could be an Aryan'. A sentence that marked a crucial moment in his life. The voice of the old man he is now alternates between anger and sadness when he recalls his childish naivety that understood this sentence as something good. How far was this away from the truth.

The boy did not know that the physician carried out an order of the SS and that his check would upset his life. Some time later his mother was summoned to take her son to a children's home. He remembers that he saw her when she left and that for weeks and weeks he longed for her, hoping she would take him back home. But this did not happen and together with other Polish children he travelled to Germany, where he became Johann Buchner.

Intelligent, blond hair, blue eyes: these features decided upon his fate, like they did for thousands of other Polish children. The Germans tracked children who could be used for the enlargement of the Aryan population. They were brought to Germany in order to be raised by German, well proportioned 'Aryan' parents.

Hopfer's book also tells us the story of other 'robbed children', among them Barbara Paciorkiewicz, Gajzler and Alicia Raczynska.

DENNIS BOCK: THE ASH GARDEN

Ed. 2001

When I started my working through I focused first of all on the stories of people who during the war had been imprisoned in the Japanese internment camps in the former Dutch colony of the East-Indies. From them I learnt what war is all about, its consequences for every-day life: the lack of food, the fears, the harsh regime, the violence, the humiliation, the loss of relatives, the loss of hope.

I was born in December 1942 and have experienced quite a few difficult situations without, however, remembering them consciously. 'My' war was thoroughly influenced by my father joining the Dutch Nazi Party that supported the Occupiers. Facing the consequences of that

war was difficult: they were part of my life. Reading about the war 'far away' helped me to gain enough courage to explore the war 'close at hand'. When reading Dennis Bock's book I remembered how useful it had been to me to read the stories of the internees in the Japanese camps, and to find that way the strength to explore the big themes in 'my' war.

The principal characters in Bock's book are Anton Böll, and his wife Sophie and Emiko. Anton is a German nuclear researcher, who in 1940 fled Germany, not because of the political situation in his country but because his special knowledge did not get the recognition he wanted. He became a member of the American team developing the atomic bomb. Sophie was sent to the free West by her Austrian parents so that at least one member of the family would escape the Nazi measures resulting in the Holocaust and would survive. Emiko is a Japanese woman who at age 6 experienced the devastating effects of the atomic bomb dropped on Hiroshima: she survived with awful wounds on her body and with her face completely ruined. Ten years later she was invited to participate in an American project to restore the damaged faces of the bomb's victims through new advanced surgical methods. She managed to build up a new life as a journalist.

Anton, a well known professor, has adopted as his mission to show people the unknown aspects of the development of the bomb, especially his hope that the bomb would end the war and limit the number of victims. Each year he participates in commemoration meetings. Emiko meets Anton at such a meeting and she wants to interview him. She wants to know if the scientists developing the bomb knew about its destructive effects, if they feel responsible for the hell the bomb's victims had to go through and still live in and if they feel guilty and ashamed about the evil they caused.

Anton explains that when it comes to the bomb the concepts of right and wrong fail to be effectively used. The terms are often used out of the need to feel an ethical human being, but this need springs from an immature attitude. He is aware of Emiko's burden that will accompany her until her death, but he also knows the intentions of the bomb-developing team inviting Japanese generals to show them the effects of the bomb in the hope to convince them of the need to stop the war. The Japanese authorities refused. Thereupon the team pleaded for the bomb to be dropped on military targets, the American politicians, however, decided otherwise. Anton is still convinced that the bomb saved lives.

I guess he refers to the lives of American soldiers fighting in the East. I know several people who as a child were imprisoned in the Japanese camps and who spoke about the mental burden that weighed on their heart, because they had only survived 'thanks to' the bombs on Hiroshima and Nagasaki. If the war had continued for some more months, even for some more weeks, they would have died like so many other internees. Their testimonies prove the correctness of Anton's explanation. But the truth is heart-rending.

Anton is also aware of the price that he himself paid: his conscience is not clean. When the war ended he felt relief, but no joy. And tiredness has been his companion since then.

Emiko as the ultimate victim of 'his' bomb has the right to accuse Anton. In return he refers to her responsibility. At first she does not understand. When Anton suggests that her father has probably served in the Japanese army, she has to admit that being disabled, he did not. However, she has to recognize that he suffered from the fact that he could not serve his country...Anton reminds her of the slogans the Japanese children were raised with: 'Light of Asia, destroy America and Great Britain and draw a splendid new map' and 'Burn everything, kill everyone, steal everything'.

Responsibility and lack of responsibility are present at both sides, perpetrators and victims are no clear-cut categories.

Anton shows Emiko some short films he made when he participated in commemoration meetings. People shout: 'No more war'. Emiko is disgusted with 'these demonstrations, these

penitential exercises, this show of solidarity in which people wallow, feeling good for some days, but in fact not knowing by a long way what war is downright about.' As a victim she knows how superficial these meetings are because nobody speaks about the complexity of war or how to prevent new wars. She has accepted the 'lessons' Anton taught her about the complexity of the war, about motives and processes. It is far more difficult for her to accept the fact that it was Anton who put her name on the list of the face-restoration-project. 'Did you help me, or yourself?' is her question.

The book isn't a 'nice' book, it does not give any answers but raises a number of questions which dominated my thoughts and reflections for days. It offers an opportunity to people whose lives were influenced by the West-European war or the Holocaust to reflect on the essential aspects of war, on the questions of good and evil in the context of a war neither they themselves nor their (grand)parents experienced.

GSB

CHRIS VAN DER HEIJDEN: DAT NOOIT MEER (no more war)

Ten years ago, Van der Heijden's book 'Grijs verleden' ('Gray Past') was met with much negative criticism from fellow historians whereas many non-professionals were positively impressed by the book. The journalist Paul Scheffer suggested in his review on 'Dat nooit meer' that Van der Heijden's latest book would generate far less of a stir than 'Grijs Verleden', because the latter focused on the way people *should* view the past whereas this new book describes *how* people considered the past in the period between the end of the war and the present. Scheffer was mistaken. Again some people reacted in a very negative way, echoing the same accusations of ten years ago: that he was still trying to defend his father's choice to join the Dutch national-socialist Party, that he still played down the wrong-doings of the Dutch collaborators and over-emphasized the role of chance. The wordings of these comments were often much below the mark.

Fortunately others managed to read Van der Heijden's book with an open mind and could appreciate his analysis of the post-war period.

The title refers to the slogan that is often heard in commemoration meetings or seminars on war-related problems, all people can agree with: we don't want a war like World War II in the future with its millions of dead and wounded and the genocide in its shadow. When it comes to how and when to take action in order to prevent such a war, people take up different views, choose different priorities or plan different actions.

This diversity in opinions on how to come to terms to the devastating past is, according to Van der Heijden, linked to the quantity of public attention paid to the war in different periods. In the first years after the war, the influence and effects of the war dominated the public debate, to disappear to a great extent in the '50s and '60s.

Public attention was very often linked to events like the discussion about the German war criminals in the Dutch jail of Breda: should one release them on humanitarian grounds or not?

Van der Heijden signals that in the first decades after the war the attention was directed to people who had been active during the war, either as resistance fighters and soldiers or as collaborators, whereas from the '70s on people focused rather on those who had been passive, the victims.

Another theme in his book is the way the war was pictured in e.g. memories, history writing, books, films, exhibitions and interviews. One of the leading principles was that depicting and describing war experiences was not enough, but that all this creativity should lead to the belief: never war again.

How people and events have been judged is another big theme. For decades, 'bystanders' e.g. were seen as belonging to the resistance fighters or the victims, but in the '70s and '80s people increasingly focused on their responsibility or lack of it, their indifference or accommodation.

In the '60s the war got linked to the Holocaust, so that 'war' and 'Holocaust' became almost synonyms. 'The war' did not disappear from the public scene, on the contrary, the memories and convictions got intensified. War meant more than ever before the reverse of modernity and humanity, and had become as such an important part of the Dutch identity, of the European identity, the identity of the 'free West'.

Van der Heijden disapproves of the 'comparison games' people often play to give more weight to their opinions, labelling politicians 'Hitler' or describing ill-treatment of animals as 'eternal Treblinka'. He rejects this banalisation of the war and the Holocaust. Although some bookreviewers express their doubts about his being in the proper position for writing an analysis of the war, his father having been a collaborator, the historian Jos Palm emphasizes that the very view of a 'loser's child' can be an eye-opener giving a view on aspects other historians have missed.

Van der Heijden refers to Dolf Cohen who in the 50s was director of the National Institute for War Documentation and Historywriting who resigned his job in 1960 because he could no longer accept that emotions dominated the history writing of the war. Cohen was convinced that perpetrators and bystanders were as important as victims and heroes when it comes to studying and analysis, and that history writing on war issues should be as 'ordinary' as writing on other issues. Van der Heijden concludes that the moment of 'normalisation' has not yet arrived.

GSB

TRAUMATIC EXPERIENCES

By Hanno Charisius, in Spiegel Online, November 1, 2008

14 Million elderly people in Germany have spent their early years in misery and fear. Now, decades later, many of them struggle with the long-repressed experiences.

It was in January 1991 that war children came to Gereon Heuft for the first time.. The Gulf War had just begun, and the newsprogrammes showed exploding bombs in Kuwait and Iraq, dead soldiers and burning tanks. The people who came to Heuft in his Clinic for Psychotherapy and Psychosomatic Medicine attached to the University of Essen, spoke, however, about bombing raids during the Second World War, about killed fathers and mutilated bodies. Some did not understand why the soldiers in their dreams were dressed in Wehrmacht uniforms.

Twelve years later, in March 2003, the U.S. deployed their troops on the border with Iraq. That was the moment that Ennulat Gertrude, born in 1941, started to dream about war. At night she was again the war child she had been, helpless against the soldiers' brutality.

Heuft knows many people struggling with problems similar to those of the retired teacher. Reactivation of psychosomatic trauma is the term used for the phenomenon when people suddenly remember earlier suffering. For decades they have worked diligently, have established companies, have founded families and they say they have had a happy

childhood. They have never been in need of therapy. And then, suddenly, they are haunted by their past.

At present, there are 14 million people living in Germany that were born between 1930 and 1945. One in three is still suffering from the hardship endured during the war and the first post-war years. Anxiety, insomnia, panic attacks and hopelessness are among the after-effects of their experiences. It is estimated that one in 20 of 63-year-old Germans has to cope with a post-traumatic stress disorder. When the supporting routine of a job disappears, the free time is often filled with reflections on the past. "Then the memories come back," says Heuft who as director of the Clinic for Psychosomatic Medicine and Psychotherapy linked to the University Hospital of Münster conducts research studies on the treatment of traumatized people.

The neuroscientist Hans-Joachim Markovich of the University of Bielefeld says that the return of memories is one of the functions of the brains that is intensified when aging. The important functions of the brain are not only the collecting and storing of information, but also the filtering of it. The brain constantly judges the input of information selecting the items which are necessary and important enough to be saved. Superfluous information or information that makes life difficult rather than easier is to be transported into the subconscious and is suppressed. "It is healthy to forget things," says Markovich. Otherwise the brain would become overloaded - like that of the Russian Solomon Shereshevsky who lived at the beginning of the 20th century. Shereshevsky could not forget anything, his brain did not separate the important input from the meaningless. Eventually he moved as a memory artist from fair to fair before he became insane.

"In a normally functioning, most of the information is deleted, but not completely, it is, however, no longer accessible," says Markovich. "Forgetting actually means overlapping or suppression." What remains are the feelings people associate with a particular experience. The bustling crowds in the department store, the smell of sweat when people stand close together - these impressions are sufficient for many former war children to have their defense wall of oblivion collapsed. Neuroscience researchers call the ways in which memories come back into consciousness "associative bridges". Images of war and destruction have as it were blazed a trail through the memory function, on which hitherto successfully repressed memories creep up.

When in old age thousands of nerve cells die off every day healthy blocking processes also begin to deteriorate, says Markovich. The brain loses its neuronal protection, so to speak, it can no longer keep the previously repressed experiences under control. And suddenly they are back at night in a dream or while watching TV, the feelings of panic and the racing of the heart, as in the past, in the bunker. The return of the terrible memories can also have, however, a positive effect. Inevitably older people like Gertrude Ennulat occupy themselves intensively with their past - and they often do this to reach "reconciliation with their children, their relatives and their own lives," according to the psychiatrist Helga Spranger, herself born in 1934, and founder of "kriegskind.de".

The psychologist Ursula Staudinger of Berlin's Jacobs University confirms: "From the life-span psychology, we know that the last developmental task is to integrate the lived and un-lived life into one whole, so that people can live with it and then die." brain

Childhood is dedicated to learning, the next stage in life to reproduction. Evolution has not provided a task for old age - only to make room for the younger generations. Many people

experience this stage as that of the "last-chance syndrome": it is the last chance to talk or to write about the burdens on one's heart. The historian Barbara Stambolis of the University of Paderborn has noticed "a growing need for narrative" in her interviews with time-witnesses. "For decades, these people had been silent, now, finally, it is easier to them to allow their memories to come back and to speak about them because the grandchildren ask questions without moral reservations. "We are witnessing a boom in memory, in which the generation of war children is perceived as an age group with their own experiences," says the historian.

The new attention of the grandchildren generation for their grandparents' memories is of great help to the war children. "When they realize that they are not left alone, many people commit themselves more easily to their difficult past," says Helga Spranger, who has noticed this many times in her seminars. Many older children of the war, however, who have not yet made that step become ill at some stage because of the long-repressed memories. Body and soul cannot cope with these reoccurring feelings, and often the survivors suffer throughout their lives without even suspecting the cause. Suddenly, they have back pain or headache, nerve disorders, or outbreaks of panic. "These symptoms are often a delayed after-effect of the continuous stress during the war," according to the researcher Hans-Joachim Bielefeld Markovich.

In the early post-war years, people had other sorrows than that of taking care of wounded souls. Those who had survived, people thought, had not gone through real difficult situations and events. But, to many people, the damages began even before their birth, because their mother's stress had hampered the development of the unborn through her hormonal system. Epidemiological studies have shown that children have an increased risk of later psychosomatic disorders, if close family members died during their mother's pregnancy. Finally, psychiatrists reported adult patients who regularly could not sleep between two and three o'clock at night - at this time the pregnant mothers had needed to be in the shelters.

After their birth the children endured an on-going burdening. A child who can not yet talk, has no chance to digest the impressions of a bomb explosion. It feels the fear of the mother for the enemy soldiers, he or she might have seen how she wrapped herself in stinking rags, to avoid being raped. It was a tough generation that grew up in shelters and among the ruins. Whoever did not cry in the bunker, was praised. Whoever had to go to the bathroom, was scolded. A quarter of these children grew up without a father because he had died, or was a prisoner of war.

The children and grandchildren of the children of war at present learn to listen to their (grand)parents' stories. And they are developing methods to help the former war children. They wished they could change their past, in their heads at least. But they can only give a little bit of relief by listening to the stories.

Psychologist Christine Knaevelsrud of the Berlin Treatment Center for Torture Victims currently explores such effects: the effects of internet-writing therapy. The participants fill out a questionnaire aimed at pivotal moments in their childhood memories, they write their biography, and finally they write a letter to the child they were at the time to give comfort to him and the person he has become. The Frankfurt based psychoanalyst Werner Bohleber says: "You can not heal a trauma. You have to learn to create a room for it in your life so that it does not disturb you in an unacceptable way".

Knaevelsrud's therapy is primarily aimed at people whose memories do not come back of their own accord, even at the age that the neural defensive wall is breaking down. Sometimes the horrors are hidden so well that the therapist can reach them only with hypnosis. "It is amazing that the very uncovering of a memory often brings so much relief," says Bohleber. Perhaps the feeling of powerlessness, the feeling old war children still experience, becomes again linked to the events of the past. Many people feel much better once they become aware of the cause of their feelings. Then the patient and therapist begin to build a healthy self-protection against the terror, so that the patient is "no more flooded" by it, as the psychiatrist Helga Spranger terms it.

At best, the patients manage to reinterpret their childhood's experiences and to get rid of a typical feeling many victims of violence have: the belief that they were guilty and should have offered more resistance. "The supposition that the victim had had the opportunity to control the situation," says psychologist Knaevelsrud, "is often easier to bear than the feeling of absolute powerlessness, of being helpless. In therapy, the psychologist tries to make it clear that they themselves were the victims and that they needed protection."

Ennulat Gertrude experienced what a relief it is to synchronize one's memories with reality. She remembers her standing with her mother and sister on the street when during the war the French army invaded her village. They saw how the soldiers slaughtered chickens, even years later Ennulat remembered the blood she saw on the white feathers. When she decided to write a book about her childhood - as a kind of personal therapy - she spoke with neighbours and acquaintances who had experienced the invasion as well in order to verify some events. Then she learned that there happened a lot more - and suddenly she remembered again the soldiers who stormed into the basement, in which women and children had hid. Ennulat wrote: "Clothes are torn apart, women are pushed to the wall, thrown to the ground. The soldiers direct their guns at the people and now and then a shot is ringing out'. The memory of the white chickens in which her childish imagination found a refuge had to cover up the real evil done by the soldiers.

Gertrude Ennulat has learned to accept her own past: "Finally, the child that I've been in the war, could be integrated into my biography." When writing her book, Gertrude had the feeling that "the girl of the past was sitting by my side at the desk".

TRACES OF THE HOLOCAUST IN THE PRESENT
Psychodrama Training Project in Krakow and Auschwitz
June 25, 2012 – June 30, 2012

The Krakow-Auschwitz Psychodrama Project is about all of us. It deals with the inter-relations between two parts within us: the aggressor and the victim.

The project is a professional psychodrama training process. It is a dynamic active unmasking group workshop using Psychodrama and Sociodrama in order to encounter the traces of the Holocaust in our present life. We will explore the different ways we internalise experiences in the roles of the aggressor and the victim. This experience may bring an encounter with the "other" and with the "different". It may not lead to forgiveness or reconciliation, but can heal some of the wounds. Above all, it may open a dialogue.

This special project is open to students in training and professionals who wish to deepen their understanding and knowledge and others who are interested in the following subjects: 'Traces of the Holocaust in the Present' and 'Encounter with the Other and the Different'. No prior experience in psychodrama is necessary.

Peace is not the lack of conflicts. We believe that our work as professionals should be devoted to learning how to live with the conflicts. The first step of such a process is to learn to accept the other. Instead of projecting to others the unaccepted shadows we believe it is more important and effective to encounter the enemy within ourselves.

We chose the Galicia Jewish Museum in Krakow and Oswiecim as our place of working because of its symbolic powerful reminder of The Past in The Present.

The Krakow-Auschwitz Psychodrama Project is a European based event organised by PIfE (Psychodrama-Institut für Europa e.v.) open to participants from Europe and other international countries and cultures. The language will be English with translations in different languages.

The leaders of this project are living examples of the fruits of this dialogue. They have been involved in creating a psychodrama space for encounters between Jews and Germans from the Post-Second World War generation.

The Krakow-Auschwitz Psychodrama Project this year is taking place immediately after Jewish Culture Festival in Krakow. For further information about this festival contact: www.jewishfestival.pl

The fees are all inclusive:

| | | |
|--|---------------------------|------------|
| 50 hours of training, | paid before April 30,2012 | 790,- euro |
| 3 nights sleep in Krakow | paid after May 1, 2012 | 870,- euro |
| 3 nights sleep in Oswiecim | | |
| full board (food) | | |
| Train tickets round trip Krakow-Oswiecim | | |

Information and Registration:

fred_dorn@magicvillage.de

Fred Dorn, Wolfsangerstrasse 11, 34233 Fuldata, Germany

Time structure

Monday, June 25, 2012

19:00 – 22:00 Introduction Meeting Galicia Jewish Museum Krakow

Tuesday, June 26, 2012

9:00 – 12:00 Tour of Kazimirz, Krakow

14:00 - 19:00 Psychodrama Session Galicia Jewish Museum

19:00 Free evening

Wednesday, June 27, 2012

9:00 Train to Oswiecim

12:00 – 17:00 Visit in Auschwitz I

19:00 – 22:00 Psychodrama Session

Thursday, June 28, 2012

9:00 – 17:00 Visit Birkenau

19:00 –22:00 Psychodrama Session

Friday, June 29, 2012

9:00 – 17:00 Ritual Performances in Birkenau
19:00 – 22:00 Psychodrama Session

Saturday, June 30, 2012

9:00 Train back to Krakow
15:00 – 21:00 Closure Psychodrama Session Krakow

Directors

Hilde Goett – Training Director Dipl.Soz.Päd. – born in Romania as a granddaughter of SS members whose wives were deported to Siberia. She is certified Trainer and Supervisor (DGSv) of Psychodrama for the PlfE and serves as its chairwoman. She is a Children and Adolescent Therapist, focusing on trauma, domestic violence and suicidal cases. Email: hildegoett@t-online.de

Yaacov Naor – Training Director M.A. C.A.G.S. T.E.P – born in Germany in a DP camp to parents who are both Holocaust survivors. Founder and Director of ISIS, Israel-Psychodrama and Intermodal Expressive Arts Therapy Center in Tel-Aviv. He is certified Therapist, Trainer and Supervisor in Psychodrama and EAT. He has been teaching in these fields in Europe, USA, Canada en Israel for the last 30 years.
Email: yaacovn@gmail.com

The PlfE (Psychodrama Institute for Europe) is a charitable organisation with headquarters in Berlin. The organisation was founded in 1989 with the aim of spreading Psychodrama throughout Europe and to develop the use of Psychodrama and Sociometry in different fields such as Psychotherapy, Education, organisational development, consultation and Theatre.
www.pife-europe.eu
pife.europa@t-online.de

There Are No Shadows In The Fog

September 2009, Bay of Fundy, New Brunswick,
revised: August 2011
Inspired by the Haiku of Matsuo Basho (1644-1694)
and the ghetto diary of Janusz Korczak (Hersh Goldszmit (1879-1942)

There are no shadows in the fog.
A tree-covered mountain
Slowly emerges from the mist,
As a gentle rain washes it
Down to the sea below,
Where slivers of a dying sunset
Glow briefly before dissolving
Into the silent waters.

There are no shadows in the fog.
The vista is eerily beautiful
In the twilight stillness
Of a moonless, starless sky,
Like a watercolor dreamscape

Drawn by an oriental master.

There are no shadows in the fog,
But through my uncorrected lenses
I see shadow-visions of
Little orphaned children
Walking to the cattle cars,
Waiting to transport them to Treblinka,
In the nightmare fog of a war
Fought not along enough ago,
In places not far enough away
To be forgotten.

There are no shadows in the fog.
In the Warsaw ghetto,
On August 5th, 1942,
My mother saw Janusz Korshak
With her cousin Henik's hand in his,
Leading the 200 citizens
Of the orphan children's republic
Dr. Korshak had so lovingly created,
Singing and marching together,
On the road to the umschlagplatz.

Knowing what was to come,
She watched them pass,
And then fade from view,
Like shadows in the fog.

May dawn dispel all fogs,
And may the sun smile upon
New tales of tears and treasures
Waiting to be told tomorrow
On this road,
With no shadows travelling on it,
Before autumn darkness falls.

Joseph Henry Albeck, MD

REACHING OUT TO 'THE OTHER': THE KEY TO PEACE

by Michael Henderson

Fifty leading thinkers were asked last year to contribute their top ideas of the 21st century to TPM, an international publication that aims to present philosophy in an accessible and entertaining format. Alexander McCall Smith, who before becoming an international best-selling author was professor of medical law at the University of Edinburgh, put forward the idea of forgiveness. He is best known for having created the fictional first lady detective in Botswana, heroine of a series which now numbers eleven volumes.

Forgiveness is of course not a new concept. But what is comparatively new, McCall Smith pointed out, is the social function of apology and forgiveness, encouraged by the work of the Truth and Reconciliation Commission in South Africa and the subsequent attention paid to public apology by various governments around the world. This was particularly important in a culture that, in the name of accountability, encouraged us to blame and denounce others. 'When the popular press howls for blood, who is there to suggest that those who have done wrong should in due course be forgiven?' he asked.

As we mark ten years since the horror of 9/11 and the continuing violence particularly in the Middle East this might seem a surprising suggestion. But it is true that we have seen in the last few years a readiness in nations to face up to the past with deeply felt apologies, for example, by the government of Australia for its treatment of Aborigines and the government of Britain for the killing of unarmed protestors in Northern Ireland on so-called Bloody Sunday.

I am not a philosopher. I do not come to this subject through academic study. But for more than fifty years I have been associated with men and women all over the world who have been working for reconciliation on the basis that you start with putting things right in your own life and facing up to what is wrong in your own country rather than point the finger of blame at others. And I have had the good fortune to be able to tell stories where such approaches have contributed to peace and built trust within divided communities.

That is why I welcome this Mook focussing in this issue on 'les réconciliateurs'. The world is at a crucial moment. Time itself will not always remove the desire for revenge. One only has to see the continuing legacy of the Crusades or of the Opium Wars or the transatlantic slave trade. But sometimes there comes a window of opportunity, with new scholarship, the passing of a generation, even an anniversary, that enables all sides to take a fresh look at an issue. This can be made more difficult as the internet instantly discloses any evil from past or present but the same internet also gives the opportunity to universalize the desire for freedom within nations and enliven a conscience to help.

In his contribution McCall Smith wrote that society cannot be cluttered with old resentments; at some point we had to draw the line and forgive and that Northern Ireland provided an example of that. He wrote, 'If the two previously warring communities do not forgive each other, then they will be locked in a never-ending blood feud but if they realize it this becomes an important part of the peace process in that part of Ireland.'

I have a British and an Irish passport and Protestant ancestors who played a part in suppressing Irish aspirations. My family lived for hundreds of years in Ireland. But in 1922 at the time of Irish independence my grandfather was told to leave Dublin by the end of the week or be shot. In 1947 as a family we attended an international conference addressed by a Catholic Senator, Eleanor Butler. Everything in my mother rebelled at 'a woman who talked about unity but chucked me out of my country'. She went to the Senator and apologized for the indifference with which she had treated Catholics. They became friends. When the Senator returned to Ireland she apologized to her political opponents and later became one of the founders of the Glenree Reconciliation Centre while my mother and our family became engaged in peacebuilding and reaching out to 'the other'.

Mari Fitzduff, former Chief Executive of the Northern Ireland Community Relations Council, points out that the need to have a conversation with 'the other' is paramount in a world which is increasingly one and where all wars are global and connected: 'Forty percent of New Yorkers are foreign born, and in the attack on the Twin Towers people from 80 nationalities lost their lives: all our countries are struggling with problems of ethnicity, different cultures and languages. We must learn to respect and validate diversity.' She says that we like our enemies and our beliefs to be simple and there is a tendency to fundamentalism in all of us. For a time her feminism had convinced her that the true enemy was the male half of humanity. Others similarly might blame America, or Britain, or capitalism. Weapons and aggression rarely changed the perspectives of our enemies.

I rejoice that Northern Ireland is coming out of years of bloodshed and conflict and that our Queen has just been welcomed in Ireland, the first British monarch to visit the Republic since its creation. During a visit that symbolized the successful culmination of the peace process in which the people of the North and South and the governments of Britain and Ireland shared, she laid a wreath and bowed her head at the Garden of Remembrance which honours Irish men who died fighting for independence against the crown. The Times wrote that the Queen 'came as close as anyone dared hope to apologizing for Britain's actions in Ireland'. She expressed regret for what had happened in the past and extended her sympathy to all who had suffered. 'With the benefit of hindsight,' she said, 'we can all see things which we might wish have been done differently or not done at all.'

The Queen also referred to personal suffering. This was interpreted by some as a reference to the murder in 1997 of Lord Mountbatten, Prince Philip's uncle. Their son, Prince Charles, has said, in reference to his great uncle's death, that it gradually dawned on him that thoughts of vengeance and hatred would merely prolong the terrible law of cause and effect and continue an unbroken cycle of violence. 'An eye for eye', he said, quoting Mahatma Gandhi, 'and soon the whole world will be blind.'

Not everyone can be a Nelson Mandela or a Daniel Barenboim, an Archbishop Tutu or an Aung San Suu Kyi but all of us can take steps that advance our society. I salute the passion of the publishers to create a world platform where we can observe and learn from different approaches and study results of reconcilers, often little known in France and abroad. As journalists, we naturally speak of and report on conflict, but often overlook the work of those who are building trust across divides, educating, creating economic opportunity, giving voice to acts of reconciliation. This Mook will be a valuable resource and an encouragement for many. As the President of Ireland, Mary McAleese, said welcoming the Queen, 'While we cannot change the past, we have chosen to change the future.'

Michael Henderson is an English journalist and author of numerous books, including *No enemy to Conquer: Forgiveness in an unforgiving world*.

INTRODUCTION TO *Oser la Paix – l'audace des reconciliateurs* published by Editions Autrement (Sept 2011).

JEWISH/GERMAN DIALOGUE THROUGH THE ARTS

Karen Baldner and Björn Krondorfer

How do two Germans talk to each other in a post-Shoah world if they come from a Jewish and a non-Jewish family background? Karen Baldner and Björn Krondorfer explore this question not only through conversations but substantially through the language of the visual arts. Together, they have created works of art that take on the medium of the book, a format rooted in the German and the Jewish traditions. Their book-objects are not only catalysts for the deepening of dialogue, but they also become witnesses of intensely personal and artistic processes. The objects they create invite the audience to participate in the open-ended conversation: In the face of the post-Shoah chasm between their communities of belonging, can we imagine spaces where genuine dialogue takes place?

Karen and Björn have individually explored themes related to the Holocaust for many years. Karen comes from a Jewish-German family persecuted during the Nazi era. She grew up in postwar Germany but today resides as a visual artist in the United States. She works in the media of Artist Books, addressing issues of victimization, empowerment, and identity. She teaches Drawing and Book Arts at Herron School of Art & Design in Indianapolis, Indiana.

Björn comes from a non-Jewish German family, grew up in Germany, and now teaches Religious Studies at St. Mary's College of Maryland. As a scholar, his projects and research revolve around issues of trauma, reconciliation, and the intergenerational transmission of the Holocaust. Karen and Björn met in 1992 at St. Mary's College and since have cultivated a friendship based on respect and inspiration for each other's dedication to addressing the legacy of the Shoah, the impact of the NS-dictatorship as well as larger issues related to violence.

Collaborating artistically helped to get through the emotional and arduous nature of such difficult dialogues. By anchoring their interactions in material objects, the art that emerges serves as a witness and provides a forum for the engagement with the wider community. Since Karen and Björn live in different parts of the United States and see each other only sporadically, each "witness" has its own special gestation period and location within their dialogical relation.

Books represent best their shared interests, skills, and respective cultural traditions. Books are central to Karen's previous artistic work and to Björn's scholarly endeavors. Personal and collective stories rooted in their families unfold in their work. Though the histories maintain

their separate characteristics, the integration of two different stories into a visual unity produces a blending and morphing effect. For example, the iron-framed structure of “Who Am I In Your Presence / Wer bin ich in deiner Gegenwart?” facilitates a simultaneous merging and separateness, which can be manipulated by the viewer through moving the plexiglass panels. The blending and crossing over of the visual is, in actuality, a reflection of the nature of their dialogue. Karen and Björn write: “We have taken the risk to listen to each other carefully, moving beyond the inherited demarcations of victim and perpetrator. There is no longer a fixed and predetermined position from which we speak.”

They continue: “At times, the process of materializing our conversations, especially when they touch sore spots in our Jewish/German relations, has helped us to move back from our emotionality. By stepping back, we are able to negotiate the differences through the artistic choices we’ve made. we re-embrace the issues aesthetically and intellectually. By looking at the art-object—our material witness—our conversation seems to look back at us, as if asking whether we have accomplished the level of honesty we are striving for.” Through this process, a theme or concern may suddenly be accessible that previously fell through the cracks of interpersonal tension. In this sense, the artistic-visual process can act as a mediator and facilitator of cultural and inherited antagonisms.

“The deeper we enter the dialogue process, the more we become aware that our initial questions may remain unanswered—at least in our generation,” Karen and Björn cautiously assert. It is perhaps the nature of engaging their two different sides that reveals a haunted and unresolved space. “It may be prudent to view our dialogue not as a place to find solutions but as a forum where cultural secrets can be exchanged, personal memories appreciated, the past accounted for, and the present re-imagined.”



ISSUE 9 of **GPN GENOCIDE PREVENTION NOW** HAS BEEN PUBLISHED and is available to you on www.genocidepreventionnow.org

What an issue!

Beginning with a Special Section on the most fateful issue of our time for the lives of many of us, Iran's Nuclear Danger and the wisdom everyone must seek for one of the grand fateful decisions in our time.

Continuing with a second Special Section on legislation against denials of genocides –the basic American opposition versus a widespread acceptance in many European countries—it is interesting and thought provoking. *GPN* reprints a law review article by an outstanding genocide scholar, political scientist Roger Smith who—American that he is-- opposed all legislation, and then a new statement from him in response to the recent French attempt to pass a new law in which he announces his support! Also a law article by an American legal professional whose original article on Holocaust denials laws is reprinted, but now with a new section recommending laws against denials that incite to violence! And I have an article proposing the same along with suggesting social science tools for content analysis to evaluate the extent of incitement to violence.

SYRIA!

SUDAN!

But hold on for another display of the weakness of our human minds and read all about denials of the genocides in Cambodia! Srebrenica –Bosnia!, and Rwanda!! We “understand” when *they* – the anti-Semites-- deny the Holocaust because they hate Jews, and we ‘understand’ when Turkish folly denies the Armenian Genocide and continues to hate Armenians, but what’s going on in these further cases? Denial seems to be everywhere – as indeed scholars have been saying, it is “the last stage of a genocide.” *Now a Special Tickler: Read and you will find one of the world’s best known scholars implicated serially in denials of the Holocaust, Cambodia, and Rwanda. Who could that possibly be?*

And read at long last all about the truth about how the Rwanda Genocide began!.

There is much more – about the Holocaust and the Armenian Genocide and more. See our current *Holocaust and Genocide Review* edited by Marc Sherman with up to date information about genocide studies and prevention, including the only *Directory* I know of for students to see worldwide options for academic study, including PhD's and Master's, in Holocaust/Genocide Studies.

For me personally there is also an announcement of my yielding to my age and planning retirement, and an offer to transfer GPN to others. One bid has already come in in the days since we posted.

Yours,

Israel W. Charny

WEBSITES

- Organisation of Children of Dutch Collaborators:
www.werkgroepherkenning.nl
- Organisation of Children of War of different Backgrounds:
www.stichting-kombi.nl
- Organisation of Danish Children of War, Danske Krigsboern Foerening:
www.krigsboern.dk
- Norwegian Children of War Association, Norges Krigsbarnforbund:
www.nkbf.no
- Organization of Norwegian NS Children:
www.nazichildren.com
- Krigsbarnforbundet Lebensborn, Norway:
<http://home.no.net/lebenorg>
- Organisation of NS-children Vennetreff:
<http://home.no.net/nsbarn>
- Risikoforbundet Finska Krigsbarn: (in swedish)
www.krigsbarn.se
- Organisation of Finnish Children of War, Seundun Sotalapset:
www.sotalapset.fi
- Organisation of children of victims and children of the perpetrators:
www.one-by-one.org
- Austrian Encounter, organisation for encounters between children of the victims and children of the perpetrators in Austria:
www.nach.ws
- Dachau Institut Psychologie und Pädagogik:
www.Dachau-institut.de
- Kriegskind Deutschland:
www.kriegskind.de
- Website for the postwar-generation:
www.Forumkriegsenkel.com
- Evacuees Reunion Association
www.evacuees.org.uk
- Researchproject 'War and Children Identity Project', Bergen, Norway
www.warandchildren.org
- Researchproject University München 'Kriegskindheit'
www.warchildhood.net
- Coeurs Sans Frontières – Herzen Ohne Grenzen
www.coeurssansfrontières.biz
- Organisation d'enfants de guerre
www.nésdelalibération.fr
- Organisation of Us-descendants in Belgium
www.usad-ww2.be
- Childsurvivors of the Holocaust in Australië
www.paulvalent.com
- International organisation for educational and professional development focused on themes like racism, prejudices and antisemitism
www.facinghistory.org
- Aktion Sühnezeigen Friedensdienste
www.asf-ev.de
- Organisation of German Lebensbornkinder
www.lebensspuren-deutschland.eu

International Network for Interdisciplinary Research on Children born of War (INIRC)
www.childrenbornofwar.org

Organisation Genocide Prevention Now
www.genocidepreventionnow.org

Basque Children of '37 Association UK
www.basquechildren.org

Next issue: November 2012
Deadline articles: October 1, 2012



