INTERNATIONAL BULLETIN

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INTRODUCTION

Again it is my first task to write some lines dedicated to the memory of two of our readers who passed away, Mrs. Dr. Rena Fuks-Mansfeld and Martin Bormann.

Last year, on the 20th of November, a ceremony of wreath laying took place near Westminster Abbey in London. Martin Parsons and Irene Glausiusz report on the event and I add some personal words.

Ruth Barnett sent me an article she wrote after the publishing of 'Landgericht', written by Ursula Krechel. Her father's experiences during and after the war are at the basis of this novel.
Monika Diederichs interviewed children of women and girls who had had a relationship with German soldiers or officers and she wrote a book in which she published the outcomes of her study.
Dorothee Schmitz-Köster interviewed people who were born and/or lived for some months in Lebensbornhomes. The book is special because of the beautiful black and white portraits of photographer Tristan Vankann.

Maria Kaiser asked me to insert in this issue a call for participants in a study she intends to do on German children born from relationships between German women and soldiers of the Allied armies.
Eva Fogelman asked me to give her some pages to introduce the organisation she is active in and its activities.
Baard Borge participated in a seminar in Amsterdam on the issue 'Citizenship after periods of Occupation and Collaboration' and wrote an impression of the proceedings.

I participated in an international conference in Münster on 'Kindheiten im Zweiten Weltkrieg' (Childhoods in WWII) and I would like to share some of my experiences with you.
Christine Ryan sent me information on the 5th Conference of War Children in Winchester, September 4, 5 and 6, 2013

Please inform me of any change in your (email)addresses so that we don't lose contact. Comments and new articles are welcome!

Best regards,
Gonda Scheffel-Baars

THE GUILT OF THE INNOCENT

What is the guilt of the innocent?
When does it begin?
It begins when he –
Calmly and with hanging arms,
Shrugging his shoulders,
Standing aside,
The coat buttoned up,
Lighting a cigarette,
Saying:
One cannot do anything.
Look,
There begins the guilt of the innocent.

This poem is painted on a banner in the House of Prayer and Study in the Christian community of Nes Ammim situated in Western Galilea.
Fifty years ago, a couple of Dutch and Swiss Christians, learning about the Holocaust and aware of the century old anti-judaism of the Christian churches, decided to commit themselves to supporting the building up of Israel as a homeland for Jews. They founded a village and named it Nes Ammim. This means 'sign of the nations' and is taken from the text of Isaiah 11,10. It expresses the ideals of the founders, and they are still today the community's ideals.

The members strive to be a community whose members live and work together - mainly on a voluntary basis – alongside other Israeli inhabitants and employees (Jews and Arabs) of the village, with the special aim to facilitate learning experiences and cultural, social, and religious activities.
The members of the mosjav have different ethnic, social and religious backgrounds. Study and dialogue are important means of generating solidarity and understanding. In the beginning, the community's contribution to Israel was mainly an economic one. The moshav was particularly famous because of their roses. Over the last few years the community has focused on facilitating dialogue activities between Jews, Christians and Muslims or between Israelis and Palestines. The community has warm relationships with the nearby kibbutz Lochamee hagettaot, founded by the survivors of the uprising in Warsaw, and the Arab village of Regba.

People interested in these activities (or a stay in the Guesthouse, or a place for organising their own dialogue-encounters) can find useful information on the website www.nesammim.nl

Next issue: November 2013
Deadline comments and articles: October 1st2013

IN MEMORY OF MRS DR RENA FUKS-MANSFELD 1930 - 2012

The cirumstances in which we followed the lectures of Professor Fuks were worse than one can imagine. The building in which she gave her lessons was under reconstruction. That meant a lot of noise and dust and a lack of space to our group of 30 students interested in Jewish history. Sixteen persons could be seated around the table in the middle of the room, the rest formed a circle around, noteblocs on their lap. Notwithstanding all these troubles, we were always present and regretted it when, for some reason, we could not come.
What factor made us so eager to attend these lectures? Of course, the contents were very interesting, but I am sure it was Mrs. Fuks' personality that inspired us in particular. She radiated the conviction that teaching is not simply handing over knowledge, but is aimed at stimulating the students' intellectual, social and cultural development. Her teaching was education in the widest sense of the word. She showed us that gathering academic knowledge is a way of life.

At the end of the year we had to undergo an examination and she organised that in her own way. We had to choose two of the issues we had been taught and we were supposed to speak about them for five minutes in the last concluding lesson of the year. This was a rather unconventional way of examination, she was well aware of that. She explained to us why she had chosen this procedure: since we had hardly missed any of her lessons she wanted this commitment to be part of our assessment. Moreover, we had asked genuine questions, we had had serious discussions, the lessons had been a vivid interaction between prof and students.
I needed 3 points more than the 4 we all got. So I asked her how I could earn the supplementary points. I showed her a list of books on Jewish history that I had read in my studies to become a history teacher. She was ready to give those 3 extra points immediately on the basis of this list: she thought I could have hardly learned anything new during the year…And moreover we were 'colleagues'. I suggested writing a paper on one of the books of Gershom Scholem, I needed the feelingl that I really deserved those extra points.
She invited me to bring the paper to her home and I met her and her husband. We had some wonderful hours in their beautiful house and garden in the eastern part of the Netherlands. She knew that my father had been a collaborator during the war, I had told her so one day. No reason for her to condemn me for his choice, loyal to her Jewish tradtion that every one should be judged by his or her own deeds. I was well aware of the fact that if the regime my father had supported had won the war, Mrs. and Mr. Fuks would have had little chance to escape the horrible fate the Nazis had in store for them.

After her husband's death, Mrs. Fuks went back to Amsterdam. She wrote her dissertation on the Portuguese Jews in the 17th and 18th century in Amsterdam. We continued our contact on an irregular basis. She was a reader of the International Bulletin and at times gave me her comments. Over the past few years her health conditions deteriorated and limited her activity, but with wisdom she accepted these circumstances.

May her memory be a blessing to all who have known this wonderful, gifted woman.

Gonda Scheffel-Baars

IN MEMORY OF MARTIN BORMANN 1930 – 2013

In 1988 I met Martin in a group of people who had been interview partners of Dan Bar-On, the Israeli psychologist who had done research on the after-effects of the war on children of (high-ranking) Nazis. With his tall stature and his grave face he was a person one could not overlook. At first I did not know his name, but since we presented ourselves in turn I learned his name soon. As a collaborator's daughter in the Netherlands I had had problems coping with the heritage of my father's political choice. When hearing Martin's name I immediately realised the almost unbearable burden he had had to live with because of his family name.

In the Netherlands we had founded an organisation for collaborators' children and Dan Bar-On, with whom I co-operated, had asked some of the members to help to found a self help group in Germany. That's why Anneliese Rehbein and I participated in the Remscheid groupfor a couple of years.
I remember Martin saying he was willing to be a group's member because he had worked through a couple of war related issues and he guessed he could give us a helping hand. In the first few meetings, however, people did not feel at ease with him because his vocabulary was marked by his functioning in the service of the Roman Catholic Church, service he had left by then. One member reproached him for having exchanged one ideology for another, being a declared unreligious person who did'nt know that religious faith can be an essential aspect of one's identity. As a Protestant woman I understood what Martin was trying to explain and as one of the 'helpers' of the group people accepted my interference.
In our meetings we discussed items that (had) troubled our lives: how could our parents believe in the Nazi ideals, what were their reasons for joining the Party, why did not they see the consequences of the vehement racism incorporated in these ideals and why did they not feel guilty while we were weighed down by feelings of guilt? We set ourselves a hard and painful task, but together we acquired new insights, new ways to cope with our legacy and to free ourselves of grief, guilt and shame. It was not easy at all, sometimes we were very hard on ourselves and the group, but we learned to become more patient and more understanding, kinder and more human.
One day we saw Martin blinking his eyes and when remembering his mournful and cheerless eyes of the first meetings, we realised we had made a long journey together. We realised how he had helped us to face some difficult issues and how we had helped him to feel more free by sharing his feelings and thoughts with us.

The Remscheid group continued in TRT where Germans met American and Israeli Jews. Martin rejoined the group after a break of a number of years and committed himself to the TRT activities. I left the group, not being able to combine my work with the TRT agenda.

Martin was to me an example of inner strength, courage and resilience, that encouraged me in moments I felt at a loss: if he, burdened by his family name, could face the past, I could not stop the work, could I?

May his memory be a blessing to all of us.

Gonda Scheffel-Baars

ROAD TO WESTMINSTER

BACKGROUND

A few years ago, the Evacuee Reunion Association attempted to raise money for a memorial to Evacuees in World War Two Britain. Unfortunately, the campaign failed to generate enough interest and the venture was postponed.

When I left the ERA in 2009 I established a small group of people witth the initial aim of seeing if we coul resurrect the project by seeking funds from the City of London and corporate organisations. This was about the time of the economic downturn and in hindsight it was really a non-starter. As a consequence of this we decided to change our focus from seeking money for a memorial to raising public awareness of all the children who had been caught in war-zones and areas of conflict across the world since 1939.

We centered on a three-part strategy.

A WAR CHILD MEMORIAL DAY

Members of parliamen were contacted and asked to support an Early Day Motion (EDM) in the House of commons which would debate whether or not November 20th should be adopted as a War Child Memorial Day. Although a number of MPs have supported us we still require a few more signatures to make it happen.

WESTMINSTER ABBEY

With the permission of the Dean and Chapter of Westminster Abbey, we held a short service and laid wreaths on the Memorial to the Innocents which is situated in the precinct of the Abbey. We had expected only a few people to come, but in the end there were more than 30, including pupils from 4 schools. This is already in the calendar for this November and anyone is welcome to attend. If you know that you will, or might be in London on November 20th 2013, let me know and I will send details.

WAR CHILD REMEMBRANCE SERVICE

This year for the first time ever we organised a War Child Remembrance service. This was held at All Saints Church, High Wycombe on November 25th and led by the Rev. High Ellis. It was a secular service which included personal reminiscences, prayer requests in the shape of poppies, the lighting of candles and the laying of wreaths. It was a very moving and emotional time for all of the 40+ people who were present…and many tears were shed. We are hoping this will become an annual event and will become more popular over time.

It is important to note that both the Abbey and the All Saints events were to remember ***all*** children who have suffered as a result of war, regardless of state, religion, ethnicity or politics. As I have said may times before, children really are the invisible victims of war and should be recognised as such.

OUTREACH

Another factor of note is that my research, and that of others, is now being used by the British Army to aid the development of strategies to help children whose parents are deployed to present day war-zones. This work is ongoing and the team includes Pippa Bleach who some of you will remember from previous War Child conferences. We have already had meetings with representatives from Government Select Committees so there is hope that something can be done to provide help and support for these children. I will make sure you are kept up to date with progress.

My very best wishes to you all.
Martin

Prof. Martin Parsons, PhD FRHistS, Research Fellow, University of Reading.

Wreath Laying Ceremony at the Memorial to the Innocents
Westminster Abbey - 20th November 2012
Children in War Memorial Day Project

November is a rather damp chilly month in the United Kingdom, so I really hoped that the weather would behave itself for our open air event outside Westminster Abbey which had been in the pipe-line for many months. By good fortune, the sun was shining!

We invited our friends and supporters but especially wanted to include young people who in their history lessons, would be studying conflict and the plight of war children. Furthermore we hoped they would take up the idea of promoting a Children-in-War Memorial Day to their generation. The pupils who attended came from a wide cross section of the community. Professor Parsons contacted schools in his area and on a personal level, I approached my old school, the Skinners' Company's School for Girls, once a girls-only grammar school, now transformed into a modern co-educational City Academy. Situated in a multi-ethnic inner London borough (Hackney) it seemed an appropriate choice. Permission was granted for three students to attend, accompanied by their History teacher Ian Stoneham. Following the event, Mr Stoneham wrote *"it has given fresh impetus in how we study conflict in our curriculum".*

The students took turns to present their wreaths, whilst the youngest person to lay a poppy posy was four-year old Grace, granddaughter of Professor and Mrs Parsons. In conclusion, let us say that it's never too young to start learning.

Irene Glausiusz Honorary Secretary
Children-in-War Memorial Day Project

© Jo Parsons

My personal reaction to the wreath laying ceremony

The first time that I learned about a War Child Memorial Day was in Reading, at the conference of September 2011. Sinikka Ortmark suggested to us, on behalf of the Finnish Evacuees Organisation in Sweden, to try to get the 20th of November accepted as a day of remembrance for all children of war. Her suggestion was in line with the plans of a British group in which Martin Parsons and Irene Glausiusz played an important role.

Martin and Irene regularly sent people information on the progress of the project. In this way I learned that their efforts had been successful and that a short ceremony near Westminster Abbey was planned for November 20th. The day after the ceremony they sent me a report which I read with satisfaction. I felt glad that Martin and Irene's efforts had borne fruit.
Only the next day, when I received pictures of the wreath laying, did I suddenly realise that those wreaths had been laid down also for the Dutch collaborators' children as well, so also for me. Tears filled my eyes and even now, months later, when I write these lines, I feel a deep emotion of being accepted by other war children. Even now I actually lack the words to describe my feelings; they have to do with solidarity, with humanity, with caring for each other, with friendship and love. And I am still amazed that these pictures, more than words, have communicated the reality of what this first ceremony of wreath laying was focused on.

Gonda Scheffel-Baars

MONIKA DIEDERICHS: KINDEREN VAN DUITSE MILITAIREN. Een verborgen leven. (Children of German Soldiers. A hidden life)
Uitg. Aspect, 2012 ISBN 978-94-6153-218-3

In 2006 Monika published her book 'Wie geschoren wordt moet stilzitten' (Those who have their heads shaved should sit still) as a report on her studies on women and girls who had had a relationship with a German soldier or officer during the war. Already then she planned a research study on the experiences of children born from these relationships. Last year the outcomes of this study appeared in the above mentioned book, on the basis of 26 interviews with children and 8 interviews with mothers.

In the first two chapters Monika describes the way in which the Germans organised the care for pregnant women and girls in the Netherlands occupied by them. In the next chapter we get acquainted with the story of people who had been handed over by their mothers. The next chapters contain stories of people raised by their mother or other relatives and the book continues with the description of the ways in which a couple of these children tried to find their unknown biological father.
The last chapter gives a review of the outcomes of a research study on children of German soldiers in Norway, Denmark and the Netherlands.

Each story is unique, although several recurring topics are found in most of the stories. But differences are plenty because of the different contexts in which the children were raised. Children who lived with their mother had other experiences than those who lived in children's homes or were sent to families for adoption. It makes a difference in which way the child learned about his/her unknown father: was it the mother who told him or did the mother keep silent so that others uncovered the secret for him. The age of the child at the moment the concealed past was revealed plays an important role. So does the way in which the child found shelter and support or, conversely, was not given that important basis in life.

In the forties and fifties society had difficulties in accepting unmarried mothers. It was seen as a shame and those girls and women were stigmatised. Children born out of wedlock experienced in some way the blame. Children adopted by a family experienced in their lives the problems many adopted children have to cope with in their lives and the children Monika spoke with had to cope with the fact that they were considered to be the enemies' child on top of this. In one family the grandparents took care of two grandchildren, both born out of wedlock. One of them, the child of a Canadese soldier, was treated better than the other one, the child of a German soldier.

The subtitle of the book characterises one of the common themes in these children's lives: their lives were hidden. Many of those children did not know about their origins whereas very often the family, friends and neighbours knew all about the mother's relationship with the German soldier. From the moment they learned the truth these children started to keep silent about the fact that their fathers had been soldiers in the enemy army, because they guessed that people would despise them for their origins. The majority of the mothers never spoke about the past, did not answer the questions of their children, very often even refused to give them the father's name.The truth had to remain hidden and the best way was to keep silent.

A couple of children knew about their origins because schoolmates had told them so, but others grew up without any knowledge whatsoever.
But in each life came a moment that the truth could no longer be concealed: the child had to sign a certificate or to get a passport, received a call for the elections or went to the community's administration to fix the day for a marriage.
For some of them this was the moment that they decided to try to find out the identity of their fathers. Others postponed the search fearing that their fathers might have been involved in violent situations or in the Holocaust.
Those who found their father, very often after a longlasting research journey, had to face the fact that he was dead. In cases that the German family had known about the Dutch child, he/she was often welcomed wholeheartedly as the extra brother or sister. But also those German families who had not known that they had a Dutch half-brother or half-sister, were often open and welcoming. But this was not always the case, sometimes the deep feelings of belonging to the same family or to share with each other a part of their origins were lacking.

The majority of the children wrestled with the question: who am I? It is important to know who your father is, because a part of your identity is formed by him. Children who lived with their mother grew up without a father, without a man who could be a model to be followed. Or those who grew up with stepfathers had difficulties in accepting him as identification object. Without a father the circle of relatives is also much smaller. Sometimes it was important to have information about the father's family because of particular diseases or extraordinary artistic talents.

Many children of German soldiers were railed at and experienced hatred from their schoolmates. Their mothers kept silent when they asked why they were so disliked. They answered the question themselves thinking they weren't nice children. So they started to try to become friendly children in order to obtain the acceptance of their schoolmates, which they did not get of course. They used the same docile and obedient attitude to get their mother's love, and very often they did not succeed, because their mothers had problems with accepting the child at all.

This was their hidden life: a life in silence, lacking a safe basis, lacking self-confidence, yearning for acceptance, caring for the mother. When growing up some children concluded that their mother's silence had been selfish, so they stopped loving her and started to dislike her. They lived a life in which many issues could not be spoken of, a life of continuous alertness blocking spotaneity, a life missing part of its so important roots.

Many of them, however, managed to overcome their problems. They found and accepted help and support and succeeded in discovering in themselves unknown energies and resilience. Their start in life was far from brilliant. Nevertheless they managed to shape it such that they could fulfill their tasks in life. But not all of them were that lucky, many continued a life that did not give them much satisfaction.

GSB

‘PSYCHOSOCIAL CONSEQUENCES OF BEING A “CHILD BORN OF OCCUPATION” DURING AND AFTER WWII – an empirical German study’

Ever since there have been wars, children are being born, fathered by foreign soldiers and local women. These ‘children born of war’ often grew up in familial and societal areas of conflict, between integration and rejection. Concealment, financial distress, public and familial repulse often played a role. The group ‘children of war’ includes those born of rape as well as children who were born of more or less voluntary sexual relationshops with foreign (occupation) soldiers during and after WWII in Germany.

At the end of WWII and during the post war period it is approximated that more than 200,000 of these children were born in Germany. During the last years there have been historical and sociological studies that described aversive conditions for growing up which many of these children report. It is commonly agreed on, that ‘occupation children’ were confronted with aversive experiences such as social exclusion and discrimination during their childhood. It is expected, that these conditions may have adverse long-term effects on identity development and psychological well-being. However, research on psychological aspects is missing to date in Germany, and internationally.

A German group of researchers from the universities of Leipzig and Greifswald is starting the first project about psychological consequences of growing up as a ‘child born of occupation’ after WWII in Germany. Aim of the study is to describe the current psychological well-being of German ‘occupation children’ and to learn more about their experiences growing up. The results will be provided to counselling and therapy services for ‘occupation children’ in Germany. Another goal is to raise attention for this population as well as their situation and thus of the situation of ‘children born of war’ worldwide.

The current study is question-based. The data analysis will be anonymous. Subsequently, some of the subjects completing the questionnaire will be asked to participate in a narrative biographic interview. People interested in participating are cordially invited to contact Marie Kaiser (pyschologist, researcher) at the University of Leipzig, phone: +49 341 9718843 and leave a message to be called back or via e-mail: marie.kaiser@medizin.uni-leipzig.de.

In case of further questions those interested in participating may also contact the project leaders, Mrs. PD Dr. Heide Glaesmer and PD Dr. Philipp Kuwert.

Further information

Journal article in German: Glaesmer H, Kaiser. M, Freyberger HJ, Brähler E, Kuwert P (2012) Die Kinder des Zweiten Weltkrieges in Deutschland – Ein Rahmenmodell für die psychozosiale Forschung. *Trauma & Gewalt – Forschung und Praxisfelder*, 4, 319-328.

DOROTHEE SCHMITZ-KÖSTER AND TRISTAN VANKANN: LEBENSLANG LEBENSBORN. Die Wunschkinder der SS und was aus ihnen wurde. (For ever Lebensborn. The wanted children of the SS and what cameof them)
Ed. Piper, München/Zürich, 2012, ISBN 978-3-49205533-8

Dorothee Schmitz-Köster has been involved for years and years with research studies on children who were born in and/or lived for some months in one of the children's homes directed by the Lebensborn organisation. This organisation was an idea of Heinrich Himmler and it was aimed at setting up a chain of mother-and-child homes. The care given in these homes was open to married and unmarried pregnant women and girls, who, however, had to come up to the standards of the 'Aryan' race as laid down in the ideology of the Third Reich. Not only the mothers were bound to those standards, but the fathers as well. In many cases, however, it was in not their racial conditions but their enthusiast support of the Nazi party that gave mothers a free entrance.
In Germany Lebensborn had 9 mother-and-child homes and after the Anschluss 2 homes were opened in Austria. After invading Norway the Germans opened 11 Lebensbornhomes, France, Belgium and Luxemburg had each just onehome. A Lebensbornhome was scheduled for the Netherlands, but the end of the war prevented its start.
Correct statistic material is not available, but researchers guess there are some 18 000 people who in one way or another have a connection with Lebensborn. In Germany and Norway Lebensbornchildren founded an organisation, but they have only 200 - 300 members. It is more than likely that many people don't even know that there is a connection between them and a Lebensbornhome, for the simple reason that their mothers kept silent and nobody uncovered the truth.

It is a wide-spread misunderstanding that the Lebensbornhomes should be considered as 'birth-factories' where women impregnated by SS men could give birth to children who were to become the future elite of the Third Reich. It is true that the SS was eager to have an elite that would seize power when the leaders had become old, but the homes accepted only women who were already pregnant. In cases that one of the nurses became pregnant during her service, she was dismissed or sent to another home. Lebensborn focused on strong and healthy children; nevertheless a number of babies were disabled or suffered from genetic diseases. These children were sent to other homes where they were killed.

The regime in the homes was strict. The time schedule was not based on the babies' needs – feeding, washing, changing napkins - , but on the home's convenience. Johanna Haarer's 'pedagogic' insights were followed with strictness, and there was no room for weaknesses and loving care. It was seen as important to impose discipline and control even on the newly borns.

In this book the author presents twenty life stories to us. There is no standard life story, the context in which people were born was different, just as the circumstances were different in which they grew up and learned the truth about the past. Nevertheless, there are some topics which play an important role in the lives of many Lebensbornchildren. Many of them do not know who their father is and a majority of the mothers are not willing to give any information or to mention the father's name. The silence of the mother and other relatives undermines the children's self-

confidence. Many children feel that they in fact were not welcome or do not have the right to live, especially when the mother has left them behind in the home or has handed them over for adoption. Many people feel without roots, particularly when they have gone from home to home and were not given the opportunity to get settled in the new context. Many people fear that their fathers have been involved in fights and have committed acts of violence or have been involved in the Holocaust.

How important it is to know one's father's name is shown in the story of Michael. As a 13-year-old boy he asked his mother the identity of the man who sent her letters. She conjured him that it was not important and that he should forget the name. His grandmother supported these words and because of the women's heated discussions he never forgot that name. When his children spoke with him about their intention to find out who their unknown grandfather was, this name was the only detail they had. It proved to be enough; thanks to the Internet they found their grandfather rather easily.
Elke had good memories of her father with whom she had grown up when he was still married with his first wife. And later on her mother, her father and she lived together on the grounds of one of the Lebenbornhomes. In hindsight she suspects him of having been active in the euthanasia of disabled babies, although he was classified as 'bystander' after the war when his case had been brought up before court. She intends to explore the question, because she does not want to live on with lies about him.
Children who had been handed over for adoption very often postpone their search for their biological fathers because they don't want to cause their adoptive parents any sorrow. Wolfgang learned about his Lebensborn connection after the death of his adoptive father, when his adoptive mother showed him a portfolio with documents. She locked away this dossier and it never emerged again. Only after his adoptive mother's death Wolfgang felt free to start his research.
Rainer, born in a Norwegian Lebensbornhome and adopted in a German family, found the names and addresses of his biological parents, but did not continue his research, because he did not want to disturb the relationships in that family. He thought the harmony between the members of that family were more important than his own wish to get acquainted with them.

These are just four of the persons whose stories have been published in this book. This book is special because the stories are accompanied by beautiful black and white pictures of photographer Tristan Vankann. This book gives Lebensbornchildren not only a voice, but also a face. The fact that these people were willing to have their picture published shows to me that at present people feel more at ease to speak about a debatable past than some ten years ago. The time seems to be ripe to do away with taboos.

GSB

LITERARY JUSTICE

Review of the novel “Landgericht” by Ursula Krechel, 2012, ed. Jung und Jung.

The picture is gradually emerging that giving justice to victims and bringing to justice perpetrators failed as dismally after WWII as it did at the end of WWI, particularly regarding the Ottoman genocide against the Christian Armenians. At least posthumous ‘literary justice’ can be given to those who were denied it in their lifetime. Testimonies on film and historical novels can provide this.

After the end of WWII, there was utter chaos across Europe and beyond. The physical destruction of so many European cities was devastating and clear for everyone to see. The loss through so many millions of deaths was appalling. But what of the infrastructure of the European countries in which the remnants of the surviving populations had to live? And what of the internal devastation of every person who lived through the years of the Third Reich in Europe, wherever they were and whatever they were doing? This is a painful period to recall and seems to have been neglected by research too.

It was and is common knowledge that those who were involved in running the Nazi state, and hence were vital managers of the Nazi system, as well as the ideologically convinced Nazis, would not suddenly change and become ‘good democratic German citizens’ without ‘denazification’. A Denazification programme was set up and, no doubt some good work was done in this, but it needed much more time to reach effective depth in those individuals ‘treated’, and the extent of the programme did not include by any means all who had contributed to the Third Reich’s functioning. Denazification was fatally overtaken by the ‘realpolitik’ of the ‘cold war’ with Russia.

Some details have entered public knowledge about the suffering due to the chaotic problems of dealing with the massive numbers of displaced persons, including concentration camp survivors, refugees and people evicted from their homes through the re-drawing of borders. However, the suffering that former Nazis continued to inflict on those who returned to their homes has, as yet, been little exposed. Literature has certain advantages over historical research in focusing the minds of its readership on this sort of awareness raising through presentation of fiction, based on researched facts, that demands of the reader to experience “this could have been me” or “that might have been happening to the neighbours who disappeared”.

An excellent example of Literary Justice is the recently published book “Landgericht” – literally translated as ‘County Court’ but more aptly and ironically as ‘State Justice’. With this novel, Ursula Krechel, who also wrote the novel “Shanghai Fern von Wo?”, won the 2012 Frankfurt Book Prize.

Imagine my shock when a stranger I had not yet met, but was due to meet at a talk I had been invited to give to the Social History Association of Mainz on November 27th 2012, emailed me to inform me that Ursula Krechel’s book was based on accurate research of my father’s life! Furthermore, Krechel had used my own book, “Person of No Nationality”, for a whole chapter about me under the name Selma. I immediately ordered a copy of the book and read reviews of “Landgericht” on the internet until it arrived. It was extremely disturbing to not know which parts were the fruit of her

research and which were inserts of her own imagining. For example could there be a half-sister I had never known? This was fiction as was the section in Cuba, as my father fled to Shanghai.

I obtained the novel from Amazon – all 500 pages of it! – and started to read. The more I read the more I began to understand that Krechel's novel is giving my father the acknowledgement of his suffering, not only at the hands of the Nazis before he fled to Shanghai, but at the hands of the Nazis that still controlled the legal system in Germany when he returned in 1947, that he failed to get in his lifetime. Injustice compounded on injustice is brought to life through Krechel's novel, earning it the status of Literary Justice. I am delighted that she has written this novel. But I was bitterly disappointed that she did not contact me – at least when she found my own book, which she did in time to use large chunks of it, with quotations from my book, to tell the story of Kornitzer's children, whom she called Georg and Selma.

I would have expected to be informed by either the publisher or the author at least before the book came out. Nor had permission been sought by either for the copious use of my own book. As "Landgericht" is a novel, there is no question that she has the right to write what she chooses. It is not illegal but I feel it as unethical to not tell me at least before the publication date. I was curious about the lack of consideration for my feelings and so I was determined to contact Ursula Krechel myself. I finally met with her in Mainz and she came to my talk there on November 27th 2012. I had already emailed her to congratulate her on winning the prize and thanked her for giving my father, 40 years after his death, the recognition and justice he never achieved in his lifetime.

When we met we warmed to each other very quickly. She explained to me that she had tried to contact my brother but he had given her a 'brush-off', which had hurt her deeply, and, as she was not well at the time, she felt her health could not take it if I were to reject her too. I was rather disappointed that, having read and used my book, she had not realised that I was very different from my brother. I had lived most of my life in England whereas my brother lived his life in post war Germany and 'in fear of exposure to anti-Semitism – the anti-Semitism' she so accurately described my father meeting on his return to Germany from eight years as a refugee in Shanghai.

My brother and I came to England from Berlin in 1939 on the Kindertransport. I was just four years old, my brother seven. The trauma of separation from our parents was 'manageable' as we had each other. My brother became my parent-substitute and, as the last words of our parents to him were, "Look after your little sister", he had an all-important job to keep him busy and alive. We were very close and still are so, even three years after his death.

For 50 years, until the Reunion of Kindertransport in 1939, I was not able or ready to face the past – my own and that of the Jewish community and Europe. By 2012, I had a fairly good knowledge of WWII and the Holocaust and I have been going into schools and other groups to talk about my life and the Holocaust for over a decade, from a humanitarian and human rights point of view. I knew that one of the first acts of the Nazis in 1933 was to sack all the professionals who were Jewish (by Nazi definition – not their own); and I knew that America had wanted to put Germany 'back on its feet' quickly as a buffer against Russian communism. My knowledge was at a

cognitive not an experiential level. I also knew that the functioning of the Third Reich had been through all the medical, legal and teaching professionals being obliged to join the Nazi Party, in which most became thoroughly radicalised Nazi believers. Very few refugees returned to Germany after WWII, around 5% only. Those who wished to return to the legal, medical or teaching professions found themselves working with colleagues who had wartime actions to hide. It had not occurred to me that the post war infrastructure of Germany could not have functioned let alone been adequate to face down Russia if all the professionals with Nazi Party membership had been sacked.

Krechel's book was an'eye-opener' to me as I hope it will be to all her readers. Parts of it are painful to read. The total reality of the Third Reich and its affect on the individuals and communities of Europe is painful to face. Face it we must, for we have not yet learnt the powerful lessons of the Holocaust. We are still allowing minority groups to be demeaned, demoralised and denied equality with the majority group. People are suffering under similar stereotyping and prejudice to the racist persecution of Jews and 'Zigeuner' under the Nazis. Many today, in our own as well as in foreign countries, do not receive justice and recognition of their suffering, while the majority look away with indifference under the mask of 'minding their own business'. I hope Krechel's book will provoke readers to think, not only of the post war failure of denatzification, but of our failure to challenge injustice today.

Two German publishers whom my publisher approached have refused my own book, "Person of No Nationality". The reason they gave was that they found it too much about England and not enough about Germany. Ursula Krechel has agreed to promote my book and see if she can find a German publisher for a revised version of it. It now remains for me to write a section for the German version of my book that will give my brother the Literary Justice that Krechel could not give him as he did not give her a chance to meet him; nor did he write a book of his experiences. Martin, too, suffered under the same conditions prevailing in Germany in the two or three decades after the end of WWII. His return to Germany was by no means easy. Unlike me, he was not repatriated against his will with a travel document that had "Person of No Nationality" across the top. He was already 18 and a British subject with a British passport when he came to Germany for his first visit in 1949. He chose to settle in Germany with his German wife and made enormous effort to 'make it work'. Outwardly he was very successful in spite of many setbacks but, in my opinion, it was at a substantial internal cost.

In any case, I recommend "Landgericht" as a very interesting historical novel for anyone able to read German. I would like to see it published in an English version with a translator and publisher who might invite me to write a foreward.

Ruth Barnett (Kornitzer's daughter) October 2012

INTERNATIONAL CONFERENCE 'KINDHEITEN IM ZWEITEN WELTKRIEG' (**CHILDHOODS IN WWII)** in Münster, February 22 and 23, 2013

The first international conference on war children in Germany, held in Frankfurt, 2005, has drawn attention to the Germans who were children during World War II and suffered from shootings, bombings, evacuation, flight, expulsion or starvation. Although critical reactions contested the Germans' right to bring to the fore the suffering of Germans, the term 'German war child' was introduced then and is now accepted by German society and abroad.
Since that year many research studies have been conducted. This conference was intended to give the academics the opportunity to present their outcomes and to discuss them with colleagues and people belonging to the targetgroup of the researches, those born between 1932 and 1945 and later.

The participants were offered a large number of interesting workshops and since they were held in parallel sessions, people had to make a choice. Switching half way from one to another workshop was possible, but very few participants used that option, because this would cause disturbance Six presentations at the beginning of the conference introduced the different angles from which the theme of the 'German war child' has been studied: history, psychology, medecines, gerontology, social sciences and literature.
In her speech Zahava Solomon from Israel told us how she, some years ago, had participated in a conference in Dresden and had felt amazed that people discussed the high number of deaths in traffic accidents and did not focus on the effects of the bombings at the end of the war. She was explicit in her statement that perpetrators can be victims when they have gone through traumatic events and that they deserve help.

Historian Barbara Stambolis put to the fore how, for years, psychologists and therapists have pleaded the interests of their clients and urged historians to be more empathic towards the people belonging to the targetgroup of their research studies, in particular if these focus on war-related issues. She underlined that historians should be aware of the influence of their own family situation and history on the choice of their study subjects and on the ways in which they consider the topics. Objectivity is imposible in studies on people by people. Awareness of one's own unavoidable subjectiveness is a must.

At first glance, gerontology seems to be a strange choice for focusing on war children, but at present many war children, born before the war, live in old people's homes. Elderly people look back to their childhood and youth. It is therefore normal that people who were children during the war, sometimes relive the difficult situations of the past. Geriatricians and nurses should know what happened to different groups in society so that they understand what their clients are pointing at in their stories or their complaints. If they know about starvation and lack of heating in the last months of the war, they can more easily understand why a man nicks slices of bread from the kitchen or why a woman is always wrapped in a big shawl even when it is hot in summer.
Insa Fooken said that one third of the German population born between 1932 and 1945 – 12 millions people - suffers from psychological problems. Another third lived through devastating events but found support and help for recovery. Old age creates

for many people situations comparable to those they experienced in their childhood: dependence and need of help, lack of energy, lack of income, lack of initiative, lack of confidence. The new situation reactivates the negative effects of the former experiences. It is a widespread opinion, although incorrect, that the time for coping with traumas is over for the aged. Many cases show the contrary. If people find an empathic listening ear and heart, if their suffering is recognized and acknowledged, if they receive appreciation for their efforts to cope with their problems and for the resilience they have shown throughout the years, the burden of the past becomes less heavy and can sometimes even be put aside.

The therapist Bernd Klose told us about his trip to former Silesia together with his old father, who was born and had lived in a little Silesian town before he had been forced to leave the region at the end of the war. He never found a way to go back and visit the places of his childhood. He had never spoken about the past, had become a silent and withdrawn man, and his son explained that, for sure, this silent father had influenced his choice for profession. His father reacted in a positive way to his son's suggestion to visit Silesia and from that moment on there was a remarkable change in his attitude and behaviour. In Silesia he told his son an endless number of stories about his schoolmates, the members of the big family (now living all over the world), about the shops and church, the daily life in a small town. It is likely that it was a positive factor that the landscape and the villages had not changed that much and still breathed the atmosphere of the past. Bernd's father found back his lost childhood and youth and Bernd saw for the first time in his life what a vivid and energic man his father essentially was. In the audience people reacted to this story by telling how Silesian words in their families keep up the bonds with their Silesian background. A woman suggested using the internet if a real trip to Silesia is not possible, a virtual trip might have the same curative effects.

The organisation committee showed their insight into the importance of literature. They invited six authors who published books on war children. The reports and articles in which researchers and academics discuss the outcomes of their studies, do not reach the average reader. The books written by journalists and free lance researchers reach far more people and therefore their influence is bigger. I participated in the workshop in which Hilke Lorenz and Sabine Bode told about their books. Asked why they had become interested in the issue of German war children, they both told that they had witnessed abroad, in Africa or in Bosnia, how children suffered from the war situation. They had suddenly realised that German children during WWII had to live through violence, starvation and helplessness and that these people deserved to get the attention nobody had ever given them. In 2003 Hilke Lorenz was the first free lance researcher to write about the German children of war and since the term had not yet been accepted by all, she had been keen to interview only those people who had been young enough at the end of war for them never to have been involved in any violence whatsoever.
By then she had realised that she belonged to the 'grandchildren of the war' and in her case to the grandchildren of the expelled Germans (from the eastern parts of Germany, now part of the Polish territory). It was easier to speak with people she did not know than with her own parents and when emotions were about to take over the discussion, her professional attitude helped her to regain control. Gradually the issue of the German war child proved to become her life's task. When she presents a paper on her books many people in the audience tell her their own experiences.

Negative comments are absent, people feel happy that, at last, the suffering of German children during the war can be discussed openly. Hilke feels that it is important to set up archives containing the stories of German war children and that this should be an interdisciplinary project.

Sabine Bode told that after the fall of the Wall, she had travelled to the former DDR in a group of twelve people to visit the places where their families had lived. All of them discovered that their families, in some way, had been connected with violence. This experience brought the war inside the heart of their families and was no longer just history. When interviewing Germans who had been children during the war she felt that she should speak with their children as well. She was the first researcher who studied the grandchildren generation in Germany. At first the war children felt more or less abandoned by her, but gradually they discovered the positive effects of these interviews, not only on the grandchildren generation but also on their own's. At present, in discussions after her presentations the questions asked and the statements made are far more realistic than in the past. In the past many war children minimized their own suffering by statements like: 'we all suffered, that was normal', 'we managed to overcome the problems', 'it was less bad than many people think now' or 'others had to suffer far more than we'. In the past the war children born between 1933 and 1938 looked down upon the younger ones, 'the ones who did not yet have responsibilities and just focused on their games' – in line with the widespread conviction that small children, who don't have memories of the period, are not at all affected by their experiences. A conviction that for years was shared by psychologists and therapists but that proved to be far from the truth.

Psychologist Eike Hinze said that he has followed the introduction of the term 'war child' with some reservation. It is true that for a far too long time war experiences were no issue in therapy because therapists were part of the 'conspiracy of silence'. But we should not close our eyes for the risk that at present very often all the client's problems are seen from the angle of his war experiences, disregarding other causes. He presented a case of a client who had been the victim of violence inside his family before the war, the war experiences had intensified the negative effects. Neglecting the social situation before the war can block a therapy.

In this report I can present only a couple of the interesting issues that were presented I am convinced that international meetings are important and that we should work on linking the different international networks to each other.

Gonda Scheffel-Baars

“CITIZENSHIP AFTER PERIODS OF OCCUPATION AND COLLABORATION”
International Seminar at NIOD (Institute for War, Holocaust and Genocide Studies) 8-9 November 2012, Amsterdam, the Netherlands

In 2012 the NIOD in Amsterdam concluded its research program “Legacies of collaboration: the integration and exclusion of National-Socialist milieus in Dutch society on the consequences of Nazi collaboration in the Netherlands.” On that occasion, the Dutch research team hosted a two day-long international seminar in order to discuss its new approaches and results with colleagues from various fields and disciplines. The conference did not solely focus on the history of Nazi-collaboration, but aimed to place the methods and results of the NIOD research in a broader perspective.

According to the researchers at NIOD, the traditional ways of studying collaboration have proved insufficient. The debate on collaborationist behavior previously focused on social judgement in terms of ‘right’ and ‘wrong’, and subsequently on ‘shades of grey’. They state that these notions are not clarifying and reject ideas of historical linearity with regard to integration of former collaborators and their families. The special focus of the conference was on questions of citizenship, i.e.how citizenship is permanently the subject of discussion and how it is contested by various groups, individuals, organizations and the state, especially in periods of political stress like an occupation and its immediate aftermath.

At the conference, a number of interesting papers was presented and followed by lively discussions. Just to pick a few examples: Dutch PhD-candidate Iris van Ooijen analysed how the public memory of former prison camp Westerbork has been a source of conflict in the Netherlands. During the war Westerbork served as a transit camp for Jews, Sinti and Roma on their way to KZ-camps in Poland. However, shortly after the liberation it became an internment camp for ex-members of the Dutch Nazi party (NSB) and others suspected of collaboration. Thus, the confluence of war and postwar history raises the highly emotion-laden question of whose memory has a place at the site today and how its history should be presented in exhibitions and elsewhere.

Drew Flanagan of Brandeis University presented a paper on the so-called “Vichysto-résistants” in occupied France, a phenomenon that appeared as a near perfect illustration of how political realities during the war was far more complicated than the traditional binary of resistance and collaboration may suggest. The “Vichysto-résistants” were French officers loyal to Marshal Pétain and his collaborationist regime but nevertheless actively engaged in acts of resistance against the Germans!

In my own paper, which was titled “Second class citizens? The life-long appeal of former collaborators in Norway to public opinion”, I looked at how former members of Vidkun Quisling’s Norwegian Nazi party (NS) through almost six decades organized and ran collective efforts to counteract the broader society’s negative view of them and regain their status as good citizens in the eyes of other Norwegians.

In 1945 the Norwegian nation – probably much like the Dutch one - was not only reborn, but also split in morally good and morally bad citizens. Do the ex-quislings remain outside the national community as second-class citizens or have they been rehabilitated in the eyes of history?

Even today the NS-past is a delicate issue in Norway. The basic story with its moral condemnation of all NS-members has proven tenacious, perhaps even more so than in other formerly occupied countries in Western Europe. Nevertheless, seen as a whole the historiography of the collaborators and the judicial process against them is slowly becoming more nuanced. Today former NS-members and their children are met with more openness and less stigmatization than before, but still there is ambivalence.

Public debates again and again prove how difficult it is for many Norwegians to accept that also collaborators – even if they politically and ideologically definitively were on "the wrong side" - may have been idealists and Norwegian patriots in the sense that they fought for what they, at the time, held to be right. Possibly, that very reluctance is a sign that the post-war concept of citizenship is still with us.

During our many discussions at the conference the future possibility of publishing a scientific anthology based on the papers was briefly mentioned but so far, to my knowledge, no concrete plans exist. In any case, the two-day conference at NIOD goes down in history as both scientifically rewarding and not to forget a great social event for all participants.

Baard Herman Borge (PhD), Associate Professor, Harstad University College, Norway

INTERNATIONAL STUDY OF THE ORGANIZED PERSECUTION OF CHILDREN

A Project of Child Development Research

Eva Fogelman, PhD
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The International Study of Organized Persecution of Children (ISOPC) was founded in 1981 in response to the growing concerns among child survivors of the **Holocaust** that their historical trauma had been neglected. **Dr. Judith Kestenberg**, a psychiatrist, and **Milton Kestenberg,** an attorney involved in German reparations for victims of the Holocaust, founded ISOPC under the auspices of **Child Development Research,** a non-profit organization specializing in **preventative mental-health** for children since 1975. Today, Dr. Helene Bass-Wichelhaus and I are co-directors of the project.

Child Development Research, the umbrella organization for ISOPC, is dedicated to restoring and preserving the mental health of children, especially those who have suffered under the extreme trauma of organized persecution. This includes

documenting patterns of normal child development and the disruptions, distortions, and adaptations which occur during and in the aftermath of trauma. The organization is dedicated to discovering and promulgating approaches which can ameliorate the long-term effects on victims of past, present, and future mass dehumanization.

ISOPC CORE PROJECTS

Specially trained staff and volunteers have interviewed more than 1,500 Holocaust child survivors and witnesses to their persecution. Currently, the compiled psychologically-oriented oral histories are in the **Kestenberg Holocaust Child Survivor Archives** of the Oral History Department at the **Abraham Harman Institute for Contemporary Jewry** at Hebrew University, Jerusalem. In addition to being eyewitness testimonies, the interviews conducted by ISOPC are the basis for research projects, methods for developing therapeutic intervention, and training mental-health professionals and educators.

SUPPORT GROUPS

The work of the International Study of Organized Persecution of Children has provided an identity and a sense of belonging and supportive community to Holocaust child survivors worldwide. ISOPC understands that successful coping after massive psychic trauma requires a social environment that is supportive in the post-trauma years. ISOPC pioneered in creating local, regional and international gatherings, support groups and organizations for Holocaust child survivors.

SEMINARS AND CONFERENCES

ISOPC has sponsored seminars and conferences for professionals and the general public, teacher training workshops, art exhibits, and police officer training; and has produced videos, books and articles for scholarly and general readers.

WORKSHOPS

ISOPC professionals have served as consultants to groups serving refugee populations of other **genocides**, including **Native Americans, Armenians, Bosnians, Rwandans,** asylum seekers from **Darfur** and **Eritrea, Kosovars,** and **Cambodians**.

KEY FINDINGS

Grounded in the theoretical framework on identity development from **Erik Erikson** and **Vamik Volkan**, ISOPC researchers discovered the Holocaust child survivor's ability to develop a sustained identity was disrupted and transfigured into an insufferable identity—a Jewish subhuman. Erikson (1956) explains that a person's identity is “a sustained feeling of inner sameness within oneself.[and] a persistent sharing of some kind of essential character with others” (p. 57). Volkan (1993) explains that a “core identity’s” development is impeded when the large group identity is threatened. Because there was such a wide-spread serious intimidation of the Jews during the years of the German occupation of European and other countries, each member of the group was wounded, especially the child survivors who were in the process of developing a core identity.

To undo such a cataclysmic identity-transformation, a life-affirming “large-group identity” needs to be present in order for individuals to link to a “persistent sense of

sameness" (Volkan, 1999, p. 32). ISOPC provides a supportive group identity to these Holocaust child survivors.

HISTORY

Milton Kestenberg, an attorney who worked on reparations for adult Holocaust survivors, early on noted that the German government rarely approved reparations for child survivors. At the same time, his wife, psychoanalyst Dr. Judith Kestenberg, was treating a Holocaust child survivor, and she noticed that he reacted to sounds and unexplainable pains. Together they decided to give voice to these children and develop methods to help them cope in the present and future. By conducting the interviews and leading support groups along with psychologist **Eva Fogelman**, the Kestenbergs and Fogelman laid the foundation for an international movement of Holocaust child survivors similar to that of the ***Landsmanshaften*** of the survivors and the **Second Generation.**
Dr. Judith Kestenberg, Founder of CDR and ISOPC. Dr. Judith Silberpfennig Kestenberg was born in Tarnov, Poland, and received her training in medicine, neurology, and psychiatry in Vienna. In 1937 she came to New York to continue her training under Dr. Paul Schilder at Bellevue Hospital. She graduated from the New York Psychoanalytic Institute in 1943 and went on to publish more than 150 professional articles and seven books. Fluent in French, German and Polish, she wrote two books in German, used to teach German children about the Holocaust.

A professor emeritus at New York University Medical School, she trained analysts for adults and children, and was on the faculty and staff of the Long Island Jewish Medical Center. Her organization, Child Development Research (CDR), ran the Center for Parents in Long Island for twenty years, where the study of early development and methods of primary prevention evolved.

THE ORAL HISTORIES

The Kestenbergs' semi-structured oral histories were unique among the Holocaust oral-history projects. Judith Kestenberg developed a kinesthetic technique that enabled pre-verbal youngsters and those with limited memories to recall fragments of their lives. Combining historical and psychological knowledge, Judith Kestenberg and her team facilitated the integration of child survivors' fragmented pre-Holocaust experiences with their massive trauma and their post-liberation to the present. An additional unique component of these interviews is that they were audio-taped and anonymous rather than collected for public exposure (Kestenberg & Fogelman, 1994).

GROUPS IN LOCAL AREAS

On a local level, self-help groups for Holocaust child survivors exist in most large cities in the United States, Israel, Australia, and Eastern and Western European countries. Some meet in public places with easy access, while others are held in the offices of mental-health professionals who themselves are hidden children who volunteer to lead the group. Others meet under the auspices of a Jewish family-service agency, or as private therapy groups. Groups with easy access are continuously open to new members, while the others are closed groups that only include new members as old ones terminate. Leadership styles vary with the degree to which leaders are open to sharing their experiences, their facilitating style, and the degree to which a leader has to control difficult group interactions.
Some of the groups have been convening monthly for as long as twenty years. In many such cases, the group structure and members shifted during this extended

period. In Bergen County, New Jersey, more than 60 people have attended monthly meetings in different people's homes. After nine years there are usually one or two new people who either never heard about the group before, or who were reluctant to come out of hiding. New participants briefly talk about their whereabouts during the war, and questions begin to come from group members who identify with them, or want more bits and pieces of information. Older members have less of a need to share their story. The tone of the meeting is much more social these days. Food is always served at these meetings.

CHILD SURVIVORS COMMEMORATE THE HOLOCAUST

As Holocaust consciousness has seeped more into American education and popular culture in films, television sitcoms, books, and theatrical performances, so too has there been an increase in commemoration ceremonies during the last twenty years. Child survivors hold their own services and attend others as well. They are frequent speakers at community-wide events. Being able to mourn with others who share the historical trauma is not only emotionally cathartic, but the mourning replicates the nature of the personal and communal losses that cannot be mourned alone. By remembering the dead, whether they are remembered directly or indirectly, this ritual forges a link to the past, which for the child survivors is another way to integrate a fragmented self and identify with the life-force, rather than identify only with the pain and suffering. ISOPC is instrumental in helping to make that happen.

PROJECTS OF CDR/ISOPC

Kestenberg Movement Profile:
Co-Directors, Janet Kestenberg Amighi, Ph.D. and Dr. Mark Sossin

Kestenberg Holocaust Child Survivor Archive, Hebrew University,
Sharon Kangisser-Cohen, Director

The Gross Breesen Project
Steven Strauss, Director

Jewish Children Rescued in Switzerland
Samantha Lakin, Director

The Janus Korczak Digital Project,
Marsha Talmage Schneider, Director

Kindertransport Oral Histories
Melisa Hacker

Speakers Bureau, Child Survivors in the Classroom,
Jeanette Friedman, Director

Seminars for Mental Health Professionals and Social Scientists,
Dr. Eva Fogelman, Director, evafogelman@gmail.com

Teacher Training Programs
Karen Shawn, Director

*Rescue as Resistance
*Why Should I Care?
*Children in the Holocaust

Visit www.holocaustchildren.org for more information
Co-Directors : Eva Fogelman, Dr. Helene Bass-Wichelhaus, PhD
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infoisopc@aol.com 570-216-4727

5th INTERNATIONAL CONFERENCE OF WAR CHILDREN
4th-6th September 2013

Location: University of Winchester, Romsey Road, S022 5HT. The West Dows building is within walking distance of the centre of Winchester.

Conference language: English

Originally held at the University of Reading, the children of War conference is now running its 5th session at the University of Winchester organised by Dr Christine Ryan in association with War Child.

The conference aims to cover historical as well as contemporary case studies involving children in war. The role of children considered within conflict will be varied; with participation ranging from child-soldier to war-evacuees. This conference involves scholars, researchers, and those in the field to deliver a multi-disciplinary approach.

There is no fee to attend or to speak at the conference, however, if you are needing accomodation and/or meals, during your attendance, please see booking form for detailed fees. (Three nights accomodation and three days meals £ 180; it is possible to participate just one or two days).

Participants need to secure their own funding to participate in this conference.

To make a booking: go to the online store.

Guest speakers include Professor Martin Parsons, University of Reading
Rob Williams, CEO War Child

More information can be found on:
http://www.winchester.ac.uk/academicdepartments/AccountingEconomicsandFinance/5th%20International%20Children%20of%20War%20Conference/Pages/5thInternational%20Children%20of%20War%20Conference.aspx

Southampton Airport is located at 15 minutes by train from Winchester.
From Heathrow Airport you need to take a coach (mostly 032) to Winchester, every 2 hours. It takes 1 hour 30 minutes to Winchester Central Bus Station.
There is a direct train service (every 20 minutes) from and to London Waterloo Station.

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://www.nsbarn.no

Riskforbundet 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 Pägogik:
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

International Study of the Organized Persection of Children

www.holocaustchildren.org