

INTERNATIONAL BULLETIN

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INTRODUCTION

I would like to open this issue of the International Bulletin with some lines on two very special men who passed away, Otto Ernst Duscheleit (in August) and Dick Woudenberg (in September).

The first time I met Otto was in Berlin, at a meeting of One by One Germany, Immediately I felt at ease with him. Throughout the years we met several times and stayed in contact with each other. Dick Woudenberg was the first chairman of our Organisation Herkenning, an organisation for collaborator's children in the Netherlands. For years we worked together in the board and although we met with a couple of difficult questions, an immense pile of problems, we kept courage and went on.

Gertrud Kauderer, One by One member, wrote a moving article about Otto in their Newsletter. She was willing to translate it for the International Bulletin in English. Thanks!

Mai Maddisson wrote an interesting article, more or less in reaction on Samson Munn's article which appeared in November 2016. Because of my accident, there was no Spring issue, alas. So it could be helpful to you to reread Samson's article before starting Mai's one.

One of our readers drew my attention to an article written by the historian Timothy Snyder. As a teacher, I always remonstrated with my (adult) pupils, that one have to stop a dictator at last in his before-last step. When he has made the last one, dictatorship is there. So, be alert and decide to stand up before it is too late. Just in line with Snyder's ideas.

In Denmark the organisation of War Children started a program to visit schools and tell their stories, the Krigsboernkaravane. Henny Granum sent me a text about this initiative.

Arne Oeland was for 20 years the enthusiast chairman of the Danish War Children Organisation. He was willing to answer to a couple of questions about that period and his personal story.

Ruth Barnett participated in a conference on rape as a weapon of war waging. She wrote an impression of the themes and the discussions of this conference.

The Kindertransporte have been a hot item in these last months. In the internet I found a study on

this topic and I quote (parts from) the preface.

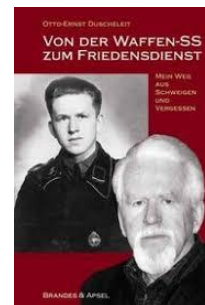
A new book, written by Dr. Israel W. Charny, 'The Genocide Contagion: How We Commit and Prevent Holocaust and Genocide' received some very positive reactions. Some of them are published in this IB.

Sinikka Ortmark Stymne and Martin Parsons sent me the announcement of the War Children Day ceremonies in Stockholm and London. Who will organise such a ceremony in other countries?

I add a short story about my first days in hospital in January, when I was there because of my paralysed legs, caused by a medical blunder. One nurse saved the honour of the medical world showing his compassion to me. People like him, we need them so desperately!
You sent me so many good words of support, consolation and encouragement, very moving! Thank you. My situation improved a lot since then, but learning to walk again takes months and months, The prognoses are still positive, so I continue my Olympic Games training....

Your commentaries, suggestions and articles are very welcome!
And please let me know any change in email address so that we don't lose contact.

Warm regards,
Gonda Scheffel-Baars



OBITUARY in the Form of a Letter

Berlin, August 11, 2017

Dear Otto,

You did it! Today, your big family – all of your friends – accompanied you to your last resting place. The memorial service and the gathering afterwards were completely as you would have wanted it. You would have enjoyed being with us.

It must have been the beginning of the 1990s at an Interhelp workshop in Storkow when I heard you speak about being forced to sign a form stating that you were voluntarily joining the Waffen-SS as a 17-year old. I had just returned from Boston where I had participated in a meeting of the descendants of Holocaust victims and the descendants of the perpetrator generation at Harvard Medical School. A follow-up meeting was soon to be held in the Black Forest in Germany. I gave you the contact information and recommended that you introduce yourself to the U.S. organizers with your story. You were invited but neither you nor I realized what a mess would result. For the descendants of Jewish survivors, it was inconceivable to be in the same room with a former member of the dreaded SS and to communicate with you.

I wasn't invited to this particular event, but within a few days, was asked to come after all to interpret for you. Your earnest endeavor to gain understanding, your deep sense of regret, your fear of punishment back then had you dared to say "No", and your honesty about looking the other way during the invasion of Russia where you were deployed – all these qualities soon caused the ice to melt. In establishing One by One a year later, you were among the founding members. When dialogue meetings took place in Berlin, you opened your home to guests. I wonder how many international guests you hosted in your typically generous way.

Since your English wasn't up to expressing yourself with any complexity, I became your main

interpreter and go-between in matters of communication. You were a sought-after partner in conversations and meetings. There were many requests for interviews. The questioning often took hours and sometimes several days – in Berlin, at Auschwitz, in the USA. One time, a young Israeli man in the bar of a Japanese peace ship inundated you with questions for half the night. After a presentation at a synagogue in Massachusetts, a dispute ensued in which an Auschwitz survivor defended you. “I was in Auschwitz – he’s telling the truth.” I wasn’t only a witness, I also had the privilege of translating for you.

Those were exciting times.

Surely, it wasn’t always easy for you to claim your place in our group. On the one hand, you were an outsider, one who had been among the perpetrators as an adult. On the other hand, you were usually in the lime light, not least due to the sensation-seeking journalists. I want to thank you today for being able to deal with so much tension and for having stayed with us. It took a lot of courage to admit in public to having served a criminal system, something very few SS members have been able to do. With your confession, you were both a challenge and an encouragement for us.

I want to close this letter to you with a quote from your last book: *My Life – my Learning... and how Dreams and Meditation helped me deal with it.*

“On my 70th birthday, my children gave me my best birthday present ever. They wrote: Dear Otto-

Ernst,

You were 14 when the war began,

At 16, you were a sergeant in the Hitler Youth

At 17, you were drafted into the mandatory labor program And shortly thereafter, you were forced into the SS.

You were a victim – you were a perpetrator. Victim, because you were robbed of your youth, Experienced terrible things during the war, Lost two brothers in the war

And lost your home.

Perpetrator, because you did what was demanded of you, Which made you completely “normal” for circumstances at that time..

Today – 50 years after the end of the war,

The suppression of history in our country is working almost perfectly. Victims of the Holocaust, who have been tormented with feelings of guilt And regular nightmares since the end of the war, are wondering

How it is that the perpetrators can go on with their lives well and unperturbed.

You belong to the few exceptions among the former followers of the regime

Who have begun to confront their histories. Drawing a veil of silence over the past Has not burdened our lives with you.

May you rest in peace,

Your friend Gertrud Kauderer

OTTO– some memories

When I met Otto the first time, I immediately felt close to him and completely at ease. For Otto this was an unexpected experience, since his presence in meetings mostly aroused mistrust and unease. But I, as a Dutch collaborator's daughter knew this mistrust so very well from my own experiences in my contacts with Dutch people because they identified me with the political choice of my father to support the Nazis. But throughout the years I had learned that collaboration is only one part of one's identity and not the whole: someone had made the wrong choice, no doubt about that, but he was not the wrong choice himself – of course there are examples of Nazis whose personality was completely Nazi.

I learned Otto's story and felt so sorry that he was burdened with feelings of guilt. I had had to cope with such feelings myself for more than 20 years and how much energy came free when, at last, I could get rid of them. I hoped to convince Otto to let go those feelings, but he argued: 'You were indeed innocent, you did not make your father's choice, whereas, I was indeed a SS-man and I did wrong things during actions.' I reminded him of the fact that people forced him to sign, so who is guilty? Later on, his children gave him a wonderful poem as birthday present in which they underlined that he was a perpetrator, but (in my sight even far more) a victim as well.

He spoke often about his brother who had resisted, which the first time resulted in some months in a rigid reeducation camp and the second time in being shot. Otto blamed himself for having lacked the courage to resist.

I said to him: 'You should have been dead, like your brother, I suppose, if you had resisted. You had been a hero, but dead. And now you visit schools and warn young people, telling your story, arousing in them the courage to be alert and critical. You speak in synagogues to survivors of the Holocaust who had sworn never to meet a Nazi and you show them that even a former SS man can be a honest, open and integer person. In my eyes, you are not a lesser hero than your brother.'

Did I convince him? I fear not.

And so he found his way in life in the complex circumstances of being a perpetrator and a victim, being a coward and a hero, all in the same time. What a burden!

Dear Otto, you can now lay down your burden and rest in peace. I am grateful that I met you and had so many good conversations on existential topics with you.
For always in my heart.

Gonda

IN MEMORY OF DICK WOUDEBERG

In May 1981 pastor Klamer invited Dick Woudeberg, Duke Doorduyn and me for a brainstorm in his office. He would like to explore with us the possibilities for founding a self help group for collaborators' children in the Netherlands. We three belonged to this target group and he wanted to discuss with us the needs and problems these children, by then adults, had to cope with. The brainstorming led to the first meeting of collaborators' children, December 12, 1981. There was unanimity in the wish to set up a kind of organization and in April 1982 the first board was chosen. It was without discussion that Dick would become our chairman.

This tall, slim man with his friendly eyes and his warm voice radiated trust and compassion. Because of his family name, Woudeberg, he never had had the opportunity to hide, because his father had been a Parliament's member during the war. The first postwar years had been very difficult to him, but he found people who supported him in his search of a way to live with the political choice of his father at one side and at the other side his own norms and values based on humanity, trust and compassion.

As early as 1970 he had been interviewed by a well known journalist of that period, but time was not yet ripe to arouse much attention, negative or positive. The early eighties showed to be the time that children of war of different backgrounds presented themselves and found response in

Dutch society.

Many Dutch were still reluctant to accept collaborator's children as 'bonafide' victims like e.g. children of resistance fighters or children who spent the war in Japanese internment camps in Indonesia. The government had founded the ICODO, a center for help and documentation on behalf of people traumatized by their war experiences. Of course, collaborators did not belong to the target group, but their children? There was a couple of employees ready to help them, but the board was reluctant. In a meeting with that board and the board of Herkenning, in April 1985, the atmosphere was very grim at the beginning. But gradually the contacts improved. Though, afterwards, when I met one of the ICODO board members, she said to me how shocked she had been that our chairman Dick had wore a dark blue shirt. Couldn't he have taken into account that that dark shirt reminded the ICODO people of the shirts the Dutch Nazis were clothed in? I told her that Dick, as far as I knew him well, had considered to take a white shirt out of consideration with war victims, but had thought then: it is now 40 years after the war, till what eternity have we as collaborators' children to take into account the feelings of the others, whereas we are still discriminated in society? And I added: 'If Dick would have been the son of a resistance fighter, I am sure that you should have said to him: 'What a beautiful shirt, Mr Woudenberg.' She looked at me in silence and then said: 'You are right, you are further ahead than we. I will try to change my prejudices'.

At one of our first meetings, a man had found his way into the room where we met – without subscribing – and he announced loudly that he would like to tell the real story to those collaborators' children and prove the correctness of Hitler's ideals. What to do? Dick said to him: 'We know that there are differences in opinion, no problem, but I am afraid that if you tell the things you want to tell, that several people here will become aggressive and attack you. So I guess it is better to leave now for your own sake.' And the man left the building.

In 1994, Dick liked to have more free time for his music, his friends and himself. He had been a teacher in the German language in secondary school and now wanted to start his own practice as a psychotherapist. So he announced his retirement. A young, postwar member was ready to fulfill the task of chairman, our organization could continue its activities.

At the twentieth birthday of Herkenning, Dick was honored with the title live-long chairman. The board tried to get for him a royal recognition, but this effort was not successful. We all felt that he surely had deserved to receive one.

This year appeared his biography, written by a hostwriter, Mischa Cohen. And then, suddenly, in September he died, 89 years old.

All who have known him will remember him with gratitude.

Gonda Scheffel-Baars



ONE'S PARENTS are but two small PEBBLES on an increasingly endless stony beach.
by Mai Maddisson

This is but a philosophical piece: Given my sequestered youth and its fallout, it is only latterly I was able to access collective projects.

I read with interest Samson Munn's article "Identity, responsibility and being human".

He alludes to four factors

- A positive parenting style
- Responsiveness of the child
- Empathic care taking
- Secure attachment

No one would quibble with such a statement: It's limitation that the umbilical cord is severed at birth and as the child matures, its wider world becomes exponentially visible for the child to consider: By adolescence, perhaps any role modelling offered by the parents becomes nebulous in the ocean of human behaviour which we all imbibe every day.

Perhaps for the first two years most children spend a large proportion of their time observing their parents who may be very competent or quite incompetent. It is the only world some toddlers will know, as dysfunctional systems tend to be sequestered by society leaving the child devoid of more effective role models.

A small child has no 'control group' to compare such behaviour, nor any words to discuss this. Those memories become interred in their memories, but perhaps we are remiss in ignoring the impact of such early learning on the child who is later left baffled resolving how to broach future discrepancies.

Perhaps we should not ignore the newscasts' accounts of some of our endless more serious sociological insults in first world countries. I wonder how many of us bother to seek out the fine print on the toddlerhood of such a person. I am sure that there are many surprises in store once such steps are taken. Can one be truly certain of the objectivity of the account given by any parent, let alone a more distant relative or friend.

Even small children know that the wide world is a wilderness should their parents be separated from them. Their accruing vocabulary and memory fragments may be left silently dormant for decades: Society is parochial and sooner or later any shared divulences will boomerang back at them, should it be to another's advantage.

Could it be that it is the increasing awareness by a child, of their and their loved ones' sequestration that holds the clue to their increasing aggressiveness towards society?

Perhaps we also tend to ignore the child's innate intelligence and survival instincts: Once their world widens, they will observe all who touch their lives and evaluate the effectiveness of their survival strategies.

As they mature they tend to consider their options in light of such, and follow the line of perceived best outcome, based on how another has statistically fared: The more people in their surrounds display occult disregard for their world, and receive awe and adulation for their more comfortable (at times dishonestly accrued) outcomes, the more likely such a young person is to walk in such shoes: Who among us would not wish to be one who is awed- perhaps adulation a more dubious asset but definitely highly prioritised by society.

Sub-optimal parenting style would certainly imprint on a child's fast developing mind, but perhaps we need to consider what this imprinting is: Does the child imbibe it as 'gospel' to use Christian based terminology, or are those but the first imprints, perhaps the first pieces of a vast jigsaw from which the developing child will derive a composite.

We all like to attribute blame: But perhaps the missing ingredient is the mirror to reflect our own actions back on us.

Perhaps the responsiveness of a child makes a wonderful scapegoat:

Response can vary from complete disregard of another to absolute cooperation: to defiance and acting out towards another: These are all responses.

After a hemi-century as a family physician I have noted children do all these things.

If in their early years they are disregarded, they will fast learn that trying to connect with the world is a purposeless exercise: But somewhere, sometime they will begin to notice that disregard for others is not ubiquitous and begin to test the water and perhaps learn to exercise discretion regarding when to disregard, even dissociate and when to engage.

Perhaps in a setting of potential unearned harm from someone, with a possibility of retribution by the child/adolescent, the more humane pathway for the latter is to disregard the former, should the former physically or verbally lash out at the latter. It is said that discretion is the better part of valour. But how much tension can any stretched discretion tolerate: Perhaps the time comes to walk away if possible.

And perhaps, in a different setting, in a way which a child cannot express, they are already learning the rudiments of their mentors' inconsistency and chose to defy rather than obey: Perhaps the compulsion to obey generating confusion and possibly mental health issues.

Yes, perhaps even here, the aim is not negative but an attempt at damage control: I well recall one of my sons taking his father to task when aged less than sixteen. Their father had asked the boys to quit smoking: The reply "I'll stop when you stop". Indeed, the smoking was only provocative in concern for their father's welfare. Neither son smokes, and indeed they only smoked at home after a brief adolescent experimentation. Needless to say, their father fell prey to his habit.

Both of my sons have been observant kids and such confrontations many: Their observations extended outside their home. They had noticed at school that most of the kids who continued to smoke were ones whose parents continued to harass them, at times not looking into the mirror. Perhaps we tend to assume that our children lack insight, and the use of repetitive instructions engenders a sense of their distrust in their own ability to imbibe information: perhaps such harassment could be classified as insulting to another, no matter what their age.

I can well recall Professor Maurice Balson, a behavioural management teaching professor, at a clinical demonstration, remarking to two parents bleating the same instructions to their kids who were totally disregarding them. His remark "Tell me, are your children intellectually handicapped. Why do you need to repeat yourself so often?"

He went on to remark that he had not heard the children given any responsibility for their actions: There was no evidence of the children being offered a consequence which was possible to effect, should they continue to disregard their parents' request. Nor was there a question regarding why they were choosing to disregard such a request: Could the request seem irrational and need further clarification, the children perhaps already too intimidated from preverbal days, to question spontaneously.

No matter how diligent the parents, are the consequences offered in the wider world effective ubiquitously.

I too recall my first ever encounter with a teacher who was consistent in their handling of disregard for rules/respect for another: It was beyond my belief that such a person existed. I had to test the water. The strap was reserved for the boys because of the riskier activities that the boys were more prone to indulge in (in the norms of the culture of my youth): I did just that. And the teacher quite rightly said "I'm sorry Mai, put out your hand". I respected that blow to the hand which had not been diminished because I was a girl.

To reach grade 4 before finding one school and kindergarten teacher one could respect for consistency, is surely a serious reflection on our society. Sadly, I have to admit that I can count the consistent ones during my schooling on a few fingers.

How many other kids just take advantage of inconsistencies in their wider world, and continue to do so as adults, to remain bewildered by the actions of their employers and colleagues: Nepotism, however subtle is not subtle enough to disregard. Nor is the acting out of distressed emotion sans a later explanation/apology: We are all human, and our emotions lapse occasionally, but do we always have the serenity, once we have reached equilibrium, to reconcile our actions. If those whom children are asked to hold in esteem cannot do this, can we blame the children should they role-model on the esteemed.

As a war child, in constant early contact with adults (extra-familial) who abused their role as such role models, I learned to recognize such abuse in civilian situations post war. I can recall many a time when I prompted a class mate to bite their tongue and not respond in their 'respected' teachers' mores. To by all means to express their dismay under their breath, but to always

remember that their teacher has a job: If they shoot their mouth off in similar vogue they would be expelled and never obtain a decent one.

Our pillars of society are at times less sturdy than our craggily presenting parents.

Empathic care-taking is a relative phenomenon: On one extreme we have a care taker (parent or otherwise) who fails to hear the child and adolescent's cry, at the other the 'helicopter parent' who prematurely rescues their child, implying a distrust in the child's problem resolution skills. As a clinician, I have seen many an angry child develop into an even angrier adult in both circumstances.

How does a parent learn the difference between kindness and overindulgence: The media continue to guilt trip the parent and to imprint a sense of traumatising? Sadly, children and adolescents have a herd instinct and learn to capitalize on such media hype. This has been a reality since the year dot.

It takes a very patient and non-self-indulgent parent to enforce boundaries when they stand alone.

How many times I can recall needing to find a diplomatic way of indicating to the parent that their child is angry because they feel distrusted to be resourceful, and how many times have I had to find a diplomatic way to encourage a child or adolescent to reflect on the long-term consequences of over-indulgence without igniting the ire of their friends' parents.

Perhaps empathy begins with listening, then asking the child to evaluate their situation and resources to manage it, and offering to come to the rescue at a negotiated time. Overindulgence increases the chances of the child maturing into a helpless adult who will inevitably feel cheated in life. If that sense of being cheated is of sufficient magnitude they vent their feelings on those around who have fared better by an opportunity to learn resourcefulness.

Maybe we as adults, overlook the child/adolescent's capacity for compassion, and that their frustration is a response to the wider world's disrespect for their battered parent who is trying their hardest to be supportive.

Whenever children face adversity, they tend to become more resourceful and grow up faster: But that is contingent on all those other pebbles on the shore being optimal role models and recognising the children's strengths for what they are. Should that not be so, it is then that the youngster's lifeline fails. If the role models' egos are flailing what hope have such children to utilise their hard learned resourcefulness!

Yes, children are smart enough to recognize that their parents, no matter how battered, are but two small pebbles on an endless stony beach.

It is the collective behaviour of society which we need to begin to scrutinise to ensure that the children's jigsaws evolve images of respect for another.

Samson Munn alludes to two experiments both of which are well known: But there is an artefact. Those experiments were conducted in a seemingly peaceful society where human trust was presumed to be accessible. To compare that with the activities within war zones introduces confounding variables.

Each man may have the capacity to choose his own behaviour: But how does he arrive at his choice?

I have had a lifelong saying that living under the same roof and the same sky are two different phenomena. A person who presents as a pillar of society may not be such when not under scrutiny: Perhaps the subjects who continued to subject another to pain were ones who had endured lifelong pain, be it physical or emotional, and had lost the ability to feel pain be it their own or another's. And it maybe when in their youth, they reached out for help everyone was too busy to come to their rescue: Thus to expect such to opt out during that experiment perhaps but a pipe-dream: They feared the consequences of opting out sans available support. Maybe such person's homes had been occult war zones; "Micro-bullets" can fly invisibly in what may be perceived to be the best of homes.

Perhaps the notion of conscience is an irrelevancy in the conclusions offered by Milgram: When people feel truly safe in their world they will want to ensure that others too feel safe. Sans that,

perhaps the axiom for all but the 'super-altruists' becomes – run legs body is in danger: In the Milgram context, do as you are asked because refusal may have its own consequences.

Extrapolated to war zones: Trust in another is a non-existent entity:

The decision becomes minimising damage within the perception of the person asked to commit what is an anti-social act: Would a person with ten children put them all at **declared** risk to avert damage to a stranger? I don't know the answer to that question but I can perhaps offer a simple vignette from which I was fortunately spared finding a solution for.

Nearly four decades ago I was driving home from the obstetrician's review: All was well. I was then 37 weeks pregnant. As I came around a blind corner on the highway- horror: There had been a car accident. The mother was out of the car, hysterical and being restrained. There was petrol running from under the car, a hoard of frazzled people of Melbourne's cosmopolitan demographics were standing by, some in their angst were smoking and a young babe was in the car in an unrestrained basket (as was the norm then). It was a 40'C day.

I parked my car well clear of the chaos, alighted and began to ponder: Two babies are at risk right now, probably separated by perhaps less than six months in age. The born one to my knowledge was physically normal: A known variable. My unborn one to my knowledge, too (but unconfirmed by ultrasound). My reduced physical agility acutely offset the pounding and urgent mental agility:

- Should I aim to rescue the born baby and hopefully be in a position to gently skid them wrapped, along the hot asphalt to well clear of the car, and hope that I get away with it. I wasn't even able to confirm if I could access the baby.
- Should I risk both babies lest the petrol goes whoosh before I could rescue the entrapped one? There was no time to haggle about the lit cigarettes which no one else had the presence of mind to intervene, and perhaps attempting such may have an accidental irate projection of a cigarette into that potential ball of fire.
- Another consideration, an abrupt premature (more sinister decades ago) delivery of my baby had not even entered my mind.

I inched forward, my mind in a frozen frenzy pondering on what lay ahead when someone tapped me on the shoulder. A colleague chanced to pass by and stopped: Pointing out that he was more agile, that I should return to my car and go home.

He was right! But there was still another task: If he came to grief he needed help fast, maybe two pairs of hands were needed to salvage what was to unfold. That was before the days of mobile phones. I stayed in my car until it was clear that all was safe. Baby was restored to its mother. My colleague I am sure would have addressed any other risk factors he encountered.

By less than twelve hours later there were two babies. Fate had been kind. My younger son arrived a little prematurely, but wide eyed, alert and intact. He remains fine. We will never know if the prematurity was induced by the angst just gone by. Were he not OK, might I have punished myself forever for putting his welfare at risk.

To this day, I will never know how I might have resolved such a precarious situation had my colleague not arrived.

Perhaps one has to meet such moments of acute crisis to recognize that they do exist, and to recognize that given the intense prevailing emotions, one cannot be sure even after the deed is done whether the choice one made was the lesser evil.

Perhaps the key phrase in Zimbardo's experiment is 'randomly assigned'. Is there such a phenomenon. Each of those subjects already had an identity which was given an opportunity to act out: That identity a reflection of the pebbles on the shore they had trodden during their life.

One can never assume anything about another: Would that other disclose something which could harm someone outside that experiment setting, rendering the former as ineligible to participate.

Maybe they were already struggling with damage control.

Pro-social orientation as alluded to by Staubg and the Oliners too makes an assumption.

If a person has been sequestered from society by factors beyond their control, would they even comprehend what pro-social means?

Europe was rife with people who took risks with their own welfare: Maybe they were the fortunate ones who were yet to meet the rife human ugliness which sadly has always prevailed be it in peacetime or at war.

Perhaps our task, no matter who we are, is to minimise casualties by whatever channels we believe to be safest, while not always safe.

Perhaps an even greater and more onerous task is to begin asking how do the puppeteers (eg Messrs H, S et al) who pull the strings of vulnerable puppets derive?

Why is it that we are so reluctant to consider the notion that where there is smoke there is fire: That the time to avert the evolution of such puppeteers is when they are too small to narrate their distress.

Perhaps our task is to recognise such occult distress and to be supportive of such children in their native environment, not sequestrate them, nor move them to an unfamiliar environment where they have no parameters for trust.

The data is there: In the accounts of many major carnages we read about in the news media there tends to be the same template of angry/ detached/withdrawn toddler (of course always in small print, dismissed at the end of a long tirade against them): To become a pleasant child and adolescent, perhaps to buy the warmth which the world has declined them: And one day they become overwhelmed by their plight.

If we don't evolve puppeteers, we will not need to worry what to do with their puppets.

Post script: Much has been written about mankind's carnage. Such events have been happening since the dawn of time. I wonder if anyone has ever estimated the ones which have been the ugliest genesis-wise per capita of population.

Much has been written about the Holocaust kids, and deservedly so. But what about the plight of the endless kids who were deported to Siberia in that silent, insidious 'Holocaust' which has since been repeated. How many smaller cohorts of children have fallen prey to proportionately smaller sized nations' leaders: Perhaps such events remain invisible due to their smaller individual numbers and hence are not acted on with equivalent chagrin.

And yet such action in itself generates sequestration of children:

- **Do the children of a perpetrating nation not have the right to earn trust by their own actions, just like other children?**
- **Are such children responsible for their forefathers' actions, to be expected to apologize on their behalf?**
- **Could they not be allowed the dignity of expressing REGRET at the forefathers' actions? Why is that not enough in their situation?**

Do the children who are now being sequestered, yes now, even in their old age, not have the right to feel anger at such?

Perhaps such sequestration is not visible in their native land: I have spent all but the first seven years of my life elsewhere. Once a phenomenon becomes common it is readily dismissed as normality. It is only when one enters terrain where one's identity is perceived as alien that such sequestration becomes readily visible, but of course not readily disclosed!

Let us be honest: as we look back over the last 7-8 decades.

- **Have the children of the Wehrmacht, or maybe even those of the SS been a greater blight to mankind statistically.**
- **Can such sequestration, which the proclaimed research into the heritability of genocidal tendencies truly is, be morally justified.**

Surely the statistics would speak for themselves: That there are to date invisible variables which are scattered worldwide ubiquitously: That the German genetic material is not, to my knowledge,

known to have a statistical preponderance amongst the world of perpetration.

There is only one window of time which we have not been able to document scrupulously in entirety:

The preverbal years and the impact of those upon later life. What an onerous task lies ahead. Why are we all too scared to challenge the accepted mores of statistical research: What don't we want to know?

- AND FOR THE RECORD, THAT YOUNG WOMAN WHO ALONE INCHED TOWARDS THAT BABY TRAPPED BY THE MOTOR ACCIDENT, DID SO BECAUSE SHE CHOSE TO, AND DESPERATELY HOPED TO ENSURE THAT TWO BABES SURVIVED THAT DAY: THAT IS WHERE HER CONSCIENCE LED HER, AS DID THE HIPPOCRATIC OATH. AND YES, SHE WAS THE CHILD OF A WW II GERMAN SOLDIER! SHE HAD NOTHING TO PROVE!

PLEASE STOP FLOGGING US!

AND SUDDENLY THE WAR WAS BACK.....

I was in the hospital in T. and knew that a massive hemorrhage had damaged muscles and nerves and had paralysed my legs and belly. I could not move from one side to the other and was laying on my back, staring in a future as threatening as a black hole. I was thirsty, but there was no glass of water on the table aside my bed. And I could not reach the button to call a nurse. Then I heard a soft voice calling: 'Mammy, mammy, mammy....'

It took some time before I became aware of this thin voice being mine.

And suddenly the war was back. I was in the hospital in Lüneburg my mother took me to. I was seriously ill, close to die. It was for my good, but how can a child know? I felt abandoned at the moment I needed my mother the most! And I called: 'Mammy, mammy, mammy.' She did not come. I guess a nurse heard me and came along, but I could not tell her what was the matter – I was 2 years old, my vocabulary was restricted – and she spoke German, I did not understand. Mammy did not come. How totally alone a child can be.....

Later, back home, the family reunited, my parents needed all their energy to cope with their own war experiences. They could not give us a basis of love, consolation, emotional support. When something bothered me I cried in bed, but – when working through my memories and problems I learned that I have cried very, very softly. Nobody ever came, nor my mother, nor my father. They could not have come, because my voice was too soft to be heard. It was my own choice to do it this way: if they did not come, they surely did not have heard me, and their staying in the living room did not mean that they did not love me. It was easier to accept that they did not hear me than to accept they could not help me. And the very rare occasions they heard me, my mother always said to me to be strong, to be courageous and stop the weeping.

Tears run down my face and I felt so terribly, terribly alone in that hospital, like the child of 2 years old in the German hospital. I could not reach anybody and cried.

Suddenly there appeared a nurse and he said: 'What is the matter, you look so terrified, so upset. I know what happened to you, it is like a nightmare, isn't it, can I help you?'

I asked for the water, asked to give me the button so that I could have contact with the nurses and then, suddenly, I told him about the war. He took a chair and sat down at my side, holding my hand and listening, with his ears, with his heart. And then we were silent for some moments.

'I will make you a glass with warm milk and will stay at your side until you fall asleep.' And he did.

Working through your traumatic memories, it is possible. But sometimes, unexpectedly, they come back and make you cry. And what a luck if there is someone who is able to open his heart to you and stay at your side.

INTERVIEW WITH ARNE OELAND

Dear Arne, I would like to ask you some questions at the occasion of your retirement as chairman after 20 years.

1. When and why did you start to go in search of your unknown father?

I began my investigations and search of my biological father in 1993 after a family party where my cousins told me about my unknown origin.

2. Did you meet resistance, from your mother or relatives, or from authorities?

Because it was obvious that my mother had lied to me and kept the fatherhood secret in all these years, she immediately told me what she remembered.

3. Why and when did you get the idea to found an organisation for children like you in search of their unknown fathers?

Because the authorities wouldn't give me any information, but lied about my case, I decided to found an organisation in company with a couple of other war children. It happened in 1996.

4. How did you find those people and can you describe how you could support each other?

A Danish historian, professor Anette Warring at RUC, had published her book about our mothers, I took contact, and she was very helpful, using her contacts to mothers of war children and further their identities to me (with their consent). I also wrote articles to the newspapers, gave interviews to radio and television and the more glossy magazines.

5. How did you come in contact with people abroad and started international cooperation?

I contacted the Norwegian organisation NKBF (founded in 1986) and they helped me make a similar Danish organisation, DKBF. Later another Norwegian organisation - more political active - was founded (Lebensborn Norway). Following their complain in Strasbourg a meeting was organized at the Schöneberg Rathaus in Berlin. DKBF was also invited, and we got lots of new contacts. Especially to Fantom e.V. in Berlin

6. What is your finest memory of the 20 year as the president of the board of your organisation?

The finest memory from these 20 years is also the most bad:

in 1999 the Archives suddenly cancelled the so-called eighty-years-rule, which forbade access to person sensitive files in 80 years.

Suddenly all illegitimate children could get access to the paternity-cases with information about father(s) and mothers. It was of course a victory for our organisation.

But the Archives did not mention that the illegitimate children had had that right, right from the beginning, because the Children's Law from 1937 clearly said, that mother and child are parties in a paternity case. The child had in other words had the right to see the documents - at least from an age of majority. The Ministry of Justice probably made this break of the law during the occupation in order to have free hands to adoption in promising the unwed mothers full anonymity forever.

In this way the ministry gave the unwed mothers a false and illegal promise of anonymity, and later prohibited the illegitimate children access to information about fathers and mothers.

Thank you! Enjoy your 'free time'. Gonda

"Krigsbørnskaravanen" on tour in Denmark.

Members of the Danish War Children Association" (DKBF, www.krigsboern.dk), want to tell the stories of their own parents to schoolchildren – and they want to do so themselves while they still can (70 to 75 years of age). The parents of "war children" in Denmark are typically a Danish mother and a father of the German Wehrmacht of WW2.

The Educational Caravan of War Children in Denmark, an idea of Journalist Lotte Printz, was recently established by DKBF, and has achieved some financial support. The Caravan makes arrangements with schools across the country to have a one or two hours meeting with a single school class or a larger group of children. A Caravan visit may typically involve three war children of DKBF (possibly from the local region) ready to tell about their story and answer questions – all moderated by Lotte Printz such that a fruitful discussion may evolve.

The purpose is to give the young generation a more nuanced impression of the time (1940-45) of the German occupation and its effects, and to enlighten on various aspects that were taboo-issues and "never" or rarely open for debate. The hope is that by telling these stories and by using the experience of war children and their parents - also on the many dilemmas – may contribute to an updated dialog and debate. Likewise, the Caravan may emphasize the concept that storytelling promotes the understanding between people. It may prevent or lessen that suppression and community attitudes give rise to personal trauma and the like for generations. The intent is also to show that it may be possible to turn a tuff start of life to something good.

About 15 Caravan visits are planned and 8 have taken place so far. The activity and message of the Caravan has also been noted in other parts of society, e.g. a Women's Museum, a Historical Society, "Mothers Help" Organization, An Adult Educational Centre, "Ældresagen", etc. and some of them have already been visited.

This summer the Caravan also organized two debate events at the annual Danish "Folkemøde" on Bornholm on June 16 and 17 <https://folkemoedet.dk/>. The topics would will be "Taboos and silence/suppression" and "Know your Roots"? Journalist Lotte Printz composes relevant panels and moderates the debate.

(Reported June 6, 2017, by Henny Granum, Project head, Krigsbørnskaravanen, DKBF)

20 LESSONS FROM THE 20TH CENTURY ON HOW TO SURVIVE IN TRUMP'S AMERICA

A history professor looks to the past to remind us to do what we can in the face of the unthinkable by **Timothy Snyder**

(this article first appeared as a post on the author's Facebook page)

Americans are no wiser than the Europeans who saw democracy yield to fascism, Nazism or communism. Our one advantage is that we might learn from their experience. Now is a good time to do so. Here are 20 lessons from across the fearful 20th century, adapted to the circumstances of today.

1. Do not obey in advance. Much of the power of authoritarianism is freely given. In times like these, individuals think ahead about what a more repressive government will want, and then start to do it without being asked. You've already done this, haven't you? Stop. Anticipatory obedience teaches authorities what is possible and accelerates unfreedom.

2. Defend an institution. Follow the courts or the media, or a court or a newspaper. Do not speak of "our institutions" unless you are making them yours by acting on their behalf. Institutions don't protect themselves. They go down like dominoes unless each is defended

from the beginning.

3. Recall professional ethics. When the leaders of state set a negative example, professional commitments to just practice become much more important. It is hard to break a rule-of-law state without lawyers, and it is hard to have show trials without judges.

4. When listening to politicians, distinguish certain words. Look out for the expansive use of “terrorism” and “extremism.” Be alive to the fatal notions of “exception” and “emergency.” Be angry about the treacherous use of patriotic vocabulary.

5. Be calm when the unthinkable arrives. When the terrorist attack comes, remember that all authoritarians at all times either await or plan such events in order to consolidate power. Think of the Reichstag fire. The sudden disaster that requires the end of the balance of power, the end of opposition parties, and so on, is the oldest trick in the Hitlerian book. Don't fall for it.

6. Be kind to our language. Avoid pronouncing the phrases everyone else does. Think up your own way of speaking, even if only to convey that thing you think everyone is saying. (Don't use the Internet before bed. Charge your gadgets away from your bedroom, and read.) What to read? Perhaps *The Power of the Powerless* by Václav Havel, 1984 by George Orwell, *The Captive Mind* by Czesław Miłosz, *The Rebel* by Albert Camus, *The Origins of Totalitarianism* by Hannah Arendt, or *Nothing is True and Everything is Possible* by Peter Pomerantsev.

7. Stand out. Someone has to. It is easy, in words and deeds, to follow along. It can feel strange to do or say something different. But without that unease, there is no freedom. And the moment you set an example, the spell of the status quo is broken, and others will follow.

8. Believe in truth. To abandon facts is to abandon freedom. If nothing is true, then no one can criticize power because there is no basis upon which to do so. If nothing is true, then all is spectacle. The biggest wallet pays for the most blinding lights.

9. Investigate. Figure things out for yourself. Spend more time with long articles. Subsidize investigative journalism by subscribing to print media. Realize that some of what is on your screen is there to harm you. Learn about sites that investigate foreign propaganda pushes.

10. Practice corporeal politics. Power wants your body softening in your chair and your emotions dissipating on the screen. Get outside. Put your body in unfamiliar places with unfamiliar people. Make new friends and march with them.

11. Make eye contact and small talk. This is not just polite. It is a way to stay in touch with your surroundings, break down unnecessary social barriers, and come to understand whom you should and should not trust. If we enter a culture of denunciation, you will want to know the psychological landscape of your daily life.

12. Take responsibility for the face of the world. Notice the swastikas and the other signs of hate. Do not look away and do not get used to them. Remove them yourself and set an example for others to do so.

13. Hinder the one-party state. The parties that took over states were once something else. They exploited a historical moment to make political life impossible for their rivals. Vote in local and state elections while you can.

14. Give regularly to [good causes](#), if you can. Pick a charity and set up autopay. Then you will know that you have made a free choice that is supporting civil society helping others doing something good.

15. Establish a private life. Nastier rulers will use what they know about you to push you around. Scrub your computer of malware. Remember that email is skywriting. Consider using alternative forms of the Internet, or simply using it less. Have personal exchanges in

person. For the same reason, resolve any legal trouble. Authoritarianism works as a blackmail state, looking for the hook on which to hang you. Try not to have too many hooks.

16. Learn from others in other countries. Keep up your friendships abroad, or make new friends abroad. The present difficulties here are an element of a general trend. And no country is going to find a solution by itself. Make sure you and your family have passports.

17. Watch out for the paramilitaries. When the men with guns who have always claimed to be against the system start wearing uniforms and marching around with torches and pictures of a Leader, the end is nigh. When the pro-Leader paramilitary and the official police and military intermingle, the game is over.

18. Be reflective if you must be armed. If you carry a weapon in public service, God bless you and keep you. But know that evils of the past involved policemen and soldiers finding themselves, one day, doing irregular things. Be ready to say no. (If you do not know what this means, contact the United States Holocaust Memorial Museum and ask about training in professional ethics.)

19. Be as courageous as you can. If none of us is prepared to die for freedom, then all of us will die in unfreedom.

20. Be a patriot. The incoming president is not. Set a good example of what America means for the generations to come. They will need it.

“RAPE IS A WEAPON OF WAR”: Ending the Silence, Empowering the Survivors”

An international symposium in the Berlin Reichstag on June 29th 2017 under the above title was attended by approximately 500 people. This was an extremely important event, organised by the CDU-CSU and Hawar (Cry for Help), given gravitas by an opening welcome from Volker Kauder, chairman of the CDU-CSU parliamentary group and including a twenty minute speech of support by Angela Merkel, Federal Chancellor of Germany. It was instigated by Duzen Tekkal, a very courageous German war journalist of Yazidi-Kurdish origin and energetic founder of the charity Hawar-Help for survivors of rape. Hopefully, this symposium has set a precedent for conferences on this theme around the capitals of Europe and wider to raise awareness of the need for the prevention of the inhuman practice of rape, whether used as a weapon of war or of domestic domination.

In his book, “Human Rights after Hitler, published in 2017, Dan Plesch demonstrates the importance that was placed by the UNWCC (United Nations War Crimes Commission) on sexual abuse as a weapon of war by including Rape as a War Crime in the prosecution of WWII perpetrators. Unfortunately, the UNWCC was disbanded in 1949 and its archives sealed until recently as they were considered a hindrance to establishing peace and building up German morale as a barrier to communism. For this reason, and the failure of UNWCC to bring any perpetrators of War Crimes by the Allies to justice, it seems there has been widespread regression back to accepting rape as 'unavoidable in war' – 'boys will be boys' and 'who can deny soldiers their reward for victory?'

Denial is always toxic. Denial and cover-up of rape in the service of political interest or in war not only betrays the victims and subverts justice but has left a toxic legacy in the attitudes to rape today. The 'soft term' SGBV (Sexual and Gender Based Violence) is unacceptable, we need to name it and face the issue of Rape. This was the message of speaker after speaker at this very powerful conference.

The opening keynote speaker, Dr. Pramila Patten, UN Under-secretary General and Special

Representative on Sexual Violence in Conflict, soundly exploded the myth that sexual violence is inevitable in conflict and insisted it can be eradicated if we have the will to do so. Mass Rape is perhaps the deadliest of weapons of mass destruction and the cruellest form of Genocide by destroying the continuity of the target group's cultural lineage and turning the community against its own. The second keynote speaker, Bianca Jagger, founder of Bianca Jagger Human Rights Foundation, gave a vivid account of the Mass Rape of Bosnian Muslims by the Serbs, involving at least 600,000 women, some raped 100 or more times, as a strategy of terror and ethnic cleansing.

As well as these two profoundly moving keynote speakers, Duzen Tekkal spoke and showed the film she made of the current Yazide Genocide and the founding of Hawa. Dr, Bernd Fabritius, member of the Bundestag and president of the Federation of Displaced Persons, was interviewed on stage by Tanja Samrotzki, the journalist who also moderated two panels.

The first panel, "We are not Victims: Women as Survivors", comprised a young Yazidi survivor of ISIS, a Muslim Women's Rights activist from Bosnia, an author/activist from the DDR, a Holocaust Survivor and the Chair of the Women's Group in the CDU/CSU. The second panel, "Empowering the Survivors" comprised a counsellor of traumatised ISIS victims, a judge from the Criminal Court of the Hague, the chair of the CDU/CSU Human Rights and Humanitarian Aid Working Group and Duzen Tekkel. Both panel discussions raised a multitude of questions from the floor.

After the symposium there was a meeting of Hawar in the evening. An explanatory film was shown, awards presented and donations, including a cheque for 25,000 Euros.

It would be hard to believe that anyone attending this symposium could have gone home without being profoundly moved to contribute in some way to further raising awareness and initiating action towards full acknowledgement of the unacceptable nature of Rape and the urgent need for its prevention as well as healing and empowering the survivors in the meantime. Rape during Conflict must be reinstated today as the International War Crime it was under the UNWCC in 1945-49. As well as action at International level, Domestic Rape, especially of minors, needs to be taken more seriously. The Myths of women's responsibility for men's sexual desire and the sexual entitlement of men as a priority must be as firmly exploded as the myth of Rape as an acceptable weapon, or reward, in war.

Ruth Barnett, July 2017

VERA K.FAST: CHILDREN'S EXODUS. A History of the Kindertransporten
From the preface:

My father was a musician. He was often away, travelling to play in concerts and sometimes he would take me with him, but he was an "Aryan" and my mother was Jewish, a "non-Aryan". After the Nuremberg Laws of 1935, when marriage to a non Aryan became a crime against the state, my father's family and his colleagues persuaded (forced?) him to leave my mother, my two brothers and me. We never saw him again, though we looked for him after the war.'

These recollections of Hugh (Horst) Schramm constituted my introduction to the Kindertransport movement. As I listened to the stories of Hugh and later of David Lewinski (both of whom had been fostered by an Anglican church worker in northern Canada), and as my interest broadened to include other *Kinder*, I realized that their stories were part of a much larger whole, a lesser-known aspect of Holocaust history. Therefore children's stories – whether about the Kindertransport, life in hiding, or survival in the camps – form the fabric of the tapestry presented in the following pages.

My book surveys Jewish child refugee immigration to Great Britain, from the first Kindertransport in 1938 to the arrival of the last displaced persons in 1948. I rely heavily on rarely used primary sources to shed light not only on the story as a whole, but on its lesser-known aspects.

The first chapter is a brief survey of the political background of Nazism and the Holocaust, while the subsequent early chapters examine the organizations that undertook to evacuate Jewish children and place them in homes throughout Britain; they detail the youngsters' experiences, starting with separation from their parents through arrival into the receiving camps and, finally, placement in foster care. All the refugee children in London and other sensitive locations were evacuated to the countryside when the Second World War was declared, often to villages where no one had ever seen a Jewish person. Older teens faced internment as 'enemy aliens' - a few were actually sent to Canada or Australia as 'prisoners of war'!

Portions of this history are reasonably well known, recounted in numerous memoirs. Yet a memoir can offer the reader no more than one individual's experience of larger phenomena. The present study synthesizes many published and unpublished accounts of the children's lives in wartime and postwar Britain. The reader will learn that many of the children's experiences were deeply painful; earlier religious upbringing often influenced how difficult a placement might be and how easily a child might adjust. The unique situations of orthodox Jewish children and of Jewish Christian children in particular - hitherto little studied - will receive special attention.

Its focus on published *Kinder* memoirs notwithstanding, my book relies heavily on unpublished material found in the Wiener Library in London, the archives of the Society of Friends (Quakers) in London, the records of the Society for the Protection of Science and Learning in the Bodleian Library at Oxford University, and the records of the Jewish Board of Deputies in the London Metropolitan Archives, among others. The most significant troves, however, are the newly-available papers of Rabbi Dr Solomon Schonfeld in the Hartley Library of the University of Southampton, and the papers of George Bell, Bishop of Chichester, in the Lambeth Palace Library, London.

Bishop Bell's papers document in particular the Judeo-Christian experience - Jewish converts to Christianity. Helen Bentwich, active in Jewish refugee work, first drew the bishop's attention to the plight of the non-Aryan Christians in Germany in 1933, noting, "The Jews belong to a community...but these "non-Aryans" are veritable pariahs and belong to no corporate body which unites them. The Bell papers trace the increasing involvement of British Christians in the refugee movement, along with ever expanding Jewish efforts, in the amelioration of the suffering of their German-Jewish coreligionists, culminating in the formation of several organizations to assist child refugees. They also document the growing Christian concern for all Jewish children. Bishop Bell's papers, to my knowledge, have not previously been used in works related to the Kindertransport. They shed light on aspects of the movement hitherto seldom inspected.

The Kindertransport story might well have ended with the arrival of the last children from the Netherlands except for the subsequent career of Rabbi Dr Solomon Schonfeld, animating spirit of the chief Rabbi's Religious Emergency Council (CRREC). Schonfeld extended the term 'children's transports' to describe the evacuation of several hundred children who had survived the Holocaust in hiding or even in concentration camps. Schonfeld's extensive collection has yet to be thoroughly mined, but it opens windows onto many subjects. Of particular interest in the present work is its material on the Orthodox Jewish response to the Holocaust. Together with the Chief Rabbi of the United Hebrew Congregations of the British Empire, Dr Joseph Hertz, Rabbi Schonfeld helped form the CRREC in 1938, as the specifically Orthodox arm of the Kindertransport movement. Dr Schonfeld proved to be a courageous, energetic and charismatic leader, but also one whose individualistic methods often caused friction with other refugee organizations. One source of tension was his commitment to saving not merely the lives of the children but also their Jewish identity - as Dr Schonfeld himself, and from his point of view no one else, defined it. In contrast to these convictions, most other relief agencies focused on physically bringing the children to safety and only then addressing their spiritual needs. This friction is well documented both in the Schonfeld papers and - from an opposing point of view - in the records of the Central British Fund (now the World Jewish Relief) and the Board of Deputies of British Jews. These sources permit a new understanding of tensions that at times threatened to bring all rescue efforts to a halt.

Dr Schonfeld also organized the postwar rescue of hundreds of children who had been hidden or who had survived internment in concentration camps. His papers record the search for these

children in postwar Europe and the sometimes dramatic methods used to bring them to England. Documents in the collection prove definitely that postwar ransoms were paid for some children, a point of previous debate among some historians. A profoundly dramatic story in itself, this second wave of child refugees was in many respects directly connected to the influx of the 1938-39 *Kinder*. Records, although incomplete because of wartime losses, show that although new organizations responsible for the 1938-39 effort also remained active for some time after the war. The Central British Fund, for example, assumed financial responsibility for the new arrivals just as they ultimately had for all *Kinder*. To include these postwar children in the Kindertransport saga seems a natural progression.

The prominence in this study of the pivotal Orthodox leader in the child refugee movement, Rabbi Solomon Schonfeld, helps correct the lack of knowledge of the role of the Orthodox wing of Jewry in the deliverance of European Jewish children. The release of his papers provides a new insight into the controversial methods of one of the most passionate, but contentious personalities of the refugee movement. Dr Schonfeld's single-minded contribution to the rescue of the *Kinder*, and to the subsequent retrieval of many of them from non-Jewish homes, made him simultaneously an intensely loved and bitterly resented figure. His role in the child refugee programmes deserves more - and a more clear-eyed recognition.

My last chapters look at the lives of former *Kinder* as adults. Some of them were reunited with parents or a parent after the war - not always a joyful event after years of separation and of acculturation by the children to British life. Some of the now adult refugee children remained in England, others emigrated. They followed various paths in coming to terms with the Holocaust, their Jewishness, their new lives and other matters of pervading importance. Relief organizations closed their files but what happened to children still unable to fend for themselves? What were the myriad other painful questions that ensued from the uprooting of thousands of youngsters, and which continued to shape their lives after the war? These last chapters address such questions but, by definition, can wrest only tentative answers from such a complex and open-ended narrative.

No one study can adequately recount the story of the Kindertransports and those whom they saved. Yet the present work, drawing on sources hitherto little explored, fills a significant gap in the broader understanding of the Holocaust. It is an effort, in the words of a child therapist, Sarah Moskowitz, 'to wring something life-affirming and productive from mass death and endless evil'. Providing an overview and not an in-depth study, while also addressing the lesser-known aspects of the lives of child refugees, this book is intended to be yet another voice in an effort to keep their story alive.

ISRAEL W CHARNY: *The Genocide Contagion: How We Commit and Prevent Holocaust and Genocide*

THIS BOOK has been awarded the **Spirituality and Practice Book Award 2016**.

The Genocide Contagion is a book that enables the reader to 'look at himself in the mirror' about how likely he is to participate in a future genocide. It is probably the first book on genocide which offers readers "Learning Exercises" to meet up with themselves

"BEFORE!"

The author, Israel W. Charny, is an Israeli-American psychologist and genocide scholar who lives in Jerusalem, who was awarded by the Republic of Armenia the Presidential Medal "for his decades-long academic work on the Armenian Genocide and activities contributing to its international recognition, as well as for his significant research into the field of Genocide Denial."

Amazon ratings for *The Genocide Contagion* at this time place the book as # 21 in the category of Religious Intolerance and # 122 in the category of Psychology.

Recent Reviews/Endorsements of *The Genocide Contagion*

This book is truly a *cri de coeur* – your concern that *all* life is sacred is a testimony to who and what you are. I do like the additions of the various quoted sources throughout and the exercises at the end, and hope to incorporate these when I teach my genocide course.

-Professor Steven Jacobs, University of Alabama

A well-researched, well documented work coalescing divergent perspectives – a task that most genocide writers are unable to do. He also offers the reader personal and professional and research data to support his tenet which most of us are still reluctant to hear – how given the proper conditions, we all can become genocidalists.

As an Israeli resident, as a seasoned clinician and as someone who has spent much of his career trying to understand genocide, I.W. Charny continues to shed light on the oldest and darkest parts of human existence.

-Steven Baum, author of *The Psychology of Genocide* and editor of the *Journal for the Study of Antisemitism*

To order with a 30% reduction, see one of the following: Website of the Institute on the Holocaust and Genocide:

<http://www.ihgilm.com/2017/04/27/the-genocide-contagion-how-we-commit-and-confront-holocaust-and-genocide/>

Institute on the Holocaust Genocide Jerusalem

POB 10311, 91102 Jerusalem, Israel

tel. 972 2 672 0424 fax. 972 2 672 5152

email encygeno@gmail.com

A DAY FOR THE CHILDREN OF WAR: 20th November

The Day for War Children is taking place for the fifth year in the **Finnish Church** and at the **Finnish Embassy**, Stockholm. It takes place sixth year in Westminster Abbey, in London.

We – war children evacuated from Finland to Sweden during World War II – will commemorate all innocent children who have suffered from war. We have chosen that date because the United Nations Children Convention was signed on November 20, 1989. We ask you to spread this information.

Everyone can work for **A day for the Children of War**, arrange programs in your organizations, encourage school teachers to invite Refugee Children to spread knowledge about their own experience in foreign countries, their culture and language. Libraries and various associations can take up the situation of children on November 20.

This year we will take up, together with Finland's Embassy, Swedish Church and Save our Children in Sweden, the importance of language for the young refugee children who come to Sweden.

We want to contribute to a better understanding of the circumstances refugee children live in and facilitate their life in a new society, a new culture and with a new language. But we also want to listen to their stories and learn from them, and support them when they try to feel at home in a new country. At the same time, we would like to remind them of the value of maintaining one's own culture and one's own mother tongue.

We want A Day for the Children of War to be internationally recognized!

The National Association of Finnish War Children: Project team: A day for the Children of War

Sinikka Ortmark Stymne, Team leader. Sinikka.stymne@bredband.net.

MESSAGE OF MARTIN PARSONS

Hi All

We will be having our annual service at **Westminster Abbey** on the **22nd Nov.** as they cannot accommodate us on the 20th.

You will all be in our thoughts and prayers. I am hoping that Britta will be able to attend and lay a wreath on behalf of the Sotalapsi. I will be laying a wreath for ALL children affected by war. This year Baroness Winterbourne will lay a wreath for the Yazedi children caught up in the Genocide.

My work in this field continues. I have just returned from Italy where I have been advising on how to deal with the reception of Migrant children. Week after next Spain, and then Romania. Unfortunately the work never ends.

Very best wishes to you all
Martin

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.nsborn.no>

Risikoforbundet Finska Krigsbarn: (in swedish)

www.finskakrigsbarn.se

Tapani Ross on Finnish War Children (blog)

www.krigsbarn.com

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

International Study of the Organized Persecution of Children

www.holocaustchildren.org

Partners in Confronting Collective Atrocities

www.p-cca.org

War Love Child – Oorlogsliefdekind

www.oorlogsliefdekind.nl/en

Children of Soviet Army soldiers

www.russenkinder.de

Stichting Oorlogsgetroffenen in de Oost

www.s-o-o.nl

Philippine Nikkei-Jin Legal Support Center

www.pnlsc.com

Austrian children of Afroamerican soldier-fathers

www.afroaustria.at

Organisation tracing American GI fathers

www.gitrace.org

Children in War Memorial

blog: <http://childreninwarmemorial.wordpress.com>

Deadline for texts and reactions for the issue of spring 2018: March 1st, 2018

