

INTERNATIONAL BULLETIN

Red: Gonda Scheffel-Baars, Nieuwsteeg 12, 4196 AM Tricht
The Netherlands Tel: (+) 345 573190
e-mail: scheffelbaars@planet.nl
gonda.scheffel-baars@werkgroepherkenning.nl
Sponsor: Stichting Werkgroep Herkenning
www.werkgroepherkenning.nl

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INTRODUCTION

Again I have the sad duty to open this issue of the International Bulletin with the announcements of the passing away of two of our readers, Mai Maddison and Jan Boezer.

Throughout the years Mai Maddison has written several interesting articles for the Bulletin, you certainly will remember them. Jan Boezer has been the chairman of our organisation Herkenning, the sponsor of this IB.

When tuding up my cupboards and bookcases I came across a couple of most interesting texts. Two of them I will publish in this issue, Freda's story and that of Motti David. Although published long ago, they bear a testimony which is not dependent of time.

Joe Albeck sent me the revised text of a poem he wrote in the '90s. Still impressive.

I had a very, alas angry, discussion with my physiotherapist about humiliation and self-respect. I disagreed with her and found some interesting texts in the internet about the issues, partly overlapping each other. I found it difficult to take out duplications, sorry!

A dear friend of mine sent me a poem that moved me a lot, especially because he proved with sending precisely this poem how well he knows me. I am sure that the contents will fit the circumstances in which other war children had to grow up, so I like to share these lines with you.

Professor Israel W. Charny published a trilogy about fascism and democracy in our lives and in therapy. Very interesting stuff!

On November 20, 1989 the Declaration of the Rights of the Child was accepted. Therefore each year there are organised ceremonies in London and Stockholm to remember all the war children, from the past and the present. I thought it worthwhile to publish the preamble of this Declaration.

I will be happy with any feedback of you and please send me any change in your (email)address, so that we can stay in contact.

I hope that you will appreciate my choice of articles for this issue.

Gonda Scheffel-Baars

IN MEMORY OF MAI MADDISON

In Spring this year Mai Maddison passed away. She was seriously ill and as a physician she knew there was not much time left to live. That's why she wrote a long text to be published in 46th issue of the International Bulletin as a kind of goodbye to all of us, the readers

I met her at one of the conferences held at Reading in the United Kingdom. She spoke about her life, her journey from Estonia to Australia and her activities for the Estonian war children.

Throughout the years, we had some contact by means of mails. I had asked her to write a text for the spring edition of 2017 and she reacted positively on my request. In February and March of 2017 she sent me some mails and wondered why I did not react. She asked people in the US if they knew what was the matter with me, but they didn't know either. Then, in April, after my coming back home from my 4-months stay in a rehabilitation center, she phoned me. I was rather perplexed the first moments, that she called me from Australia and told me how worried she had been about my well-being. Then I told her in short that I had been struck by a spinal cord injury and promised her to write in a more detailed way how things had taken place. I felt very moved about her kind and supporting words, that she had felt so much worry about me that she took the telephone and called me from so far! We stayed in regular contact by mail and she impressed me time and again with her wise and honest words. In the last months of her life I sent her short messages to let her know I was still with my heart with her in her last struggle in life.

I will remember her as a wise and courageous woman with compassion for her patients in hospital and with love for all people who suffer.

Some lines about Mai as a physician, written by one of her patients:

I was very, very impressed with Dr Maddison. Her bedside manner was kind and gentle. She went out of her way to tell me several extra pieces of information that would decrease my pain level and how to manage my illness over the next few days until the anti-biotics started working. She definitely went above and beyond and I would love to see her again and would definitely have her as my regular GP if I lived in the right area. Highly, highly recommended!

A review in the internet (bookdepository.com 2015) on her book:

From Here Began the Journey of Far off Lands: Hats off to Estonian War Parents

This is a book of the wartime memories of the children, whose pre war home was in Estonia and who were destined to move around war-torn Europe as refugees. After the war, they had to remain, to live and work in different places in the world, as they could not return to their homeland because of the regime which had taken over their country. This book is an excellent complement to the memories of wartime children, which have already been published. This book is also special, as the authors of the memoirs are already great grandparents remembering their own parents, who were trying to bring their children a feeling of home despite the fact that there was a war going on. It was sometimes extremely difficult if impossible, but it was still accomplished.

A review in the internet on her book: **Estonia's War Children: A Fractured Generation** (2015)

Their first five years in the New Lands is an important and topical historical study. The author has a personal experience of being a child of refugees, but the author tries to distance herself for the sake of scientific method from personal experiences and reach to the greater generalization of the stories entrusted to her. This book is undoubtedly multi-layered, independently from the author, and could be read in accordance with our interest as multi-level stories. If the subtitle of this book tells us that it was a "fractured generation", then we can also say that even the publication of this book shows that these children were fortunate, mostly thanks to the efforts of their parents and their close ones, which helped them to grow out from their difficult fates on the foreign land. Today, the world sees once again a lot of children who are forced to leave their homeland: This book can also be given access to much-needed new energy to not become the next "fractured generation". Once it happens, this book has already done a big favour towards a better world, but for the researchers this book is an indispensable handbook, which should find its way on the desk of every researcher of the WWII.

IN MEMORY OF JAN BOEZER

In May, after the publication of the 47th issue of the International Bulletin, Jan's wife Inge sent me the message that her husband had passed away in April this year.

I would like to write some lines about him who, for three years, has been the chairman of our organisation Herkenning.

Three years is not a long period, but when Jan, after some hesitation, accepted the chairmanship, we had behind us a very difficult period. Since 1995 the government had given to our organisation financial support to set up an office in order to be able to coordinate in a more professional way our activities on a regional and a national level. We had hoped that the government would continue the financial help, but, as was decided upon, it stopped in 2002. We had to close the office and some board members thought the time had come to stop our activities. They were convinced that most of our aims had been reached – self-help for collaborators' children, more publicity and recognition in Dutch society, cooperation with other organisations of war children, on a national as well as on an international level. Other members thought Herkenning had still a task in the Netherlands, since there were again and again new members joining our circles, many students, researchers and therapists asked information and there was still a fight with those elements in Dutch society that preferred to continue the hatred against collaborators' children.

A small group of members decided to continue Herkenning, as a volunteers' organisation like we had started in 1981. It wasn't that easy to find members for the board, but at last we could make the restart after Jan's acceptance of the chairmanship.

In 2005, I should participate in a conference in Frankfurt, but precisely in that week I would get, finally!, a pacemaker. I was in such a need to get it, that it was without question to have the operation postponed. Jan made me happy when telling me that he would go to Frankfurt in my place and read my text. He came back home very enthusiastic and talked about the friendly atmosphere, the unconditional acceptance of the Dutch collaborators' children and the thankfulness for the International Bulletin that Herkenning sponsored from the start in November 1995. But, then, suddenly, unexpectedly, in October, Jan let us know that he stopped his activities on behalf of war children and left his tasks in Herkenning and Kombi (the organisation of war children of different backgrounds) because he wanted to concentrate on personal needs and the future.

Jan had been a member of a small committee that recommended me to be given the honour of being knighted in the order of Oranje Nassau. This honour is given every year at the Queen's birthday to people of great social merit. Jan was present at the ceremony in April 2006 in the town hall of our community. He spoke some moving and honest words and I thanked him for them after the ceremony. Afterwards my husband and I met Jan and his wife Inge a couple of times, but at some moment our contacts stopped.

I feel that Jan did very much in those 'only' three years and I will remember him in friendship and thankfulness.

Gonda Scheffel-Baars

LEARNED DURING A THUNDERSTORM

Five flints I gave you in your hand:
a hard youth which struck soul and ribs,
a strong talent, in loneliness you became aware of it:
friends and relatives feel it as an insult.
Unhonoured in your own country:
The one who is placed in society on the lowest level lifts his head above you.

Five prehistoric stones: five chances did I give to you.
My law is: quartz on quartz and hard on hard.
Fire shelters in the stones, ever since creation.
It sleeps until it is challenged.

Ida G.M.Gerhardt in
Verzamelde Gedichten,
1989 ed. Athenaeum Polak & Van Genneep
page 511

HUMILIATION AND SELF-RESPECT

'Those who have a sound self-respect, cannot be humiliated', said my physiotherapist when I told her about the humiliating way the directorate of the hospital was dealing with my claim with regard to the medical blunder made by two doctors. It was not the statement I expected and needed at that moment. Moreover the sentence was not correct: whenever people feel a need to humiliate other people, they will act that way, independent of the self- respect or lack of self-respect of their victim.

This statement took me back to my childhood and youth and the humiliation I experienced. And to the humiliation so many other children of war experienced in their childhood and youth. I recalled Mia's story. When her parents had been taken to the internment camp, she and her brothers had been taken to a children's home. There she found back her doll, confiscated like all other family's belongings. She took the doll in her arms to hug her, whispering 'my dear doll'. Then one of the nurses pulled the doll out of her arms saying: 'From now on, nothing is yours, everything is ours'.

I recalled Karin's story. When she (5 years old) arrived in the children's home, the nurse said to her: 'Your parents murdered the Jews and it would have been the best if they had taken them and you to the gas chambers as well.'

I recalled the stories of the evacuated children in the United Kingdom, taken to the countryside and staying in a row when arriving in a village, where men and women, with good intentions, were standing there, watching and judging them before choosing which child to take. Many of those children felt like being on a slave market, waiting to the words: 'I'll take that one'.

This is the reason why I started to scroll through the internet in order to find texts describing in an honest way what humiliation and self-respect are all about.

I would like to quote some paragraphs and sentences written by Neel Burton in: Psychology Today, August 27, 2014, in his text: **'The Psychology of Humiliation. What is Humiliation and can it ever be justified?'**

'Embarrassment, shame, guilt, and humiliation all imply the existence of value systems. Whereas shame and guilt are primarily the outcome of self-appraisal, embarrassment and humiliation are primarily the outcome of appraisal by one or several others, even if only in thought or imagination.

One important respect in which humiliation differs from embarrassment is that, whereas we bring embarrassment upon ourselves, humiliation is something that is brought upon us by others. Tommy confides to his teacher that he has not done his homework. He feels embarrassment. The teacher reveals this to the whole class. Now he feels even greater embarrassment. The teacher

makes him sit facing into a corner, provoking the 'laughter' of his classmates. This time, he feels humiliation. Had the teacher quietly given Tommy an F grade, he would have felt not humiliated but offended. Offense is primarily cognitive, to do with clashing beliefs and values, whereas humiliation is much more visceral and existential.

Another point of difference between humiliation and embarrassment is that humiliation cuts deeper. Humiliation is traumatic and often hushed up, whereas embarrassment, given enough time, can be sublimed into a humorous anecdote. More fundamentally, humiliation involves abasement of pride and dignity, and with it loss of status and standing. The Latin root of 'humiliation' is 'humus', which translates as 'earth' or 'dirt'. We all make certain status claims, however modest they may be, for instance, 'I am a competent teacher', 'I am a good mother', or 'I am a beloved spouse'. When we are merely embarrassed, our status claims are not undermined — or if they are, they are easily recovered. But when we are humiliated, our status claims cannot so easily be recovered because, in this case, our very authority to make status claims has been called into question. People who are in the process of being humiliated are usually left stunned and speechless, and, more than that, voiceless. When criticizing people, especially people with low self-esteem, we must take care not to attack their authority to make the status claims that they make.

In short, humiliation is the public failure of one's status claims. Their private failure amounts not to humiliation but to painful self-realization. Being rejected by a secret love interest may be crushing, but it is not humiliating. On the other hand, being casually cheated upon by one's spouse and this becoming public or even general knowledge, as happened to Anne Sinclair with Dominique Strauss-Kahn, is highly humiliating. Note that humiliation need not be accompanied by shame. Highly secure or self-confident people who believe that they are in the right rarely feel shame at their humiliation.

To humiliate someone is to assert power over him by denying and destroying his status claims. To this day, humiliation remains a common form of punishment, abuse, and oppression; conversely, the dread of humiliation is a strong deterrent against crime. History has devised many forms of humiliating mob punishments. The last recorded use in England of the pillory dates back to 1830, and of stocks to 1872. Pillories and stocks immobilized victims in an uncomfortable and degrading position while people gathered excitedly to taunt, tease, and abuse them. Tarring and feathering, used in feudal Europe and its colonies in the early modern period, involved covering victims with hot tar and feathers before parading them on a cart or wooden rail.

In hierarchical societies, the elites go to great lengths to protect and uphold their honour and reputation, while the common orders submit to prescribed degrees of debasement. As a society becomes more egalitarian, such institutionalized humiliation is increasingly resented and resisted, which can give rise to violent outbursts and even outright revolution. Because elites live by their honour, and because they embody their people and culture, their humiliation can be especially poignant and emblematic.

Humiliation need not involve an act of violence or coercion. A person can readily be humiliated through more passive means such as being ignored or overlooked, taken for granted, or denied a certain right or privilege. He can also be humiliated by being rejected, abandoned, abused, betrayed, or used as a means-to-an-end rather than an end-in-himself. Philosopher Immanuel Kant argued that, by virtue of their free will, human beings are ends-in-themselves, with a moral dimension that invests them with dignity and the right to receive ethical treatment. To humiliate someone, that is, to treat him as anything less than an end-in-himself, is thus to deny him of his very humanity.

Humiliation can befall anyone at any time.

When we are humiliated, we can almost feel our heart shriveling. For many months, sometimes many years, we may be preoccupied or obsessed by our humiliation and its real or imagined agents or perpetrators. We may react with anger, fantasies of revenge, sadism, delinquency, or terrorism, among others. We may also internalize the trauma, leading to fear and anxiety, flashbacks, nightmares, sleeplessness, suspicion and paranoia, social isolation, apathy, depression, and suicidal ideation. Severe humiliation can be seen as a fate worse than death in that it destroys our reputation as well as our life, whereas death merely destroys our life.

It is in the nature of humiliation that it undermines the victim's ability to defend himself against his aggressor. In any case, anger, violence, and revenge are ineffective responses to humiliation because they do nothing to reverse or repair the damage that has been done. The victim either has to find the strength and self-esteem to come to terms with his humiliation, or, if that proves too difficult, abandon the life that he has built in the hope of starting afresh.

I notice that, throughout this article, I have subconsciously chosen to refer to the subject of humiliation as a 'victim'. This suggests that humiliating someone, even a criminal, is rarely, if ever, a proportionate or justified response.

From the text '**Losing trust in the world: Humiliation and its consequences**', written by Phil Leask, in *Psychodynamic Practice*, May 2013, I quote the following paragraphs and sentences:

Abstract

The author identifies acts of humiliation as a specific and often traumatic way of exercising power, with a set of consistently occurring elements and predictable consequences, including a loss of the ability to trust others. It is argued that these consequences are serious and long-lasting. The article makes a distinction between 'shame' as a state of mind and 'humiliation' as an act perpetrated against a person or group. The interplay between humiliation and shame after a humiliating act is discussed. It is argued that the patient's recovery of the capacity to resume a relatively normal life is made more likely if the therapist acknowledges the specificity of humiliation, the impossibility of reversing a humiliating act and the importance of focusing on the consequences of humiliation.

Humiliation: the impact of the 'first blow'

The Austrian-born writer Jean Améry, a Jewish refugee in occupied Belgium, was arrested in 1943 by the Gestapo for distributing leaflets condemning Hitler and the war. He was immediately subjected to physical humiliation. [...] The impact of this, he says many years later, remains with him and will always be something he has to live with; the act of humiliation happened and, along with the emotions and consequences flowing from it, cannot be made not to have happened. Trying to make sense of this for himself, Améry says that usually when someone is injured there is also the expectation of help, which compensates for the injury. An act of humiliation, however, demonstrates the futility of such an expectation: 'with the first blow from a policeman's fist, against which there can be no defence and which no helping hand will ward off, a part of our life ends and it can never be revived' (p. 29). What is lost is 'an element of trust in the world' and the certainty that

by reason of written or unwritten social contracts the other person will spare me – more precisely stated, that he will respect my physical, and with it also my metaphysical being. The boundaries of my body are also the boundaries of my self. (p. 28)

Améry says that such an experience (which was followed by further humiliation in concentration camps) 'blocks the view into a world in which the principle of hope rules' and makes the victim of humiliation a 'defenceless prisoner of fear' (p. 40). [...]

The case of Jean Améry points to power being central to humiliation, and specifically to power being used both demonstratively and unjustly. It also suggests that the likely consequences of humiliation are a sense of permanent loss and feelings of impotence, frustrated rage, despair and a 'foul thirst for revenge'

An example such as this suggests that humiliation is an act that causes a change for the worse in the position of the victim and in the victim's feelings about himself and his relationship to the world. Since power is central to humiliation, the victim of an act of humiliation can be described not as '*feeling*' but as '*being*' humiliated, as the victim of an act of power. Humiliation is something actively done by one person to another, even if through institutions or directed in principle at groups. It is a demonstration of the capacity to use power unjustly with apparent impunity.

The definition I shall use here is that humiliation is a demonstrative exercise of power against one or more persons, which consistently involves a number of elements: stripping of status; rejection or exclusion; unpredictability or arbitrariness; and a personal sense of injustice matched by the lack of any remedy for the injustice suffered. Such a definition makes it easier to identify when humiliation has taken place, to understand the feelings that result from humiliation and to distinguish humiliation from shame. Humiliation leads to a strong sense that one has been wronged, while shame involves a sense that one has done wrong and diminished oneself in one's own eyes or in the eyes of others.

What is overtly if not always consciously demonstrated in an act of humiliation is the inequality between the person with the power and the person without it.

Unpredictability, arbitrariness and injustice

Humiliation almost always happens unexpectedly, even if the victim has been living in fear of it. It involves a breach of law, norms or values that both the humiliator and the victim believed were binding.

Unpredictability reinforces the power of the humiliator and inculcates a fear of humiliation which is powerful in itself.[...] In the examples quoted above, all the victims were vulnerable to arbitrary or unpredictable acts by those in power. Since those in power also controlled the justice system and denied access to it to those they humiliated, a sense of helplessness in the face of injustice was central to the victims' response to humiliation.

Humiliation and resistance

Can humiliation be refused or rejected by the intended victim? Because of the power relations involved, this appears unlikely. A partial exception arises when people are engaged in resistance activities which demonstrate that they do not accept or share the norms and values of those in power. Communists in Nazi Germany believed they might be killed for their attempts to resist the Nazis, but not that they could be humiliated. Jehovah's Witnesses imprisoned in the German Democratic Republic (GDR) displayed an extraordinary capacity for resistance while waiting for a better life after this one. (Kabelitz, 1939, p.292) In such cases, resisters see their punishment and exclusion as predictable consequences of the power struggle they are involved in. They see themselves as temporarily defeated, not as victims of humiliation. Faced with such resistance, those in power frequently respond with acts of torture or other 'cruel and unusual punishment', in order to demonstrate that they can humiliate even those who deny that this is possible.

Where resistance as a way of staving off humiliation is successful, the struggle to resist may in itself be traumatic. However, such resistance might also reduce the incidence of PTSD. In their study of former GDR political prisoners, ([Ehlers, Maercker, and Boos 2000](#)) highlight 'mental defeat' but also alienation and feelings of permanent change as likely indicators of PTSD among prisoners after their release.[...] Significantly, the study suggests that resistance based on political commitment and understanding leads to a better long-term outcome in relation to the impact of potentially traumatic events and the likelihood of depression. This provides little solace, however, to the vulnerable individual victim of humiliation, particularly a child in a family or in other settings where those in authority misuse their power. Here, any desire to resist is compromised by the huge imbalance of power, physically, emotionally and socially, and the ambivalent attitude of the child towards the parental figure ([Philpot, 2009](#), pp. 105–106).

The victim's responses

Any act of humiliation may be experienced as traumatic but, as is reflected in the psychoanalytic discussion of trauma, different influences and background experiences, particularly early relationships and the ways in which these have been internalised, influence how individuals react when they become the victims of traumatic humiliation.

Personal accounts of humiliation suggest that the victim tends to pass through different sets of responses, from a sense of bewildered helplessness to rage and from there to revolt, resistance or submission, which may also involve despair and self-destruction. The first stage frequently involves surprise and shock at what has happened, dismay and disorientation because of the rejection or exclusion involved, grief at the loss sustained and bewilderment at the injustice suffered.

The next stage is likely to involve rage and a desire to lash out and seek revenge. For the victim of humiliation, the sense of injustice is a primary cause of rage.

The anger resulting from humiliation might also be matched by a realistic sense of powerlessness. Responses to this include strategies of avoidance: looking away from reality; self-deception over what has happened; and refusing to face up to the new, reduced circumstances

Conclusion

I have argued here a number of theoretical points about the nature of humiliation. Firstly, I suggest that humiliation is a specific way of exercising power with a specific set of responses and consequences that are often catastrophic and life-changing. Secondly, I argue that humiliation is an act of power, demonstratively and unjustly used with apparent impunity, and that humiliation is not an emotion in itself and therefore not to be confused with shame, but that it leads to a predictable set of emotions which may at times include shame but in which rage and the desire for revenge, combined with a sense of impotence, tend to dominate. In line with many other theorists, I also argue that acts of humiliation cannot be made not to have happened and that their emotional impact is likely to persist over the long term. At the same time, I acknowledge that both the degree of suffering arising from an act of humiliation and the capacity to move on from such an act and to rebuild one's life varies from person to person, partly at least in accordance with the inner strength and resilience that arise from successful early relationships or from strategies of resistance.

Recognising the specific nature of humiliation, the therapist can provide the necessary place of safety in which the patient can start to think about and articulate what it means to be a victim of humiliation. In this place of safety, the patient needs to know or sense that the therapist will not deny the reality of his experiences, will not seek to treat him as someone for whom shame is or should be the central emotion arising from these experiences and will not seek to impose on him a sense that everything that has been done to him can be put behind him. The therapist will recognise humiliation for what it is: an exercise of power that is demeaning, arbitrary, excluding and unjust and which can never be made not to have happened.

Notes:

-Améry J: *At the Mind's Limit. Contemplations by a Survivor on Auschwitz and its Realities.* Rosenfeld S., editors. London: Granta; 1999 (original work published 1980)

-Ehlers A., Maerker A., Boos A. Posttraumatic stress disorder following political imprisonment: The role of mental defeat, alienation, and perceived permanent change. *Journal of Abnormal Psychology.* 2000; 109:45-55. [PubMed]

-Herman J.L. *Trauma and recovery.* New York, NY: Basic Books; 1997 (Original work published 1992)

-Kabelitz F. *Lebenserinnerungen.* Vol.7043. Berlin: Kempowski Biografenarchiv, akademie der Künste; 1939-1956

Philpot T. *Understanding child abuse. The partners of child sex offenders tell their stories.* Abingdon: Routledge; 2009

So far about humiliation.

I would like to quote an article written by Amanda Mina, in: *Odyssey*, August 17, 2015 '**The True Meaning of Self-respect**'

Respect is one of the most important qualities in your relationship with anyone, and there is no exception when it comes to your relationship with yourself. Self-respect encompasses a multitude of ideals, but it comes down to being the kind of person you are satisfied with showing the world and being someone that you and the people you care about are proud of. Self-respect is about having a sense of honor and dignity about yourself, your choices, and your life. It is about treating others well and knowing that by doing so, others will treat you well in return. Lastly, self-respect is knowing that not everyone will treat you well and choosing to respect everyone nonetheless, but still knowing that you deserve to be surrounded by great people. Having respect for yourself is vital in maintaining a positive self-image by allowing yourself to feel confident in who you are and content with the person you are becoming.

Self-respect is about having the courage to stand up for yourself when you are being treated in a manner that is less than what you deserve. It is about knowing your worth and having the ability to adjust your life and remove people from it if they are treating you poorly. If you have respect for yourself, you will naturally demand respect from others without having to do much of anything. People who have self-respect treat everyone else with respect, but acknowledge that not everyone else will do the same. Rather than stooping to their level and disrespecting them, you should simply not interact with them because you should respect yourself enough to know that they are a waste of your time that could be spent on better people.

Self-respect is about being the kind of person that you are proud of and the kind of person that pleases the people you care about. If you reflect on your life and the things you have done and feel a strong sense of dignity, you likely possess a great deal of self-respect. The ability to have pride in yourself is the paramount aspect of self-respect. If you are not proud of who you are or what you've done in your life, then you could be selling yourself short or compromising your values. If your friends, family, and mentors are proud of you and respect you, that's a great indicator that you are respecting yourself because people you know will view you as dignified. Respecting yourself is not limited to how you feel about yourself. Just as other people are valuable assets to your life, their opinions of you can be just as valuable as your own. If people who have your best interests at heart don't see that you are fulfilling your potential to be a great person and make good decisions, then it may be necessary to adjust your life choices. That does not necessarily mean that you need to turn your life around just because a friend or family member disapproves. However, if several people who care about you are not proud of you or your actions, you should take their opinions into consideration and decide whether or not they are correct. Self-respect is about making the decisions that make yourself feel a sense of pride and worth, but it involves being the kind of person others can be proud of, too. If you respect yourself enough, you will respect the people who care about you and be humble enough to realize that they want what's best for you and may have valuable advice to give.

Ultimately, if you are confident in yourself and proud of who you are, you are respecting yourself by being the person you wish to show the world. Treat others with the same respect you are giving to yourself, and most people will treat you well in return. Have enough respect for others to never treat people poorly, but have enough respect for yourself to know that you deserve to be surrounded by good people. Self-respect is the basis of a good relationship with yourself and eventually others, so it is imperative to build a strong foundation capable of withstanding anything.

Amanda Morin stated in 'Understood' that parents can help their child develop self-esteem by 7 steps:

1. Open a dialogue and be a role model
2. Provide clear, but not critical, feedback
3. Help foster a growth mindset
4. Teach that mistakes are learning experiences
5. Praise your child's approach and efforts – not just the end result
6. Encourage extracurricular interests or mentors
7. Point out successful role models with learning and attention issues.

Still there is the question how war children did succeed in getting self-respect, given the fact that their parents often were not able to develop self-respect in their children, because they struggled themselves with war related problems.

I have been so happy to find people on my way throughout my life who took upon them – without knowing so – to help develop my self-respect, whereas my own parents could not do so. I thank a lot to one of my aunts, who allowed me to help her cleaning the copper and silver things I liked so much in my grandparents', to polish the shoes and mend the socks. She has loved me unconditionally, has given me warmth and has seen me as a person and not just as a child one has not to take account of.

I thank even more to the schoolmaster under whose committed way of teaching his pupils I could develop my talents and feel accepted and loved. He described me later on in one of his letters –

yes, I contacted him to let him know how much he had done for my well-being – as an 'always cheerful girl' whereas I remembered me to be in that period a shy and fearful small bird. It meant that at school I felt safe and respected, whereas at home I was afraid of my father like my mother, sister and brother.

I thank a lot to Scouting in the framework of which I could continue to develop my talents, feeling I was a member of the sisterhood all over the world. A member of a respected organisation to which I belonged – the feeling of belonging to some group is very important to a child and teenager.

I am interested in learning how other war children succeeded in building up self-respect notwithstanding the difficult circumstances in which they had been born and had to grow up.

Gonda Scheffel-Baars

MOTTI DAVID'S STORY

'I was born in Lvov, which used to be in Poland and is now in Ukraine. My father was a lawyer and a Polish officer in World War I. I was an only child.

When World War II began, my father was mobilized by the Polish Army. He found himself at the border with Romania, crossed over and lived in Bucharest as a Polish refugee. He didn't know what happened with us.

My mother and I were in the Lvov ghetto. The Germans took survivors of the ghetto to a work camp called Janowska, and from there to Treblinka. One night, a German officer in Janowska announced that if there were any people that were not Jewish who were held there by mistake, they should come to his office.

My mother knew perfect German, the language and the culture, and it was a moment of bravery, of chance, of mazzel. She went to the German officer and told him that she was a Romanian citizen, and she demanded to be let out, with her son too. He asked what was my name, and she told him not Mattiyahu, my name, but the Polish 'Marian'. One of her sisters took me and we stood in front of the German officer. Just standing in front of the German officer you felt like you were half-dead. He asked: 'Who are you?' and my mother said: 'This is my son and sister.' And he said: 'All of you are free.'

The sister they took to Berlin, and she was the slave for a German family during the war in Berlin, because with her face and hair (blonde) she didn't look like a Jewish woman. Me and my mother, they opened the door of the camp, led us beyond the dogs and guards, and they said: 'You are free'.

Now when I use the word free today, you can't imagine what that term meant back then. We had no papers, we had no money, no one to help us. Most of the people in the town were antisemitic Ukrainians, and you can imagine how my mother and I looked – like beggars.

My mother took a chance and took me at night to a friend of hers from before the war, a Catholic lady. The lady opened the door and my mother told her: 'Our fate is in your hands.' And this lady, a Polish Catholic, took us to a village outside the town, to a farmer lady who worked for her, and gave her money, and this second Catholic lady kept us in a hole in the ground. All day it was covered with grass, and at night we went out to have a little fresh air and food. All those who remained in the camp Janowska were transported to Treblinka.

My father in Bucharest, in Romania, established a connection with a German high officer: I will never know what was the motivation of this German officer. It is a very unusual, strange story. And my father gave him a letter for the Catholic lady, just on an assumption that this lady might know what happened to us.

The German officer came to the Catholic lady, showed her the letter and asked about my mother. And she was astonished, disbelieving, but she recognized the letter as being from the husband of the lady she knew. And he came to the village outside the town, and you can imagine what the meeting was like – it would take a poet to describe the meeting: a Jewish mother with a small child after two years of living in the ghetto and in a hole in the ground. The German officer showed my mother the letter in which was written: 'You can trust the German officer. He came to take the boy,

to save him.' And my mother had to decide a very, very hard emotional decision. And she made the decision and she gave me to this German officer, explaining to me that I have to be quiet, not to speak, not to cry, not to answer, and just go with him.

On the platform in the railway station – it was a military train – the German officer had a Polish gentleman with him, and when the train began to move slowly, the Polish gentleman took me and threw me into the hands of the officer inside the military train, and I was in the cabin of the commander of the German military train. He was this officer!

He put me in a suitcase when the train was on the border, passing through SS-control and through military control. I remember exactly what happened, what I saw. I am not even able to explain to myself how I could behave exactly as I was told. Not talking, not crying, and I was alone in the cabin of a German officer. It is strange.

I came to Bucharest, and I was living there like a Catholic refugee. I still have the papers, the official documents, that my name was Marian Wawezak.

After a few months, the Polish gentleman who was with the German officer came back to the village and put the clothes of a Romanian farmer on my mother, and they walked together during one night a long distance – across the border, past German patrols with dogs, and they crossed to Romania and after a week we met in Bucharest, all of us, my parents and me.

We lived there for 10 months – my mother illegally, I as a Polish refugee and my father the same – and in January 1945 we sailed with a small ship from a small port on the Black Sea in Romania to Istanbul in Turkey. There were already delegates of the Jewish Agency, and we took the train through Syria and Lebanon and came to Palestine.'

Motti David was eight when the war ended. He was one of tens of thousands of children who spent the war hiding in haystacks or hills, in convents or under cover, in basements, forests, orphanages, sewers, hospitals, with Christian families or under false identity papers.

In July 1992, they met in Jerusalem, to tell their stories and to feel relief, meeting others 'just like themselves'.

(These are some paragraphs of an article written by Elli Wohlgeleit in the Jerusalem Post of July 7, 1992)

Post scriptum:

By chance I came across a short article written by Nataliya Krizhanovskiy that in July 2019 a 'March for Life' had been organised that started in the center of the town Lviv (the former Lvov where Motti lived) and ended at the concentration camp Janowska (where Motti and his mother were imprisoned for some time and were released)

Participants in this March were from very different backgrounds, groups which very often have problems with acceptance of the other groups. In this March, however, they went together, Poles, Ukrainians, Jews, Roman Catholics, Greek Catholics, Orthodox Catholics and Evangelical Protestants. One of the participating Rabbis said 'kaddish' (a prayer for the mourners) for the 200.000 Ukrainian Jews who perished in the Shoah. It is an event of almost incredible importance that so many different people walked together to remember these victims.

Winds Of Reconciliation

by Joe Albeck

Celebrating the first encounter between children of Jewish Holocaust survivors and children of convicted Nazi war criminals, Wuppertal, Germany, June 18 -21, 1992.

Six million winds died to bring us here now,
A half-century after your fathers murdered mine,
though we were innocent or unborn then.

From opposite edges of the abyss,
fearful of dangerous, heated passions
blowing in the historic gap between,

we cautiously approached each other,
though we were innocent or unborn then.

Horrors done to, and endured by, parents;
we children were left too long with only
anguished and misbegotten solitude;
searching for even a trace of solace
in that appalling piece of history;
unable to grasp, undo, or redeem
a past we too, felt responsible for,
though we were innocent or unborn then.

Twin heirs to Europe's infamous era,
we are its tainted offspring, set apart,
our silent isolation only recently relieved
by peers who could bear the pain of listening,
so we could, at last, feel fully heard,
though we were innocent or unborn then.

Children of murderers and survivors
dared encounter each other, while the world
held its breath; we bonded and befriended
wounded offspring, all still bereft, ashamed
and bewildered by that bloody epoch,
though we were innocent or unborn then.

Together we transformed isolated,
lonely, individual children, to
proud co-captains of a team which may yet
soothe the sores and scars of history with
our words and winds of reconciliation,
though we were innocent or unborn then.

FREDA'S STORY

For years and years, Dutch children with a Dutch mother and a Japanese father had to keep silent about their life story, because the "Jappen" were the occupiers, the enemies in the former Dutch colony of Dutch East Indonesia. The organisation JIN – Children of Japanese-Indonesian background – has broken the silence and started to speak about their stories in papers and magazines. Sometimes those who had the courage to speak were rejected by brothers and sisters who did not want that their family story became known.

One of the members of JIN is Freda Rijnders. In 1956, she came to the Netherlands together with her mother. By then she was 11 years old. At first they lived in refugee centers in Wassenaar and Holten and after two years they could hire a house in Almelo to live in. It was about that year that Freda learned, for the first time in her life, some details about her father. Her grandmother had convinced Freda's mother that the girl had the right to know who her father was. At first her mother told her that he had the Japanese nationality and that he had served in the army. But then Freda started to ask questions, she wanted to know more about him. Who was he as a person, what things had he done during the war? Freda's mother became very moved when her daughter asked those questions and Freda decided to spare her feelings and to stop asking.

When growing older, she got all kind of ideas about what had happened in the past. She was aware of the fact that she was the living example of something that in fact was 'not done', was judged negatively. Therefore she told to the children at school that her father had died in an accident and that she did not want to speak about it.

At age 16, she contacted the Japanese Embassy and the Red Cross for more information. But the officials could not help her. Then she found an empty envelope among her mother's papers and on it was written an address in Osaka. In that period Freda had a relationship with a seaman whom she married some years later. When his ship was docked in Osaka, he went to the address, but the people living in the house could not give to him any information.

In 1968 they went together to the Japanese Embassy. The welcome was friendly, but as soon as she told the staff she was in search of her father, the climate changed abruptly.

Once married herself, she became aware of the fact that her father could have build up a family of his own and if she wanted to contact him, that she probably would disturb his family life. So she dropped the project, although she could not forget her wish to know more about her father. She tried to stay realistic and be true to her decision not to disturb her father's life. But then, in 1991, someone phoned her and told her that her father was in search of her. That year Queen Beatrix had visited Japan and in the papers, among others in the Tokyo Shimbun, there had been given much information about the organisation JIN and the children with a Japanese father. Kazuo Sato, by then 72 years old, had followed the news and with much interest he learned about the activities of JIN. He contacted the journalist of the paper and she gave him the organisation's address.

Through the intermediary of the Red Cross members of the organisation found a track to one of Freda's uncles. Freda and this uncle spoke for a long time and afterwards Freda was very nervous and smoked 10 cigarettes to calm down. Then she called Mrs Meijer of JIN and this woman read the letter Freda's father had sent. In this letter he asked her if she was willing to meet him. And of course she was!

One day later she phoned her father and although she had seen herself always as a very calm person, now suddenly all the emotions of the past years burst out: fear, sorrow, pain, joy. She said again and again: 'How are you?'

Satoh had been on the isle of Java during the war. In 1944 he had met Freda's mother in Salatiga and they had fallen in love with each other. Her husband and Freda's four brothers had been imprisoned in one of the Japanese internment camps. When Freda was born, the war had ended and her father Satoh had been arrested and had been taken to jail. He succeeded in escaping the building, he hired a car and went to see his daughter. That was the first and last time he saw Freda, because all his efforts to find her later on did not succeed. The reason: Freda's mother had never sent a reaction on his last letter of which Freda found the empty envelope with the Osaka address.

One month after their telephone call they met in the big hall of Schiphol airport in Amsterdam. Satoh stayed for a week and these days changed Freda's life intensely. She had always been seen as a closed woman, preferring the background. But now she could speak openly about her origins, she felt calm and happy. She had always been afraid that she was an unwanted child, but now she knew that she was born out of love. Her uncles and aunts told her then how correct her father had been during the war and asked her why she had not started her search earlier. Did they not remember how they always painted the 'Jap', the Japanese soldiers and officers, as criminals and people to be afraid of. How could they have expected Freda to ask questions about a 'Jap'?

(Volkskrant ,November 1992)

FASCISM IN OUR TIME?

Together with many I am seriously worried, and my heartfelt concerns are about both of the once-wonderful democracies in which I hold citizenship, the U.S., and Israel.

Fascism and democracy are structures of governance, of course, but they express paradigms of formulae which originate in our thinking/feeling decisions about how to govern.

My thesis is that these, or what I call Fascist Mind and Democratic Mind, are mindsets which WE

are playing out continuously in our personal lives as well – in how we treat our bodies healthy or destructively, how we cultivate our intimate relationships including marriages and bringing up our children and even how we make love, how we run our career and businesses and how we make our many life choices, and how deep down we run our minds and emotions healthily or madly.

The three books are primarily mental health books – the third in particular includes much material on diagnosis and therapy for practicing psychologists, psychiatrists, social workers and other mental health professionals. But, as many of the wonderful reviews attest, they are meaningful and good reads for all those who are concerned with how FASCIST and DEMOCRATIC thinking originate within us.

Israel W. Charny

Books:

Fascism & Democracy in the Human Mind; a Bridge between Mind and Society
Lincoln, NE: University of Nebraska press, 2006. Republished in Spring 2008

A Democratic Mind; Psychology and Psychiatry with Fewer Meds and More Soul
Lexington Books, 2017, ISBN 978-149856139X

Psychotherapy for a Democratic Mind; Treatment of Intimacy, Tragedy, Violence and Evil
Lexington Books, 2018 ISBN 978-1-4985-6697-1

About *Fascism & Democracy in the Human Mind* a review on the website of Amazon describes the book as follows:

What might you have done if you had been caught up in the Holocaust? In My Lai? In Rwanda? Confronted with acts of violence and evil on scales grand and small, we ask ourselves, baffled, how such horrors can happen—how human beings seemingly like ourselves can commit such atrocities. The answer, I. W. Charny suggests in this important new work, may be found in each one of us, in the different and distinct ways in which we organize our minds.

An internationally recognized scholar of the psychology of violence, Charny defines two paradigms of mental organization, the democratic and the fascist, and shows how these systems can determine behavior in intimate relationships, social situations, and events of global significance. With its novel conception of mental health and illness, this book develops new directions for diagnosis and treatment of emotional disorders that are played out in everyday acts of violence against ourselves and others. *Fascism and Democracy in the Human Mind* also offers much-needed insight into the sources and workings of terrorism and genocide. A sane, radical statement about the guiding principles underlying acts of violence and evil, this book sounds a passionate call for the democratic way of thinking, which recognizes complexity, embraces responsibility, and affirms life.

Editorial Reviews

Psychotherapy for a Democratic Mind presents a creative focusing of Israel W. Charny's general concept of democratic and fascistic minds to a crucial field of application. An unusual blend of material from clinical psychology, personality theory, and political psychology, its core terms symbolize broad personality types. The result is a set of novel and thought-provoking ideas for clinical theory, diagnosis, and treatment. (Peter Suedfeld, University of British Columbia)

Psychotherapy for a Democratic Mind concludes with a brilliant summation of an extraordinary life spent grappling with the human condition. Truth is in essence dialectical, and this book is a twenty-first century embodiment of the rabbinic concept of *yetzer hara/yetzer tov*, the good impulse and the bad impulse. Israel W. Charny offers a profound understanding of the human story. There is so much substance, depth, and truth in Charny's life perspective. (Samuel Karff, University of Texas Medical School)

Israel W. Charny provides a captivating journey exploring a framework for therapy that charts a course for today's and tomorrow's mental health professionals. Charny's therapeutic wisdom and existential insight into the human condition, combined with his pioneering work on the Holocaust and genocide studies, informs his courageous approach to perplexing issues. He provides essential truths, including a prescription for therapists and patients alike, to achieve a 'free mind' that does no harm to one's own life or that of others. This book provides approaches to diagnosis and therapy that must be studied, savored, and implemented. (Robert Krell, MD, University of British Columbia)

This is one of the most original psychotherapy books I have ever read. Israel W. Charny does not flinch when describing evil in the human experience. He calls on therapists to see psychological health as inclusive of how personal behavior affects the well-being of others, and to make the connection between political democracy and democracy in the mind and heart. There is an ethical consciousness at work on every page, which is much needed in today's world. (William J. Doherty, University of Minnesota Twin Cities)

CONVENTION ON THE RIGHTS OF THE CHILD

adopted and opened for signature, ratification and accession by General Assembly resolution 44/25 of 20 November 1989
entry in force 2 September 1990, in accordance with article 49

Preamble

The States Parties to the present Convention,

Considering that, in accordance with the principles proclaimed in the Charter of the United Nations, recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Bearing in mind that the peoples of the United Nations have, in the Charter, reaffirmed their faith in fundamental human rights and in the dignity and worth of the human person, and have determined to promote social progress and better standards of life in larger freedom,

Recognizing that the United Nations has, in the Universal Declaration of Human Rights and in the International Covenants on Human Rights, proclaimed and agreed that everyone is entitled to all the rights and freedoms set forth therein, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status,

Recalling that, in the Universal Declaration of Human Rights the United Nations has proclaimed that childhood is entitled to special care and assistance,

Convinced that the family, as the fundamental group of society and the natural environment for the growth and well-being of all its members and particularly children, should be afforded the necessary protection and assistance so that it can fully assume its responsibilities within the community,

Recognizing that the child, for the full and harmonious development of his or her personality, should grow up in a family environment, in an atmosphere of happiness, love and understanding,

Considering that the child be fully prepared to live an individual life in society, and brought up in the spirit of the ideals proclaimed in the Charter of the United Nations, and in particular in the spirit of peace, dignity, tolerance, freedom, equality and solidarity,

Bearing in mind that the need to extend particular care to the child has been stated in the Geneva Declaration of the Rights of the Child of 1924 and in the Declaration of the Rights of the Child adopted by the General Assembly on 20 November 1959 and recognized in the Universal Declaration of Human Rights, in the International Covenant on Civil and Political Rights (in particular in articles 23 and 24), in the International Covenant on Economic, Social and Cultural Rights (in particular in article 10) and in the statutes and relevant instruments of specialized agencies and international organizations concerned with the welfare of children,

Bearing in mind that, as indicated in the Declaration of the Rights of the Child, "the child, by reason of his physical and mental immaturity, needs special safeguards and care, including appropriate legal protection, before as well as after birth",

Recalling the provisions of the Declaration on Social and Legal Principles relating to the Protection and Welfare of Children, with Special Reference to Foster Placement and Adoption Nationally and Internationally; the United Nations Standard Minimum Rules for the Administration of Juvenile Justice (The Beijing Rules); and the Declaration on the Protection of Women and Children in Emergency and Armed Conflict,

Recognizing that, in all countries in the world, there are children living in exceptionally difficult conditions, and that such children need special consideration,

Taking due account of the importance of the traditions and cultural values of each people for the protection and harmonious development of the child,

Recognizing the importance of international co-operation for improving the living conditions of children in every country, in particular in the developing countries,

Have agreed as follows: (54 articles of which I quote the two first ones)

Article 1

For the purposes of the present Convention, a child means every human being below the age of eighteen years unless, under the law applicable to the child, majority is attained earlier.

Article 2

1. States Parties shall respect and ensure the rights set forth in the present Convention to each child within their jurisdiction without discrimination of any kind, irrespective of the child's or his or her parent's or legal guardian's race, colour, sex, language, religion, political or other opinion, national, ethnic or social origin, property, disability, birth or other status.

2. States Parties shall take all appropriate measures to ensure that the child is protected against all forms of discrimination or punishment on the basis of the status, activities, expressed opinions, or beliefs of the child's parents, legal guardians, or family members.

WEBSITES

Organisation of Children of Dutch Collaborators:

www.werkgroepherkenning.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>**

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