

# INTERNATIONAL BULLETIN

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## INTRODUCTION

Again I have to open a bulletin with the announcement of the passing away of two of our readers, Gunild Köckner and Zonneke Matthée.

In these last months, by chance, I came a couple of times across texts and words of Simone Weil. She was a French social and religious philosopher, politically active in the Spanish Civil War and the French Resistance Movement. Her ideas about uprootedness impressed me a lot, especially her advices how to get roots if in one's childhood there had not been an opportunity to get them.

One of our readers, Paul Valent, child survivor and therapist in Australia, wrote a book which I would like to draw your attention to.

One other reader, Israël W. Charny sent me two announcements of texts he thought would be interesting for our International Bulletin.

The national commemoration ceremony on May 4 in Amsterdam was unique because of all the measures taken in the framework of the corona crisis. But even more, because our King Willem-Alexander was the first crowned authority in the Netherlands to speak to his people in this special ceremony. His words were impressive because of their personal and emotional tone.

One of the former colleagues of my husband wrote a poem based on the central themes in Dietrich Bonhoefer's life.

In the internet I found an interesting text about resilience. A 'must' for all the war children to become resilient in order to survive and to cope with the traumatic events they lived through, but nonetheless a heavy task.

I found a text in the 6<sup>th</sup> issue of the International Bulletin, Spring 1998, written by a grandchild of a collaborator. The contents are still of current interest, so I feel it is worthwhile to be republished.

I came across a review of Hédi Fried's book about the questions children and students asked her about her life, her stay in the concentration camps and the liberation. Hédi joined the circle of readers long, long ago.

This is the 50<sup>th</sup> issue of the International Bulletin! In November 1995, I had no idea that I would edit the bulletin for such a long time. I still like to be in search for interesting articles, so I hope to continue this work for a couple of years. It keeps my mind far from the big health problems I suffer from. One year ago my situation changed rather abruptly after a more than good rehabilitation route after the spinal cord injury I got in January 2017. In July 2019 I could walk about 20 minutes outside, one month later this was reduced to 30 steps in house. Only in January this year the cause of this sudden deterioration was found: a very rare complication after a spinal cord injury. There is no remedy, but in future, groups of nerves and muscles will stop functioning, we don't know when. We can save the functioning of bladder and intestines by implantation of medical apparatus. We started the route to the operation upon which we decided already in February but that was postponed because of the corona crisis. I hope my turn will come before the yet scheduled date in December!

I composed a jubilee International Bulletin that you will receive separately later.

Please let me know any change in address and you know, reactions are very welcome!

All the best,  
Gonda Scheffel-Baars

## **IN MEMORY OF GUNILD KLÖCKNER**

Gunild was one of the children of Nazi's interviewed by the Israeli psychologist Dan Bar-On during his research in Germany between 1985 and 1987. In the autumn of 1987, he presented the outcomes of his study on a seminar organised at the Wuppertal University. It was there that I met Gunild for the first time.

I cooperated with Bar-On since that spring and he was delighted with the knowledge we had acquired during the meetings of our organisation Herkenning, a self help group for children of Dutch collaborators. Many of our outcomes were in harmony with the outcomes of his study in Germany. The differences were important as well, because of the different contexts in which the children lived during and after the war and the impact they had on their lives.

I was eager to make acquaintance with some of Dan's interview partners. At the seminar we had a short meeting in which a couple of them decided to start a self help group in Germany, one of them was Gunild. Together with Anneliese Groeneveld, also member of Herkenning, I offered my help to them and for 4 years we participated in their meetings. If needed, we could give some advice on the basis of our experiences. They asked us about our experiences and learning from similarities and differences was a wonderful successful enterprise.



Gunild was friendly, calm and a good listener, although she could utter upright and relevant criticism as well. I felt immediately I could trust her, and because she was much older than I was, she was more or less a 'mother' to me, a person who saw what she saw and understood what she heard. I was astonished to learn that she suffered from insomnia and did sleep only 3 or 4 hours pro night. Despite that she was still full of energy and played an appreciated role in our encounters.

One day Gunild told me that in fact my name and hers were the same: Gunild and Hillegonda. She explained that our names were built by uniting two elements: *ille* or *ild* and *gun* or *gon*. And all these elements, she explained, meant: ready and competent to fight. I felt that our parents had chosen, how unconsciously that could have been, the right names. Both of us did not bent back when meeting problems, we did not close our eyes when injustice had been done to other people, we had chosen to step forwards and not to flee.

Later on Gunild participated with the other German members of 'our' self help group in the new organisation TRT, To Reflect and Trust, in which descendants from perpetrators met children of victims of the Nazi regime. I did not join the group, because I had to use my energy for my job and family. Gunild and I exchanged regularly letters and so the bond between us held on. Gunild belonged to the first group of 32 readers of the International Bulletin and her story appeared in the first issue, that of autumn 1995.

She and her husband moved from Bonn to Potsdam to live closer to their daughter and her family. But Potsdam did not become a dear home to them. The last years were hard to Gunild wrestling with illnesses without a positive perspective. She died in May this year.

All those who have known Gunild will keep in their heart the love of this woman that had such a heavy burden of the past on her back, nevertheless managed to continue her way in this life, in hope and with mental strength.

Gonda Scheffel-Baars

## IN MEMORY OF ZONNEKE MATTHEE

Zonneke was a historian and teacher. Gradually she became aware of the fact that history was centered around men and that the role of women came rarely to the fore. She started to find women who shared her opinion and she succeeded in creating a platform that could not be ignored. In 1990 and 1991 woman history belonged to the issues of the exams on secondary schools, thanks to Zonneke's initiative. History of women became a special part of the common history program at the universities.



One day she decided to become a freelance researcher. She started to study the stories of women who had joined the Dutch Nazi Party. She was the first Dutch researcher to do research on this issue. Her interview partners trusted her because she told them from the

outset, that her father had been a Party member and had been in an internment camp after the war. The women felt relieved that finally they could tell their stories and share experiences with a person without prejudices.

In that period Zonneke had contacts with our self help group of children of Dutch collaborators and she became a reader of the International Bulletin. We had some encounters which were important for the both of us, although I had concentrated on the children's story and not on that of the mothers. I remember one of the important items we discussed: many women in the internment camps had been raped by the guards, but none of her interview partners spoke about it during the official session. When the recorder was shut down, she told about their sexual humiliation.

Zonneke suffered of an illness that caused her much pain and she had to take high doses of tablets to take a part of the pain away. I had the same illness but thanks to homeopathic pills I hardly suffered of pain. Therefore I admired just the more the discipline and the commitment of Zonneke to do her researches despite her physical bad condition.

She wrote several books and articles, among them 'Voor Volk en Vaderland' (For People and Fatherland) en 'Verzwegen levens'. (Lives one did not speak about)

Zonneke died June 25, 76 years old. Three days before her passing away she was knighted and received the title of Ridder in de Orde van Oranje-Nassau, to honour her because of her initiatives on behalf of women history and women rights.

A couple of years ago she stopped her activities in cooperation with our organisation because she wanted 'to do now things I like and which have nothing to do with the war'.

Zonneke was an inspiring woman and I feel thankful that we have met a couple of times.

Gonda Scheffel-Baars

Die Entwurzelung ist bei weitem die  
gefährlichste Krankheit  
der menschlichen Gesellschaft.  
Wer entwurzelt ist, entwurzelt.  
Wer verwurzelt ist, entwurzelt nicht.  
Die Verwurzelung ist vielleicht  
das Wichtigste und meist verkannte  
Bedürfnis der menschlichen Seele.

*(Simone Weil)*

Uprootedness is surely  
the most dangerous illness  
of human society.  
Whoever is uprooted  
will uproot others.  
Whoever is rooted,  
will not uproot other people.  
Being rooted maybe  
the most important  
and most neglected need  
of the human soul.

## SIMONE WEIL: NEED FOR ROOTS

### Part 1: The Needs of the Soul

Part 1 begins with a discussion of obligations and rights. Weil asserts that obligations are more fundamental than rights, as a right is only meaningful insofar as others fulfill their obligation to respect it. A man alone in the universe, she says, would have obligations but no rights. Rights are therefore "subordinate and relative" to obligations. Weil says that those directing the French Revolution were mistaken in basing their ideas for a new society on the notion of rights rather than obligations, suggesting that a system based on obligations would have been better. Weil claims that while rights are subject to varying conditions, obligations are "eternal", "situated above this world" and "independent of conditions", applying to all human beings. The actual activities which obligations require us to perform, however, may vary depending on circumstances. The most fundamental obligation involves respecting the essential needs of others - the "needs of the soul". Weil backs up her ideas on the needs of the soul by mentioning that Christian, ancient Egyptian and other traditions have held similar moral views throughout history, particularly on the obligation to help those suffering from hunger. This, Weil says, should serve as a model for other needs of the soul. Weil also makes a distinction between physical needs (such as for food, heating and medical attention) and non-physical needs that are concerned with the "moral side" of life. Both kinds are vital, and the deprivation of these needs causes one to fall into a state "more or less resembling death".

Weil goes into some detail on collectives. She says that obligations are not binding to collectives, but to the individuals of which the collective is composed. Collectives should be respected, not for their own sake, but because they are 'food for mankind'. Collectives that are not 'food for mankind' - harmful or useless collectives - should be removed.

The remainder of Part 1 is divided into sections discussing the essential needs of the soul, which Weil says correspond to basic bodily needs like the requirements for food, warmth and medicine. She says such needs can mostly be grouped into antithetical pairs, such as the needs for rest and activity, or for warmth and coolness, and that they are best satisfied when a balance is struck allowing both needs to be met in turn. In communities where all essential needs are satisfied there will be a "flowering of fraternity, joy, beauty and happiness".

**Order:** Order is introduced as a preeminent need. Weil defines order as an arrangement of society which minimises the situations one encounters where a choice has to be made between incompatible obligations.

**Liberty:** Liberty is described as the ability to make meaningful choices. It is recognized that societies must inevitably have rules for the common good which restrict freedom to a certain degree. Weil argues that these rules do not truly diminish one's liberty if they meet certain conditions; if their purpose is easily grasped and there aren't too many, then mature individuals of good will should not find the rules oppressive. This is illustrated by describing the habit of "not eating disgusting or dangerous things" as not being an infringement of liberty. The only people who would feel restricted by such rules are characterized as childlike.

**Obedience:** Obedience is defined as an essential need of the soul as long as it's the sort of obedience that arises from freely given consent to obey a given set of rules or the commands of a leader. Obedience motivated by a fear of penalties or a desire for reward is mere servility and of no value. The author writes that it's important that the social structure has a common goal, the essence of which can be grasped by all, so people can appreciate the purpose of the rules and orders.

**Responsibility:** Weil says that everyone has a need to feel useful and even essential to others. They should ideally make at least some decisions and have opportunity to show initiative as well as carrying out work. She says the unemployed person is starved of this need. Weil advises that for people of a fairly strong character this need extends to a requirement to take a leadership role for at least part of their lives, and that a flourishing community life will provide sufficient opportunities for all to have their turn commanding others.

**Equality:** Equality is an essential need when defined as a recognition that everyone is entitled to an equal amount of respect as a human being, regardless of any differences. Weil advises that an ideal society ought to involve a balance of equality and inequality. While there should be social mobility both up and down, if children have a truly equal chance for self-advancement based purely on their own abilities, everyone who ends up in a low grade job will be seen as being there due to their own shortcomings. Weil says an ideal social organisation would involve holding those who enjoy power and privilege to a higher standard of conduct than those who don't; in particular a crime from an employer and against employees should be punished much more severely than a crime from an employee against his or her employer.

**Hierarchism:** Weil writes of the importance of a system of hierarchy in which one feels devotion towards superiors, not as individuals, but as symbols. Hierarchism represents the order of the heavenly realm, and it helps one to fit into their moral place.

**Honour:** Honour is the need for a special sort of respect over and above the respect automatically due to every human being. An individual's honour relates to how well their conduct measures up to certain criteria, which vary according to the social milieu inhabited by the individual. The need for honour is best satisfied when people are able to participate in a shared noble tradition. For a profession to satisfy this need, it should have an association able to "keep alive the memory of all the store of nobility, heroism, probity, generosity and genius spent in the exercise of that profession".

**Punishment:** Two sorts of necessary punishment are discussed. Disciplinary punishments help to reinforce an individual's good conscience, by providing external support in the battle against falling into vice. The second and most essential sort of punishment is the punitive. Weil considers that in a sense the committal of a crime puts the individual outside of the chain of obligations that form the good society, and that punishment is essential to re-integrate the individual into lawful society.

**Freedom of Opinion:** Weil says it's essential for people to be free to express any opinion or idea. However she advises that very harmful views should not be expressed in the part of the media that is responsible for shaping public opinion.

**Security:** Security is described as freedom from fear and terror, except under brief and exceptional circumstances. She says that permanent fear causes a "semi-paralysis of the soul".

**Risk:** Weil argues that risk, in the right amount, can be enough to protect one from a detrimental type of boredom and teach one how to appropriately deal with fear, but not be so much that one is overcome with fear.

**Private Property:** Weil writes that the soul suffers feelings of isolation if deprived of objects to call its own, which can serve as extensions of the body. She advises that where possible people should be able to own their own homes and the tools of their trade.

**Collective Property:** The need for collective property is satisfied when people, from the richest to the poorest, feel a shared sense of ownership as well as enjoyment of public buildings, land and events.

**Truth:** Weil asserts the need for truth is the most sacred of all needs. It is compromised when people don't have access to reliable and accurate sources of information. Because working people often lack the time to verify what they read in books and the mass media, writers who introduce avoidable errors should be held accountable. Propaganda should be banned and people who deliberately lie in the media should be liable to severe penalties.

## **Part 2: Uprootedness**

Weil conceives *uprootedness* as a condition where people lack deep and living connections with their environment. It is aggravated if people also lack participation in community life. Uprooted people lack connections with the past and a sense of their own integral place in the world. Uprootedness has many causes, with two of the most potent being conquest of a nation by foreigners and the growing influence of money which tends to corrode most other forms of motivation.

### **Uprootedness and Nationhood**

At the start of this section Weil regrets the fact that the nation has become the only collectively accessible to most people which is still at least partially rooted. She discusses how institutions both larger and smaller than the nation have been uprooted, such as Christendom, regional and local life, and the family. With regards to the family for example, for most people it has contracted just to the nuclear unit of man, wife and children. Brothers and sisters are already a little bit distant, with very few ever giving the slightest consideration to relatives that died more than 10 years before they were born, or to those who will be born after they have died.

Weil discusses the particular problems affecting the French that result from their unique history: the hatred of kings and distrust of all forms of central authority due to the succession of mostly cruel kings that followed Charles V; the trend instigated by Richelieu which saw the state "sucking out all forms of life" from regional and local institutions; the distrust of religion caused by the Church siding with State; the revival in workers' spirits after the Revolution being undone by the 1871 massacre; the counter reaction that set in after World War I, because during the War the French people had exerted themselves beyond the extent provided for by the limited energies they could draw from their diminished patriotic feelings.

Various problems relating to patriotism are discussed: how some lack any patriotism at all, while for others patriotism is too weak a motivation for the demands of wartime. Yet another problem is that for some patriotism is based on a false conception of greatness, on the success one's nation has had in conquering others - this sort of patriotism can lead people to turning a blind eye to whatever evils their country has committed. Weil suggests the ideal form of patriotism should be based on compassion. She compares the often antagonised and prideful feelings resulting from a patriotism based on grandeur with the warmth of a patriotism based on tender feeling of pity and an awareness of how a country is ultimately fragile and perishable. A patriotism based on compassion allows one to still see the flaws in one's country, while still remaining ever ready to make the ultimate sacrifice.

### **Part 3: The growing of Roots**

The final section is concerned with the methods by which a people might be inspired towards the good, and how a nation can be encouraged to re-establish its roots. Weil discussed how in contrast to the explosion in knowledge regarding methods for working

with materials, folk have begun to think that there is no method for spiritual matters. She asserts that everything in creation is dependent on method, given the spiritual methods advised by St. John of the Cross as an example.

Inspiring a nation is therefore a task that ought to be undertaken methodically. To accomplish the task it's essential to simultaneously point people in the direction of the good while at the same time providing the necessary motivation, so as to provide energy for the required effort. Accordingly, the methods available for inspiring a nation centre around public action by the authorities as a means of education. Weil writes this is a very difficult idea to grasp, as at least since the renaissance public action has been almost solely a means of exercising power. Weil enumerates five ways in which public action can serve to educate a nation:

- By raising hopes and fears with promises and threat.
- By suggestion.
- By the official expression of previously unstated thoughts already in the minds of the people.
- By example
- By the modality of the actions.

Weil considers that while the first two ways are well understood, they are unsuitable for breathing inspiration into a people. The remaining three methods could be much more effective, but at present no administration has much experience of employing them. The third method, although not without superficial similarities to the suggestive power of propaganda, can in the right circumstances be a highly effective tool for good. Weil wrote that at the current time (writing in 1943), the French resistance authorities have a rare opportunity to inspire their people as while their actions have an official character, they are not the actual state authorities and so don't arouse the cynicism the French traditionally hold for their rulers.

Four obstacles are listed that make it difficult to inspire a people towards genuine goodness. First and foremost a false conception of greatness, based on the prestige of might and conquest. Weil opines that France was essentially still motivated by the same sense of greatness that drove Hitler. The other obstacles are idolisation of money, a degraded sense of Justice, and a lack of religious inspiration. Only the first and last problem are discussed at length.

Weil asserts that prior to about the 16th century religion and science were united by the search for Truth, but have since become separated and in some cases even mutually hostile, with religion often the loser in the battle for public opinion. She suggests religion and science could become reconciled if the spirit of truth is breathed into both; despite the assertions of some scientists to the contrary, the thirst for truth is not a common motivation for science. As an example she discussed the habit of mathematicians who deliberately obscure proofs for their discoveries, showing that they were motivated by competitive instincts and the desire to be recognised above their peers. Weil suggests that the highest study of science is the beauty of the world.

In the book's last few pages Weil returns to a discussion of the spirituality of work, presenting the case that physical labour is spiritually superior to all other forms of work such as technical planning, command, art or science.

### **Assessment and reception**

Weil's first English biographer Richard Rees has written that *Need for Roots* can be described as an investigation into the causes of unhappiness and proposals for its cure.



Writing in 1966 he says it contains more of what the present age needs to understand and more of the criticism it needs to listen to than any other writer of the 20th century has been able to express. According to Dr Stephen Plant, writing in 1996, *Need for Roots* remains just as relevant today as it was in the 1940s when the majority of European workers were employed by heavy industry. T.S. Eliot praised the work's balanced judgement, shrewdness and good sense.

The Times Literary Supplement wrote that the book is about politics in the "widest Aristotelian understanding of the term" and that it displayed "exceptional originality and breath of human sympathy".

For Weil scholar Sian Miles the book is the most complete expression of Weil's social thought. Albert Camus was so taken with the work he wrote it seemed to him "impossible to imagine the rebirth of Europe without taking into consideration the suggestions outlined in it by Simone Weil. General de Gaulle on the other hand was less impressed, dismissing her recommendations and only half reading most of her reports. For the most part very few of Weils idea's were put into practice during the operations that followed the liberation of France, with one of few direct signs of her influence being that list of obligations was included along with a list of rights in a French free press release of August 1943. Poet and critic Kenneth Rexroth took a negative view of the book, writing in 1957 that it "was a collection of egregious nonsense" and "a weird, embarrassing relic of a too immediate past."

## **Song of freedom**

A gift from heaven, put in our hands,  
freedom, precious seed, no right.  
Kept, cherished and handed over,  
this is the way seed finds a place in our life.  
Because freedom is no jungle,  
no refuge for violence,  
but seed and word,  
sowed, heard,  
a fertile open field.

That freedom needs obedience,  
not to a leader, might, or majesty,  
but to the source, the center of our conscience,  
the voice of God, the mother of all life.  
In freedom sings a song  
of mutual respect  
for who you are, seen and known,  
a woman, a man, a human being.

René van Loenen

(based on the two cornerstones freedom is build on according to Bonhoeffer: responsibility and obedience)

Professor Israël Charney wrote to me:

I am happy to share with you the following:

You may be interested in seeing a new publication in the peer-reviewed *Journal of Contemporary Antisemitism*: “*The Journal of Genocide Research*” **Featured Still Another Minimization of the Holocaust**

**Abstract:**

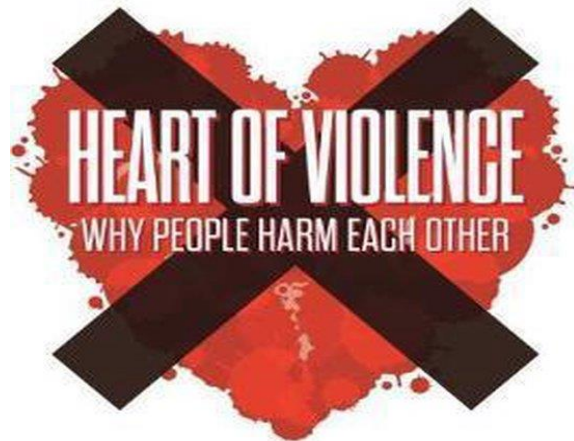
The *Journal of Genocide Research* came under scrutiny in two research studies of readers who are genocide professionals (N=67) and a smaller number of students of Holocaust and Genocide courses (N=39), together N=106. These studies evoked considerable controversy. The present review essay is in response to a subsequent multi-author review in the book forum of the *Journal of Genocide Research* of two books on the Holocaust, in which both the review essay and the books under discussion are shown to be strong minimizations of the significance of the Holocaust: The thesis advanced is that the extermination of the Jews was not a product of ancient antisemitism-hatred of Jews, but a function of the Nazi vision of creating a new world.

A further note especially for critics of my work over the years who have slid into believing that by definition my perspective is always to favor the State of Israel (where I indeed live and with which I have a strong loving identification., I expect soon to announce my forthcoming book in which I criticize Israel quite definitely by telling the story of how it lied and manipulated in its effort to close down the historic First International Conference on the Holocaust and Genocide in Tel Aviv in 1982. From this *whodunit* story, which is also a fun read, I go on to major critiques of Israel for its continuing failure to recognize the Armenian Genocide and for a number of other denials and evasions of genocides to other peoples, and even cooperation with perpetrator regimes, as well as serious violations of human rights by Israel itself. One pre-publication endorsement of this book reads as follows:

☺ We applaud Prof. Charny’s relentless yet respectful crusade and especially this seminal book that sheds disturbing light on our country’s deplorable mishandling of the issue , yet nevertheless upholds a hope for its positive transformation. Like many others I am unable to comprehend official Israel turning a blind eye to the Armenian Genocide by Turkey. No *realpolitik* can justify such immoral conduct , nor the false claim that it may cost Jewish or Israeli lives. As a scholar of Medicine’s role in the Holocaust, my colleagues and I summon health professionals to become Genocide Watchers and do their utmost to identify and prevent such calamities. We also call on all health professionals to incorporate in their professional identity the dangers of the inherent potential for abuse of power in HealthCare. These obligate a full and transparent acknowledgement of the Armenian Holocaust (in which unfortunately once again physicians played a decisive role).

Prof. SHMUEL REIS, MD, MHPE, Family Physician; Academic Director, Center for Medical Education, Faculty of Medicine, Hebrew University; Conference Coordinator, International Workshop on Study of Medicine in and after the Holocaust.

P A U L



V A L E N T

Violence is the plague of our civilization. It threatens us daily through its many tentacles: domestic violence, criminal violence, sexual abuse, terrorism, state violence, revolution, war, and genocide.

The recently evolved discipline of traumatology has amply described commonalities in the consequences of violence. But there was no corresponding discipline of violentology, which explained why violence occurred in the first place.

Inexorably, Valent was drawn to take the leap from healing the minds of victims to try to understand the minds of perpetrators.

Valent unpicks the minds of perpetrators in each field of violence. He develops a lens by which to understand violence from individual to international, and from primitive to spiritual dimensions. We come to understand how aggressions that helped our species to survive now threaten our species with extinction. Such understanding may help to eliminate our current plague, just as understanding helped to eliminate the original one.

Valent explains his thesis through many stories accessible to both professionals and lay readers. One story interweaving throughout is Valent's own story. From a child who survived the Holocaust, he ferrets out the minds of his perpetrators in his quest to prevent future violence.

Violence, for Valent, is not an isolated feature of the human condition. Surprisingly close to violence are struggles for love. Readers also learn about that aspect of humanity.

**RESILIENCE IN POSITIVE PSYCHOLOGY: BOUNCING BACK & STAYING STRONG**  
17-11-2019 Seph Pennock BBA

Resilience in positive psychology refers to the ability to cope with whatever life throws at you. Some people are knocked down by challenges, but they return as a stronger person more steadfast than before. We call these people resilient.

A resilient person works through challenges by using personal resources, strengths and other positive capacities of psychological capital like hope, optimism, and **self-efficacy**.

Overcoming a crisis via resiliency is often described as “bouncing back” to a normal state of functioning. Being resilient is also positively associated with happiness.

### **Let's Start at the Beginning: Resilience**

Relationships play a vital role in building the resilience of an individual. This starts at a young age when we are heavily influenced by our guardians and parents. More resilient children tend to be raised with an authoritative parenting style, rather than authoritarian or passive parenting styles.

The authoritative parenting style displays qualities of warmth and affection that also provide structure and support to the child. Baumrinds' (1971, 2013) theory of parenting styles highlights why authoritative parenting is the ideal approach to raising a well rounded, independent, self-reliant, and self-controlled individual.

Opposing this is the authoritarian parenting style, that can result in rebellious or dependent children who experience frequent distrust and thus, tend to be withdrawn from others.

Lopez and Snyder (2009) explain several protective factors for psychological resilience, concluding that parenting style is just one of many factors affecting resilience.

Lopez and Snyder also consider parental educational level, socio-economic status and home environment (organized vs. disorganized) as strong influences in the development of a child's psychological resilience.

Many researchers similar conclusions about Baumrinds' categorization of parenting styles. The type of relationship, as well as the type of person in the relationship, play big roles in the development of resilience. When positive relationships occur, well-adjusted and rule-abiding behaviors are valued; these influences strong positive effects on resilience levels.

Characteristics of resilience include cognitive skills, personality differences, problem-solving ability, **self-regulation**, and adaptability to stress. In early relationships and supportive environments, children can develop tools that subconsciously develop their psychological resilience and these aforementioned skills.

Lopez and Snyder mention these key protective individual factors as:

- Positive self-image;
- Problem-solving skills
- Self-regulation;
- Adaptability;
- Faith/understanding the meaning and one's purpose;
- Positive outlook;
- Skills and talents that are valued by self and community;
- General acceptance by others.

## Environments for Growth

Our surroundings shape who we are, so it seems crucial to design places and institutions—like schools—that promote individual and communal growth. After all, structure and safety effect psychological resilience.

Factors such as public safety, availability to health care, access to green space, etc., all impact the development of an individual and a community's resilience. The greater the social care and holistic environments, the more likely people will be exposed to the support structures that can help them when life “gets hard.”

Education is one major factor to consider. Schools could be epicentres of developing resilience, as well as safe spaces to practice and develop these skills. Prosocial organizations such as sports teams or clubs can also be hotspots of resilience-training. These environments enable individuals to develop a positive self-image, believe in their strength, and find the purpose amidst change.

A core part of the positive education movement is creating prosocial organizations and effective schools.

For a great example of how to implement resilience in your own environment, check out the Penn Resiliency Program that links well-being and resilience together. Penn designs the program to fit the individual needs, goals, and culture of organizations.

Researcher Dr. Karen Reivich offers a pool of resources in this program. Essentially, every program, workspace, school, etc., can benefit from creating a culture of resilience.

### How Do I Become More Resilient?

Even if the environment you grew up wasn't ideal to develop resilience, it's never too late. Being resilient is not a personality trait: it is a dynamic learning process.

A major point in learning resilience is to take a perspective on things. In moments of stress, it might be useful to place your individual situation into a bigger context and grasp on its real severity, or the lack thereof.

For example, one visualization technique that can build resilience is to think of a recent challenge or “crisis” in your personal life. Imagine the place you currently exist and slowly zoom out of yourself. Slowly zoom out of the building you're in, out of the place, out of the state, country and even continent. Then zoom out further—all the way through the ozone layer—until you reach the moon and you can see the whole earth.

Now think about your problem again: how big is it really? What does it look like from outer space?

It is not simple to “change our thoughts,” but it is often a key first step. Sometimes we need to zoom out, in order to recognize that in the larger scheme of things, maybe we are still okay. Maybe we even learned something from an uncomfortable experience and depended on the support of others.

*Sometimes, situations will remain messy and difficult. Zooming out is not a “cure-all.”*

But overall, people who are resilient might exhibit a positive attitude that guides them through the obstacle. They shift the label of failure of something negative to something helpful instead. With feedback and motivation, we can each work to get better and “fail forward.”

Getting in touch with other people, helping them, and establishing positivity are important steps in learning resilience. In Harvard's Positive Psychology 1504 course, professor Tal Ben-Shahar goes in-depth on the subject of resilience in positive psychology.

It's not simple, but it gets easier with practice. So how do we encourage personal mindsets that influence our daily lives for the better?

## **Developing a Mindset That Fosters Success**

Having experienced an explosion in personal development, success **coaching**, and lifestyle engineering, today's world has never been hungrier for the glory of **goal achievement**.

Whether these goals stem from desires for fitness, entrepreneurship or some other domain, they all have one thing in common: a road paved with uncertainty, sacrifice, and setbacks. As such, it is key that you learn to foster a sense of resilience within yourself to ensure you overcome these setbacks to aid your rise to greatness.

Fortunately, given the abundance of empirical evidence, the methods for doing so have never been clearer.

Detailed below are a series of tools designed to help you cultivate resilience and in doing so prepare you for the road ahead.

## **Identify and Leverage Your Strengths**

Using your character strengths is a good way for yourself to experience your competence. However, a lot of people don't know what their strengths are. Something that you are good at comes easily to you, which is why you often take it for granted and don't recognize it as a major strength.

Learn more about character strengths and take the VIA test for instance to find your strengths. It can also be helpful to ask people who know you well what they think you are good at. While you are at it, ask yourself as well!

Several strengths are associated with happiness, which in turn is a helpful state of mind to become more resilient. Science shows that consciously embracing moments of daily life and being fully present (mindfulness) leads to increased happiness. *"The good life is using your signature strengths every day to produce authentic happiness and abundant gratification."* – Martin Seligman

When times are tough, it's easy to lose hope and optimism. That's why we need to know our **strengths**, especially when life gets tough.

Knowing our strengths helps with greater vitality and **motivation**, a clearer sense of direction, higher self-confidence, productivity and a higher probability of goal attainment (Clifton & Anderson, 2001-2; Hodges & Clifton, 2004; Peterson & Seligman, 2004).

Many of us are unaware of what your strengths actually are. To find them, you could ask a close friend or family member to observe you closely for a day or two, or just review what they do know about you. When do you seem most engaged and energized? Why? This process can help identify your strengths.

*Maybe write them down somewhere, or keep a tiny note in your pocket, to remind you of them.*

You might also try to notice what you do uniquely, with this request feedback from other people. Maybe make it an exchange at work or a dinner gathering: have a list of strengths

available for reference, and everyone chooses one strength to describe each coworker, friend, etc., at said event.

Strengths serve us well in times of darkness, as well as times of light. It's time we start knowing our own and valuing them.

### **Learn to Perceive Obstacles as Challenges Rather Than Hindrances**

According to the challenge-hindrancer stressor framework researched by Cavanaugh et al. (2000), people who view problems with curiosity are more likely to solve the issue and move forward, rather than be defeated by the issue itself. Why? Because when confronted with a problem, many people view it as an attack on themselves, or as a roadblock that prevents them from a goal.

This victim mentality hinders their progress, and thus weakens their sense of resilience. For example, upon receiving criticism by their boss, a victim may talk back to their boss in anger, deny or excuse the outcome of their work, or even complain about their boss to their colleagues. Embodying this type of mindset sets people up for failure, which also means additional challenges may, indeed, break a person rather than fuel them forward. Consider this quote:

*“Challenges are what make life interesting; overcoming them is what makes life meaningful.”– Joshua J. Marine*

People with a challenge perspective view the problem as an opportunity for growth and as a chance to improve themselves. Unlike hindrance perspective, a challenge perspective allows people to see their problem as something that has happened “for you” rather than to you.

In some cases, the challenges themselves—especially with hindsight—are actually what provided people with meaning and the passion to persevere. This victor mentality encourages growth, which creates a positive feedback cycle by boosting resilience.

Referring to the above example regarding feedback from a boss, a victor may attempt to understand why the quality of work was not acceptable, request further feedback on how to improve, and maybe even seek advice from colleagues. In turn, this humility might lead to admiration among staff, and a person who grows into leadership roles since they were willing to adopt a growth-mindset as someone learning along the way.

To summarize, when we acknowledge an obstacle, identify areas for personal improvement, and know our strengths, we position ourselves for meaning and success.

### **Focus on Progress, not Goals**

Research published by the American Psychological Association (APA) in 2015 cited that “monitoring goal progress” is crucial in ensuring that your goals are translated into action. The following quote aptly summarizes why this may be:

*“Progress is not inevitable. It's up to us to create it.”– Michael Bloomberg*

For example, in this APA study, when people report their progress publicly or even physically record it, they are more likely to continue towards their goals. Digital advancements of our century provide us with the ability to share our journeys on a global scale. Caution is needed with this however, since posting our progress makes us apt to compare our goals and achievements with others.

When people compare themselves negatively with others, they are likely to feel discouraged and doubtful. At that point, all it takes is a minor setback to send you plummeting back to square one. If tracking and sharing progress, it is important to resist the natural urge to compare your goals with others. Try to resist this.

Instead, this APA study shows that acknowledging your progress, no matter how small, sends dollops of dopamine to your brain, thus rewarding yourself for your actions. This reinforces further action so when setbacks arise, we are much more likely to move past them.

In a sense, your sense of resilience thrives on progress. So remind yourself of the strides you've made, what fuels you forward, and how you've embraced challenges along the way.

*"I don't measure a man's success by how high he climbs but how high he bounces when he hits bottom."– George S. Patton Jr.*

### **Practice Your ABC's**

Described by Seligman and addressed in detail in Reivich and Shatté, the ABCDE model allows people to deconstruct a specific "problem" and understand how their "beliefs about what happened" caused them to feel a certain way, not the event itself.

This creates a greater level of awareness about our own reactions, so we can work to have the skill sets needed for a more healthy response to adversity.

The model is composed of 5 steps

\*Adversity;

- Beliefs;
- Consequences;
- Disputation;
- Energization.

These steps help build resilience by recognizing unfavorable thought patterns, finding the true reason behind the emotions, recognizing the negative impact of these emotions, and learning to challenge them.

What if every time we analyzed a problem, we took less fault personally, and instead, adopted a lens that promoted growth and commitment to our goals?

By understanding the problem, our beliefs about the problem, the consequences of those beliefs, and the discrepancy between our beliefs and the problem itself, we are likely to feel energized and ready to embrace the next challenge more openly.

What are your thoughts after reading this article regarding resilience? Please feel free to leave a comment below. We want to leave you with the following quote:

*"Life doesn't get easier or more forgiving, we get stronger and more resilient."– Dr. Steve Maraboli*



## 75 YEARS OF FREEDOM

In every village or city in our country people planned special activities to commemorate that we lived in freedom for 75 years. And suddenly everything had to be changed, because of the virus. For the sake of health and survival we obeyed the measures taken by the government and we accepted the limitations of our personal freedom. It was not easy, especially not for the old people who could no longer receive visitors and partly did not understand why.

In the Netherlands the evening of May 4 is the moment to commemorate the victims of war, the military and the citizens. There are local ceremonies, there is the central ceremony in our capital Amsterdam. At one side of a big square, the Dam, is situated the Palace on the Dam, at the other side the monument to commemorate those who died during and as consequence of the war. Every year the square is full of thousands of people, but not this year. There were only six persons staying in front of the monument: the King and the Queen, the prime minister, the mayor of Amsterdam, the high commander of the Armies and the chairwoman of the Committee 4 and 5 May, responsible for the organisation of ceremonies in the whole country and in Amsterdam.

A young girl played the tattoo, then we heard the 8 strokes of the clock, then there was silence for two minutes, ended by the playing of the National Hymn. A girl of 16 years old read the poem she had written in the framework of the poem competition for youngsters and that had received the most votes of the jury. Wreaths were hung on the standards by two scouts (brother and sister so that they could walk side by side) and on the screen we saw old people and one of their children or grandchildren mentioning the people they wanted to commemorate with the wreath.

This year the King had expressed his wish to address his people, even before the virus crisis started. No majesty before him had ever spoken during the commemoration ceremony on the Dam. And there he stood, on the speaking platform, so lonely at that almost empty square. A man of only 53 years old, 3 years elder than my eldest son, and on his shoulders the responsibility of his Kingship. It needs courage to assume that responsibility and I admired him standing there in front of the whole nation. But after some sentences and by his attitude and warm voice, he created a togetherness we never before experienced.

Our young King has the talent to express his emotions and share them with his people. This was showed by the fact that he wanted to speak about a person who had held a speech, 6 years ago, in the Westerkerk in Amsterdam, speaking about his captivity, his escape from Sobibor, the stay in 6 other Nazi camps, an old man of 93 years old, fragile but with an unbroken inner strength, Jules Schelvis, The King said how impressed he had been by this man and his message. He pointed to what happened in Amsterdam during the razzia when hundreds of Jews had been arrested and put in tram wagons and taken to the railway station, where trains waited to transport them to Westerbork in the north of the Netherlands. Many, many people watched how they were arrested, but nobody protested or acted. And this, had said Jules Schelvis, this had hurted the most, as if they had not been seen and had not been heard. It felt like being abandoned by your neighbours and friends. Even the government in exile in London under the direction of my grand-grandmother, the King said, had seldom spoken a word on behalf of the Jews: 'This is an issue I cannot stop reflecting on.'

I have been so fortunate to meet Jules Schelvis a couple of times. He lived in our small village and by coincidence we came into contact. He gave me his autobiography and I gave him mine. He said that he could not understand why collaborators' children had been met with so much injustice done by people who themselves had been the victim of injustice. Some years later, In our village, in a meeting room of the church, a small meeting was organised for the few survivors of Sobibor. Only 18 of the almost 35 000 Dutch Jews taken to Sobibor had survived. At the meeting I learned that by chance another survivor of Sobibor lived in our village. Real life can be more miraculous than fiction.

This young Willem-Alexander ended his speech with appealing to all of us to never look away when people are attacked, never keep silent when injustice is done, never calling 'normal' what is not normal at all.

And he added:

'Jules Schelvis said that he had never lost his faith in mankind.

If he could do it, we all can do it.

We can do it, we will do it together.

In freedom.'

**75 JAAR**  
**VRJHEID**

Dear friends,

I am pleased to share with you a new publication, "Channeling Anger and Hate for Protecting Human Life," which has been published in a book entitled *Perspectives on Hate* edited by Robert Sternberg, a distinguished psychologist and former president of the American Psychological Association (who in the past was the author of a theory of love which I found enormously helpful in my clinical work with couples).

My essay on treating emotionally (not ideologically) based violence, including in tumultuous situations where there are actual threats of weapons and blows, is based on a concept of the healthfulness and legitimacy of angry and violent feelings for us human beings but at the same time that they must be anchored by a clear commitment to non-violence in action. The raging person is told by the mental health practitioner that they understand their anger and will help in a real way to get it sorted out fairly and effectively, but that the raging person *knows in their heart* that it is absolutely wrong to do actual physical harm to another person. *It works in a lot of cases!*

Basically, this is a *How To* chapter for mental health practitioners, but it appears in a book with other scholars who are concerned with reducing and controlling destructive hate in our world as a possible contribution to our deeper understanding of the psychology of hate and a new way of employing this understanding in overcoming at least some types of hate violence.

The essay can be found here:<http://www.ihgilm.com/2020/08/13/channeling-anger-and-hate-for-protecting-human-life/>

Best, Israel W. Charny

### **GRANDCHILD OF A COLLABORATOR** (from the 6<sup>th</sup> issue of the IB)

My father was a difficult man. He was always right, didn't accept criticism, and controlled his family in a dictatorial manner. My mother wasn't able to protect my brother and me from his outbursts of anger, his severe punishments. My parents spent a lot of time quarreling, their disputes left very little time for attention for their children, affection was almost non-existent. At elementary school I usually isolated myself from the other children. I wasn't comfortable with groups. I didn't have friends at secondary school. My negative way of asking for attention by being extremely loud had the opposite effect of what I longed for: contact and recognition. My parents were fighting more than ever and I remember my adolescence as dark and depressing. My brother tried to get attention by adopting the role of a clown. Nevertheless other children teased him severely throughout school. He attempted suicide when he was 19, fortunately unsuccessfully. At 18 I moved away. Conflicts between my father and me had become unbearable. At the age of 25 I went through a first period of unexplained depression, but grew out of it through wonderful experiences of affection and help, qualities that I finally started to receive through true friendships I was slowly getting, for the first time in my life.

My father never talked about his parents, who both died in the fifties, before I was born. He never mentioned them, never referred to them. When I was 28 I started to become interested in the history of the families from both my parents' sides, and I asked him one day: 'But is there really nothing you can tell me about your parents?' He uttered one

phrase on each of them, and then, in an innocent way that had to signify the unimportance of his remark, my father mentioned their membership of the NSB (the Dutch Nazi Party). It worked, in the sense that it took me 8 more years to realize the effect of this fact for my own life.

My brother and I both moved, and are still living, abroad. He married a German woman, and divorced. His little daughter is an anxious child with social problems. I traveled around the world, studied, worked, had relationships, but didn't seem to be able to find a spot, somewhere, where I felt at ease. I had repeated conflicts with employers. Despite the determined and strong impression I was able to give on the outside, deep down inside I was struggling with anxiety, restlessness, with fear of being rejected, frustration, and a growing lack of self-confidence. Three years ago, at the age of 35, I slid into a deep depression, as dark and painful as they can be. Everything seemed to go very wrong, but why?

I started psychoanalysis in the late summer of '96, and discovered a heap of pain, anger and hate, still buried from the period of my youth that I had tried to run away from for half of my life. After 15 months, I felt that I had discovered a lot, but that I wasn't going anywhere, and stopped the analysis. I decided I wanted to know more about the aspects linked to the fact that my father was so badly hurt from the age of 9 on, that he didn't dare talk or think about it for 47 years.

I went to a newcomers' day of Herkenning in September '97. My mouth fell open in amazement. There were six 3rd-generation members, and for the first time we formed a separate group. I was struck by the similarities of our stories. 'Herkenning' means 'recognition', and that day I discovered that there could not have been a better word to describe my emotions at that first meeting.

This is perhaps a somewhat long introduction to a text Gonda asked me to write on the subjects that concern third generation members of the Werkgroep Herkenning; about the problems that grandchildren of traumatised NSB-families encounter in their professional and personal lives, and how we can help each other. I have tried to illustrate how my brother and I had been affected, and still are to a certain extent, by something that had remained hidden, and that we only learned about in our late twenties. I was an isolated child, with an exaggerated sense of guilt, and my brother was bullied and teased at about the same age as my father had been: unspoken history was repeating itself, in a most literal way. And when I look at my little niece, not much has changed for this member of the 4th generation. However good our parents' intentions were in raising us, they hadn't digested the pain of their own youth, and passed the full package of traumas onto their children. A child is extremely sensitive, he or she picks up all the signals the parents emit, and copies them: social patterns, tactics to survive, to communicate, but also signals of unease, of anxiety, of guilt.

I would like to list some of the recurring problems that came up during meetings with fellow-third-generation members:

- feelings of guilt, victim behaviour, defensive behaviour
- insecurity, fear of taking responsibility, feeling continually judged, conflict with authority
- being tense, difficulty concentrating
- confusion: do I have the right to exist?
- anger, extreme feelings of anger or hate, fear of expressions of anger by others
- isolation, problems in making social contacts, loneliness
- anxiety, fear of being abandoned, fear of exclusion
- depression and psychosomatic problems

A common denominator is often that we have been emotionally and affectively neglected in our youth. Our parents had trouble enough, and often still have nowadays, to struggle through their own life. We have been raised with an enormous feeling of guilt (for something we didn't do), in families that were socially poorly structured, isolated. We have not been taught that we have the right to claim a space of our own, that we have a right to exist. We lack a big chunk of basic fundamentals. The same might probably be said for our parents.

I still have problems with my parents. As soon as I talk about my pain, about the injustice that has been done to me, they come up with what happened to them. I don't feel heard. My father still tries to control our contact according to his principles, and when I try to lead a private life of my own, my mother feels rejected. Many of us have problematic relationships with our parents.

Fortunately most people of my generation are more familiar with professional help than our parents were at our age. In our group, most people have sought professional help, for anywhere from 2 to 13 years. This doesn't mean that the first step is easy. It always hurts. Besides, if you don't know the cause of your problems, you might have more trouble getting out of them. Also, therapists might underestimate the specific problems of our families. Fellow-members of Herkenning have helped me enormously in analyzing the real roots of my trouble, and in recognizing my own pain. I joined a self-help group a year ago. We met 10 times. Although 2nd and 3rd generations were mixed, I would jokingly want to call the participants, 'the group of the nodding heads'; whenever one of us would talk about his or her difficulties, the rest would nod, in understanding and recognition. A wonderful experience. In the meantime a network of 3rd generation members has been started within the Werkgroep Herkenning, and in less than 2 years the list of our generation has grown from 6 to 34! We meet at least 4 times a year, and we hope that a self-help group, specifically 3rd generation, will be started soon.

Through Herkenning I had come closer to the core of things, but I was still sliding back into old patterns, and needed more help. I searched and found a Dutch behavioural psychologist in Paris where I live. There is still a lot of work to be done, but I start to see solutions, I start to enjoy my life again. Finally.

A few months ago it came as a shock to me that my parents might never fully understand or accept me, even though they try, and that the solution might be-in me! For 38 years now, I have tried to be the good girl, I have never really dared to say no, out of fear of being rejected again, of not being loved. I now have to nurture myself, claim a spot of my own, dare to live my own life. It seems so logical, but I never did. After a period of anger, I arrived at my soft spot, my vulnerability. Because, still, after 38 years, every negation of me from my parents' side comes as a hard blow. It is this state that has prevented me from contacting my parents for more than a year now, a painful situation for both sides. It is a temporary phase, necessary for my healing process, allowing me to become, better late than never, an adult, hopefully learning to accept not only myself, but also my parents, for who they are. I cannot endlessly blame them for my misfortune. I shall have to open up too.

Herkenning filled up a missing link in my personal search, but I only found it because my father dared to mention the cause 10 years ago, and through that timid act, he showed me an irreplaceable opening. Parents: by talking to your children, you are helping them in the best way you ever can.

Els Staal

**HEDI FRIED: FRAGEN DIE MIR ZUM HOLOCAUST GESTELLT WERDEN** (Questions people asked me about the Holocaust)  
Natur & Kultur, Stockholm 2017

*Review* In the internet (#lesen.bayern), 2019.

This book is a moving testimony of the now 95 years old Swedish author and psychologist Hédi Fried who with her sister Livi are the only survivors of their family that perished in the Shoah.

For more than 30 years Hédi Fried visits schools and universities. She has gathered in this book the questions the children and students asked her. She placed the questions in a chronological order. They start with her life before the war and the development of the hatred against Jews. Then follow questions about her stay in Auschwitz and Bergen-Belsen where she had been imprisoned between 1944 and 1945. The questions end with details about her liberation and the life she took up after the war and the political situation of today.

Time and again she emphasises how fortunately she has been to survive all the horrors she have had to go through.

Hédi was born in Rumania in 1924, in Sighet, where she grew up and where the Jewish families were confronted with the Holocaust only in 1944. She and her family were taken to Auschwitz where her parents were murdered immediately after arrival. After her liberation in Bergen-Belsen, Hédi and her sister went to Sweden, where they still live at present.

Hédi states that there are no stupid questions, nor questions one is not allowed to ask, although there are questions which have no answer because of the complexity of life. Hédi has the talent to answer the questions without anger and without self pity. Her answers are so good formulated and so personal that the reader get a very vivid impression of the traumatic situations with which Hédi and her sister had to cope. One is deeply moved by the description of the circumstances in the concentration camps and the scarce moments of hope which occurred nevertheless and which gave them enough strength to survive. When asked what has been the most difficult event in her life, Hédi has no hesitation to answer, that this was the moment when she and her parents were separated from each other.

Hédi describes how slowly and almost unnoticed the circumstances of every day changed, almost nobody was aware of it. Therefore she emphasises that we should be alert and critical, look well and listen so that we can protest against inhuman measures and leave behind our first thoughts that in fact nothing very serious is going on. This is Hédi's message to children and students, to all of us. What has happened should not happen again and it depends of our attitude and awareness.

This book is a 'must' for all the schools, because the questions and answers are written in a style that appeals to the youngsters' mind. This book is a challenge to discuss with the pupils and students issues like antisemitism and racism. For children of 8 years and older this book is a good source of information about the circumstances in which Jews have lived in Europe throughout the centuries and how Jewish life almost ended in the Third Reich.

*Request:*

*My last mail to Hédi could not be delivered. Who of the readers has the correct email address of Hédi Fried? Please let me know!*

## WEBSITES

Organisation of Children of Dutch Collaborators:

**[www.werkgroepherkenning.nl](http://www.werkgroepherkenning.nl)**

Organisation of Danish Children of War, Danske Krigsboern Foerening:

**[www.krigsboern.dk](http://www.krigsboern.dk)**

Organization of Norwegian NS Children:

**[www.nazichildren.com](http://www.nazichildren.com)**

Krigsbarnforbundet Lebensborn, Norway:

**priveadres: [k.e.papendorf@jus.uio.no](mailto:k.e.papendorf@jus.uio.no)**

Organisation of NS-children Vennetreff:

**<http://www.nsborn.no>**

Risikforbundet Finska Krigsbarn: (in swedish)

**[www.finskakrigsbarn.se](http://www.finskakrigsbarn.se)**

Tapani Ross on Finnish War Children (blog)

[www.krigsbarn.com](http://www.krigsbarn.com)

Organisation of Finnish Children of War, Seundun Sotalapset:

**[www.sotalapset.fi](http://www.sotalapset.fi)**

Organisation of children of victims and children of the perpetrators:

**[www.one-by-one.org](http://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](http://www.nach.ws)**

Dachau Institut Psychologie und Pädagogik:

**[www.Dachau-institut.de](http://www.Dachau-institut.de)**

Kriegskind Deutschland:

**[www.kriegskind.de](http://www.kriegskind.de)**

Website for the postwar-generation:

**[www.Forumkriegsenkel.com](http://www.Forumkriegsenkel.com)**

Evacuees Reunion Association

**[www.evacuees.org.uk](http://www.evacuees.org.uk)**

Researchproject 'War and Children Identity Project', Bergen, Norway

**[www.warandchildren.org](http://www.warandchildren.org)**

Researchproject University München 'Kriegskindheit'

**[www.warchildhood.net](http://www.warchildhood.net)**

Coeurs Sans Frontières – Herzen Ohne Grenzen

**[www.coeurssansfrontières.com](http://www.coeurssansfrontières.com)**

Organisation d'enfants de guerre

**[www.nédelalibération.fr](http://www.nédelalibération.fr)**

Organisation of Us-descendants in Belgium

**[www.usad-ww2.be](http://www.usad-ww2.be)**

Childsurvivors of the Holocaust in Australië

**[www.paulvalent.com](http://www.paulvalent.com)**

International organisation for educational and professional development focused on themes like racism, prejudices and antisemitism

**[www.facinghistory.org](http://www.facinghistory.org)**

Aktion Sühnezeigen Friedensdienste

**[www.asf-ev.de](http://www.asf-ev.de)**

Organisation of German Lebensbornkinder

**[www.lebensspuren-deutschland.eu](http://www.lebensspuren-deutschland.eu)**

International Network for Interdisciplinary Research on Children born of War (INIRC)

[www.childrenbornofwar.org](http://www.childrenbornofwar.org)

Organisation Genocide Prevention Now

[www.genocidepreventionnow.org](http://www.genocidepreventionnow.org)

Basque Children of '37 Association UK

[www.basquechildren.org](http://www.basquechildren.org)

International Study of the Organized Persecution of Children

[www.holocaustchildren.org](http://www.holocaustchildren.org)

Partners in Confronting Collective Atrocities

[www.p-cca.org](http://www.p-cca.org)

War Love Child – Oorlogsliefdekind

[www.oorlogsliefdekind.nl/en](http://www.oorlogsliefdekind.nl/en)

Children of Soviet Army soldiers

[www.russenkinder.de](http://www.russenkinder.de)

Stichting Oorlogsgetroffenen in de Oost

[www.s-o-o.nl](http://www.s-o-o.nl)

Philippine Nikkei-Jin Legal Support Center

[www.pnlsc.com](http://www.pnlsc.com)

Austrian children of Afroamerican soldier-fathers

[www.afroaustria.at](http://www.afroaustria.at)

Organisation tracing American GI fathers

[www.gitrace.org](http://www.gitrace.org)

Children in War Memorial

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

Stichting Sakura (Dutch/Indonesian/Japanese children)

<https://stichting-sakura.nl>

Stichting JIN (Indonesian/Japanese children)

<http://www.jin-info.nl>

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