

INTERNATIONAL BULLETIN

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You receive this Bulletin later than usual. In January I have been in hospital for an operation we decided upon almost a year ago, but that was postponed because of Covid-19. Because of the deterioration of my physical condition they gave me priority. All went well, but problems with my skin hold me for months in bed. So that is why.....

The organisation Beyond Conflict gives mental help and care to people who went through violence and conflict. At their website I found an interesting story about a man being kept in hostage who managed to come out mentally unbroken.

Catherine Keyl's father could leave in 1945 the concentration camp, but the camp did not leave him. She wrote a true and

honest portrait of him and his family in her book Oorlogsvader. (War father).

I found in a pile of documents an article about coping after a traumatic event: Forgiveness or Retaliation.

I wrote a short text about our need to live in a situation as safe as possible and how we cope with the coronacrisis.

We are used to the words 'Never again Auschwitz'. Ruth Barnett sent me a message about an organisation fighting against antisemitism 'Yet again'.

Samson Munn sent me information about a poet writing in Yiddish and the activities people planned to draw attention to his work.

I inserted a couple of poems, each of them putting some aspect of war in the spotlight.

This year our organisation will celebrate its fortieth anniversary.

Proferssor Israel Charney sent me the pre-announcement of his new book.

I hope that you will read this bulletin with interest, commentaries are welcome!

Please send me any change in addresses, so that we can stay in contact.

I wish you all the best,

Gonda Scheffel-Baars



OUR MISSION

Beyond Conflict is the mental health charity for conflict zones. Our mission is to tackle the psychological suffering of victims of war, terrorism and displacement. We believe there can be no lasting peace without addressing the psychological fallout of war.

Working with local partners, we aim to deliver: free mental support to civilians and NGO frontline workers; training for frontline workers on how to identify and treat trauma. In partnership with some of the world's top experts from the Royal College of Psychiatrists in London, Beyond Conflict is working to boost mental health support from the ground up, using remote and face-to-face training. Our first projects are in Bangladesh and Iraq.

War, displacement and terrorism have wreaked grave damage on the mental health of millions. Survivors of war continue to suffer from depression & PTSD long after a ceasefire. The worst hit are children. Covid 19 has increased those pressures. In light of the pandemic, Beyond Conflict is committed to helping within a Covid-safe environment. We are pleased to announce our first project goes live in October 2020 in Cox's Bazaar refugee camp in Bangladesh. The world's largest refugee camp is home to 1.2 million Rohingya refugees who fled persecution in Myanmar. BC is working with our local partner Global Development Consortium (GDC) to deliver mental health support to frontline workers from 7 NGOs in the camp; set up a support telephone hotline and open a referral pathway to enable refugees to access psychiatric support in the camp.

Our second project is in Iraq and will go live in 2021 once the Covid travel ban is lifted. Our Iraqi partner is the Al Kawthar widows and orphans charity. Al Kawthar is part of the respected international Al Khoei Foundation.

Together, we believe we can conquer the unseen suffering in post- conflict zones

MEETING ON APRIL 5TH 2018 at Cumberland Lodge in Windsor with Terry Waite who was taken hostage in Beirut and held for about 5 years mostly in solitary confinement

Name your ghosts

The event was organised by Canon Ed Newell, Principal of CL and one of Beyond conflict's most senior advisors. Terry gave a moving and utterly compelling account of his work, this time in captivity and how he maintained his mental health while in prison. He had three rules: no self-pity, no looking back and no sentimentality. He determined that only through mental strength could he survive imprisonment and physical torture. Incredibly, he emerged from this trauma with his mind intact, able to forgive and even understand his captors. He remains a strong advocate of the need to offer war zone civilians help to overcome their mental traumas. Indeed, he set up a charity in Kosovo to do just that. I told him about what we intend to do at BC and Terry kindly offered us words of support and encouragement. Thank you, Terry for that, it means so much.

Back in 2005. The world health Organisation's executive board said there was an urgent need to repair the psychological damage of war. WHO recognises mental health as one of the greatest challenges facing the world today. There is still no single NGO committed to doing just this work on post conflict zones. Beyond conflict wishes to change this.

Today there is a growing understanding of the mental health effects of conflicts in the lifetime of the victim and future generations. After World War I, when soldiers returned traumatised from the frontline, many struggled to adapt to civilian life afterwards and remained trapped in a cycle of suffering. It was called “shellshock” back then and rarely discussed, even inside the family. Such past experiences have shown that unless dealt with, the aftershocks continue into future generations. Much of Terry's work and writing has been about helping people to heal after the guns have been silenced.

I want to quote from a poem in Terry Waite's book “Out of Silence”, a memoir of prose and poetry. This is from his poem “Omagh”, itself the scene of violence and terror during the Troubles in Northern Ireland.

“In Omagh town
The wounded stir
From their beds.
The mother raises
Her weary head
Preparing to walk
The blooded streets.
In the realm beyond time.
We walk together,
Awake,
Asleep.
Today, my friend
You will name your ghosts
And they will die.”

The last two lines leap out. This is exactly what we hope to do at Beyond Conflict: help victims name their ghosts and thus vanquish the past.

THE LONG SHADOW OF WAR

Catherine Keijl: Oorlogsvader (War father)

In Catherine's parental house the war was omnipresent. Her father had been imprisoned in a couple of concentration camps, arrested because him being a resistance fighter. At special days when the family was celebrating for instance a birthday of one of the family members, when eating the birthday cake, he always started to speak about the bad quality of the food in the camps: the soup of potato peelings and the mouldy bread. In this way he destroyed the festive atmosphere. He could not allow his family to feel happy and enjoy life. In the holidays they went always to a camping site. Father did not allow his family to sleep on air mattresses, they had to lay down on the ground, just like he had had to do in the camps. He did not allow his daughter to wash the dishes with soap, she had to use sand, just like he had to use it in the camps.

Despite her spartanic education aimed by her father to prepare her for a war or another calamity, Catherine developed her talents and became a wellknown interviewer, tv presentator and column writer. People like the respect she shows when talking with her guests.

One day she discovered a booklet in which were written her grandparents' names. Their birthday dates were present, on the place of the days of passing away was written: murdered. She asked her mother what that meant and only then her mother told her that they had been Jews and had been killed in a concentration camp.

Catherine remembered a story her father had told again and again. In one of the camps someone organised a competition to find out who of the inmates had the most Aryan face. Her

father with his blond hairs and his blue eyes won the competition. The only Jew in the camp had the most Aryan face.....no one can imagine that. No one had ever guessed he was a Jew.

Catherine started a research in order to know more about him and his family. In a honest way she describes him who in fact never had left the camp.

FORGIVENESS OR RETALIATION

In the nineties of last century I read a book with the above mentioned title written by Helmi Goudswaard. Although her special research field was violence in families, her insights can be applied to other situations. She describes that the reactions on violence and being victimised show a certain pattern. In the first stage it is important that the victim can express his or her emotions, whatever they are: helplessness, humiliation, sorrow. The next stage is in general that of indignation, anger and the desire to take revenge.

In my opinion, in the case of war victims there is a stage that precedes Goudswaard's first stage, this is silence. The war victims could not speak about what happened and therapists, until the seventies, were very reluctant to take the war experiences as issue in their therapy. This preceding stage is in itself traumatising, because the victim feels he or she is not seen and people don't listen – just like in the situation during or following immediately the traumatising events they went through. But also in cases of incest there is the traumatising effect of silence.

One of the co authors of the book, Nelleke Nicolai states: 'If some one is paralysed by fear and pain and feels helpless, he/she cannot become angry. If this person can start to develop

self confidence and self respect, he/she becomes capable of becoming angry. Anger is an emancipating emotion, because it creates the first separation between the perpetrator and his victim.'

Anger is an important step and if it cannot be uttered it becomes internalised and hurts the victim constantly. Anger that creates distance between the perpetrator and his victim gives the victim more autonomy. It makes the victim less helpless and from that point on the victim can regain control on his/her life. But often people around the victim cannot deal with this anger and try to convince the victim to stop her/his anger, because it costs so much energy. And indeed, it takes energy, but the outcome will be positive, because the anger has stayed outside the victim and has not gone 'in hiding'. Like people who mourn about a relative or friend that passed away, and met commentaries such as: 'It is already so long ago, life continues', people who are in the stage of anger meet often those well intentioned advices, but in fact they are hurting and blocking the victim. It is up to the mourner or the angry person to decide upon ending the mourning or the anger.

Feelings of taking revenge are normal reactions on situations in which a person is humiliated or hurt, physically or emotionally, or has met injustice. These feelings help the victim to survive, but if they last too long in the center of the victims focus, they block feelings of despair, loneliness, helplessness. They hinder the working through of the event and regaining control of the way one wants to live one's life. The wish to see the victimiser being hurt and feeling helpless can give some relief to the victim, but is not the solution of the problem.

If the victimiser can come to the insight what he/she did and can ask forgiveness in integrity and honesty, it is a very important moment to the victim and helps him/her to pick up

the ordinary things in his/her life like before the attack. It is important to the victimiser himself as well! It is, however, well known, that recognition of the mistake or the humiliating by the victimiser, is a rather rare phenomenon. Levinas stated in his book 'The Human Face', that the defamation of a person cannot be wiped out by eternity or financial compensation. If victimised people send a claim to the victimiser, it is mostly not the money they want to receive, but the recognition of what the victimiser has done.

So, how to regain self respect and control? I am convinced that it is important that people around the victim recognise the hurting and the traumatising and support in this way the hurt person. It is important that they listen to the victim's story and do not interfere. The friends or family members need patience to listen to the story again and again and give the victim time to proceed to the next stage. Staying angry and continuing to look for revenge is contra productive, but how can victims finish their working through and go on with their life as it was before the traumatising event?

Children of war meet a complex situation, because who is or are the victimiser(s)? Hitler, the Nazis, the Germans, the Japanese? Maybe the governments which organised the evacuation and did overlook the psychological impact on children being separated from their parents? Very often there will be more than one victimiser to deal with. How to reach the stage on which one can cut the chain binding victimiser and victim together?

I was so happy to come across a book written by a friend of my teenage-time describing passage rituals. I contacted him and together we looked for ways how I could leave my anger towards the Dutch society behind me. We chose for a lawsuit.

It was up to me to write down my accusation, to protect the feelings of people too traumatised by their war experiences to be able to be confronted with the case of collaborators' children, and to decide upon the punishment. My friend was sitting at my side when I read the accusation: collaborators 'children who did not have had any (political) choice had been discriminated by children and adults and had been outlawed, nobody defending them. It was not easy at all to read the accusation, but I managed to read the text. Then I had to give the verdict: guilty. But what about the punishment? How can one punish a nation, a society? I don't believe in punishments, so I concluded the lawsuit by saying:

'Although guilty, I plead for freedom. Because in freedom one can come to the insight of what has gone wrong, how wrong has been one's attitude towards those children and one can decide to avoid such behaviour in future. To me the moment of insight is exactly also the moment of forgiveness. It is important that people can forgive themselves, and to me this insight is the most important achievement and will do me justice.'

My friend was in tears. He said: 'You have given me relief, because I have felt so guilty from the moment I learned about your difficult life, whereas you were almost each day in our house, we never knew about it. I did not see it, I had no idea.' I told him that he never could have had any idea because we had learned to 'play the perfect piece of theater', so that nobody should have the suspicion that my father had been a collaborator.

In the Netherlands many people were convinced that collaborators' children did not belong to the groups of war victims, because they were the victims of their father. Overlooking, for their own benefit, the fact how in society collaborators' children had been seen as suspect as their

parents, they had to be given no trust, they should be avoided. Yes, victims of their father, also victims of their fathers. Because of his wrong political choice, but very often also because of his behaviour at home after being released from the internment camps. My father came home, frustrated, even traumatised, and burdened us, his wife and children, with his emotional anger and feelings of revenge towards the nation. He came home in August 1948, I was 5 years old. I had been twice in the internment camp to visit him, but I had no idea what a father was all about. So the man who suddenly sat at our table for the lunch was in fact a stranger to me. I had always difficulties with eating and he gave me a rebuke. I was perplexed and looked at him with an expression of deep annihilation: my mother was the authority at home, not he. I was angry that he pushed my mother aside and took over her authority on us. I never forgave him this and our relationship never came further than this first confrontation.

From other war children I learned similar stories: children who had spent several years in a Japanese internment camp in the East-Indies, children of resistance fighters or of Jewish families, who suddenly got a father without knowing him in fact. The age of 5 years is crucial, because by then the possibility to come into a real good contact with an until then absent father or mother has gone. Even if the father or mother and the children do their utmost to get a real relationship, there will be holes and distances between them. Nevertheless, very often the children feel guilty because they don't succeed in really reaching their parents.

Although I had worked through a couple of events in which my father had hurt me, there was still this feeling of missing a genuine relationship with him. Even 14 years after his passing away. It hampered me and I wanted to stop it. I brainstormed with my friend about how to break the chain still binding me to his negativeness. Then came the insight that it was far more

important that I had tried so hard and so often to reach him than that he had rebuked me. And that was what I wrote in a letter to him: I could be proud of my efforts and his reactions could no longer hurt me. This worked out positively.

My lawyer and I started the procedure of accusing the doctors and the hospital of nonchalance that caused to me a spinal cord injury and made me a disabled person for the rest of my life. Two times the hospital management and the assurance company did not accept the accusation, on the basis of wrong and incorrect arguments. I could have continued the procedure, if I had had the money to go to the court and if I had had the energy and mental strength to endure me being in hostage of the hospital for another couple of months and years. I decided to stop. My anger was still overwhelming, how to get rid of it and how to reach a point of mental rest? I wanted so much that the hospital should admit the medical blunder, but I learned to accept they never would do that. Then I got the insight that the cardiologists and the neurosurgeons whose patient I was and who had asked me what happened making me dependent of a wheelchair, those five top doctors had reacted shocked, because it was so obvious who made the mistakes. They denounced the doctors, they spoke the verdict in fact, and by that they did justice to me. I wrote letters to the doctors who had been spared by the hospital management and the assurance company and gave them an update of my actual situation after the rare complication that deteriorated my health last year and I told them about the opinion of their colleagues and how they did justice to me. My anger is no longer burning me, I can speak about it without heavy emotions. I am no longer in hostage of the hospital and regained the rêgie of my life.

GSB

SHE STOOD AND SAW

She stood and saw
The planes diving towards the train,
Shooting and shooting.
The loc was hit and flames burst out
All had to leave the train,
They pushed towards the doorways
Jumped in the grass seeking shelter
She stood and saw
One and a half year old.
The chaos, the dead bodies and the wounded.
She heard the screams of pain, sorrow and despair
Her mother called: come on, jump now.
She lacked the courage,
she lacked the strength
One and a half year old
The grass two meters below her
She could not,
She could not.
Paralysed.

GSB

LIVING IN SAFETY

In pre-historical ages the human beings were surrounded by dangers of several kinds. There were predators, there were floods and periods of drought, there were diseases and attacks of other tribes. The human beings were very inventive and found methods to resist all the threatening elements around them. They developed arms, build dykes against the high water, they invented

irrigation systems, the shamans developed knowledge about medical plants and herbs, the leaders of the clans developed arms to fight the enemy.

Sciences and technology gave the human being a lot of materials and instruments to protect them against negative influences from around. Medical science succeeded in conquering diseases like pestilence, smallpox and cholera, tuberculosis, diphtheria and polio. We lived as safely as possible in our 20th and 21st century.

Then suddenly the world was shocked by the corona virus. We wondered: we don't live in the Middle Ages and suddenly we are confronted with a disease we have no remedy against it. How is this possible? We had become used to a world we could shape along our insights and ideas, and suddenly this proved to be wrong. It was not only our country that was under attack, but the whole world!

In an interview one man said that the atmosphere in society during the corona crisis reminded him of the tension in which people lived during the war. Many places were closed, you had to keep a distance of one and a half meters to other people, you were not sure if the virus would attack you somewhere and somehow, your trust in yourself and others deteriorated and the ordinance of a curfew was the last blow to the return of the fears and threads of the war. I did understand that man. Born in December 1942, I entered in a world of tension, of fears, of dangers, of mistrust and loneliness. I learned the lesson, like so many other children born during the war or living at a very young age in the war period, that the world was not a pleasant place to live in, that invisible dangers were all around, that your parents and other adults could not protect you because they themselves were under attack, and that you had to face the dangers all alone, vulnerable and helpless. This ancient feeling

stands at the basis of my life and after the war I had to learn that there was also a nice world, with sunshine, grass, flowers and butterflies, nice and friendly people, people who cared for you and gave you protection and comfort. But the ancient feeling is always there, it is the first reaction on events taking place in the world. The effect is, bizarre as it may be, that I become very calm, because this atmosphere I know it the best, it is feeling like 'coming home'. My first thought is always: now all people experience what we as war children experienced when we were born and were met with atrocities and threats. Finally, they feel now how we felt in our childhood and it is as if the account is in balance now. We, war children, were born in a situation of absolute lack of safety and we always felt when growing up and being surrounded by all kind of protections, that in fact these measures and institutions could not protect us actually, that they represented just a relative safety. When most people felt safe, we were aware of the unsafe aspects of life, better prepared to cope with uncertainties than later generations, grown up in wealth and freedom.

We see the consequences of this crisis, not so much in the official numbers of infected people, the numbers of those in the intensive care departments, the numbers of those who died, we see them in the impact of this crisis on all other people, not infected by corona, but suffering of other diseases and who are confronted with postponing necessary operations or therapies. I had to wait almost one year before I could go to the hospital and my doctor was so frustrated that he had not been able to give his patients the care he would have wanted to give it. The postponing of my operation had huge effects on my condition and if we would had had to wait another few weeks my condition would have been too bad to assure a successful operation. There are another million of Dutch people

confronted with the same problem I had. The stress of waiting is awful.

We see the impact of the measures taken to protect the elderly people, by closing them in in their homes and institutions, many not understanding why suddenly their children and friends come not to see them. The psychological damage is that fundamental that I fear next generations will have to cope with the aftereffects of it, like we had as war children and our children and grandchildren in some other way.

People showed a lot of creativity and inventiveness, thanks to the modern communication systems we could find a way to continue our daily life. There was much solidarity in villages and city centers, people taking care of each other, sending cards or sweeties to express their friendship. In this aspect this crisis is not a war, we are still free to utter our opinions, to support each other and share our emotions.

As a historian I wonder what the historians of 2070 will write about this crisis and our coping with is. And about the governments and other authorities who had to decide upon a lot of difficult questions they never had faced before.

Gonda Scheffel-Baars

CARILLON

I saw the people on the street,
Poor and gray.
But suddenly a glimpse of light
Appeared upon their faces.

Above, in the tower,
The bell had announced the time,
The carillon player started
To play some melodies.

Valerius, a wellknown song
Played by the different bells
Was heard above the town:
'We look upwards to You above in heaven'.

And I, one of those people,
Leaning against a house,
Listened to this song
That expressed the catastrophe my country went through.

This silent crowd, gathered by chance,
The light blue sky of Holland above our heads:
Never before I loved so bitterly
What they had stolen from us.

Ida G.M. Gerhardt, 1941

An ordinary scene: people listening to the carillon and enjoying
the music.
But 'poor' and 'gray' depict the bad circumstances they live in.

Valerius - in full 'Valerius Gedenckklank' - is a musicbook with songs written in the seventeenth century when the Dutch people revolted against the Spanish king and founded an independent republic.

Although the carillonist is playing a song with a religious text, it is a song of rebellion.

The listeners know that, feel how the carillonist want to comfort them and give them hope.

In case a German soldier would come along, he would not understand.

But a collaborator could denounce the carillonist for his playing songs of resistance.

The poetess feels with bitterness that even music has been taken into hostage by the Germans.

Please Visit the Website: YetAgainUK.com

This is the website of a new group of mainly young activists determined to raise awareness and challenge modern atrocities, particularly the ineffectiveness of the international laws to protect against genocide. Very few perpetrators are being brought to courts of Justice, which means impunity for more genocide is increasing. Determined action is necessary to achieve Never Again as at present it is perpetually Yet Again. Joe Collins, a trainee lawyer, challenges that the legal focus of the ICC is at present on the mind of the perpetrator in futile attempts to prove 'intent' to wipe out a people. The focus needs to be changed to the damage done to the victim group, which is visible and measurable. Also 'sovereign immunity' protects

genocidal leaders of countries while they are in office and this also needs to be challenged.

Please don't be a bystander to the many modern atrocities proceeding unstopped and largely unchallenged. Be an upstander and do a little something. Joining YetAgain would be an excellent start.

I DID NOT HEAR THE BOMB....

I did not hear the bomb...
Just felt the blast...
the brick-dust in my throat
the plaster in my hair
the beams upon my legs
... the silence,
... the approaching darkness

I did not hear the bomb
Just felt the blast...
the burning of my clothes
my nakedness and fear
the scorching of my skin
...the silence,
...the approaching darkness

I did not hear the bomb
Just felt the blast...
the glass within my face,
the blood across my arms
the pressure in my ears
...the silence,
...the approaching darkness

I did not hear the bomb
Just felt the blast...
the letting go of hands
the searching for a soul
the loneliness of life
...the silence
...the darkness

I did not hear the bomb

Nor felt the blast...
the dryness in my throat
...the fear
...the pain
...the shadows
...the separation

Perhaps....

just perhaps....

this is what peace feels like.

MLP. 2018

**A DAY FOR THE CHILDREN OF WAR: 20th
NOVEMBER
Information from Stockholm**

This year we are going to meet in a small group at the residence instead of Finland's Embassy due to the pandemic. The Day for War Children will, for eight years, take place in the Finnish Church and about fifty of us could come to the Service. The Finnish ambassador Liisa Talonpoika will talk and Sinikka Ortmark Stymne read a poem. We also place blue and white flowers by the memorial of those who fell in the war of 1939-1945.

The Association of War Children in Stockholm ceased its operations in 2017/2018. Since then it has rewarded scholarships to students in the Swedish-Finnish School. The

students have written essays about moving or fleeing to another country, their stories are both empathetic and creative. We are happy to be able to stimulate the interest in future generations for this issue.

Formally our association is no more. Still we want **A Day for the Children of War** to be internationally recognized! We want to contribute to a better understanding of the circumstances refugee children live in and facilitate their life in a new society, a new culture and with a new language. But we also want to listen to their stories and learn from them, and support them when they try to feel at home in a new country.

Your Sinikka

I've never missed a remembrance service since I was very young, so decided that suitably distanced I would join my friend Brig. Tadier at the village war memorial and lay a cross in memory of those who suffered and continue to suffer as a result of conflict and unrest. Family, friends and those unknown to us.

And from my perspective...

"Sadly, there is no end in sight for wars on this planet. The childhood sufferers of today will be the suffering adults of tomorrow. Peace stands by helplessly. There is one conclusion, which can be drawn firmly with respect to children in war time, be it victory or defeat: children tend to be the great losers overlooked by history".

'In memoriam'

*"They shall not grow old as we that are left grow old:
Age shall not weary them, nor the years condemn.
At the going down of the sun and in the morning
We will remember them."*

Martin

THE WHEEL OF WAR

the wheel of the war
is round
rolling over the back of people
but peace
the shape of peace
can only be found when walking

the fire of the war
is hot
burning the people
the spark of peace between human beings
can only be found when playing

the way of the war
is broad
climbing upwards between human beings
but peace
is the path on the ground
that can only be found when asking

Coert Poort

Translations from Yiddish About a Nazi-Murdered Artist and
His Resistance Effort,
Never Before Translated!

Background History

Jacob Macznik was a young, very highly regarded, cherished, rising star of the *École de Paris* in the 1930s. When his works appeared in several shows in Poland and France, the reviews were consistently, highly positive.

In 1937, he proposed to a renowned art critic in Paris that they travel to eastern Europe to record important synagogues, especially wooden ones, before they would be destroyed. Macznik was to paint them and the critic, Hersh Fenster, was to write about them. Although little known today, they did take that journey. Accounts appeared in contemporaneous newspaper articles (in Yiddish).

Jewish, Macznik later went on the run, but he and his wife were nonetheless captured. He eventually was murdered at the age of 39 in 1945 in the Ebensee slave-labor division of the Mauthausen camp in Austria.

In 1951, a little-known book was authored by Fenster in Yiddish, in Paris. The foreword was by Marc Chagall, also in Yiddish. The book concerned itself with *École de Paris* artists murdered by the Reich. A chapter was devoted to Macznik.

In 1963, another little-known book was authored by another art critic and writer of renown in Paris, Chil Aronson, also in Yiddish. Chagall wrote the Yiddish foreword for this book, too, which addressed *Montparnasse* artists murdered by the Reich. Once again, a chapter was devoted to Macznik.

More Recently

In 2005–2006, there was a highly regarded exhibition in Paris, Turin and Israel titled *Montparnasse Déporté* of murdered *École de Paris* artists' works. At least two of Macznic's works were singled out by critics as noteworthy. For instance, see this review by Roland Süssmann in SHALOM, in German: <http://www.shalom-magazine.com/Article.php?id=450215> .An excerpt and translation:

- *Gewisse Gemälde sagen mehr aus als andere. Dies trifft insbesondere auf zwei Selbstporträts von Jacob Macznic zu. Das erste, das er zu Beginn seines Studiums in den 1930er Jahren malte, zeigt einen jungen, lebenslustigen Mann, wohlgenährt und mit zuversichtlichem Blick. Auf dem zweiten, das einige Zeit vor seiner Deportation entstand, sieht man einen abgemagerten Mann mit eingefallenem Gesicht und dem verstörten Blick eines Gejagten. Diese beiden Bilder sind sehr bedeutungsvoll, sie illustrieren das Leben aller anderen Künstler.*
 - *Certain paintings express more than others. This applies in particular to two self-portraits by Jacob Macznic. He painted the first one at the beginning of his studies in the 1930s, showing a young, life-joyful man, well-fed and with a confident look. In the second, made some time before his deportation, one sees a thin man with a sunken face and the disturbed look of one who is hunted. These two pictures are very meaningful, they illustrate the life of all the other artists.*

Other descriptions of the exhibition:

- by Yad Vashem, in English:
<https://www.yadvashem.org/museum/museum-complex/art/articles/montparnasse.html> ;
- by the Jerusalem Post, in English:
<https://www.jpost.com/arts-and-culture/arts/from-montparnasse-to-auschwitz> ; and,
- by the Italian Museum of the Resistance, in Italian:
<http://1995-2015.undo.net/it/mostra/46902> .

The exhibition became a book in two editions, one Italian, the other both English and French. See:

World Catalogue listing of the book:

<https://www.worldcat.org/title/montparnasse-deporte-artistes-deurope/oclc/61666310> ;

- the book in French and English:
<https://www.cultura.com/montparnasse-deporte-9782915774016.html> ; and,
- the book in Italian:
<https://www.maremagnum.com/libri-antichi/montparnasse-deporte-artisti-europei-da-parigi-ai-lager/155770199> .

Next Year

The Museum of Art and History of Judaism (MAHJ, in Paris) plans a half-year exhibition devoted to Fenster: *Hersh Fenster, a Humanist of the Yiddish World*. At this time, their plan is to include six paintings I will lend to the exhibition:

- a self-portrait oil by Macznik;
- an oil portrait of the Yiddish poet and writer Wolf Wieviorka by Macznik;
- and, four others by three other artists (David Brainin, Jacques Gotko and Abraham Berline) done of and while they were in the Nazi camp in Compiègne (France).

The Fenster exhibition will be in parallel with MAHJ's *École de Paris* exhibition April to September 2021.

Announcement

Despite all the above, Macznik remains little known today. Neither Fenster's nor Aronson's book has yet been translated into any language. Almost all online and other book listings regarding Macznik are one sentence to one page in length, and represent a mere summary of just one reader's own summary of only Fenster's Yiddish chapter.

It would be fabulous and important for both books to be translated in their entireties, of course. MAHJ plans to translate Fenster's book into French, which will be wonderful. However, **the primary purpose of this communication is to announce careful translations of the two Macznik chapters into five languages:**

- **Polish;**
- **German;**
- **French;**
- **Hebrew; and,**
- **English.**

You may read them at a secure web site, at no cost and with no registration required. Simply navigate to <https://www.macznik.org/literature.htm> , scroll down, and click on the link to the chapter of your choice, in the language of your choice. I arranged them all, and can personally vouch for the English and German translations.

Links to the two, original, Yiddish chapters are available there, too. The translations are supplied with ample, edited end-notes. (The end-notes of the Hebrew translation are in English.)

Enjoy!

Dear Colleagues and Friends,

***ISRAEL'S FAILED RESPONSE TO THE ARMENIAN
GENOCIDE***

***Denial, State Deception, Truth Versus Politicization of
History***

paperback \$26.95

Israel W. Charny

Series: The Holocaust: History and Literature, Ethics and
Philosophy

ISBN: 9781644695234 (hardback), 9781644696026
(paperback)

Pages: approx. 270 pp.; 14 illus. Academic Studies Press
Publication Date: April 2021

in honor of Armenian Genocide Remembrance Day, April 24,
2021, and Holocaust Remembrance Day in Israel [Yom
HaShoah, 27 Nissan in Hebrew calendar], this year April 5,

2021

Information about book and ONLINE PREORDER FORM

See Endorsements by Gregory Stanton, Archbishop Nourhan Manoogian - the Armenian Patriarch in Jerusalem, Yair Auron, Shmuel Reis, Harut Sassounian, Samuel Totten, Taner Akçam, Naomi Chazan, Robert FIsk, and Ben Kiernan

<https://www.academicstudiespress.com/theholocaust/israels-failed-response-to-the-armenian-genocide>

The more we succeed in building early orders, the more it will strengthen the efforts the publisher will make to promote the book. I am, like any author, interested in a wide distribution, but there are also two larger major issues that we are addressing.

The first is that this book is intended as a powerful statement of respect and caring for the Armenian people and a never-to-be-compromised integrity in memory of the tragic Armenian Genocide.

The second is a delicate issue, certainly for Jewish readers. For some years now there has been a huge tension between those who believe that Israel should be honored and supported unconditionally, and that any serious criticism of Israel is in truth a throwback to antisemitism from non-Jews and self-hatred from Jews. I feel very strongly that the true answer is that our support and love for Israel -- just as is the case for the United States or any other country in our world -- needs to include authentic and genuine critical responses and expressions of protest against the (in truth inescapable) errors and wrongdoings of a country. In this respect, this book is a challenge to what I believe is ethical and intellectual maturity.

The work begins with the story - in effect a 'politicalwhodunit' - of what became a very famous First International Conference

on the Holocaust and Genocide in Tel Aviv in 1982. Israel made a titanic effort to close the conference after beginning with demands on us to remove the subject of the Armenian Genocide from the deliberations, then proceeded unbelievably to demand of us to cancel the participation of all Armenian scholars, and then progressed to demands to cancel the entire conference. The government explained its serious efforts at blatant academic suppression on the basis of threats it claimed were made by Turkey, the original perpetrator of the Armenian Genocide and to this day the continuing denier of the very event of the genocide. At first Israel said that Turkey was threatening to harm (kill?) Jews in Turkey if Israel proceeded with the subject, and then went on to emphasize Turkey was threatening to cut off the escape routes of Jews from Iran and Syria.

Why is the story a '*whodunit*'? The story I tell is based on previously SECRET classified documents of Israel's Ministry of Foreign Affairs (these documents have now been released after many years, but this book is probably the first public consideration of them). Strangely, the more than surprising developments that are seen even make this a fun read of an adventure story, but of course the issue it raises are enormously serious, and I found that I had no choice but to go on in later chapters to the question of how Israel to this day shamefully engages in denials not only of the Armenian Genocide but of virtually all other genocides as they take place in our world. Our people who should be leaders in empathy, caring, and a battle to rid human society of genocide are failing seriously. Indeed, we go on to meet up with some of the facts of how Israel's enormous arms trade to this moment very much includes even selling arms to countries that are committing genocide at the time or who are seen as threats for committing genocide. Thus, Armenians who should be our dear brothers as

two peoples who suffered major genocides in the 20th century have seen us selling disastrous arms to Azerbaijan.

Many readers will also be fascinated at the penetrating reports of how Elie Wiesel and Shimon Peres, two beloved greats in Israeli and indeed world history, were active leaders of the efforts to destroy the conference.

There are also three other memorable chapters by 'a Turk, an Armenian, and a Jew' who consider various aspects of the 1982 conference and of denials of genocides. The Turk is a fearless publisher who spent many years in Turkish jails because of the truths that he published (Ragip Zarakolu). The Armenian is a distinguished Armenian American professor and leader of the Armenian people who played a significant role in the conference and was one of the early writers on the Armenian Genocide (Richard Hovannisian). The Jew is an outstanding professional who today is responsible for building new Holocaust museums in many places around the world, and who for a good number of years was the Research Director who was responsible for selecting all the artifacts that are displayed in the pathbreaking U.S. Holocaust Museum in Washington, D.C. (Michael Berenbaum).

So it is the plain old writer in me, together with the very caring foundations of my being a genocide scholar for many years, as well as my personal love and identification with the State of Israel in which I (originally and still also an American) choose to make my home who invites you to submit a PREORDER for the book.

It will be of interest to you that this book developed in response to two explicit suggestions that were received in response to a draft chapter that I had written about the First International Conference on the Holocaust and Genocide. One response, which came literally in two days, was from Greg Sarkissian, Director of the wonderful Zoryan Institute in Toronto that emphasizes recognition of the Armenian Genocide, but at the same time has always been deeply devoted to the study of the genocides of all peoples and of the basic process of genocide. The other that came all of two days later was from brilliant Holocaust researcher, Michael Berenbaum, who felt that clarifying the issues of the attempts to cancel the conference was critical for us both in respect of academic freedom and from the point of view of the integrity and meaning of our Jewish devotion to memory of the Holocaust and understanding its implications for mankind.

Please help me build a momentum for this new work by circulating the Order Form and/or by sending me mail addresses of people and organizations that will care about the issue of integrity in recognizing all genocidal events in our world.

*Best,
Israel Charney*



Forty years **STICHTING WERKGROEP HERKENNING**

May 1981. Radio pastor reverend Alje Klamer invited me to a brainstorm meeting with him and Dick Woudenberg and Duke Blaauwendraad. He wanted to find out if there was a possibility and a need to found a self help group for collaborators' children. Very soon we discovered that a meeting group for people like Dick, Duke and me, all of us a child of a collaborator father would provide us with a place of safety and to talk about our experiences as a warchild.

Reverend Klamer had had a meeting with the psychologist Mario Montessori and he supported with commitment Klamer's plan. In his practice he had learned the stories of collaborators' children and he was convinced there should be created a place where they could get help. Klamer had also contacted the psychiatrist Jaap Hofman who just concluded a study about collaborators' motives to join the Nazi party. He found that in the majority of the cases there were economic and social circumstances and that there was no special 'collaborator's syndrome'. He met several negative commentaries. He was ready to support the founding of a self help group.

The journalist Willem Scheer was eager to publish four articles in the paper about our problems and the planned self help group. The first meeting was scheduled for December 12 in the prayers room at the central railway station of Utrecht. In most of the national papers an announcement of this meeting was inserted. But how to make clear that people had to enter the prayers room? Klamer invented at the spot the word Herkenning (which is in translation Recognition) to be written on a bill board. He hoped that people would understand the cryptic definition. We don't know how many people did not

understand the hint or lacked, at the last moment, the courage to enter.

Twenty eight collaborator's children were present. Klamer proposed to have an introduction round in which each participant would present himself. This 'short' introduction round lasted more than three hours! Several people could not stop once they had started.

Many of them had never talked about their experiences. If we would have doubts about the need to have a self help group, at this very first meeting it was clear people appreciated to tell their stories and to get feedback: yes, I experienced the same. Suddenly they were no longer alone, they learned that many other people had gone through the same traumatic circumstances and that they were not crazy. This meant a huge relieve.

We decided to have a second meeting in April next year. There we a board, contact persons in the several regions of our country and a contactperson for telephone contacts. Klamer, Montessori and Hofman participated in the first board in which Dick, Duke and I took our task as well.. Very soon the promotors of our organisation were convinced that we now could manage to organise activities and they left the board. I am as far as I know the only member of this first board who is alive.

Just like other organisations we had our problems after 20 years: the veterans wanted to leave in order to be busy with other things than the war and the younger ones had no time because they had still a job and a family to look after. But we decided to go on because we were convinced that there was still a need to meet other collaborator's children. We had also a societal task to fulfil and we succeeded in changing the attitude in society with regard to us. We receive many requests for

information, we meet each other a couple of times a year, the website is visited by many people, our place in society is accepted at last! We are glad to be able to celebrate our fortieth anniversary and we feel proud that we can do our important work.

Gonda Scheffel-Baars

WEBSITES

Organisation of Children of Dutch Collaborators:

www.werkgroepherkenning.nl

Organisation of Danish Children of War, Danske Krigsboern Foerening:

www.krigsboern.dk

Organization of Norwegian NS Children:

www.nazichildren.com

Krigsbarnforbundet Lebensborn, Norway:

privadress: k.e.papendorf@jus.uio.no

Organisation of NS-children Vennetreff:

<http://www.nsborn.no>

Riskförbundet 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.com

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>

Stichting Sakura (Dutch/Indonesian/Japanese children)

<https://stichting-sakura.nl>

Stichting JIN (Indonesian/Japanese children)

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

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