

INTERNATIONAL BULLETIN

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INTRODUCTION

I can hardly believe that this is already the 25th issue of the International Bulletin. When we, the organisation Herkenning, started it in the autumn of 1995 we could only hope that it would provide the readers with interesting and important subjects. From the outset people sent me articles or proposals for articles and that made my task a lot easier. Many readers wrote to me that they liked the contents and I feel that the International Bulletin has actually become a meeting place in the way we intended.

Inge Franken received this year's Obermayer Award. Her friend Carole Vogel reports about the event!

Last year at the conference 'Children and War' (6-8 September, Reading) Chris Shire presented a paper on the evacuation and indoctrination of German children under the Hitler regime. He is a student at the Research Centre for Evacuee and War Child Studies in Reading.

In this issue you will find four bookreviews:

- Dorothee Schmitz-Kösters, involved in research on the Lebensborn organisation, noted down the life story of one of the children born in a Lebensbornhome, child 'L364'.
- Alie Noorlag interviewed a number of former members of the Dutch national-socialist Party (NSB) and their relatives. These people did not speak about the past for a long time, but were willing to break their silence and relate their experiences.
- Zonneke Matthée interviewed a couple of women who joined the woman organisation of the NSB and often became Partymembers as well. She was especially interested in their motives to do so.
- I took over and finished a study into the organisation KOMBI. The survey describes the activities and the methods used, but focuses in particular on the question of what makes Kombi specific: what has Kombi's 'mixed approach' brought its members? (In Kombi children of the war with different backgrounds are welcome.)

In this issue I am introducing three organisations:

two organisations of children of the Liberators, descendants of American soldiers, one in France and one in Belgium;
and the German organisation of children who were born in one of the Lebensbornhomes, 'Lebensspuren'.

From the Dutch organisation of children of the Liberators I received the message that they have stopped their activities.

Please inform me about any change of address so that we can stay in contact.

I hope that you will appreciate the articles in this issue and we will meet again in April.

Your reactions and comments are welcome!

All the best,
Gonda Scheffel-Baars

OBERMAYER GERMAN-JEWISH HISTORY AWARDS

The Obermayer German-Jewish History Awards are given annually to individuals who have made outstanding voluntary contributions toward preserving and recording the Jewish history, heritage, culture and/or remnants of local German communities.

In recent decades, many individuals in Germany have tried to study, interpret, and reconstruct information about the Jewish life that flourished in Germany for centuries in communities large and small, and to confront its destruction.

In many cases, these individuals have, without thought of reward, helped raise awareness about a once-vibrant culture, in memorial to those who perished in the Holocaust, in recognition of the profound contribution of Jewish culture and individuals to Germany and in hopes of rebuilding destroyed connections.

These volunteers have devoted countless hours to such projects, but until now few have been recognized or honored for their efforts. The German Jewish Community History Council believes it is particularly meaningful for Jews the world over to recognize and encourage such work through this award, and to bring international attention to these activities.

Inge Franken received the Obermayer award 2007

Her friend Carole Vogel reports:

When I met Inge in 1997 she was the black sheep of her family. Her mother and sister were annoyed and threatened by her persistent attempts to learn the truth about her father's Nazi past. Inge's four children could not understand the purpose. One daughter told her, "I have no connection with your past and the crimes of the Nazis."

As Inge became more involved with her work, the conflicts worsened and her sister and two of her children distanced themselves from her. Other family dynamics came into play, too, but the toppling of the war-hero image of Inge's father was particularly damaging to Inge's relationship with her sister. Interestingly, over time Inge's mother finally owned up to the truth and to her own role in supporting the Nazi ideology. Before she lost her identity to dementia, the mother had reconciled with Inge and was able to express how proud she was of Inge's work. Inge's mother is still living, but she was not cognizant enough to understand the implications of the Obermayer Award.

Inge's sister and Inge's children and grandchildren, however got it. The international recognition of Inge's work, the award ceremony taking place in such a symbol of power, the politicians present, the 1000 Euros, and later the newspaper article with Inge's photo, changed the way that Inge's family regarded her.

Suddenly she wasn't an eccentric, stubborn old woman with a passion for stirring up trouble. Instead they saw her as a courageous German committed to the truth, a woman who did important works and changed the lives of those she touched. They understood that her work, especially her efforts with German school children had value. They were bursting with pride at the award ceremony. Her 18-year-old grandson summarized it best when he said, "Grandma, nothing can ever top this."

The award ceremony in Berlin was just the beginning of a weekend-long celebration. The next night there was an immense catered party (held at the former children's home) with about 60 or 70 people, all friends or relatives of Inge's, many from distant parts of Germany and other European countries. It felt like a cross between a wedding and a bar mitzvah, even down to the Russian Klezmer band...

Inge's partner Ulrich, who had "humored" Inge's passions when they first met, was just about the proudest man on the planet when Inge was honored. Rarely, have I seen a man take such unabashed joy in the recognition of the accomplishments of his significant other. Inge told me that she felt like she was floating on air that weekend. Ulrich was floating right up there with her.

At the reception speeches were made by those closest to Inge and they were heartfelt and passionate but the most moving was the one given by her sister. The sister made it clear that she had been an unwilling participant in Inge's journey but now recognized the value of Inge's work and she could

finally appreciate what an incredible human being Inge is. My words don't do this speech justice but suffice it to say that there were a lot of teary-eyed people in the room by the time the sister finished speaking.

I asked Inge to reflect on getting the award. Inge's own words are as follows:

"To receive the 2007 Obermayer award this year in Berlin was the most important thing that has happened to me in my life. I never thought this could happen to me. I am only a very normal German woman who feels the connection with the terrible past of her country. What I have done over the past 20 years has helped me live better with the guilt feelings, which I had in the years before.

"My research projects brought me in contact with wonderful people who now live far away from Germany but who all have their roots in Berlin, my home. The work brings us together and we help each other by carrying the suffering together. So now I have very good friends in the U.S. and Israel and these relationships are much deeper than I could ever believe possible.

"That I got the award showed my four children that it is important for the former victims of the Third Reich and their descendants that we Germans research our past. My children said to me that they are proud that you in America saw the value of my work.

"The Obermayer Award empowered me to continue researching the Stolpersteine in Berlin and it re-energized my desire to meet with students and to speak with adults about their connection to the Nazi past, either as participants or as the descendants of perpetrators, victims or bystanders.

"The Obermayer Award gave me much more power within the family. I am more proud of what I am doing and I feel better about it. The award sent me a powerful message telling me that I should go on with my work, that it is important work."

A few weeks ago, Inge's latest works effort came to fruition and touched my family in a more profound way than I ever imagined. About a year ago Inge discovered that my father's aunt, uncle and 14-year-old cousin had lived on the same street in Berlin where one of Inge's daughters now lives. The aunt, uncle, and cousin had been deported to Auschwitz where they all perished. Inge decided to research the family and raise money for three Stolpersteine to be placed in front of their former residence.

A few days before the Obermayer Award, Inge and I had spoken together to a couple of classes in a Berlin school. Inge recruited two of the teachers and four of the students to help her with this Stolpersteine project. Inge also issued an invitation to my family to come to the Stolpersteine dedication.

Because of my medical issues I declined but my older sister Vivian knew instantaneously that she had to accept. This is the same sister who had refused to step foot on German soil for her entire life and who told me I was crazy to forge friendships with children of Nazis. Vivian decided to bring along her husband Tom, daughter Sarah, and son-in-law David. I was glad I could not go because my absence forced Vivian and her family to take ownership of the event.

Inge expected about a dozen people besides my family to attend the dedication - the four students, the teachers, a few friends and relatives. She was stunned when 50 people showed up, including a number from the neighborhood and several current residents of the building where my family had lived.

Inge and the students prepared a booklet with documents relating to my murdered relatives and they wrote some very moving statements, which they read aloud at the ceremony. My sister and her family too had a lot to say, much of it extemporaneous and spoken haltingly through the tears. This was one of the most profound experiences of their lives.

One man who was resident of the building expressed his profound thanks for the proceedings. He said that he had known that Jews had once lived there and that he was curious about them but never knew how to find out who they were and their fate. He invited Inge and my family to see the inside of the residence.

Inge Franken will continue to do her works of healing and repairing the world. Receiving the Obermayer Award has gone a long way to insure this. Thank you for honoring her!

Best,
Carole Vogel

Carole sent this letter to Mr. Obermayer to tell him what it is for me to get the Award in 2007. I am able to write about it in better words. You can read about my book in the internet : IngeFranken.de. Friends translated all the lifestories into English.
Inge Franken

A LOST GENERATION: THE EFFECTS OF NAZISM ON GERMAN CHILDREN 1933-45

By Christopher Shire

The effects of the Nazi regime on German children are infinitely far reaching and more often than not traumatic. Nazism entered the young lives on so many fronts that it was almost impossible as a youth growing up in Germany to escape some form of indoctrination designed by the state. State controlled youth organisations and schools are perhaps the most obvious and recognised of Hitler's methods to dominate and indoctrinate the German youth. An entire nation's childhood became so quickly centred on the philosophy and indoctrination of the Nazi regime through these various institutions of State control. The regime's drive for conformity produced further trauma for those who did not conform. I intend to outline and indicate some of the trauma which German children suffered under the Nazi regime and its immediate end.

Children were always an integral part of the social structure Hitler had planned for his Reich. Indeed, one of his more often quoted phrases "Whoever had the youth has the future" (1), serves to underline the importance of youth to the Nazi regime. The Nazis realised that if indoctrination was started very early in German children's lives the Reich would be secure in that the nation's youth would mature knowing nothing but Nazism. Indeed, there were certain doctrinal aims that Hitler held for German's youth to aspire to and his party set about instilling them rapidly upon their rise to political dominance in 1933. Qualities such as obedience, loyalty to the Führer and complete conformity quickly became of paramount importance. Influences outside of State control such as the church and modern culture were suppressed in favour of schemes both approved of and run by Nazis. These included the *Hitlerjugend* (Hitler Youth, founded in 1926)(2) and *Jung Mädel* (Young Maidens) amongst many others for varying age groups. The growth of these State controlled youth groups took on an almost predatory air through the 1930's as they so often forcibly merged other youth organisations with themselves. The Evangelical Church in Germany Youth Organisation is a major example of this, contributing around 600,000 members to the Hitler Youth. Through these youth institutions the process of mass indoctrination began to gather pace. The organisations were single sex and designed to promote the differing roles of gender in a National Socialist society.

By 1936, the Hitler Youth had just over 5 million members, with that number set to increase as membership became compulsory. As Nazism aimed for total conformity throughout German society pressure was placed not only on children to join the Youth, but also upon their parents and guardians to ensure they attended regularly. Attendance was monitored carefully and members who missed a meeting could expect questioning and pressure from their peers. Even the parents of children absent from the Youth meetings would be questioned as to the whereabouts of their children and occasionally threatened with sanctions for their children's absence. The organisation had mutated into much more than a simple club; it provided state access to children after the school day had finished to further edify them in the Nazi ideology. This was not such an issue in the early days of the Youth however. Indeed, in the post-Wall Street Crash environment of the early thirties, young Germans saw order and activity of an organisation like the Hitler Youth in the context of their own chaotic lives. Throughout the 1930's many children began to grow disillusioned with the types of activities being offered by the Youth. An increasing amount of emphasis began to be placed on military activities such as marching and drill. The excitement felt by early members of the Youth was seemingly short lived as one former member recalls, " It was not long ...before plain-faced leaders taught us marching drill and marching songs. I hated marching..." (3)

The dislike of the growing military feel to the Hitler Youth through its activities increased, especially in the years immediately preceding and first few years of the war. The Youth at this point was a key training ground for future soldiers and the SS took a special interest in recruiting from certain sections of the organisation. The growing resentment of the Youth caused some children to form breakaway subgroups, loosely coming under the title of the Edelweiss pirates. It is difficult to really identify the exact aims of these groups, although some were most definitely political. Some established links with the KPD (the banned German Communist Party), fought with Hitler Youth Patrols and even helped in the underground resistance movement against the Nazis. The response to such groups from the authorities began as simple warnings, raids and occasional arrests. However, as membership of the 'Pirates' increased, especially in the first years of conflict, punishments became more severe. In March 1940, 130 'Pirates' were arrested in a raid. Many arrested members of the illegal organisations were sent to corrective institutions opened especially for children. Heinrich Himmler ordered a crackdown on the 25 October 1944. A group of sixteen Pirate leaders were publicly hanged in November of that year. This clearly illustrates the frustration and brutality of the Nazi regime at this point, coinciding with the Allied forces gaining the upper hand in the war.

The Nazi standard for the behaviour of the nation's children was impossibly high. Indeed, Hitler spoke in his speeches of an ideal childhood lacking "tenderness" and "weakness" in favour of "...a violently active, dominating, intrepid, brutal youth..." (4). It is thus understandably inevitable that there were a certain number of youths (and also adults) who simply did not conform easily or willingly to the Nazi doctrine. To combat this, institutions such as Breitenau (a former Benedictine Monastery and adult workhouse) were opened to house children. Children were sent to institutions for a huge number of supposed crimes, or simply for not conforming well enough amongst their peers. Living conditions in Breitenau were brutal, not helped at all by the violent and ruthless guards. Under the Nazis the guards at the institution were given revolvers for the first time, and in 1937 were allowed to shoot at unarmed escapees. Rules, work and discipline were harsh, and those found breaching them with any degree of severity could expect the punishment of solitary confinement on reduced rations, and by the war years children could be sentenced to this for up to four weeks. Many attempted escape but in reality very few succeeded for any length of time. Much of this was due to the authorities checking escapees' homes; inevitably the first place that they would run to. Parents of escapees were warned that housing their children when they still had time to serve in the institution was a "punishable offence" (5) and contrary to the spirit of compliance demanded by the Reich.

Many children died in such conditions; one child only a month after his being sent back to the institution after attempting escape in 1942. Disease was common amongst the inmates and many died from various illness, starvation and exhaustion. Escape was constantly on the minds of the young inmates, yet exit from Breitenau was both difficult and arduous. Boys had the option of volunteering for the forces to serve their sentence at the front as a sign of loyalty to the nation. The mental and physical torture of the sentence children had to serve at Breitenau was heightened by the fact that children did not know how long they had been sentenced to and what their release date might be. Punishment could also include the prolonging of a sentence. The institution was effectively a concentration camp for German children and theoretically was set to continue after the war had ended, holding child inmates thought to be a threat against German society.

For those in urban areas who did embrace and fit the Nazi model for children, evacuation was ordered by Hitler, on a supposedly voluntary basis, in 1940. There were two main reasons for evacuation in Germany. The first was the removal of children from dangerous areas such as large cities so as to avoid casualties and deaths in bombing raids. The second, to further the complete indoctrination of said children into National-Socialist philosophy. The social and moral re-shaping of an entire nation's youth was inexorably more attainable for the Nazis if the influence of parents was removed from the upbringing of their children. The idea of "working towards the Führer", as well as the teaching of the fatherland before family mentality, would be more effective without the natural loyalty of young children to their parents. Indeed, the Nazis wanted no one in German youth's lives who might shed equivocation on this philosophy, or even reject it completely. It is entirely certain that the removal of children from potential Allied target areas in Germany was for anything other than purely humanitarian reasons. The regime now finally had the opportunity to "get their hands on young people totally, in a broad context and for a considerable period of time". It is interesting to note also that the philosophy of strength, central to Nazi doctrine, extended as far as refusing to name the process of removal of children from cities 'evacuation'. Indeed, the term 'evacuation', as used by the British, perhaps gives an undertone of retreat and was banned from use. Instead the phrase "despatch of children to the

countryside” was deemed more suitable. This scheme accelerated in the years after 1940, with 5,500 *Kinderlandverschickung* (KLV) camps being set up to house children from the ages of ten to sixteen by 1943 (6).

Evacuation of German children was theoretically voluntary, although many parents were heavily pressured to comply with the scheme as conditions in cities deteriorated during the war. Schools began to close as the war and bombing intensified, air raids became frequently more destructive and food shortages were felt by the urban population. Due to these circumstances many parents felt they simply had no real choice or viable alternative if they wished to cater for the safety of their young. When news and rumour of the indoctrination in every aspect of their children’s lives in the KLV camps began to filter back into cities, some parents began to complain. The children within the camps became cosseted from the outside world, ensuring their transition into model citizens of the Nazi totalitarian state.

The camps themselves were often controlled by members of the Hitler Youth. Indeed, it was a distinct aim of the Nazi education system to instil into children the ethics and theory of the leader and the led, and the racial superiority of said leader. It is one of the many dichotomies of Nazism that not only were certain children taught to emphatically obey from the outset, but also to lead and be free thinking. The *Hitlerjugend*, who had charge of children in KLV camps, often abused their power, making the lives of the evacuated children difficult and even more traumatic. Children who participated in the evacuation scheme, as well as growing up with propaganda and indoctrination in every aspect of their lives, were often subjected to further trauma through the KLV camps, where violence and ruthless actions became an everyday occurrence. The camps, away from the possible protests of parents, could engage wholly in the aim of producing young people who conformed to Hitler’s social dream; those who were not “shrinking violets...toadies or creeping hypocrites”. (7) Despite the trauma that German children experienced in the years immediately preceding and first few years of the war, many look back upon these days as carefree and pleasant. However, whether they were aware at the time or not, the end of the war and the years following the German defeat would prove to be highly traumatic as children became adults and struggled to adjust to life after the Reich, the Führer and the indoctrination of their youth.

The defeat of 1945 produced new sources of anguish with which German children had to cope; poverty, displacement, the advancing Russians and having to deal with a new social unknown – a society not controlled by National Socialism. It is estimated that around 60 million Europeans were moved from their homes during the war or in the period just after. The advance of the Russians through Germany and its wartime territories was preceded by a massive wave of fear which manifested itself often in tragic ways. A wave of suicides swept through the nation from the beginnings of 1945, including 5,000 during April and May in Berlin alone. (9) Seemingly, these were mostly caused by the terror people felt for the Russians and even living in a defeated Germany. The fear of the Russians was not entirely unfounded by the German population living in the East. In the first few months of the occupation, it is estimated that 10-20 per cent of women were raped and sexually abused in the capitals of Berlin, Vienna and Budapest. This wave of sexual violence must have affected children who saw it, be it their mothers, friends or themselves who were attacked. Many children who, for the most part, looked upon the Russians as liberators still admitted that “Russians violated our women and took a lot away from people.” (10). The attacks continued for some time afterwards, despite orders to cease attacks from the Russian High Command.

Mass poverty was also a traumatic social problem throughout Germany following the Allied victory. This was especially true for the children and families who had been evacuated during the fighting. There was no welfare system operational in Germany at this time, nor had there been one during the regime. The actions of groups such as the Hitler Youth had really been all there was in the way of welfare, with activities such as collecting scrap metal and other things beneficial to the community being key to the war effort. In defeat, the Germans had no such organisation and communities became very closed, especially in more rural areas. This meant that outsiders who had been evacuated to these areas (and financed through the government funds, now nonexistent) were now destitute and surrounded by increasingly hostile local people. Often it was mothers who had responsibility for their families as their husbands and partners had been killed in conflict. For those, who did return from the fighting, adjusting to life outside of the military and the Third Reich created huge problems. Another problem was that of the so-called ‘baby-farms’ created by the Nazis. These institutions, full of children born for the Führer, simply could not cope with the strains of bringing up so

many children without funding from the State. For a section of an entire generation of Germans, it would not be until some years later that the trauma of the Nazi regime would affect them as they searched for their original parents.

In light of the trauma and indoctrination that German children had to endure under the Nazi regime it is easier to see just how destructive the Third Reich was to an entire generation's childhood. Without detracting any of the respect that the people who were persecuted by the Nazis deserve, it is without doubt that children, who supposedly conformed to the Aryan ideal, did not mature without their own traumas. For some these manifested themselves long after the regime had ended, others have to live with the terrible memories of institutions such as the KLV camps or Breitenau. It is important to remember that whether they supported the regime or not, Nazi children were like any children in war; innocent victims led by the indoctrination and teachings of the adults around them.

Notes:

1. Edward J. Kunzer, "The Youth of Nazi Germany", *Journal of Educational Sociology*, Vol.11, No.6, The Challenge of Youth (Feb 1938), pp342-350
2. James Miller, "Youth in the Dictatorships", *The American Political Science Review*, Vol.32, No 5 (Oct 1938), pp956-970
3. Every effort had been made to identify this quote, but as yet I am unable to find the original source.
4. Quoted in *Hitler Speaks*, Hermann Rausching, 1939
5. Nicholas Stargardt, *Witnesses of War*, Jonathan Cape, 2005, pp 59-79
6. Guido Knopp, *Hitler's Children*, Sutton Publishing, 2000, pp 183-188
7. Hitler, Adolf 1937. Cited in Guido Knopp, *ibid.* p187
8. Chauncy D. Harris; Gabriele Wulker, "The Refugee Problem of Germany", *Economic Geography*, Vol.29, No.1 (Jan 1953), pp10-25
9. Nicholas Stargardt, *op cit.* pp320-321
10. *ibid.*, p321

LEBENSBOHN CHILDREN'S ASSOCIATION IN GERMANY

Sixty years after the end of World War II, on November 6th, 2005, The Lebensborn Children in Germany set up their own association by the name of "Lebensspuren e.V." (life tracks). Interested citizens, historians, therapists, and media peoples also cooperate in this association.

The association is a worldwide support network for Lebensborn Children and their next of kin as well as a research network about the Lebensborn subject. The association is independent, neutral and in keeping with the German constitution. There are no party political or confessional ties. Its place within society is defined by affiliation to "Netzwerk für Demokratie und Toleranz in Sachsen-Anhalt" (network for democracy and tolerance in the Federal Country of Saxony-Anhalt).

The association undertakes the following tasks:

- to make available information and knowledge about the former SS Lebensborn organization and its consequences, and to provide support for people in coming to terms with this information,
- to enhance communication between Lebensborn Children and their families on the one hand, and among all those who take an interest in the subject on the other hand,
- to create a Lebensborn information network and to schedule discussions,
- to manage communication and public relations on behalf of those who are affected by Lebensborn matters, to morally and financially support research, historical Lebensborn analysis, research publications, annual meeting, and workshops, etc.
- to set up a permanent exhibition as a memorial to the Lebensborn history, in particular concerning the former Lebensborn "Harz" institution in Wernigerode,
- to establish a working archive for anybody interested, to collect documents and exhibits dating from that time,
- to enhance communication with associations and institutions etc. in this country and abroad which pursue similar aims, in particular with foreign war children's and Lebensborn Children's associations.

The association is financed by members contributions, donations, and public grants.

On November 3rd – 5th 2006 the 4th annual meeting was convened in Wernigerode. It was an intensive working weekend including a positive review, Talks, and workshops, an impressive report by the “archives team” and new incentive for further projects.

The meeting convened under the patronage of the interior secretary of the Federal Country of Saxony-Anhalt. Representatives of Norwegian war children’s association participated. This was a major step forward to networking on a European scale. For the 5th annual meeting we will be inviting further associations from other European countries. We have confirmations from Norway and Denmark.

The many participants and speakers contributed to the success of our annual meeting, which again would not have been possible without generous financial support. As in the previous year, the association was given grants by the Federal Country of Saxony-Anhalt, the municipality of Wernigerode, the Wernigerode Hospital Foundation, Wernigerode Saving Bank, and some individuals.

Currently we are documenting the last meeting including all talks, information, and a media selection etc.

We are overwhelmed by the huge media presence at the first viewing of the former home grounds in Salzbergstraße, Wernigerode, and at the public discussion. Subsequently there were broadcasts about the Lebensborn Association e.V. in more than 60 countries in all parts of the world via TV, radio, print media, and internet.

We are pleased to note the continuing interest by some media representatives, and the many telephone interviews and e-mails kept the managing committee very busy indeed. We are in touch with TV companies from Belgium, Great Britain, France, Japan, and Russia as well as the Czech broadcasting station. There were also inquiries from newspapers in the U.S.A., Great Britain, China, Croatia and Spain.

Some of the association members who talked to the media or took part in public discussions, however, felt more exposed to the international public than they had anticipated. Consequently new inquiries by TV stations and authors wanting to document life stories are met with caution now – also because of some negative experiences in the past.

The association is considering to set up a documentation of Lebensborn biographies on its own. This would safeguard the interest of Lebensborn Children and correspond to the aims to the association.

On November 5th, 2006, the association members convened for their first assembly and in order to elect an executive committee. Gisela Heidenreich was elected chairwoman. Matthias Meißner remains on the board as managing director, Heike Schischkoff continues as financial director, Rita Ahrens as secretary. Also on the board, as before, are Dagmar Jung, Peter Naumann, and Ingrid Speike. The board was elected unanimously.

Immediately after the assembly the new board had their first meeting. True to the saying “After the meeting is before the meeting” preparations for the 5th annual convention were set in motion. The first November weekend was targeted as a possible day. Also, some new members were admitted to the association, amongst them Dr. Georg Lilienthal, a Lebensborn expert, longstanding companion of many of our members and a pioneer of our association.

After the meeting new Lebensborn Children made themselves known to board members or to our Wernigerode office. Most of them request help in their personal research of their real parents or general Lebensborn information. So the association can look forward to increasing their membership.

ALIE NOORLAG: EEN LEVEN LANG GEZWEGEN; Getuigenissen van voormalige NSB'ers en hun familie

Ed. Profiel Uitgeverij, Bedum, 2007
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Mrs. Drs. Alie Noorlag studied Communicationknowledge at the State University in Groningen. She organized International Exchanges in the scope of social-cultural contacts with Israel, Poland and Germany. She is the chairwoman of the Regional Committee Church and Israel Groningen-Drenthe of the Protestant Church in the Netherlands.

At the moment she does research into the national-socialist history of well-known members of the former National-Socialist Movement (NSB).

In my book 'Een leven lang gezwegen' ('They do not speak about the past as long as they live') are testimonies of former members of the national-socialist Party and their relatives. During the Second World War the NSB had about 100,000 members. A lot of these members were called 'wrong' because they collaborated with the Germans. Besides there were also a lot of so called 'Bread' NSB-members. They joined the NSB for economic reasons. After the Liberation of the Netherlands the NSB was forbidden and a lot of NSB-members were arrested and they were taken to camps, although the ground for their arrest was not always founded. They had to wait there for their condemnation. After they served their sentences, the NSB-members turned back to society and since then they never spoke about their condemnation and what they experienced in the camps.

In the first chapter of the book are depicted the motives people had to join the NSB, before or during the Second World War. The NSB wanted to give up democracy and wanted to adopt an authoritarian regime. The NSB-leader, Anton Mussert, thought that the Netherlands needed a powerful government. In his opinion the government in those days reigned much too lax. That's why on December 14, 1931, together with some other men, he founded the NSB. Mussert very much admired the Italian fascist leader Benito Mussolini and in his program he copied a lot of Mussolini's political points of view. He also copied many points of Hitler's ideas. Mussert did not copy the racial doctrines and the Führerprincipe. With the original program the NSB won a lot of votes. The elections of 1935 were very successful for the NSB. This was not so surprising, because a lot of Dutch citizens were not satisfied with the way the country was governed. Besides the NSB there was a small fascist group called 'The Black Front' of Arnold Meyer and two very small movements. They called themselves National Socialist Labour Party (NSDAP). A lot of NSB-members left the Movement when the NSB in 1938 no longer allowed the Jews to be a member of the NSB. The Movement more and more followed into the footsteps of Hitler and became more and more pro Germany. Mussert, even if he would have liked to do so, could not turn the extremism.

In 1940, after the German invasion, a new group joined the NSB. These people were mostly adventurers, opportunists, who joined the NSB to their luck and especially to find a better future. Besides that Mussert had motivated some people, who in 1940 wanted to leave the NSB, to stay on during this period. Mussert needed motivated people to help him realise that the Netherlands would get a leading part in the Great-German empire. When, however, in 1940 the Germans conquered the Netherlands, they were not so much interested in the NSB and they were not interested in Mussert either. Mussert planned to become a kind of governor of the Netherlands and he even swore an oath to Hitler, to show that the Netherlands were important in the Alliance of German Nations. To Mussert was it a combination of idealism and selfishness? But because he behaved so cowardly, Mussert was not only despised by the Dutch people, but also the Germans had a contempt for him. And that was the same for all the NSB-supporters. After the war, on May 7, 1946, Mussert was shot.

The experiences of NSB-members during the war and the time after are described in chapter two. Children of NSB-members had a lot of problems at school. And although it did not happen to all children, many of them were beaten by other scholars and they were ignored by teachers. A lot of these children, even now, cannot understand why they were treated this way. Dutch society did not only hate the NSB-people for their political points of view, but it seemed as if they were also jealous of the profits the NSB-members often had during the war, although this was not the case with all the NSB-members.

Many NSB-people did not even notice that the so called 'good' Dutchmen cold-shouldered them, even when there was no reason for that. Most NSB-members lived so separated from normal social life that they did not notice the negative feelings of other people against them.

In April 1944 Mussert advised the NSB-women and NSB-children who lived near the coast in the west of the Netherlands, to go to the north of the country, near the German border, for the time being. At this time it was very likely that the Allies would land on the North Sea-coast of the Netherlands. Mussert understood very well that the NSB-members could expect reprisals from the Dutch people when the Allies would land. Almost from the beginning of the war, especially queen Wilhelmina, who was in exile in London, threatened with a day of deduct for NSB-members and other collaborators. There were indeed some people who took the advice of Mussert and went to the north of the Netherlands, but not many people did. And afterwards, the flight appeared not yet to be necessary. Only on Tuesday, September 5, 1944, the NSB-members took a new call seriously and 65,000 people, most women and children and volunteers for the East front, went to Germany. Several people who were interviewed for the book describe their flight in the days after September 5. That's why September 5 is called 'Mad Tuesday'.

Chapter three describes how NSB-members and their children saw and experienced the liberation of the Netherlands. After the liberation in 1945, there was a kind of battue to arrest the NSB-members and their relatives. This was done by the Interior Military Forces and also by people who acted as if they belonged to the Interior Military Forces. The way arrests were made was very rough and uncivilized. Most of the time the fact that someone was a member of the NSB, was ground enough to take this person and his family out of their houses. Nobody examined if the person they wanted to arrest, worked together with the enemy. The fact that the person was a member of an organization which collaborated with the enemy, was ground enough to arrest the person.

To be kept in prison was for the NSB-members and for their relatives a traumatic experience. Many of the people who were interviewed asked themselves if it had been necessary that also the wives of the NSB-members had to be taken to prison after the liberation. The women were very often not a member of the NSB themselves.

The family life was disturbed very roughly and the children had to go to host families or they had to go to shelters, where there were no relatives who could take care of the children. In total between a hundred and twenty thousand and a hundred and fifty thousand people have been interned, spread out over about a hundred and thirty camps.

Chapter four deals with the social relationships after the war between NSB-members and other citizens. Most people think that returning to society was very easy for the prisoners and that it took place without any problems. But in reality there were a lot of troubles. While looking for a place to live and their seized furniture they got help from the 'Commission Politic Delinquents'. Personal belongings were very often not returned, when people after their come-back asked for their properties there was nothing left. People were very lucky if they got back their seized houses, company or farm. Without any money they had to rebuild their farm or company again. Many people went to look for another job. During the first years after the Second World War they fortunately needed a lot of manpower and that's why the ex-NSB-members could go to work again. But that was mostly simple work. Educated people had more difficulty in finding a job. People did not want to contract the ex-NSB-members. Finally the government and also the churches appealed to the citizens to accept the ex-NSB-people into the society again in their own environment. And so it happened. But many people did not want to go back to their houses because they were ashamed and they went to live somewhere else. For all the ex-members of the Movement it remained a difficult situation. Many people hardly had any contacts with others and very often the relationship with relatives and with former friends was disturbed.

Chapter five, the last chapter, focuses on traumas and feelings of guilt. In the historiography hardly any attention is paid to the children's experiences. Especially in the first fifteen years after the Second World War people thought in terms of 'black-white' about the NSB-people. There was no understanding for a little bit of nuance. That's the reason why, until today, many children of NSB-parents have problems with their memories of the past. Very often they feel guilty because of the political choice of their parents and that's why they never talked with partners in distress. However, in their hearts they know that they are not guilty and they want very much that society and the government admit their innocence. Society mostly has no comprehension towards these sons and daughters of NSB-parents.

With this book I want to contribute to the historiography of this heavy and significant episode, and the aftermath of it, to the persons concerned.

Alie Noorlag

'HE LEFT BUT ONE SOUVENIR: ME'

This is the story of Michel Dalla Via, which he told to a journalist of the French newspaper 'Ouest France' in June 2004.

From his father – maybe he was a hero, maybe he was not – Michel Dalla Via had only one image. Not even a picture, but a mental memory corresponding with the description his mother gave him of his father: a young man with curly blond hair driving a jeep. His name: Joseph Laurent. The only souvenir he left behind when he set off to the U.S.A. was Michel, born March 25, 1945 in Cerisy-la-Fôret, 9 months after the passage of the American army through that village.

'He was 25, my mother 19. She was one of the girls one can see in the pictures of that time, next to the victors. They met at Compiègne. Fortunately they could see each other several times, but one day he had to take leave. He wanted her to come along with him, so he said, but she never saw him again'.

Michel was about 11 years old when he was told that his father was an American. His mother got married after the war. 'Fortunately I had a father who gave me his family name and who took care of me in the same way as of his own two children, without making a difference.' Out of respect for this 'adoptive' father and also for the man who went back to the States and presumably had a wife and children there, Michel did not think about the past, without 'rancour'. He did not feel ashamed about his being an American, nor was he particularly proud of it. But in 1983 he felt a need to know more about what had happened.

'This need is deep inside yourself, because you exist, you live and it causes you heart-ache.' Then he contacted the city office of Cherbourg, the ambassador of the U.S.A. and some veteran organisations in the hope to find his father Joseph Laurent. In vain. 'The ambassador wrote back that they did not involve themselves with investigations. It is as if we don't exist, we, the children of the war. The authorities feel embarrassed because of us, but at the same time we are 60 years old.'

Now the former RATP train driver stopped his efforts to find his biological father, 'although it would be interesting to know more about him, at the least medically speaking, for me and my children'. He is trying to set up an internet site in order to bring together other children of '44/'45.

'Soon the veterans will not come again to France to honour their comrades, but we, we will be still alive. There is where my strife is based on'.

U.S.A.D.FRANCE@NESDELALIBERATION.FR

A new board consisting of five persons has adopted the responsibility for the organisation that was founded three years ago. It will focus on the following tasks:

- to give publicity to the organisation and its members, connecting past and future and promoting an exchange of experiences
- to bring together children of the Liberation and facilitate encounters where children of east and west can meet at least one time a year
- to place at the disposal of those in search of relatives a person who speaks English fluently
- to intensify the contacts with other organisations of children of war in several European countries and all over the world and to invite them for joint meetings
- to publish a newsletter as a meeting place for the members four times a year
- to complete web site and blog

- to promote the exchange of experiences and opinions on the site, even anonymously if preferred, helping each other in the search of relatives

Tomorrow our fathers will not be alive anymore. It will be good to honour them, moreover it is our duty to do so.

Michel Dalla Via

Nés de la libération,
7 impasse Emile Moselly
57500 St Avold
France

THE STORY OF A FRENCH–AMERICAN CHILD OF THE WAR

I am glad that I found the web site of your organisation. I am myself a child of a French mother and an American 'GI' from 1946. My mother met my father for the first time in Compiègne where he was on duty. Before, he fought in Italy, Monte-Cassino, Naples and so on. Then followed the disembarkation in the Provence, where he continued his way via Lyon, Grenoble and Colmar to the Vosges, where he took part in the battle. There he was wounded and after recovery he was sent to Compiègne, where he met my mother.

I engaged in several inquiries after my father to find him in the United States of America. As I was an official in the Police Service I could find him through the assistance of the Head of the Police Service in South Carolina, the State where my father lives in the town of 'Florence'.

I visited him for the first time in 1993; this meant a lot to me, real happiness. Since that time I have gone to the country of my origin every year, a country I am proud of. My father will have his 81th birthday in August of this year and I will visit him together with my wife, my son, my daughter and her children and my mother. I have a half-sister and two half-brothers who live next to my father.

This is my story, a happy one. 'God bless America'

A Franco-American who is proud of his identity.

TUAL Michel

WHO WE ARE: WWW.USAD-WW2.BE

We are an Association of American WWII soldiers descendents. Before the Association, each of us was alone and didn't have any contact with people of the same condition. We had the same questions, the same drive, the same thirst to find our roots. However, always without answers, all doors seemed to be closed to us and time was running out.

The start

In December 2000, an article in a Belgian newspaper! A bottle in the sea we thought. People started contacting us, there were a few meetings and we discovered that we were not longer alone, that we were many of us.

Higher gear

In March 2001, about 50 descendents had transmitted us their coordinates. The Association was born and already families found.

Goals

Create a speech group, make us visible in Belgium, in the United States, and on the Web, to help us in the search of the biologic father and family of everyone. The goal and purpose of the organisation is to bring the American descendents together with their family.

Research

Some doors that appeared sealed tend to half-open. We hope ! that our perseverance will bear its fruits because our most beautiful reward is a found family.
We just want to know.

IN MY FATHER'S ARMS

In November 2001, after many years unsuccessful researches, a small advertising in a weekly magazine catches my attention. It is about the U.S.A. Descendants. Very sympathetic people having a common goal, welcome us with open arms and especially advise us. They know what they speak about, and it is on their advice that again I send several letters to Oregon. And bingo! Mid-August 2002, a first e-mail from the US arrives expressing all one of my brother's joy who in the mail that he just received recognized his Dad's photo in 1945.

A few weeks later, finally, I receive my father's first mail. He is delighted, he lost hope to see once again this son he had known till the age of 2, in 1945 and to which he gave his name.

Since then real love letters are exchanged at least once a week. At 79 years old he would like to see me quickly to wellcome me at his home with my wife. This January 7, we are on the plane that flies us to them. At the arrival the dream becomes reality, I clasp my father in my arms. During two weeks, we live only happy moments close to the Dad, my three brothers and my sister, their wives, nephews and nieces. This beautiful stay finishes on a promise seeing us again very soon.

I cannot end this story without expressing all my thanks to the USAD without which the realisation of this dream would never have succeeded. All my thanks and all my gratitude also goes to my wife who always undertook all the steps and the writing and who always supported me morally at the time of the search for my dear 'Dad'.

I wish to all of you who are in my situation the same happiness; never lose hope!

John Sells, February 2003

John and his wife went back to the US several times, always with the same happiness.

FOR PEOPLE AND FATHERLAND. FEMALE MEMBERS OF THE NSB 1931-1948

by Zonneke Matthee

'I had a too profound love to my people to be able to betray it and I am convinced that I strove for the best on behalf of the female part of the Dutch people and this is what I tried to disseminate'.

With these words a schoolmistress (born in 1893) expressing patriotic love and her intention to strive for the best for the Dutch women justified her membership of the Dutch National-Socialist Party, the NSB.

Many people have the impression that the majority of the women became Party members only by following the example of their husbands or their fathers and did not make their own deliberate choice. On the basis of my research project and of a random test from the dossiers in the National Archives of 175 women who were members of the NSB as well as of the women clubs, later the NSVO (the National-Socialist Women Organisation), we have to correct this vision.

In 1942 the NSB had 30.000 female members and 20.000 of them were NSVO members as well. Most of them followed their own insights and only 10 per cent of them joined the Party because of their

husbands or their fathers, or in order to prevent family discords. From the above mentioned 175 women two joined the Party and the NSVO and remained members against the explicit wish of their husbands.

Many women were not at all fellow-travellers; on the contrary, they supported wholeheartedly the Party, especially by giving education and training in Party doctrines to other women.

Why did those women join a political movement that aimed at bringing down the only recently adopted democratic system and that moreover was anti-feminist and intended to rob women of their acquired rights?

By 1930, many citizens had little trust in democracy as a system. There were more than 50 political parties in the Netherlands. The government had problems in finding effective solutions for the unemployment and the poverty of the population and many people thought that this was due to the exorbitant number of parties. Many (conservative) people doubted if democracy was actually a good system and even the prime minister of those days, Colijn, wondered whether the Netherlands would be better off with some kind of fascism. Several women blamed the first feminists (1900) who had strived for the votes for women and they saw in the other attainments of women a denial of their female character.

In these circumstances Mussert launched his new movement with its positive ideals. He had been a well-known politician since the 1920s and was seen as a patriotic, honest and incorruptible man. He wanted to offer his country a new self-respect by means of a strong government and army and an active policy to bring down the massive unemployment. He wanted to form his people into a solidary, united and strong nation, a real community, and to create a national-socialist paradise for his compatriots. He firmly opposed communism and combined in his programme nationalism and social-economic improvements such as the right of pension for people above age 65. In his 'paradise' women would again receive respect because of their being women. Their tasks would comprise more than just taking care of husband and children and the housekeeping: they would become the protectors and promoters of people, race and soil, the 'Mothers of the National Community'. All women should strive for this 'sacred' ideal and all other tasks should be subsidiary to it. Mussert used simple words and since his charisma was that of an ordinary and very conscientious man, people trusted him and accepted his message: The public interest has priority over personal interests.

His trustworthiness and ideals attracted women, they shared his negative feelings about democracy, votes for women and women's emancipation. They felt that those modern ideas had infected the sexual morality and had eroded the meaning of maternity and marriage, resulting in a national crisis. In these days in which traditional norms and values about women's role in society and house were changing, the national-socialist ideology with its appreciation of women as mothers and spouses found many sympathisers. Many women, out of free will, supported Mussert who missed Hitler's charisma but impressed them by his solidity and trustworthiness. They did not withdraw their support when people in the Party promoted more radical ideals, such as the ideal of the 'Groot-Germaanse Rijk' (Greater German Reich containing all Arian people) and anti-semitism. Even the women who said they had joined the NSVO and the NSB because of their husbands or their families, supported the Party actively, because they wanted, as they stated, to build up a new community. Even those who were only members of the NSVO believed in the 'New Order' and were active within the framework of their organisation.

We have to keep in mind that the statements on which this research project bases its conclusions were given by the women before the Tribunals which had to judge them after the war. They tried, of course, to show themselves in the most positive possible way. It was important to present the NSVO as an a-political organisation, a 'knitting- and sewing-club'. Many of the women accentuated, more or less for justification: 'I was not involved in politics, the NSVO was a-political.' And this was right: politics belonged to the domain of the men and the NSVO was not involved in the Party activities. But the organisation disseminated the national-socialist ideology! The NSVO focused on the role of women in a national-socialist society and was crucial in handing over the insights from one woman to another. The Moederdienst (Motherservice) organised courses of study to instruct women to oppose abortion, alcoholism and deterioration of morals. They also organised courses to model the women into real national-socialist mothers, able to give a correct ideological education to their children.

Before the Tribunals most of the women tried to hide from the responsibility for their political choice and their becoming collaborators, by stressing that they were not politically involved. Moreover,

according to many of them 'politics' was characterised by a range of different political parties and discord, and National Socialism strove for national unity and was therefore actually not 'political' in their opinion.

Round 10.000 NSVO members had already joined the Party before the elections of 1935 in which the NSB won 8 per cent of the votes – a landslide! Although the NSVO had also young women as members, in 1945 the average age was above 50. Many believe that the NSVO members belonged to the upper middle class, but a random test shows that they belonged to all social classes: we come across a housemaid and a biologist, a farmer's wife and an artist, a variation of professions and levels of education. True enough, the percentage of women with a good formal education was rather high and the 20 per cent of unmarried women is striking because of their apparent emancipation. One of them again and again underlined her financial independence, refusing to receive support from her relatives. Another woman chose deliberately for children without being married and one of the NSVO members was the first Dutch stewardess. They had professions which were acceptable in the national-socialist ideology. About 65 per cent of the NSVO members were married and those giving information about their religion belonged to protestant congregations.

After the end of the war female members of the NSB were arrested and imprisoned. The majority of the group of NSVO members which I studied admitted having joined the national-socialist Party or the NSVO because of the ideals, because they believed in the Nazi vision especially on the role of the women. They had not considered whether the new national-socialist nation would be under their own leader Mussert emphasizing the national element or under Hitler within the Greater German Reich. From the correspondance between lawyers charged with their cases we know that they had problems with the character of the penalty they wanted to inflict on the women because, in fact, they could hardly base it on actual deeds. Nevertheless, they felt that some of them certainly deserved a 5-or 10-year sentence because of their disseminating the Nazi ideology.

The majority of the women received a sentence of conditional release; they were called 'the light cases'. Women who were imprisoned were released either in October 1945 or in July 1946. The more 'serious' cases were brought to court; one third of the group I studied belonged to them. This had to do with the responsible positions they had had in the organisation, the level of their function and the way in which they had behaved in public. Being involved in propaganda – like writing articles for the NSVO magazine, appearing in radio broadcast programmes, writing a national-socialist novel or journalistic activities – was seen as a serious transgression and penalties for this kind of activities were high. Four of the women brought to court were released without sentence. The others served sentences of 5 months up to 3 years and 5 months.

Presumably the most difficult thing for most of the women was the uncertainty as to how long their detention would last. They did not know when they would be brought to court or when they would be released. Many did not even know where their children were and most had no idea about their children's well being and what future would bring. After their release the women were supervised by civil servants of a special foundation, the STDP, whose task it was to help the women to re-integrate, to find housing, furniture and jobs so that they could make a new start in life. The STDP servants tried to promote understanding among the Dutch population in order to normalize the relationships, which was especially important to the children and their acceptance at schools. The servants interfered on behalf of their clients with employers and convinced them to offer jobs to the former internees. To promote their intentions they launched a publicity campaign in the summer of 1946 in which they pointed out the consequences for the welfare and reconstruction of the country if the group of former collaborators would be excluded and rejected. But their pleading was in vain. For many Dutch people collaborators remained the scapegoats and without any restriction also their families and their children who were not guilty at all.

H.J. SCHEFFEL-BAARS: THE DIALOGUE AS A HELPING HAND; a report about the hands-on expertise of Kombi

In 2000 the tenth anniversary of Kombi was celebrated in Wageningen. Enthusiastically, pleasantly and very appropriately. Kombi's energy was flowing. Still, it was not long before it gradually became clear that Kombi would not last forever. The number of people entering their names for activities of Kombi decreased. It is hard to say what caused this. That the war got further and further away, certainly had to do with it. But also changes in our society have probably contributed, like individualism

and the increasing rationalization of general thought. And the people in Kombi who organised the activities were getting older.

In 2005 the board decided to record Kombi's activities, methods and experience gained for the benefit of posterity. It would be regrettable if this source of knowledge and experience would get lost. It was agreed to have a new web-site made and in addition to put in book form the activities and experiences. Somebody had to be found to do this job for Kombi. We contacted Petra Aarts, researcher and familiar with Kombi. But alas, after a few months Petra got ill and she could not finish her work. After consideration contact was sought with Gonda Scheffel-Baars. We were familiar with her qualities in the field of writing and researching, because she was also active in Kombi. She had finished her Compendium for the working group Herkenning (Recognition) and had the time to take over Petra Aarts' work. She got started with great energy and enthusiasm and finished the work. We are very grateful to her for this.

The book can be seen as a description of the activities organized by Kombi and the methods used, but also of the experiences they have yielded.

Apart from recording the information for posterity, the book, the survey, is also intended to ascertain if something can be said about what makes Kombi specific. In Kombi all war victims are welcome, regardless their war background. What has this 'mixed approach' brought the participants? Has starting contacts with people with a different war background 'yielded' anything?

It is conspicuous that in the course of years with people who had frequent contacts with each other, the war background disappeared further and further into the background. Whatever background it was, it did not matter any more. It became clear that the human being is more than his war background. If we are still prisoners of our past, then much less so than before, because we have started looking for what connects us.

Fortunately, for the time being, Kombi goes on with people of the post-war generation. We, the generations born before and in the war, are very happy that they will continue the work. If the time should come that this post-war generation cannot pass on Kombi to a next generation any more, there is nothing more than to accept that. Then, Kombi has been able, in a certain time and under certain circumstances, to give support to a certain group of people. For that reason we may trust that in a different time and under different circumstances there will be people again, who, like the initiators of our Kombi, will take the initiative to start their own 'Kombi'.

Th.S.van Helvoort, MA
Former Chairman of the organization Kombi

Survey of the contents:

Starting-point for Chapter 1 is the motivation of the initiators of the first meeting in which children of the war with various backgrounds could meet each other and the statement which was made public by the participants afterwards. The objectives were formulated in the deed of foundation of 1990 and in 2001 it was expressed what has gradually been regarded as Kombi's mission. The texts provide an image of what Kombi is and what it stands for as an organization.

In Chapter 2 a number of authorities express their views about the psychological and social problems of war children which can be applied to groups with any background. Apart from these opinions a brief explanation is given of the idea of 'trauma' and what by various experts is understood by 'coping' in this context. Examples from the interviews and the discussion groups give a concise sketch of what Kombi has proved to be in the practice of these problems and in what way coping with them came up for discussion.

Kombi is a self-help organization. In Chapter 3 the characteristics of self-help will be illustrated on the basis of general literature about self-help groups and what results may be expected. Besides attention will be given - subject by subject - in what way Kombi differs from other, 'normal' self-help groups or categorical groups of children of the war, among other things with the help of the inquiry which was held and the interviews.

In the fourth chapter it is described how the discussion groups have functioned and what elements played an important part in this. The chapter came about in cooperation with the team of counsellors.

Next to this a paragraph was dedicated to the week-ends which took place under professional guidance within the framework of Kombi.

In chapter 5 the report about the written inquiry is to be found. In the questionnaire most attention is given to the experiences of the participants in the activities organized by Kombi. In particular the participants' opinion was asked about the importance of Kombi's mixed approach and about what, according to them, forms the surplus value of Kombi.

In some other countries a few mixed groups are active. They are introduced in chapter 6. In comparison with these groups it will become clear in what respect Kombi differs from them.

In the final chapter it will be examined which of Kombi's self-appointed tasks have been realized in the course of time and which tasks have possibly remained unfinished. Besides a summary is given of what was dealt with in the previous chapters.

An e-mailversion of the book (translated in English) can be ordered; please contact scheffelbaars@wxs.nl

WEBSITES

Organisation of Children of Dutch Collaborators:

www.werkgroepherkenning.nl

Organisation of Children of War of different Backgrounds:

www.kombi.nl

Organisation of Danish Children of War, Danske Krigsboern Foerening:

www.krigsboern.dk

Norwegian Children of War Association, Norges Krigsbarnforbund:

www.nkb.no

Organization of Norwegian NS Children:

www.nazichildren.com

Krigsbarnforbundet Lebensborn, Norway:

<http://home.no.net/lebenorg>

Organisation of NS-children Vennetreff:

<http://home.no.net/nsbarn>

Risikforbundet Finska Krigsbarn: (in swedish)

www.krigsbarn.se

Organisation of Finnish Children of War, Seundun Sotalapset:

www.edu.ouka.fi/sotalapset

TRT, To Reflect and Trust, Organisation for encounters between descendants of victims and descendants of perpetrators:

www.torelectandtrust.org

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

The Foundation Trust, international network of organizations and groups of second and third generations children of war:

www.thefoundationtrust.org

Dachau Institut Psychologie und Pädagogik:

www.Dachau-institut.de

Kriegskind Deutschland:

www.kriegskind.de

Evacuees Reunion Association

www.evacuees.ndonet.com

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.coeurssansfrontieres.biz

Organisation d'enfants de guerre
www.nesdelaliberation.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
(in preparation; in Vorbereitung)

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Reactions and articles till the 1st of March 2008
