

INTERNATIONAL BULLETIN

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INTRODUCTION

I would like to open this International Bulletin with some lines on Gelske van der Vlugt who passed away on the 14th of June. She was one of the initiators of KOMBI, an organisation for children of war of all categories in the Netherlands.

Last year, Samson Munn presented a paper on Identity and Responsibility on the Vienna Conference and I would like to quote some of its paragraphs. Samson underlined the importance of good and loving education of children since it is a crucial factor for the development of a prosocial attitude.

A prosocial attitude and altruism can be promoted by awe, wrote Christopher Bergland in an interesting text of which I quote some paragraphs. Parents and teachers should bring their children in situations in which awe can be experienced.

These last years, Philip Zimbardo, (known from his experiment in the Stanford jail that showed how ordinary people can come to use violence and torture when placed in a certain situation), is focusing on the other side of the human being's potential: altruism and heroism.

I would like to add that, indeed, good and careful upbringing of children is very important, but even when your childhood and education were not that positive, it is possible to acquire a prosocial attitude. Gelske's lifestory and that of so many other people I know show this.

Jossie Glausiusz allowed me to present to you a text she wrote about the impact on children caused by the traumatization of one of the parents.

Peter Heinl wrote a book on his 'method' to use intuition in therapy or in workshops with people who are unaware of events that happened in the past and that influenced their behaviour and feelings.

Very few studies or books focus on the fate of Roma and Sinti during the war. Lindsay Hawdon wrote a moving book about them, 'Jacob's Colours'.

On internet I came across some interesting information about the Wolfskinder that I would like to share with you.

Paul Glaser wrote a stunning book, 'Dancing With The Enemy', about his aunt who survived the war, among other things by giving dance instruction to SS-men. Was she a collaborator or is it simply acceptable that she used all means to stay alive? During his study he learned a lot about his own Jewish roots he had never been aware of.

I hope you will appreciate the articles in this bulletin. Reactions and suggestions for articles are welcome! The deadline is March 1, 2017.

Gonda Scheffel-Baars

IN MEMORY OF GELSKE VAN DER VLUGT (1941-2016)

In June, Gelske passed away after an intense fight against a tumor, a struggle she had to give up at last.

Everyone who met her for the first time, was always impressed by her open mind, her eyes full of attention and her spontaneous interest in them as a person. Her face and attitude expressed a joy of life, similar to what children show us in their eagerness to explore the world. Though, her start in life was overshadowed by the war and all the positive traits she showed in her life as an adult, she had to find them back under thick layers of loneliness, fear, distrust and disconsolateness caused by her childhood experiences.

She was born in the former Dutch colony of the East Indies, in May 1941. When she was one year old, she, her mother and her 3 brothers had been interned in one of the camps in which the Japanese occupiers imprisoned the white Dutch population. The men had been sent to labour camps in Birma or other occupied countries. She was too young to have memories of the pre-war life in the colony, either good or bad. All she knew was what had been told to her or what she had found in books or documents: 'borrowed words and images'.

When she started to face the past, she tried to fancy how her mother had experienced the camp. And suddenly she became aware of the fact that she had been there herself! She did not remember, but she had been there too! What she had experienced had influenced her life without her being aware of it.

By then she wanted to explore the negative factors. She remembered her children exploring the world at age 2, 3 or 4: with open eyes, open ears, open nose, curious to learn what life and world were all about, based in the safety of a warm family. Her situation had been so different: she had seen, heard and smelled things a child should not see and hear and smell at a young age. The only world she had known in her childhood was the world in war and there was only one goal: survive.

By then she set out with finding a way from mere survival to life in the broadest meaning of the word.

She joined a self-help group of children who had been interned in the Japanese camps and who shared their experiences. When, one day, she heard the story of a resistance fighter's daughter, she found many elements in her story similar to those in her own story. That is why she, together with some other women, planned a weekend meeting where all children of war, from all categories, would be welcome: the children of Nazis, of German families or collaborators' children as well. That was the start of the organisation KOMBI. (Children of the War for Mutual and Social Counseling and Integration). Some participants wrote after the first meeting (April 1988):

...We felt true solidarity. This was most strikingly shown on the Saturday evening when a number of women were dancing, each in her own way. A Jewish woman held hands with the daughter of a Dutch Nazi, a daughter of a German mother danced hand in hand with the daughter of a resistance fighter, a child of communist parents danced together with a woman who experienced the hardships of a Japanese camp. No one could ever have imagined that this was possible! They dance as if it was something not to be amazed about, but it was actually excitingly extra-ordinary. Women struggling with war-related problems were dancing together, beyond all boundaries.'

KOMBI had an intense impact, not only on the lives of its members.

Gelske and KOMBI were like twins. KOMBI without Gelske was inconceivable.

In 2010, when there were no new board members available, KOMBI had to stop its activities. The

former members remained in contact.

The very last meeting took place in March 2016. Gelske had always said: if we have to stop, I want to switch off the light. She was able to do that some months before her death.

May her memory be a blessing to all of us.

Gonda Scheffel-Baars

IDENTITY, RESPONSIBILITY and BEING HUMAN: Subsequent Generations

by Samson Munn (summary bij GSB)

Who am I? What is *my* identity?

My name doesn't count for much. Beyond the label of my name, who am I, really? I'm a son and a father, responsible for my parents (now dead) and my children, I'm a husband responsible for caring for my wife. I'm a physician responsible for my patients. I'm an associate professor responsible for the medical students and radiology residents and fellows whom I teach and train. I'm a dog owner. And on and on...

My intent is to focus on responsibility and the relation to identity and dialogue.

We all – all of us – think of ourselves as good people. People of goodness. Responsible people who care for others and engage making things better for others and perhaps ourselves, too.

Responsible people. Responsible for our behaviour.

But just what *is* responsibility?? And just who are we?? Put differently, what is each of our identities and how do they relate to our responsibilities?

Two sets of experiments with which many of you likely are familiar with are the famous or infamous experiments of Stanley Milgram and Philip Zimbardo. In 1961 and 1971, at Yale and Stanford, respectfully. Milgram's began only weeks after the trial of Adolf Eichmann in Jerusalem, the first courtroom trial ever televised. Milgram was about 28 in 1961 and I find it hard to imagine that he did not watch the trial. Earlier proposal on study on conformity were declined, his proposal of 1961 was approved and his work on conformity was fundamental.

His experiments involved a student subject directed by someone labeled as "teacher" to administer increasing levels of electrical shocks to another person, actually an actor not being shocked, but that falsity was unknown to the subjects. Thus, the subject thought he or she was indeed administering stronger and stronger shocks to the other person, each time the actor provided the incorrect answer to a word-pair question. When the subject hesitated to shock at higher levels, he or she was instructed with four increasingly strongly worded comments from the teacher to proceed. The maximum level a subject could inflict was ostensibly 450 volts, three times in succession.

As you may know, 65% of the subjects applied the full 450 volt level, and only one subject refused to go further at a point under 300 volts. Milgram quoted: "I started with the belief that every person who came tot the laboratory was free to accept or reject the dictates of authority. This view sustains a conception of human dignity insofar as it sees in each man a capacity for choosing his own behaviour. And as it turned out, many subjects did, indeed, choose to reject the experimenter's commands, providing a powerful affirmation of human ideals..."

However, "A substantial portion of people do what they are told to do, irrespective of the content of the act, and without pangs of conscience as long as they perceive that the command comes from a legitimate authority."

"The extreme willingness of adults to go to almost any lengths on the command of an authority constitutes the chief finding of the study and the fact most urgently demands explanation."

"Ordinary people [like you and me, it seems], simply doing their jobs, and without any particular hostility on their part, can become agents in a terrible destructive process. Moreover, even when the destructive effects of their work become patently clear, and they are asked to carry out actions

incompatible with fundamental standards of morality, relatively few people have the resources needed to resist authority.” He concluded, “It is easy to ignore responsibility when one is only an intermediate link in a chain of action.”

In 1971, Zimbardo took 24 college students and randomly assigned them to be guards or prisoners, placing all of them in the basement of a Psychology building at Stanford. They were to be there two weeks, but the study was ended after six days.

No one instructed the guards to be nice or nasty, polite or firm, etc. At first, the prisoners ridiculed the guards. Gradually, arguments ensued. The guards demanded the prisoners to do physical exercise as punishment. Some prisoners began to think they literally **were** in prison. One third of the guards were later thought to have evidenced sadistic behavior. Five prisoners had to be removed from the study early, noting that the entire experiment was terminated very early compared with the original plan.

The Milgram and Zimbardo experiments have been repeated by others, elsewhere, and confirmed. The percentage of subjects who ARE willing to inflict a fatal voltage is a remarkably constant 60-66 %. This is not aberrant behavior. By definition, it cannot be termed aberrant if it is common, it is even typical of human behavior. **This is who we humans are!** It does apply to ordinary people if placed in situations or circumstances that bring out our worst inclinations, our most unsavory sides as mortal human beings. You may be sure you could not be so evil, but you likely **can** be. And so can I.

Let us look now at a different side of human nature, a positive side.

Samuel and Pearl Oliner and Ervin Staub have looked at what makes a person step forward with altruism in the face of risk. What are the psychological elements of a shopkeeper in Hamburg, Germany, in 1941, that would cause him or her to hide and protect a single Jew – someone theretofore unknown to the shopkeeper – who suddenly appeared in the shop, with Nazis only yards up the street still chasing after?

When studied, it turns out the precise psychological characteristics are or were concern for other human beings and a perceived responsibility for their welfare. This prosocial value orientation – concern for other human beings and a perceived responsibility for their welfare – is or are the key to the development of altruism in the face of risk.

What makes one person have sufficient prosocial value orientation to be altruistic enough to risk one's own life or welfare, even the lives of one's family? After all, most of us would not risk our lives in order to help a person we don't know, who is obviously from some other group than our own.

That sort of behavior, this sort of courage and ethics does and did occur even in the Holocaust. The sorts of life experiences that create prosocial value orientation this strong include four factors:

- a positive parenting style,
- responsiveness to the child,
- empathic care-taking and
- secure attachment.

This could apply to many of us, if we were or had been raised with experiences that brought out our **best** interpersonal, prosocial inclinations, our most gratifying sides as human beings. We all could be so wonderful were we to have had sufficiently strong prosocial experiences early in life as to influence our identity development enough.

Jonas Salk, responsible for the Salk polio vaccine, wrote, “Our greatest responsibility is to be good ancestors.”

Paul Tillich, the Christian theologian and philosopher wrote, “The first duty of love is to listen.” We have seen the bad and the good sides of identity, of human nature. Where does identity stem from, how is it created, and what is its relationship to responsibility?

The philosopher Emmanuel Levinas wrote, “Since the Other looks at me, I am responsible for him, without even having taken on responsibilities in his regard.”

In other words, one's essence as a *human* being **is** one's responsibility to the other. Responsibility is not born of identity; rather, one's responsibility is the scaffolding of one's identity. Put simply, responsibility comes first, then identity, not the other way around.

If we take on more responsibility, or different responsibilities, **we become a different person.**

Mahatma Gandhi wrote, “**Be** the change you want to see in the world.”

I was born in 1952, the second child, second son, of two Nazi murder camp survivors. Both my parents were willing to talk about their Holocaust experiences with my brother and me while we were growing up. Although my parents did not usually raise the topic, they would always take time and care to answer any question related to any European matter of experience. Importantly, blame was laid by both of them more (but not exclusively) on the individual than the society, which may relate to the fact that instances of help and support from Germans (even from German police and military officers) were experienced by each of them, and they experienced Jews behaving to other Jews as enemy, traitor and torturer.

Our parents listened carefully for the questions themselves and most often for the questions behind the questions. It is likely that intent and empathetic story-listening, a vital element in constructive dialogue that thrives, germinated in me by this means.

As you know, Austria was annexed by Germany, as opposed to other countries that were invaded, conquered and occupied. Austrians were generally pleased or even gleeful to be annexed by the *Reich*. Some Austrians were stunningly successful in rising quickly and effectively within the Reich to important positions in infamous settings of war crimes and crimes against humanity. Their 'successes' were perhaps related to even more pervasive anti-Semitism in Austria at that time than in Germany. Since the war, Austria and Austrians have been particularly effective in denying their Nazi pasts, domestically and internationally, in convincing themselves and the rest of the world of their innocence, even of *their* victimization.

The Austrian Encounter comprises sons and daughters of Austrian Nazis, and daughters and sons of Austrian Holocaust victims, meeting intensively together since 1995, primarily in Austria. The individuals are honest and serious with each other, able critically to explore interpersonally their family histories and to reflect upon Austrian politics and contemporary history.

The encounters were facilitated with only occasional commentary. The dialogue proceeds for hours without comment from the facilitator, and no agenda was provided at any meeting. Even in the setting of minimalist facilitation, the composition of the group itself leads to rich interaction through words, facial expressions, hand gestures and revelations.

Many themes are addressed, all raised by the participants themselves. To name a couple: trust within interpersonal relationships; roots; (lack of) emotional warmth in the home during childhood; fears and anxiety; secrets and protection (in Jewish families) and secrets and shame (in Nazi families); 'belonging'; silence and silences; anger; friendship; 'home'; individuation from our parents.

In 1999, Robert S. Wistrich declared: “There is now, for the first time in post-war Austria a serious commitment to fighting racism and anti-Semitism” and ‘There is even the beginning of a movement to discuss the Holocaust critically and openly...and to seek to learn its lessons.’

Several conferences were organized and a couple of international networking meetings.

Why do all this work? Why engage so much in dialogue? While there are immense differences in various geo-political venues and instances of mass, heinous behavior, there remain human commonalities with which of deal during and after the traumas regardless of the particular context. What is the role of reconciliation in these settings and with particular regard to dialogue?

The goal should not be to live 'lovey-dovey', rather to be the development of a means to be able to live with and alongside each other, to be able to work together, to engage business ventures together, to study together, to debate one's own group as well as the other, and so on. If a mature, gradual, serious pensive intercourse happens in the end to lead over months or likely years to a worthy sort of reconciliation, fine! Reconciliation *per se* is not the goal, but rather a more functional, constructive society.

Dialogue requires, at its kernel, honest communication with one's self and with the *Other*, which in turns benefits and benefits from memory and remembrance, engendering trust. It takes highly motivated and brave individuals and groups to engage each other on such a deeply personal level,

listening to each other for hours on end, and also occasionally revealing what is not comfortably revealed.

We have the opportunity to grasp responsibility. Let us do so. When we fail, we can be proud we tried; when we succeed, we can be grateful.

We 've explored responsibility and its relationship to human nature and to identity. And we learned of its relationship to dialogue.

George Bernard Shaw said: 'We are made wise not by recollection of our past, but by the responsibility for our future'.

Vaclav Havel, the Czech playwright wrote: 'The salvation of this human world lies nowhere else than in the human heart, in the human power to reflect, in human meekness and in human responsibility.'

The importance of DIALOGUE

KOMBI, TRT, Austrian Encounter and One by One were/are organisations in which children of war meet and share their experiences.

It is worthwhile to mention another group, Dialogue Groups Between Holocaust Survivors, Victims, Perpetrators and Liberators. A series of 10 meetings were held over a long time period of about 10 years at the annual IFTA conferences. Almost all of these meetings were written up in article form and published in a variety of Journals in the U.S., Israel, and other countries.

In addition, I wrote a chapter entitled "A dialogue group approach with descendants of Holocaust perpetrators and victims." It was published in the Comprehensive Handbook of Psychotherapy, Vol. 4, F.W. Kaslow and J. Lebow (Eds) (2002). NY: John Wiley and Sons. (Now located in Hoboken NJ).

Anyone interested can write to Wiley for a copy of the chapter. So different dialogue groups have been in existence for several decades

Summary (by GSB) of an article written by **Christopher Bergland**, in Psychology Today, May 20, 2015 on **AWE as a promotor of ALTRUISM and PROSOCIAL BEHAVIOR**.

A new study found that experiencing a sense of awe promotes altruism, loving-kindness, and magnanimous behavior. The May 2015 study "Awe, the Small Self, and Prosocial Behavior," led by Paul Piff, PhD, from University of California, Irvine was published in the Journal of Personality and Social Psychology.

The researchers describe awe as "that sense of wonder we feel in the presence of something vast that transcends our understanding of the world." They point out that people commonly experience awe in nature, but also feel a sense of awe in response to religion, art, music, etc.[.]

For this study, Piff and his colleagues used a series of various experiments to examine different aspects of awe. Some of the experiments measured how predisposed someone was to experiencing awe... Others were designed to elicit awe, a neutral state, or another reaction, such as pride or amusement. In the final experiment, the researchers induced awe by placing participants in a forest of towering eucalyptus trees.

In a press release, Paul Piff described his research on awe saying:

'Our investigation indicates that awe, although often fleeting and hard to describe, serves a vital social function. By diminishing the emphasis on the individual self, awe may encourage people to forgo strict self-interest to improve the welfare of others. When experiencing awe, you may not, egocentrically speaking, feel like you're at the center of the world anymore. By shifting attention

toward larger entities and diminishing the emphasis on the individual self, we reasoned that awe would trigger tendencies to engage in prosocial behaviors that may be costly for you but that benefit and help others.

Across all these different elicitors of awe, we found the same sorts of effects people felt smaller, less self-important, and behaved in a more prosocial fashion. Might awe cause people to become more invested in the greater good, giving more to charity, volunteering to help others, or doing more to lessen their impact on the environment? Our research would suggest that the answer is yes.'

Awe Is a Universal Experience and Part of Our Biology

In the 1960s, Abraham Maslow and Marghanita Laski conducted independent research similar to the work being done by Piff and his colleagues. The research that Maslow and Laski conducted separately on "peak experiences" and "ecstasy" respectively, dovetails perfectly with the latest research on the power of awe by Piff et al.[..]

After years of chasing the Holy Grail of peak experiences that practically needed to equal standing atop Mt. Everest to seem extraordinary—I've realized that some peak experiences can be "other-worldly" in a once-in-a-lifetime way... but there are also everyday peak experiences that are equally amazing and available to each of us if we have our antennae up for the sense of wonder and awe that is everywhere. For example, in early spring, when the daffodils bloom, I'm reminded that peak experiences and a sense of awe can literally be found in your backyard

What Experiences Elicit a Sense of Awe for You?

As a kid, I was awestruck by the scope of towering skyscrapers as I walked around the streets of Manhattan. Skyscrapers made me feel small but the sea of humanity on the city streets made me feel connected to a collective that was much bigger than myself. One of my peak experiences and cliché moments of awe was the first time I visited the Grand Canyon. Photographs never capture the awesomeness of the Grand Canyon. When you see it in person, you realize why the Grand Canyon is one of the seven natural wonders of the world.

Seeing the Grand Canyon for the first time was one of those surreal moments when you almost have to pinch yourself to make sure you're not dreaming I remember opening the hatch of the wagon and sitting on the bumper playing Sense of Wonder by Van Morrison on my Walkman again and again while looking over the landscape as the sun came up. As cheesy as it is, sometimes I like to add a musical soundtrack to peak-experience moments so that I can encode the feeling of awe into a neural network that is linked to a specific song and will trigger a flashback to that time and place whenever I hear the song again. Do you have songs that remind you of being in awe or a sense of wonder?[..]

Peak Experiences and the Ecstatic Process

The recent research by Piff and colleagues complements the research conducted in the 1960s on peak experiences and ecstasy in secular and religious experiences.

Marghanita Laski was a journalist and researcher who was fascinated with the ecstatic experiences described throughout the ages by mystical and religious writers. Laski did extensive research to deconstruct the experience of what ecstasy or awe felt like in everyday life. Marghanita Laski published these findings in her 1961 book, *Ecstasy: a Study of Some Secular and Religious Experiences*. [..]

Laski classified an experience as an "ecstasy" if it contained two of the three following descriptions: unity, eternity, heaven, new life, satisfaction, joy, salvation, perfection, glory; contact, new or mystical knowledge; and at least one of the following feelings: loss of difference, time, place, of worldliness... or feelings of calm, peace."

Marghanita Laski found that the most common triggers for transcendental ecstasies come from nature. In particular, her survey revealed that water, mountains, trees, and flowers; dusk, sunrise, sunlight; dramatically bad weather and spring were often a catalyst for feeling ecstatic. Laski

hypothesized that feelings of ecstasy were a psychological and emotional response that was wired into human biology.

In his 1964 work, *Religions, Values and Peak-experiences*, Abraham Maslow demystified what were considered to be supernatural, mystical or religious experiences and made them more secular and mainstream.

Peak experiences are described by Maslow as “especially joyous and exciting moments in life, involving sudden feelings of intense happiness and well-being, wonder and awe, and possibly also involving an awareness of transcendental unity or knowledge of higher truth (as though perceiving the world from an altered, and often vastly profound and awe-inspiring perspective).”

Maslow argued that “peak experiences should continue to be studied and cultivated, so that they can be introduced to those who have never had them or who resist them, providing them a route to achieve personal growth, integration, and fulfillment.” Abraham Maslow’s language of decades past echos the words used by Paul Piff in 2015 to describe the prosocial benefits of experiencing awe.

These descriptions reveal that a sense of wonder and awe are timeless and egalitarian. Each of us can tap into the power of nature and be awestruck if given the opportunity. Commonplace peak experience and feelings of ecstasy are a part of our biology that make them universal, regardless of socio-economic status or circumstance.

Nature and the Varieties of Religious Experience

Throughout American history, iconoclasts such as: John Muir, Ralph Waldo Emerson, Henry David Thoreau, and William James have all found inspiration in the transcendent power of nature.[..]

At the age of fifty-six, William James set out into the Adirondacks carrying an eighteen-pound pack in an ultra-endurance hike that was a type of Visionquest. James was inspired to make this trek after reading the journals of George Fox, founder of the Quakers, who wrote of having spontaneous “openings,” or spiritual illumination in nature. James was searching for a transformative experience to inform the content of an important lecture series he had been asked to deliver at the University of Edinburgh, which are now known as the Gifford Lectures.

William James was also drawn to the Adirondacks as a way to escape the demands of Harvard and his family. He wanted to hike in the wilderness and let the ideas for his lectures incubate and percolate. He was in search of a first hand experience to reaffirm his belief that the psychological and philosophical study of religion should focus on the direct personal experience of “numinousness,” or union with something “beyond,” rather than on the dogma of biblical texts and the institutionalization of religion by churches.

William James had an inkling that hiking the Adirondacks would prime him for an epiphany and type of conversion experience. Until his pilgrimage to the Adirondacks, James had understood spirituality more as an academic and intellectual concept. After his epiphanies on the hiking trails, he had a new appreciation for spiritual “openings” as a universal key-hole to higher consciousness accessible to anyone.[..]

John Muir, the Sierra Club, and Prosocial Behavior Are Intertwined

John Muir, who founded the Sierra Club, is another historic nature lover who went on to do prosocial deeds based on the awe he experienced in the woods. Muir was obsessed with botany at college and filled his dorm room with gooseberry bushes, wild plum, posies and peppermint plants to feel closer to nature indoors.[..]

Muir left Madison University without a degree and wandered off into what he described as a “University of the Wilderness.” He would walk for stretches of thousands of miles, and wrote effusively about his adventures. Muir’s wanderlust and the sense of wonder he felt in nature were a part of his DNA.[..]

Muir’s ability to experience the awe of nature and sense of oneness with the mountains and trees, led to a deep mystical appreciation, and eternal devotion to “Mother Earth” and conservation. Emerson, who visited Muir in Yosemite, said that Muir’s mind and passion was the most potent and persuasive of anyone in America at the time

Conclusion: Will Future Cyber-Realities Diminish Our Natural Sense of Wonder?

Leonard Cohen once said, “Seven to eleven is a huge chunk of life, full of dulling and forgetting. It is fabled that we slowly lose the gift of speech with animals, that birds no longer visit our windowsills to converse. As our eyes grow accustomed to sight they armor themselves against wonder.”

As an adult, the moments I experience awe happen almost exclusively in nature. Like most people in Laski's survey, I feel most ecstatic near the water, at sunrise and sunset, and during dramatic weather. Although Manhattan is surrounded by water, the rat race of that metropolis makes it hard for me to feel magnanimous when I'm on the sidewalks of New York City these days—which is the main reason I had to leave.

I reside in Provincetown, Massachusetts now. The quality of light and the ever changing sea and sky surrounding Provincetown elicit a constant sense of wonder. Living close to the National Seashore and wilderness on Cape Cod makes me feel connected to something bigger than myself that puts the human experience in perspective in a way that makes me feel humbled and blessed. As the father of a 7-year-old, I worry that growing up in a digital “Facebook-age” might lead to a disconnection from nature and a sense of wonder for my daughter's generation and those to follow. Will a lack of awe cause our children to be less altruistic, prosocial, and magnanimous? If left unchecked, could a dearth of awe inspiring experiences result in less loving-kindness in future generations?

Hopefully, the research findings on the importance of awe and a sense of wonder will inspire all of us to seek out a connection to nature and awe as a way to promote prosocial behaviors, loving-kindness, and altruism—as well as environmentalism. Piff and colleagues summed up their findings on the importance of awe in their report saying:

Awe arises in evanescent experiences. Looking up at the starry expanse of the night sky. Gazing out across the blue vastness of the ocean. Feeling amazed at the birth and development of a child. Protesting at a political rally or watching a favorite sports team live. Many of the experiences people cherish most are triggers of the emotion we focused on here—awe.

The original text can be found on: <https://www.psychologytoday.com/blog/the-athletes-way/201505/the-power-awe-sense-wonder-promotes-loving-kindness>

Some paragraphs from an article written by Zeno Franco and Philip Zimbardo about their new book: **THE BANALITY OF HEROISM** (from *Greater Good in Action*, University of California, Berkeley)

But because evil is so fascinating, we have been obsessed with focusing upon and analyzing evildoers. Perhaps because of the tragic experiences of the Second World War, we have neglected to consider the flip side of the banality of evil: Is it also possible that heroic acts are something that anyone can perform, given the right mind-set and conditions? Could there also be a “banality of heroism”?

The banality of heroism concept suggests that we are *all* potential heroes waiting for a moment in life to perform a heroic deed. The decision to act heroically is a choice that many of us will be called upon to make at some point in time. By conceiving of heroism as a universal attribute of human nature, not as a rare feature of the few “heroic elect,” heroism becomes something that seems in the range of possibilities for every person, perhaps inspiring more of us to answer that call.[..]

The idea of the banality of heroism debunks the myth of the “heroic elect,” a myth that reinforces two basic human tendencies. The first is to ascribe very rare personal characteristics to people who do something special—to see them as superhuman, practically beyond comparison to the rest of us. The second is the trap of inaction—sometimes known as the “bystander effect.” Research has shown that the bystander effect is often motivated by diffusion of responsibility, when different people witnessing an emergency all assume someone else will help.[..]

In search of an alternative to this inaction and complicity with evil, we have been investigating the banality of heroism. Our initial research has allowed us to review example after example of people who have done something truly heroic, from individuals who enjoy international fame to those whose names have never even graced the headlines in a local newspaper. This has led us to think more critically about the definition of heroism, and to consider the situational and personal characteristics that encourage or facilitate heroic behavior.

Heroism is an idea as old as humanity itself, and some of its subtleties are becoming lost or transmuted by popular culture. Being a hero is not simply being a good role model or a popular sports figure. We believe it has become necessary to revisit the historical meanings of the word, and to make it come alive in modern terms. By concentrating more on this high watermark of human behavior, it is possible to foster what we term “heroic imagination,” or the development of a personal heroic ideal. This heroic ideal can help guide a person’s behavior in times of trouble or moral uncertainty.

What is heroism?

Frank De Martini was an architect who had restored his own Brooklyn brownstone. He enjoyed old cars, motorcycles, sailing, and spending time with his wife, Nicole, and their two children. After the hijacked planes struck the World Trade Center on September 11, 2001, De Martini, a Port Authority construction manager at the Center, painstakingly searched the upper floors of the North Tower to help victims trapped by the attack. De Martini was joined by three colleagues: Pablo Ortiz, Carlos DaCosta, and Pete Negrón. [...] All four men died in the collapse of the tower. These were not men who were known previously as larger-than-life heroes, but surely, most of us would call their actions on September 11 heroic. But just what is heroism?

Heroism is different than altruism. Where altruism emphasizes selfless acts that assist others, heroism entails the potential for deeper personal sacrifice. The core of heroism revolves around the individual’s commitment to a noble purpose and the willingness to accept the consequences of fighting for that purpose.

Historically, heroism has been most closely associated with military service; however, social heroism also deserves close examination. While Achilles is held up as the archetypal war hero, Socrates’ willingness to die for his values was also a heroic deed. Heroism in service to a noble idea is usually not as dramatic as heroism that involves immediate physical peril. Yet social heroism is costly in its own way, often involving loss of financial stability, lowered social status, loss of credibility, arrest, torture, risks to family members, and, in some cases, death.

These different ways of engaging with the heroic ideal suggest a deeper, more intricate definition of heroism. Based on our own analysis of many acts that we deem heroic, we believe that heroism is made up of at least four independent dimensions.

-First, heroism involves some type of quest, which may range from the preservation of life (Frank De Martini’s efforts at the World Trade Center) to the preservation of an ideal (Dr. Martin Luther King Junior’s pursuit of equal rights for African Americans).

-Second, heroism must have some form of actual or anticipated sacrifice or risk. This can be either some form of physical peril or a profound social sacrifice. The physical risks that firefighters take in the line of duty are clearly heroic in nature. Social sacrifices are more subtle. For example, [...] whistle blowers in government and business often face ostracism, physical threat, and the loss of their jobs.

-Third, the heroic act can either be passive or active. We often think of heroics as a valiant *activity*, something that is clearly observable. But some forms of heroism involve *passive* resistance or an unwillingness to be moved. Consider Revolutionary War officer Nathan Hale’s actions before his execution by the British army. There was nothing to be done in that moment except to decide how he submitted to death—with fortitude or with fear. The words he uttered in his final moments (borrowed from Joseph Addison’s play *Cato*), “I regret that I have but one life to give for my country,” are remembered more than two centuries later as a symbol of strength.

-Finally, heroism can be a sudden, one time act, or something that persists over a longer period of time. This could mean that heroism may be an almost instantaneous reaction to a situation, such as when a self-described “average guy” named Dale Saylor pulled an unconscious driver from a

vehicle about to be hit by an oncoming train. Alternatively, it may be a well thought-out series of actions taking place over days, months, or a lifetime. For instance, in 1940, a Japanese consul official in Lithuania, Chiune Sugihara, signed more than 2,000 visas for Jews hoping to escape the Nazi invasion, despite his government's direct orders not to do so. Every morning when Sugihara got up and made the same decision to help, every time he signed a visa, he acted heroically and increased the likelihood of dire consequences for himself and his family. At the end of the war he was unceremoniously fired from the Japanese civil service.

What makes a hero?

Our efforts to catalogue and categorize heroic activity have led us to explore the factors that come together to create heroes. It must be emphasized that this is initial, exploratory work; at best, it allows us to propose a few speculations that warrant further investigation.

We have been able to learn from a body of prior research how certain situations can induce the bystander effect, which we mentioned earlier. But just as they can create bystanders, situations also have immense power to bring out heroic actions in people who never would have considered themselves heroes. In fact, the first response of many people who are called heroes is to deny their own uniqueness with statements such as, "I am not a hero; anyone in the same situation would have done what I did," or, "I just did what needed to be done." Immediate life and death situations, such as when people are stranded in a burning house or a car wreck, are clear examples of situations that galvanize people into heroic action. But other situations—such as being witness to discrimination, corporate corruption, government malfeasance, or military atrocities—not only bring out the worst in people; they sometimes bring out the best. We believe that these situations create a "bright-line" ethical test that pushes some individuals toward action in an attempt to stop the evil being perpetrated. But why are some people able to see this line while others are blind to it? Why do some people take responsibility for a situation when others succumb to the bystander effect?

Just as in the Stanford Prison Experiment and the Milgram studies, the situation and the personal characteristics of each person caught up in the situation interact in unique ways. We remain unsure how these personal characteristics combine with the situation to generate heroic action, but we have some preliminary ideas. The case of Sugihara's intervention on behalf of the Jews is particularly instructive.

Accounts of Sugihara's life show us that his efforts to save Jewish refugees was a dramatic finale to a long list of smaller efforts, each of which demonstrated a willingness to occasionally defy the strict social constraints of Japanese society in the early 20th century.

Also, Sugihara was bound to two different codes: He was a sworn representative of the Japanese government, but he was raised in a rural Samurai family. Should he obey his government's order to not help Jews (and, by extension, comply with his culture's age-old more not to bring shame on his family by disobeying authority)? Or should he follow the Samurai adage that haunted him.

This still leaves the question, "What prompts people to take action?" Many people in similar positions recognize the ethical problems associated with the situation and are deeply disturbed, but simply decide to ignore it. What characterizes the final step toward heroic action? Are those who do act more conscientious? Or are they simply less risk averse?

We don't know the answer to these vital questions—social science hasn't resolved them yet. However, we believe that an important factor that may encourage heroic action is the stimulation of heroic imagination—the capacity to imagine facing physically or socially risky situations, to struggle with the hypothetical problems these situations generate, and to consider one's actions and the consequences. By considering these issues in advance, the individual becomes more prepared to act when and if a moment that calls for heroism arises. Strengthening the heroic imagination may help to make people more aware of the ethical tests embedded in complex situations, while allowing the individual to have already considered, and to some degree transcended, the cost of their heroic action. Seeing one's self as capable of the resolve necessary for heroism may be the first step toward a heroic outcome.

Over the last century, we have witnessed the subtle diminution of the word "hero." This title was once reserved only for those who did great things at great personal risk. Gradually, as we have moved toward mechanized combat, especially during and after the Second World War, the original

ideals of military heroism became more remote. At the same time, our view of social heroism has also been slowly watered down. We hold up inventors, athletes, actors, politicians, and scientists as examples of “heroes.” These individuals are clearly role models, embodying important qualities we would all like to see in our children—curiosity, persistence, physical strength, being Good Samaritan—but they do not demonstrate courage or fortitude. By diminishing the ideal of heroism, our society makes two mistakes.

First, we dilute the important contribution of true heroes, whether they are luminary figures like Abraham Lincoln or the hero next door.

Second, we keep ourselves from confronting the older, more demanding forms of this ideal. We do not have to challenge ourselves to see if, when faced with a situation that called for courage, we would meet that test. In prior generations, words like bravery, fortitude, gallantry, and valor stirred our souls. Children read of the exploits of great warriors and explorers and would set out to follow in those footsteps. But we spend little time thinking about the deep meanings these words once carried, and focus less on trying to encourage ourselves to consider how we might engage in bravery in the social sphere, where most of us will have an opportunity to be heroic at one time or another. As our society dumbs down heroism, we fail to foster heroic imagination.

-There are several concrete steps we can take to foster the heroic imagination. We can start by remaining mindful, carefully and critically evaluating each situation we encounter so that we don't gloss over an emergency requiring our action. We should try to develop our “discontinuity detector”—an awareness of things that don't fit, are out of place, or don't make sense in a setting. This means asking questions to get the information we need to take responsible action.

-Second, it is important not to fear interpersonal conflict, and to develop the personal hardiness necessary to stand firm for principles we cherish. In fact, we shouldn't think of difficult interactions as conflicts but rather as attempts to challenge other people to support their own principles and ideology.

-Third, we must remain aware of an extended time-horizon, not just the present moment. We should be engaged in the current situation, yet also be able to detach part of our analytical focus to imagine alternative future scenarios that might play out, depending on different actions or failures to act that we take in the present. In addition, we should keep part of our minds on the past, as that may help us recall values and teachings instilled in us long ago, which may inform our actions in the current situation.

-Fourth, we have to resist the urge to rationalize inaction and to develop justifications that recast evil deeds as acceptable means to supposedly righteous ends.

-Finally, we must try to transcend anticipating negative consequence associated with some forms of heroism, such as being socially ostracized. If our course is just, we must trust that others will eventually recognize the value of our heroic actions.

But beyond these basic steps, our society needs to consider ways of fostering heroic imagination in all of its citizens, most particularly in our young. The ancient Greeks and Anglo Saxon tribes venerated their heroes in epic poems such as the *Iliad* and *Beowulf*. It is easy to see these stories as antiquated, but their instructions for the hero still hold up.

In these stories, the protagonist often encounters a mystical figure who attempts to seduce the hero away from his path. In our own lives, we must also avoid the seduction of evil, and we must recognize that the seduction will probably be quite ordinary—an unethical friend or coworker, for instance. By passing a series of smaller tests of our mettle, we can cultivate a personal habit of heroism.

To this day, some forms of heroism require paying the ultimate price. But we can also understand this as a hero's willingness to accept any of the consequences of heroic action—whether the sacrifices are physical or social.

Finally, from the primeval war stories of Achilles to Sugihara's compelling kindness toward the Jewish refugees in World War Two, a code of conduct served as the framework from which heroic action emerged. In this code, the hero follows a set of rules that serves as a reminder, sometimes even when he would prefer to forget, that something is wrong and that he must attempt to set it right.

Today, it seems as if we are drifting further and further away from maintaining a set of teachings that serve as a litmus test for right and wrong.

But in a digital world, how do we connect ourselves and our children to what were once oral traditions? Hollywood has accomplished some of these tasks. The recent screen version of J.R.R. Tolkien's *The Lord of the Rings* brought us a classic story that is based on the epic tradition. Yet how many of us have stopped and talked with our children about the deeper meanings of this tale? As the sophistication of video gaming grows, can the power of this entertainment form be used to educate children about the pitfalls of following a herd mentality? Could these games help children develop their own internal compass in morally ambiguous situations? Or perhaps even help them think about their own ability to act heroically? And as we plow ahead in the digital era, how can the fundamental teachings of a code of honor remain relevant to human interactions?

If we lose the ability to imagine ourselves as heroes, and to understand the meaning of true heroism, our society will be poorer for it. But if we can reconnect with these ancient ideals, and make them fresh again, we can create a connection with the hero in ourselves. It is this vital, internal conduit between the modern work- a-day world and the mythic world that can prepare an ordinary person to be an everyday hero.

The original text can be found on:

https://www.greatergood.berkeley.edu/article/item/the_banality_of_heroism

My father survived the Holocaust. Will I pass his trauma on to my kids?

Scientific evidence shows children of Holocaust survivors may inherit a tendency to depression or PTSD. As the daughter of a survivor, what does this mean for me?

By Josie Glausiusz | Jan. 7, 2015

In the autumn of 2013 – a few weeks before my twins celebrated their third birthday – I took them up to our fifth-floor rooftop terrace to help load laundry into our washing machine. While my son was stuffing dirty clothes into the machine, my daughter ran back into our apartment, shut the door to the roof, and locked it. As she stood behind the glass door, laughing, I realized that I was now trapped on the roof with my son, with no phone, and my husband not due back from work until the evening. Although I asked my daughter over and over to turn the key back, the lock was stiff and she couldn't do it.

I began to panic, conjuring up nightmare scenarios. I was afraid that my daughter would fall down or through a gap in the slatted stairs leading to the roof as I had (naturally) left the child-safety-gate open.

Then I looked over the railings and spotted some strangers walking through the little park behind our apartment block. "I'm stuck on the roof!" I yelled. I asked them to go and ring my neighbor's bell, and five minutes later she came with our spare key, unlocked the roof door and rescued us.

I am so grateful for the kindness of strangers and neighbors, but when I look back upon this incident what I remember most clearly is the fear that my daughter would suffer some terrible accident from which I was unable to protect her.

I do not know whether I differ from other mothers in this respect, but I often wonder if my history as the daughter of a Holocaust survivor (my father, Gershon Glausiusz, survived Bergen-Belsen and was liberated by the Red Army at the age of 10) has made me overly-protective of my children and more fearful and nervous than other mothers.

This was brought home to me last summer after I wrote an article for the journal "Nature" about a study of children of Holocaust survivors conducted by Rachel Yehuda, director of the traumatic stress studies division at Mount Sinai School of Medicine in New York. In her study (of which I myself was a subject) she found evidence that children of Holocaust survivors may inherit a tendency to depression or Post-Traumatic Stress Disorder (PTSD) through epigenetic, or biological, means.

In brief, this means that DNA may be modified through the addition of chemical groups that turn on or off the "reading" of a gene. These changes, which may occur as a result of trauma experienced

by the parent before the child's conception, may be inherited by the next generation.

I was struck by something that Yehuda told me during one of several interviews. She said that mothers who survived the Holocaust often feared separation from their children. "When you've been exposed to a lot of loss and you're very worried that you will keep losing loved ones, you may literally hang on too tight," she said.

If my father had experienced post-traumatic stress, she explained, I myself was vulnerable to an inherited risk of depression. She added, "What that means is that you ought to be very careful about transmitting further to the next generation."

Seeking comfort

I was born 19 years after the end of World War II. Both of my parents suffered during that war: My father, who was born in the town of Szarvas in Hungary, survived incarceration in Belsen, and my mother Irene, born in England, was sent away from her parents to live with strangers in Cornwall to escape the Blitz-bombing of London. She was three years old; her older sister, who accompanied her, was nine. By contrast, my own childhood was idyllic: I grew up in a large house with a big garden in North West London, in a big family of five children, with loving and attentive parents and grandparents, private Jewish high school and a free (government-paid) university education.

One of my most powerful childhood memories is arriving home from high school after an hour-and-a-half-long, two-bus journey, with lengthy waits at bus stops in the winter darkness. As I walked up the garden path, my father would often fling the door open and greet me joyously, as if I had gone away not for the day but for a month or a year. I did not realize why this was until a cousin of my father's (also a Holocaust survivor) told me how happy she was to see her children at the end of the school day, as she was never entirely sure that she would see them again after they had left for school in the morning.

I came to motherhood late in life but sometimes, and especially when my kids were tiny babies, I have had this same feeling. My twins were born eight weeks' prematurely and spent their first two months in the Neonatal Intensive Care Unit at Roosevelt Hospital in New York. As I have previously described, both experienced repeated episodes of bradycardia – a slowing of the heart rate common among preemies – during their stay in the hospital. For many months after their arrival home, I would creep into their room in the deep of the night, resting my hand upon their chests, feeling for the comforting thump-thump of their hearts and the rise and fall of their chests.

In this, I suspect, I am not so different from other new mothers. My kids, however, are now four years old, happy, healthy and robust. And I still tiptoe into their room at night before I go to sleep, listen to their breathing, and rest my hand upon their chests to feel the comfort of their heart-beats.

The most resilient

On a recent Shabbat, my husband and I were sitting together outside our synagogue watching our children play together in the courtyard. They ran onto an adjacent grass lawn just out of our sight, and as I watched them go my husband said, "You know, you don't have to keep your eyes on them all of the time." "Yes, I do," I replied, and walked off after them.

It is quite true. When we are in the playground, even if it is fenced in, I follow my kids' movements like an eagle. It's not that I fear falls or scrapes – I am unperturbed if my children slither head-first down the twisty slide or climb up it backwards. It's just that if I cannot see my children, I am not entirely sure that they are actually there, or if they have disappeared – God Forbid – forever.

If I have inherited some form of trauma or depression from my father, then I worry that I might transmit my own anxiety to my children. But there is no way of knowing for sure whether or not I have inherited such symptoms, especially since people's responses to trauma vary very widely. Some who go through terrible experiences – including war, rape, terrorism, violent assault or natural disasters – may indeed develop PTSD or depression; others may "develop mild to moderate psychological symptoms that resolve rapidly," or experience no symptoms at all, according to a 2012 review of resilience in the journal *Science*.

People respond to trauma – and whether or not they develop anxiety in the absence of trauma – depends on a range of factors, including genetic, psychological and developmental influences.

There is another aspect to surviving the Holocaust that is often overlooked. As Yair Bar-Haim, head of the School of Psychological Sciences at Tel Aviv University and director of the university's new Center on PTSD and Resilience, recently told me, "Most people who experience atrocities somehow can function. They can build trust ... in this unstable, untrustworthy world that we live in."

Vered Kaufman-Shriqui – who led a 2013 Ben Gurion-University study of PTSD in mothers and their children in Be'er Sheva in the wake of missile attacks from Gaza during the 2008/9 Operation Cast Lead – says, "Surprisingly or not Holocaust survivors are among the most resilient people I have ever met, although forever wounded."

That is an outlook reiterated by Yehuda in a recent panel discussion of resilience conducted at the 2013 meeting of the International Society for Traumatic Stress Studies. "My own view," she told the panel, "is that trauma survivors who develop PTSD may be just as resilient as trauma survivors who don't develop PTSD."

The best description of resilience, she added, "is one I heard on TV, in connection with a Timex watch commercial. The watch was described as having the ability to 'take a licking and keep on ticking.'"

When I think of my father's post-war life, it is the resilience of his existence that makes the most profound impression upon me. He and my mother built rich lives for themselves and for their children, sending us to Jewish schools – and all five of us to university – and were active in their synagogues and within the Jewish community in London. As my father told me recently on his 80th birthday, he strived to lead a normal life, "telling the children about the present and the future, and not too much about the Holocaust; in other words, keep the chip off their shoulders."

Yehuda had told me that "you ought to be very careful about transmitting further to the next generation, and by making sure that you are not sending the epigenetic transmission down to the third generation," by seeking treatment for depression and anxiety if I needed it. But what her work shows, she added, "is the fact that we do transmit things to our children in many ways, and we can have an enormous influence, including a positive one, on their mental outcomes."

The thought that I could pass on the positive aspects of my parents' post-war experience to my children is a very comforting one. Last summer, toward the end of the 50-day conflict between Israel and Gaza, my parents came on aliyah. For my father, it was his second aliyah: He first arrived in the newly-established State of Israel on August 11, 1949, aboard the ship the "Negba." He has told me how he and his fellow immigrants, refugees from Hungary, danced and sang on the deck of the ship before dawn on that day, as they saw the lights of Haifa in the distance. "It was like a dream that came true," my father said.

I asked him to sing some of the songs he had sung on that day and throughout our childhood. They included the "Artza Alinu," ("We came up to the land,") and "[Sham Ba-eretz Chemdat Avot](#)," a song composed in 1922 by [Chanina Karchevsky](#) ("There in the land that our forebears desired/All our hopes will be fulfilled/There we will live/There we will create a glowing life, a life of freedom.") I also asked my father where he had learned these songs. He replied, "Mostly in Szarvas before the war, or in the camp," and then described how he had sung them with groups of children in Belsen.

For me, this is the most amazing lesson of all – that even in the depths of despair, one is able to sing. When I listen to my father singing, or when I heard my mother singing to my babies when they were tiny, premature babies in hospital, and when I sing to my children and when I hear them sing, I remember that despite all the hardships that my parents have experienced, they have taught us how to be happy in this world. In the words of Psalms, sung in the Hallel prayer: "This is the day that God created; let us rejoice and be happy in it."

This is the lesson that I hope to teach to my children.

Josie Glausiusz is a journalist who writes about science and the environment for magazines including Nature, National Geographic, and Scientific American Mind. Her weekly column, On Science, appears online each Wednesday in The American Scholar.

PETER HEINL: LICHT IN DEN OZEAN DES UNBEWUSSTEN. Vom intuitiven Denken zur intuitiven Diagnostik. Ein Leitfaden in den Denkraum
(Light in the ocean of the unconsciousness. From intuitive thinking to intuitive diagnosis.
A guideline for the thinking process)
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From the early 80s, the therapist Peter Heintl made use of his intuition in the contacts with his clients or the participants in workshops and seminars. The results of this 'method', which is, of course, not a method, were amazing. Alongside his satisfaction about the effectiveness of intuition in the process of diagnosis, about *what* intuition attained, he wanted to know *how* intuition reached these effects. Here we see the researcher who is not content with the results only, but is eager to give his 'method' a solid scientific basis.

In this book the second chapter is dedicated to his quest for the 'infrastructure' of his method. In sudden insights this path is shown in the recognition of the importance of words, time and space, movement and change and mutual influence as the basic elements of our understanding the world.

Peter Heintl felt relieved when learning about the importance of intuition in the big break-throughs in research in the beta-sciences. He quotes Jacques Hadamard, a French mathematician: ..'unconscious activity often plays a decisive part in discovery; that periods of ineffective effort are often followed, after intervals of rest or distraction, by moments of sudden illumination; that these flashes of inspiration are explicable only as the result of activities of which the agent has been unaware – the evidence for all this seems overwhelming'.(1)

And G. Claxton: 'Intuition...tends to work best in situations that are complex or unclear, in which the information that is given may be sketchy or incomplete, and in which progress can only be made by those who can, in Jerome Bruner's famous phrase, "go beyond the information given", and are able to draw upon their own knowledge in order to develop fruitful hunches and hypotheses. Both novelist and scientist may well need to go out and collect more "data", but the creative idea comes from bringing into maximum contact the "problem specification", the data, and one's own store of experience and expertise; allowing these to resonate together as intimately and as flexibly as possible, so that the full range of meaning and possibility of both current data and past experience are extracted. The good intuitive is the person who is ready, willing and able to make a lot out of little.'(2)

And Marton et al: 'Scientific intuition is seen as an alternative to normal step-by-step logical reasoning. The scientists do something or something happens to them without them being aware of the reasons of the antecedents. The acts of the events are, however, guided or accompanied by feelings which sometimes spring from a quasi-sensory experience. Intuition is closely associated with a sense of direction, it is more often about finding a path than arriving at an answer or reaching a goal. The ascent of intuition is rooted in extended, varied experience of the object researched; although it may feel as if it comes out of the blue, it does not come out of the blue. The most fundamental aspect of scientific intuition is that the scientists choose directions or find solutions for which they do not have sufficient data in the computational sense. The explanation must thus point to a process which is an alternative to a logical calculus.'(3)

So far the 'theory'. Peter's book presents to the reader a lot of interesting cases, of which I would like to give here a couple of examples.

One of his clients, B., was always first to open the door when Peter showed him out after the encounter. Even when Peter tried deliberately to be first, he did not succeed. That gave him the conviction that his client's behaviour was not accidental. Suddenly he remembered how he accompanied his blind aunt, when he picked her up at the railway station. As a young man he took care that no obstacles were in her way. In the next encounter Peter asked his client if there was a blind person in his family. B. told about his blind father whom he had accompanied in the street during his childhood and youth. Until that moment he had not brought this information into the encounters, since it was to him a matter of course. It proved, however, to be helpful in the encounters that followed.

After lunch, during one of the seminars, a young woman, stretched on the grass, enjoyed the sunshine on her face and body. Peter felt that this relaxed attitude that one finds in general only with young children, would be based on sun-warm experiences in her childhood. He asked her if he was right. She was sure he was not, because the parental house, with the beautiful glazed verandah, had been destroyed in the war before she was born. But when she phoned her mother, she learned that the house was bombed only months later and that she, indeed, had spent a lot of hours in the glazed verandah...

At a certain moment Peter started to use toys and small objects during therapy encounters and seminars. They bring clients and participants very smoothly to their childhood memories. A child sees in his building-blocks a house, a wall, a tower, a dike, and so on. People did not have any problem to see their relatives represented by a rabbit or lion or bear.

In a seminar Peter placed a pink koala bear in the middle of the circle of participants. One man, K. walked to the bear and picked it up, between his thumb and index as if his fingers were the jaws of a crane. Peter felt a sudden pain in his neck and said so aloud, wondering if this pain had something to do with the life of K. One of the participants protested by stating that he should not mix up his own feelings with those of K. Whereupon another participant said that the proof of the pudding is in the eating, so 'let us ask K.' K. said that, as a boy, he had suffered for years and years of 'torticollis spasticus', a very painful disorder causing a stiff neck. This trouble had influenced his life a lot. When K. put the bear back in its place, he did it very gently and with care.

In another seminar L. told his story. For years he suffered from problems with his hip. Therapy, physiological or psychological, had not given him any remedy and there was now but one solution left: an operation. However, wanted to ask Peter's opinion; that was why he participated in the seminar. He told his story in a calm, balanced way, even when he described how his brother saved him four times when he had tried to jump out of the window of his parental house. On Peter's 'inner monitor' appeared the image of Rumpelstiltskin and he asked L. if there could be any link between this fairy tale person and his life. Rumpelstiltskin becomes so furious at the end of the tale that he splits in two parts. L. admitted that anger, suppressed anger, could play a role in his life story. He continued, and although still in a calm tone, he showed now more emotions. Again Peter's attention was withdrawn from the story teller when on his 'inner monitor' Joseph Goebbels appeared. After a while he asked L. if this Nazi could have played a role in his life. He could not confirm it immediately, but the next day, after having phoned his parents, he told that the parental house in which he grew up had been a meeting place for top Nazis. In the cellar there had been prisoners who had been interrogated and tortured there, His mother told him how angry she had been because the Nazis had refused to provide her sick mother with the necessary pills and therefore, by their refusal, had caused her mother's death. The horrors of that house and his mother's suppressed anger had found an outlet in the hip of L. After this seminar, his pain gradually disappeared and there was no longer any need to be operated.

The objects Peter used in the seminars were simple objects and he placed them in the room without any preconceived plan. One day he strung up a red rope across the room. In the middle of it he attached a small pink koala bear and another one at the end of the cord which was hanging down. In the center of the room he placed a black box. None of the participants reacted and Peter started to pull the cord and release it. The bear at the end was dancing as it were and the bear in the middle looked as if it were falling. Suddenly one of the participants, Mrs M., burst out in tears and shakes and she said she was cold. People took care of her, wrapped her in blankets and after a while she could stop crying and shaking. Peter asked her if there had happened something in her life or in that of her relatives that could have to do with 'falling'. She could not remember if such a thing had occurred. Then suddenly Peter got the idea that there could be a link with the war. M. said that her grandmother's brothers had died during the war, but that she did not know where and when and how. Her grandmother never spoke about them, the topic was taboo. After the seminar she sent a letter to Peter, telling him that her grandmother's brothers had served in the air-force and that all of them had perished when their plane was shot down.

Sometime before one of his seminars, Peter dreamed that he was wrapping the red cord around the neck of one of the participants. This was not the first time that he had a 'preview' dream, so he

was amazed that nothing happened throughout the seminar. But the next morning, one of the participants, Mrs S., phoned him, asking for help. She felt very confused and told Peter how, throughout her life, she had suffered from all kinds of pain. She had had depressive feelings and did not know where all this misery stemmed from. Peter was reluctant to tell her his 'preview' dream, but she felt ready to know its contents. Afterwards, she told him that her mother had been suicidal during her pregnancy and that she, herself, had had similar feelings at some moments. Her mother was young, without a job and in poor circumstances when she was pregnant and could not find another solution than to marry the father of her unborn child. The stress of her mother which she never expressed, was noticed by S. in her mother's womb and in her childhood. Now when she knew the link between her problems and her mother's situation, she felt relieved. At the end of the encounter she told Peter that her own daughter, very welcome and deliberately conceived, had had the navel string around her neck when she was born.

In another seminar Peter placed toys and objects in the room. People gave comments on some of the toys that reminded them of their childhood. Then, one of the participants, Mrs T., said that all the objects had to do with her life. Without knowing what the toys and objects could trigger in the participants, Peter had placed them at random on the floor. T. explained that the lion represented her father and the tower of blocks in front of him the construction her father had designed for his M-A. The rabbit that turned her back to the rest of the objects represented her mother who did not have much interest in her husband and children. There were four objects she could link with her beloved grandmother and the small wooden train reminded her of the painful goodbyes when her grandmother left them after the weekend. The other objects fitted also very well in her life story. Only one, a hexagonal box, did not make sense to her. Some months later she wrote to Peter that she found in one of her chests a hexagonal box she one day had received as a gift from her grandmother with the words: don't be sad.

These examples show that intuition helped to clarify situations and problems. There is still the question: how does it work precisely, this brain google?

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LINDSAY HAWDON: JACOBS COLOURS

review written by Sarah Crown in The Guardian, 2 May 2015

Over the last 70 years, the Holocaust has been established in the western world's collective conscious as the ultimate expression of human evil. Its victims are remembered with horror and pity; no fate, we're agreed, could be worse than to be among their number. Except, perhaps – as Lindsay Hawdon obliquely suggests in her debut novel – to be among the Holocaust's forgotten victims; those such as the Roma people who, when they're mentioned at all, are tacked on at the end of the roll call, restricted to a dependent clause.

The Roma refer to the act of genocide perpetrated against them by the Nazi regime as the Porajmos – the Devouring. The Nazis themselves certainly didn't see it as an afterthought: as Hawdon explains in a brief, bleak coda, the regime viewed gypsies as "hereditarily sick" and called for their "elimination without hesitation"; by 1945 it had claimed more than 1.5 million Romany lives. Nevertheless, in a shabby and dishonourable second act of silencing, their murders were not

prosecuted at Nuremberg, and it wasn't until 1994 that the US Holocaust Memorial Museum held a commemoration for them. Even today, their stories remain largely untold.

It's this silence that Hawdon seeks to break in 'Jacob's Colours'. The novel tells the story of Jacob, a half-Roma boy fleeing from soldiers whose duty it is to exterminate him: hiding out in forests, sleeping under pine needles, slipshod, starving, "lice-infested and full of sores". Eventually, he's taken in by a kindly stranger who stashes him, Anne Frank-like, in an under-stairs cupboard. It's a deeply involving tale, hazardous and harrowing, but its constituent parts (including the atrocity that set Jakob on the run, hinted at throughout the novel but only described in detail in the final pages, when we're committed to the characters) are grimly familiar. The challenge for Hawdon, then, is firstly, to differentiate Jacob's story from those of the Jewish Holocaust victims in, say, in 'Schindler's Ark' or 'If This Is A Man' – and secondly, to justify the inclusion of these all-too-recognisable scenes of torture and mass murder. Tales of terrorised children will always move us, but does the novel earn our investment?

To her credit, Hawdon achieves both of these things. By intercutting Jacob's story with flashbacks from the early lives of Lor and Yavy, his mother and father, she establishes both the family's essential difference and the reasons why we ought to care about its members. Jacob's parents' lives, it turns out, could furnish a novel in themselves. Lor is the daughter of a well-to-do but dysfunctional English family, raised amid the trappings of respectability before being dispatched to a mental institution in Austria after a personal tragedy leads her to self-harm. Yavy, the son of Swiss gypsies, was taken from his parents at an early age in a state-sponsored bid to "educate" him out of his heritage. After a string of brutal experiences, he fetches up at the asylum in which Lor is incarcerated, where he works in the grounds, taking refuge in his joy in colour, which he surrounds himself with in the form of "dried petals, dried leaves, pieces of fabric, stones of ochre and malachite ... tinted glass and broken china shards". The pair escape together and make a new home for themselves in a bustling Austrian town, their freshness and optimism made unbearably pathetic by our knowledge of where their lives are heading.

But while the singularity of their history and the bleakness of Yavy's backstory (between 1926 and 1973, the children of Swiss gypsies were forcibly separated from their parents and installed in orphanages in order to "combat vagrancy") more than bear the weight of the horrors that come after, what stops the novel from succeeding fully is the storylines' lack of balance. For all the horrors of the Holocaust, it's Lor's tale, not Jacob's, that grips: Hawdon's feel for the subject matter is instinctive, and her depiction of the crumbling of a brittle, middle-class marriage correspondingly convincing. Yavy's story seems attenuated, despite its drama; he's by far the weakest character in the novel, not least because his speech grates, rendered in hackneyed anglicised "foreign" ("I love you. It don't be feeling like a choice"). Dialogue is a problem throughout, in fact; while Hawdon has a fine eye for detail in description, she has something of a tin ear for speech, only really pulling it off in the clipped, English sections of Lor's childhood. In the end, this lack of affinity for the spoken word undermines what is otherwise a well realised and unquestionably admirable enterprise. If Hawdon can nail this, she'll go far.

THE WOLFSKINDER

(from: Wikipedia)

Between the end of 1944 and January 1945, civilians were forbidden by the Nazis to evacuate. The Nazis viewed evacuation as a sign of capitulation. As the Red Army got closer many prepared to evacuate anyway. Until the last minute, NS Governor Erich Koch gave orders that fleeing was illegal and punishable ("strenges Fluchtverbot" - flight strictly forbidden). At the last moment flight was allowed. The invasion prompted millions of men, women, and children to flee; however, many adults were killed, leaving many orphaned children. The children fled into the surrounding forest and were forced to fend for themselves. Many German children who were not fortunate enough to escape were killed by Allied bombs. Thousands more were abandoned, orphaned, raped or kidnapped.

Wolf children left on their own

When the Red Army conquered East Prussia in 1945, thousands of German children were left on their own because their parents had been killed during bombing raids or during harsh winters without any food or shelter. Older children often tried to keep their siblings together, and survival—searching for food and shelter became their number-one priority. Many went on food-scrounging trips into neighboring Lithuania and were adopted by the rural Lithuanian farmers, who often give them food and shelter for free. Most of these children made these trips back and forth many times to get food for their sick mothers or siblings. They were called “wolf children” because of their wolf-like wandering through the forests and along railroad tracks, sometimes catching rides on top of or in between railroad cars, jumping off before reaching Soviet control stations. Those who assisted the German children to survive had to hide their efforts from the Soviet authorities in Lithuania. Therefore, many German children's names were changed, and only after the collapse of the Soviet Union in 1990 could they reveal their true identities.

Lithuanian Aid

Lithuanian farmers, who sold their products in the townships of East Prussia in 1946, looked for children and young people to support them in their daily work. Thus many children streamed regularly to the eastern Baltic region to receive food in exchange for products or their labor. Others were condemned to roam around begging. The Lithuanians helped the children of East Prussia commuting to Lithuania to find nourishment and called them *vokietukai* (little Germans). They adopted some of the younger ones, even though Lithuanians risked severe treatment by the Soviet authorities should it be detected that they sheltered wolf children. Some of the children remained on the Lithuanian farms permanently, but exact statistics are not available. According to rough estimates, 45,000 German children and young people stayed in Lithuania in 1948. Later on, those who could be identified as German orphans in former East Prussia were sent to stay in Russian homes for children. Orphans from former East Prussia were also adopted by Russian families. Documents about these adoptions are not open to the public.

Expulsion to Soviet Occupation Zone of Germany (later GDR)

In 1946, the Soviets began emptying Samland of Germans. In October 1947, the Soviets decided to resettle 30,000 Germans from Kaliningrad Oblast by trains to the Soviet Occupation Zone of Germany (later GDR). On 15 February 1948, the Ministerial Council of the USSR decided to resettle all Germans, declaring them illegal residents in their own homeland. According to Soviet sources, 102,125 persons were resettled in 1947 and 1948. Of those, only 99,481 arrived. (Communist GDR sources attribute this to "perhaps a Soviet calculation error.") In May 1951, another 3,000 East Prussian 'Umsiedler' came to the GDR.

The Soviets eventually put German orphans in orphanages administered by Soviet military officers but staffed mostly with some of the remaining Germans. In Fall 1947, 4,700 German orphans were officially registered in Kaliningrad. In 1947 The Soviet Union sent trainloads of orphans to the communist GDR; these train rides took four to seven days, partly without food or toilet facilities and some children did not survive. In 1948, the children's village of Pinnow, then 'Kinderdorf Kyritz', was opened. Orphans who managed to live with Lithuanian farmers remained there mostly undetected.

At that time some of the young orphans had no knowledge of their identity, information in search files was vague, the occupational development difficult.

Later on some orphans managed to flee from the GDR to West Germany where they had better living conditions.

Stories of survivors

None of these events were reported in the press, and they only became known to the public after 1990, because the official Communist Party line in Russia and Poland was that there were no Germans in these areas. This had been their official position as early as the Potsdam Agreement in August 1945. Historian Ruth Leiserowitz, who lived in Lithuania, researched and published books about the '*Wolfkinder of East Prussia*' under her maiden name Ruth Kibelka, and her married name.

Some historical records given by children from East Prussia survived, describing how their families were overtaken by advancing Soviet Forces as they tried to flee. They were sent back to their old homes in East Prussia, found them destroyed, were expelled from their homes, and then some

died from starvation, cold, and typhoid fever. The orphans had to find a way of surviving and became Wolf children.

Another five orphans, born in the years 1930-1939, told Ruth Leiserowitz how they managed to survive. In the end, these Wolf children were transferred to a children's home in the GDR. In an obituary notice for an East Prussian woman, born in 1939 and deceased in 2009, it was revealed that she had lived under terrible conditions as an orphan without home and shelter in East Prussia and Lithuania.

The story of one survivor can be read in '*ABANDONED AND FORGOTTEN: An Orphan Girl's Tale of Survival in World War II*' by Evelyne Tannehill, in which Evelyne and her family fell victim to the Russians who invaded her parents' farm by the Baltic Sea in East Prussia. Her family was separated; only after the collapse of the Soviet Union in 1991 was she able to return to East Prussia to revisit her childhood homeland.

Wolf children today in Lithuania

Several hundred Wolf children were discovered in Lithuania after the separation from Russia. Today almost 100 still live there. From the beginning of the 1990s on, Wolf children have fought for their German citizenship. They have their own association. The Federal Office of Administration within the Federal Ministry of the Interior (Germany) held for a long time to the standpoint that persons who left Königsberg territory after World War II had renounced their German citizenship. From January 1, 2008 on, compensation is granted by Lithuanian law for those persons who suffered on account of World War II and the Soviet occupation. Consequently, Wolf children get a small additional pension. In German laws, the Wolf children are not mentioned. From private sponsors they get a small quarterly stipend, organized by Wolfgang Freiherr von Stetten.

Today, some Wolf children's aim is to learn the fate of their relatives, obtain German citizenship, reunite with the families, and leave the country for Germany, remaining faithful to German culture.

Association

The association '*Edelweiß-Wolfskinder*' is headquartered in Vilnius. Another location is in Klaipeda. It gets support from German donors. The members can meet and exchange views and stories. The members are old and weak and rarely can speak the German language. Aid for the German minority in the Baltic states expired in 2008.

Search for Relatives

The Communist Regime and the iron Curtain lasted from 1945-1991. Once the Iron Curtain fell, people could once again travel to research or reclaim their identities as Germans. The German Red Cross helps to identify and locate family members who lost contact with one another, such as the Wolf children, during the turmoil in East Prussia. "It was only the politics of Gorbachev which allowed the opening of the Russian archives. Since the 1990s, the fates of about 200,000 additional missing persons have been clarified. More information about the fates of Germans who were taken prisoners and died still remain in unopened archives in Eastern and South-eastern Europe.

In Memory

The President of Lithuania, Valdas Adamkus, stated that an exhibition will be opened in Bad iburg which will be named "The Lost History of East Prussia: Wolf Children and Their Fate". Five kilometers north of Tilsit on the crossroad of A 216 Tauroggen-Tilsit with A 226 from Heydekrug there is a memorial for Wolf children ("*Wolfskinder-Denkmal*"). The goal of the memorial is to publicize the fate of all human beings who were killed or died from starvation in East Prussia in the years 1944-1947, and to remember the orphan children left behind. Another memorial, the House of Wolf children, will be created with a permanent exhibition to remember Wolf children in Mikytai/Mikieten at the crossroad Sovetsk/Tilsit. This memorial will be organized by historians of the Verein Wolfskinder.Geschichtsverein e. V. in Berlin.

" The aid by Lithuanian people for the hungry East Prussians was invaluable. Every historical record brings new facts and insights. Mentioning this time and these circumstances will always cause thankful thoughts for the Lithuanian people of that time." Former German president Christian Wulff was visited on May 10, 2011 by a group of Wolf children from Lithuania. The leader of the parliamentary group within CDU/CSU for expelled, relocated and German minorities, Klaus

Brähmig, believes that research on Wolf children should be intensified: "*The president gives an important sign of solidarity by meeting Wolf children, whose fate is not well known in Germany. It is encouraging that politics and the media report more and more on these orphans, of whom many up to now are not aware of their German descent. The union goes on requiring, that scientific research ought to be intensified and matters of Wolf children dealt within the Bundesvertriebenenstiftung*".

In November 2015 the Photobook '**Wolfskinder; A Post-War Story**' was published; authors **Claudia Heinemann** and **Sonya Winterberg**.

Claudia writes: 'When I first heard about the fate of the Wolf Children in the spring of 2011, I was deeply touched and at the same time surprised that I had never heard of them before. It's a topic that has gripped me ever since. Early in my research I met my journalist colleague Sonya Winterberg who was also interested in the topic and had started to write a book. We decided to collaborate and to preserve as much of their life stories as we possibly could by speaking with them and photographing not only the individuals, but also whatever tangible memories they would show us. Around sixty-three wolf children are left in Lithuania today, most of whom are well advanced in years. To date we have visited 42 of them during a number of trips and many have become very dear to us. While Sonya is conducting biographical interviews within the scope of an 'Oral History Project' I concentrate on taking photographs of the individuals, their living conditions and residential environment as well as historic photographs and documents. While traveling in Lithuania during all seasons of the year I also engaged intensively in landscape and nature photography. In the collective narrative and memory of the wolf children nature plays a major role. The special way in which landscape and documentary photography are being arranged in the book results in unique panoramas of this fascinating aspect of recent history. Poignant interviews and short portraits of individual wolf children complement the picture. The comprehensive presentation of photographs, interviews and documents give readers an intimate connection to the last remaining witnesses of these historic events. Individual stories are described in great detail and give the audience an opportunity to delve into the life of each one of our protagonists as they remember their childhood in East Prussia, the war and their later life in Lithuania. Dutch graphic designer Sybren Kuiper designed the book.

About the Book

The Photo book 'Wolfskinder A Post-War Story' was published on 7th November 2015 .

- Photography: Claudia Heinemann
- Text: Sonya Winterberg
- Book & graphic design: SYB Sybren Kuiper
- Preface: Prof. Dr. Wolfgang Frhr. v. Stetten
- Size: 31×23 cm
- Totalling about: 404 pages, 187 full color photos, 96 black and white photos
- The book is published bilingually in German and English
- Edition: 750
- ISBN: 9789081408936

PAUL GLASER's 'DANCING WITH THE ENEMY' recalls an extraordinary life marked by love, betrayal, and fierce determination.
review by Nan A. Talese for Goodreads

The gripping story of the author's aunt, a Jewish dance instructor who was betrayed to the Nazis by the two men she loved, yet managed to survive WWII by teaching dance lessons to the SS at Auschwitz. Her epic life becomes a window into the author's own past and the key to discovering his Jewish roots.

Raised in a devout Roman Catholic family in the Netherlands, Paul Glaser was shocked to learn as an adult of his father's Jewish heritage. Grappling with his newfound identity and stunned by his father's secrecy, Paul set out to discover what happened to his family during World War II and what had caused the long-standing rift between his father and his estranged aunt, Rosie, who moved to Sweden after the war. Piecing together his aunt's wartime diaries, photographs, and letters, Paul reconstructed the dramatic story of a woman who was caught up in the tragic sweep of World War II.

Rosie Glaser was a magnetic force – hopeful, exuberant, and cunning. An emancipated woman who defied convention, she toured Western Europe teaching ballroom dancing to high acclaim, falling in love hard and often. By the age of twenty-five, she had lost the great love of her life in an aviation accident, married the wrong man, and sought consolation in the arms of yet another. Then the Nazis seized power. For Rosie, a nonpracticing Jew, this marked the beginning of an extremely dangerous ordeal. After operating an illegal dance school in her parents' attic, Rosie was betrayed by both her ex-husband and her lover, taken prisoner by the SS and sent to a series of concentration camps. But her enemies were unable to destroy her and, remarkably, she survived, in part by giving dance and etiquette lessons to her captors. Rosie was an entertainer at heart, and her vivacious spirit, her effervescent charm, and her incredible resourcefulness kept her alive amid horrendous tragedy. Of the twelve hundred people who arrived with her at Auschwitz, only eight survived. Illustrated with more than ninety photos, *Dancing with the Enemy* recalls an extraordinary life marked by love, betrayal, and fierce determination. It is being published in ten languages.

I (GSB) find it interesting to read the questions JBC Book Club Questions suggests to their members:

1. Paul notes that her letters from the camps have no trace of self-pity and that she constantly tried to take control of her life and to enjoy what she could (p 161). How did this affect your reading of her account?
2. Rosie wonders if her attempts to comfort people going into the gas chambers were acts of betrayal or kindness. What is your interpretation?
3. What do you think of Rosie's "dancing with the enemy" (both literally and figuratively)?
4. After the war, Rosie wonders about "good" people and "bad"-- the "bad" Germans (Jorg, Kurt, Magda, the doctor) who were kind to her vs. the "good" Dutch who betrayed her, arrested her, made reparations difficult after the war. She writes, "There was no black and white. There were only people. Some were kind; others were not. The vast majority were honest, naive, obedient, and opportunistic." (p. 239). What do you think of her attitude?
5. Paul is struck by the amount of security at his cousin's synagogue (p. 187), and disturbed by his increasing understanding of the behavior of the Dutch authorities and citizens during the war. He also faces concern from his siblings about revealing the family's secret heritage. Does this impact your opinion of Paul's father's decision to keep his Jewishness a secret?
6. How does Rosie's outlook change from before and after the war?
7. Did you find Rosie to be relatable? Which of her traits did you find most admirable? Her defiance, her optimism, her love of fun, her ability to survive, her straightforwardness?
8. What do you think of Paul's decision to write this story, despite people in his family wishing to remain silent?

News from the Danske Krigsboern Foerening

The War Children are happy. Danish Television has shown 4 different documentary stories about us and our parents. They are very sober and very hard stories. Although they are in Danish but may by you understand a little, as you know about our mums and the problems. I and a man called Hans are the "children" in number 3.

We now hope to help to rewrite the history of the occupation from 1940 - 1945, which tells that all

Danes were resistance persons except from only a few deviant people like German whores, Danes who voluntarily fought in "Wehrmacht" and people who made business with the Germans. We would like to make that picture less black and white, and give a more nuanced picture of these years. It is exciting if we succeed with our plans.

All the best from Denmark
Henny Granum

<https://www.dr.dk/tv/se/min-mor-var-tyskertoer/min-mor-var-tyskertoer>
<https://www.dr.dk/tv/se/min-mor-var-tyskertoer/min-mor-var-tyskertoer-2>
<https://www.dr.dk/tv/se/min-mor-var-tyskertoer/min-mor-var-tyskertoer-3>
<https://www.dr.dk/tv/se/min-mor-var-tyskertoer/min-mor-var-tyskertoer->

Websites:

Organisation of children of Dutch Collaborators:

www.werkgroepherkenning.nl

Organisation of Danish Children of War, Danske Krigsboern Foerening:

www.krigsboern.dk

Norwegian Children of War Association, Norges Krigsbarnforbund:

www.nkbf.no

Organization of Norwegian NS Children:

www.nazichildren.com

Krigsbarnforbundet Lebensborn, Norway:

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

Organisation of NS-children Vennetreff:

<http://www.nsbarn.no>

Riskforbundet 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 University München 'Kriegskindheit'

www.warchildhood.net

Coeurs Sans Frontières – Herzen Ohne Grenzen

www.coeurssansfrontieres.biz

Organisation d'enfants de guerre

www.nésdelalibération.fr

Organisation of Us-descendants in Belgium

www.usad-ww2.be

Childsurvivors of the Holocaust in Australië

www.paulvalent.com

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

www.facinghistory.org

Aktion Sühnezeigen Friedensdienste

www.asf-ev.de

Organisation of German Lebensbornkinder

www.lebensspuren-deutschland.eu

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

www.childrenbornofwar.org

Organisation Genocide Prevention Now

www.genocidepreventionnow.org

Basque Children of '37 Association UK

www.basquechildren.org

International Study of the Organized Persecution of Children

www.holocaustchildren.org

Partners in Confronting Collective Atrocities

www.p-cca.org

War Love Child – Oorlogsliefdekind

www.oorlogsliefdekind.nl/en

Children of Soviet Army soldiers

www.russenkinder.de

Stichting Oorlogsgetroffenen in de Oost

www.s-o-o.nl

Philippine Nikkei-Jin Legal Support Center

www.pnlsc.com

Austrian children of Afroamerican soldier-fathers

www.afroaustria.at

Organisation tracing American GI fathers

www.gitrace.org

Children in War Memorial

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