



Cultural Dynamics of Social Representation

HISTORY, TRAUMA AND SHAME

**ENGAGING THE PAST THROUGH
SECOND GENERATION DIALOGUE**

Edited by
Pumla Gobodo-Madikizela



History, Trauma and Shame

History, Trauma and Shame provides an in-depth examination of the sustained dialogue about the past between children of Holocaust survivors and descendants of families whose parents were either directly or indirectly involved in Nazi crimes.

Taking an autobiographical narrative perspective, the chapters in the book explore the intersection of history, trauma, and shame, and how change and transformation unfold over time. The analyses of the encounters described in the book provide a close examination of the process of dialogue among members of the Study Group on Intergenerational Consequences of the Holocaust (PAKH), exploring how Holocaust trauma lives in the “everyday” lives of descendants of survivors. It goes to the heart of the issues at the forefront of contemporary transnational debates about building relationships of trust and reconciliation in societies with a history of genocide and mass political violence.

This book will be of great interest for academics, researchers, and post-graduate students engaged in the study of social psychology, the Holocaust or genocide studies, cultural studies, reconciliation studies, historical trauma, and peacebuilding. It will also appeal to clinical psychologists, psychiatrists, and psychoanalysts, as well as upper-level undergraduate students interested in the above areas.

Pumla Gobodo-Madikizela is Professor and holds the South African National Research Foundation Research Chair in Violent Histories and Transgenerational Trauma in the Faculty of Arts and Social Sciences at Stellenbosch University, South Africa. She is the author of the award-winning *A Human Being Died that Night: A South African Story of Forgiveness*.

Cultural Dynamics of Social Representation

The series is dedicated to bringing the scholarly reader new ways of representing human lives in the contemporary social sciences. It is a part of a new direction – cultural psychology – that has emerged at the intersection of developmental, dynamic and social psychologies, anthropology, education and sociology. It aims to provide cutting-edge examinations of global social processes, which for every country are becoming increasingly multicultural; the world is becoming one “global village”, with the corresponding need to know how different parts of that “village” function. Therefore, social sciences need new ways of considering how to study human lives in their globalising contexts. The focus of this series is the social representation of people, communities, and—last but not least—the social sciences themselves.

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Engaging the Past through Second Generation Dialogue

Edited by Pumla Gobodo-Madikizela

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In memory of David Reusmann, child survivor of the Holocaust who embraced life and lived it with grace and dignity, and when his body was in pain travelled to South Africa to seek healing.

Archbishop Desmond Tutu continues to be a beacon of light for all of us who are searching for ways of becoming the best versions of ourselves. This book is also dedicated to him.



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Contributors

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Erda Siebert was born in 1944 in Dresden (East Germany) during World War II and fled with her family to north-west Germany in 1945. She is practicing as psychoanalyst in private practice in Düsseldorf. She is a member of the Study Group on Intergenerational Consequences of the Holocaust (formerly *PAKH e.V.*) and she has served as its vice chair.

Series Editor's Preface

Making peace with shadows of the past: reconciliation re-examined

This volume leads its readers into the deep intricacies of the reconciliation processes of the human mind. It can be introduced as a collective set of dramas in the fight with social representations—those of *victim* and *perpetrator*—set up in the context of the organised killing of ordinary persons in the various wars in the twentieth century. As the readers can immediately see, this internal fight with these representations—is a very difficult and painful process. The authors of the chapters outline their relations with their parents who during the Second World War were on two sides of the social conflict. On the one side were the German officers linked with the killing of many innocent people while remaining amiable fathers to their children. On the other side were the opponents of the regime and ordinary persons whose only characteristic that was sufficient for their killing was their ethnic origin. In long-term group work on reconciliation, children of the survivors of the Holocaust came together with children of a Nazi background—whose internalised collective guilt for their parents' actions needed reconciliation within their own selves. *Reconciliation* is the third major social representation that is expected to organise the overcoming of the tension that the shadows of the parents cast upon the authors in this volume. It is the latter who create their own personal life-course problems that need healing.

The present volume exposes a set of mutually intertwined in-depth searches for reconciliation involving discussions in Germany and South Africa between sophisticated adults working in the field of helping. South Africa introduced a new societal-level institution—the Truth and Reconciliation Commission—where the societal and personal levels of reconciliation and forgiveness were to be accomplished on a macro scale. In contrast, in this book a small group of in-depth thinkers—psychotherapists and counsellors—worked on their personal reconciliation with their familial pasts at the micro scale—in the

introspection processes that paralleled the group interaction dynamics in the regular meetings.

This volume is a triumph of the centrality of the introspective method in psychology (Valsiner, 2017). That centrality has been denied for a century and is now returning through the widening of psychology's methods repertoire to include autoethnography and focus group techniques. Closest to the intellectual endeavours presented in this volume is the new extension of the introspective method to collective phenomena (Burkart, 2018). The joint efforts at reconciliation with the past in this volume can be viewed as an exercise in collective introspection.

The contributors to this volume are well prepared for the introspective analysis of minute moments of feelings that suddenly emerge in relating to a partner felt to be "on the other side". In reality there are no "sides"—the group of participants comes together for the collective development of understanding the horrors of the Holocaust and genocide. The goal is shared. Yet the shadows of the imagination that hang over their parents' deeds and sufferings bring to the reconciliation efforts suddenly bring an unexpected stop and affective escalation. The minute descriptions of these sudden outbursts and the ways these were handled is of particular value for the readers of this book. It is rare in publications on psychology—in comparison with good novels or short stories—to observe such honest and personally dramatic confessions.

Our book series has a good track record in supporting innovations into psychology's not-yet-accepted research practices. Back in 2014 when we published the volume on researchers' psychological dynamics (Maček, 2014), I had to defend the "scientificity" of the introspective self-reports. I hope that now we have no need to defend the deep psychology of processes of reconciliation with trauma created by the societal predicaments of human history.

The deep psychological processes exposed in this volume have universality across time and space. Krondorfer (2020, in the Epilogue to this volume) reports observing similar dynamics in the peacebuilding efforts with Palestinians and Israelis. When persons from each side are entrenched in socially prescribed ("politically correct"—for each side), fixed standpoints, no understanding follows even after prolonged exchanges of opinions:

Although each person's story is harrowing and sad in its own right, *the other side cannot absorb and acknowledge it*. The reasons for this are not to be sought in moral failure or empathy deficiency. Rather, the cause must be located in the master narrative's proclivity to press the multitude of human experiences into a story of victimization in which the

respective other is portrayed as being insensitive to collective suffering or accused of causing it.

(Kronendorfer, 2020, p??, italics added)

The blocking of acknowledgement is a primary communication tool to close down any possibility for constructive dialogue. It is indeed not an “empathy deficiency” but *purposeful* non-understanding that starts to dominate such encounters.

Here we have a metalevel problem of understanding. Is what we label “dialogue” truly a dialogue that opens the door to new understanding, or a repetition of societally pre-given standpoints through the eloquence of personal presentations? Macro level societal suggestion systems—supported by social representations—make non-understanding a prevalent *modus operandi* in all political strategic thinking and in encountering “the other”. Dialogues stop being dialogues if a fixed—“true”—position is inserted (Markova, 2012). The descriptions of the reconciliation processes in this volume give ample evidence of how difficult it is to keep mutually open empathic processes from falling victim to suddenly imported social representations that block emphatic efforts. Reconciliation and forgiveness are a result of very complicated introspective efforts that can fail at any moment. The value of this volume is in the potential to generalise the findings to a very wide arena of human experiences around the world where reconciliation and forgiveness are wanted—but hard to achieve.

Jaan Valsiner
Chapel Hill, NC
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Acknowledgements

I am always intrigued when reading authors' statements of appreciation for all the people who have supported them in writing their books. These moments of reading about people "behind the scenes" who were not involved in the writing, but who are recognised as having contributed in important ways to the book projects have reminded me, as they do now, that producing a book of this kind is always a team effort. Far beyond the eight of us who appear in various sections of this book, many others—friends, colleagues, funders and editors—helped bring this project to fruition.

It has been a wonderful privilege to work with the five members of PAKH (Study Group on Intergenerational Consequences of the Holocaust) whose chapters appear in this book. The seeds for this project were planted after intense conversations about the Holocaust, apartheid, and "second-generation" descendants of victims and perpetrators of these violent histories with two members of PAKH, Erda Siebert and Hildegard Belardi, who were visiting South Africa and staying at the home of a mutual friend, Elke Geising, in the coastal town of Fish Hoek. What intrigued me at this first encounter in the summer of 2005 was to hear about the story of PAKH, an organisation in which children of Holocaust survivors and children of Nazi perpetrators had been involved in dialogue, at the time for more than ten years, in an effort to build bridges of reconciliation and to break the intergenerational cycles of repetition that perpetuate trauma, guilt, and shame. This intrigued me because, while I had witnessed acts of forgiveness and gestures of reconciliation when I served on the Truth and Reconciliation Commission (TRC), there were no stories of such sustained dialogue in the South African context, although the TRC was lauded across the globe as the best example of peacebuilding and reconciliation strategies. But it was only when I was invited to speak at Cologne University at an event co-hosted by PAKH and Cologne University's Polyclinic for Psychosomatics and Psychotherapy that PAKH captured my imagination. The process of dialogue in PAKH was not just between individual children of victims and children of perpetrators. Members

participated in the process with their families. It was an extraordinary illustration of an initiative by ordinary citizens affected by the Holocaust to come to terms with a painful past by confronting the past and each other with the past's destructive patterns, and working together to try to interrupt these patterns of repetition.

We owe a great debt of gratitude to all the members of PAKH, from the “second-generation” members to the fourth generation. I have witnessed with deep admiration the support that the authors of the chapters in this book received from PAKH. When, as part of the long journey of this project, the authors travelled to South Africa to conferences that I had organised, or we collaborated on book projects or workshops, the members of PAKH were always present, supporting, participating in scholarly events in various roles from the standpoint of their respective generations to share their own generational experiences as members of PAKH, and always willing to have the stories from PAKH told, reflected upon, and analysed in the chapters in this book. It was not always serious business. Over the several years that this project was in the making, it was heart-warming to enjoy some of the cultural life in Cologne hosted by PAKH—with PAKH carefully choosing opera with relevance to the themes of our project—and house parties in the homes of some of the members of PAKH when I was in Düsseldorf for our research meetings. Members of PAKH have supported this project in the most generous and precious way; it may go without saying, but this project would never have been possible without the unwavering support of the wider membership of PAKH.

Many people encouraged, supported, and provided funding for this project. The encounter with PAKH's dialogue opened the door for connection with Vamik Volkan. Vamik, who had helped facilitate PAKH's first steps in their dialogue, agreed to come to South Africa to participate in a series of events I was co-organising in Cape Town. We were co-hosting his lecture on “The Relevance of Psychoanalysis to Understanding Trauma and Violence and Its Transgenerational Impact” with the Cape Town Holocaust Centre and the Cape Town Society for Psychoanalytic Psychotherapy in November 2006 as part of the global celebrations of 150 years of Sigmund Freud. Vamik's lecture and his keynote address at our conference to mark the tenth anniversary of the TRC, where PAKH members presented their work in South Africa for the first time, set the stage for our collaboration with PAKH on this project. PAKH members spoke again about their dialogue work at our conference “Beyond Reconciliation—Dealing with the Aftermath of Mass Trauma and Political Violence” in December 2009. The German Consulate supported their travel and a post-conference event that sealed our commitment to collaborate on this book project. We are especially grateful to Hans-Werner Bussmann,

who at the time was the Consul General of the Federal Republic of Germany at the German consulate in Cape Town, for his support not only of the collaboration that was developing with PAKH, but also other events that I led at the University of Cape Town which promoted partnerships between German and South African scholars. One of the smaller projects that developed from this support was a Master's research that interviewed "third-generation" German university students about their views on the Holocaust. Bernd Sonntag, who is also a member of PAKH and was at the time Senior Consultant and Specialist in Psychiatry and Psychotherapy at Cologne University, made it possible for us to establish a partnership with the university; we extend our deepest gratitude to him.

To the Fetzer Institute, we are profoundly grateful for generously supporting the various aspects of this project throughout its starts and stops as we sought ways of working together and managing the spilling-over into our relationship of the very dynamics our research was concerned with. Mark Nepo, at the time a project officer at the Fetzer Institute, was the first person to reach out with an invitation to partner with the Fetzer Institute. Tom Beech, former president and CEO of the Fetzer Institute, travelled to South Africa with some of his Board members to attend our conference and was present at PAKH's first presentation on their dialogue work at the conference we co-organised at the University of Cape Town with my dear friend and colleague Chris van der Merwe. When finally we developed a grant proposal to work together with PAKH to analyse and explain the development of empathy in PAKH's dialogue process and in victim-perpetrator dialogue in South Africa, we were fortunate to have the support of key people like Mark Nepo and Tom Beech at the Fetzer Institute.

The outcome that we had originally envisaged was a monograph; however, we had to revise this vision because of time constraints. In that process of rethinking our vision for the project going forward, we were assisted by Björn Krondorfer (who also graciously agreed to write the Epigraph for this book). Björn worked with us first in Cape Town, and then followed up with another workshop with us in Düsseldorf. I am grateful to the five members of PAKH who have contributed their chapters in this book for their willingness to share aspects of their deep and sustained dialogue in all its complexity. I believe the psychoanalytic reflection applied in the work presented by the PAKH members in this book shows what is missing in the analysis of reconciliation and forgiveness dialogue processes that have been associated with the TRC of South Africa, and with truth and reconciliation processes in general. Rather than a quest for peaceful living together that take a top-down approach, theirs offers a vision for a new ethic of engaging in dialogue that is

inspired by citizens who want to live peacefully together in order to create a peaceful future for their children.

In preparing the text for the editorial process at a very early stage of submission of these chapters, I was especially aided by Susan Jones, who provided excellent translation of the chapters that were originally written in German. Susan's help with the translation was invaluable at a critical stage of this book project. Samantha van Schalkwyk and Kim Wale, senior researchers in Historical Trauma and Transformation, a research initiative that I lead, helped ease the pressure of an otherwise daunting set of responsibilities in my role of Research Chair at Stellenbosch University in the final stretch of preparing this book for production. Jolene Pietersen, the Administrative Officer for all our work has been a source of graceful support.

Finally, in its journey this project has traversed two universities, the University of Free State and Stellenbosch University. It has been a wonderful blessing for our book to receive steady support from these two universities.

Foreword

Second-generation dialogues about the past

Transcending the Holocaust

In the opening chapter of this volume, the editor, Pumla Gobodo-Madikizela, informs the reader that one of the most urgent questions in the twenty-first century is the examination of the consequences of trauma on individuals and societies and its transgenerational transmission. Her experiences as a child in Langa Township in Cape Town, South Africa, her moving stories while growing up, her witnessing victims and perpetrators while serving on the Truth and Reconciliation Commission's Human Rights Violations Committee, her writing a well-known book, *A Human Being Died That Night: A South African Story of Forgiveness* (Gobodo-Madikizela, 2003), and her years-long work and research on trauma, memory, and reconciliation give her the authority to make such a statement. She informs the reader that this book is

an in-depth examination of the question of what happens when children of Holocaust survivors engage in sustained dialogue about the past with descendants of families where parents were either directly involved in Nazi crimes, or indirectly involved as bystanders and, wittingly or unwittingly, as "fellow travellers".

(see Chapter 1, this volume)

Other chapters in this book are written by children of Holocaust survivors and children of Germans who were involved in Nazi crimes or who were bystanders. As Erda Siebert states in Chapter 3, this volume, Pumla Gobodo-Madikizela became, for her and other contributors, "an important and familiar escort" on their path towards "a better understanding of individual, familial, and societal conflicts, and towards re-establishing the dialogue ruptured by the breach of civilization in the Holocaust" (see Chapter 3, this volume).

While describing their sustained dialogue, German and Jewish-German authors tell stories of their lives. Some of them make references to my standing by them during their emotional journeys. Following their way of presenting their data, I will briefly present some information about my life and attempt to illustrate why reading their remarks brought tears to my eyes and made me feel honoured.

I was born to Cypriot Turkish parents. World War II started when I was seven years old. During those days Cyprus, a Mediterranean island, was a British colony and thousands of Cypriot Greeks and Cypriot Turks had joined the British military. Now and then the German or Italian war planes would fly over Cyprus and bomb the British bases. After the Germans conquered Crete in May 1941, when I was eight and a half years old, there was great anxiety among Cypriots with an expectation that the Germans might try to capture Cyprus next. My family was living in Nicosia, the capital city. Sikh soldiers from India who had joined the British military forces roamed the streets wearing their turbans. As a child, I sensed that something unusual and dangerous was taking place without fully understanding the world affairs. We were taught how to wear gas masks and eat tasteless black bread. We dug a bomb shelter in our garden. When alarms went off, day or night, rain or shine, my parents, my two older sisters, and I would take refuge there until the all-clear sounded to tell us that the danger was past. When German and Italian war planes began bombing some military places near Nicosia, my parents decided that my mother should take my sisters and me to a village about 20 miles from Nicosia where, according to them, we would be safe since they believed that the Germans and Italians would not bomb a small village. We moved to this village where we stayed, if I recollect correctly, about seven to eight months. My father, an elementary schoolmaster, had to stay in Nicosia. Before reaching the city, small German war planes would fly very low over the village where we were staying. To this day I vividly recall standing on a hill near the village and seeing the German pilots in their planes, sometimes waving down at me as they flew overhead. Today I am not sure if the waving German pilots were a reality or a fantasy. I would imagine that my father was hurt or dead after each bombing. There were no telephones in the village, so I would wait until the weekend to see if my father got off the old bus that brought him to visit us. Every week I experienced the anxiety of thinking of my father's death, and every weekend he would come back to "life". The reader can imagine how this war trauma influenced my oedipal issues.

One of the most memorable recollections of my childhood was watching a Spitfire shooting an Italian warplane above my elementary schoolyard in Nicosia and the Italian pilot parachuting down. I recall how I kept a piece of glass from this crushed Italian plane for decades. Looking back, I think

that my making this piece of glass a special object was one of the events that would lead me to describe “linking objects” after I became a psychiatrist (Volkan, 1972, 1981). A linking object, such as a broken watch of a man who dies, for the son with complicated mourning, becomes an external meeting ground for the mental representation of a lost father and the corresponding image of the mourner. Through their investments in linking objects, people in complicated mourning externalise their mourning process in the linking object outside of themselves. They can keep a chronic hope to bring the dead or a lost thing back through the magic of the linking object and also keep the chronic hope to complete the work of mourning (psychologically taming the representation of the dead individual or thing) through getting rid of the linking object. They accomplish neither of these two possibilities, but instead they put their linking objects under absolute psychological control, postpone the work of mourning, and remain as perennial mourners. Having a linking object, however, keeps open the possibility that one day the perennial mourning may come to an end. Looking back, I realised that the piece of glass I kept for years was a special kind of linking object that symbolically represented my childhood traumatised self and my struggle to own and not to own it. My traumatised self was externalised and I controlled its fate.

Years later, in 1957, seven months after I graduated from a medical school in Ankara, Turkey, I arrived in the United States of America and started to work in a hospital in Chicago. I did not bring my special piece of glass to the United States. The influence of World War II when I was a child probably would have been tamed and forgotten after I started my new life in another country if ethnic problems between Cypriot Greeks and Cypriot Turks had not become critical. Three months after I arrived in Chicago, I learned that my roommate during my last two years as a medical student in Ankara had been gunned down. Erol Mulla was like my younger brother. After I left for the United States, Erol had gone to Cyprus from Ankara to visit his ailing mother. When he went to a pharmacy to purchase medicine for her, a Cypriot Greek terrorist shot him seven times. I had no one in my new environment in Chicago to talk with about my loss. I developed a complicated mourning process and “survival guilt” (Niederland, 1968). But I denied their existence and their reactivating of my childhood anxieties about dangers and expected losses. Instead, when I became a psychiatrist and psychoanalyst, I studied mourning and wrote books and papers on this topic (Volkan, 1981; Volkan & Zintl, 2000). I also became involved in world affairs after then-Egyptian president Anwar Sadat made a historical trip to Israel in 1979. During his speech at the Knesset, Sadat declared that 70 per cent of the problems between Arabs and Israelis was psychological. Following his visit to Israel—with the blessing of the American, Egyptian, and Israeli governments—the

Committee of Psychiatry and Foreign Affairs of the American Psychiatric Association began bringing together influential Egyptians and Israelis and later Palestinians for unofficial dialogues. I was a member and then the chairperson of this committee. After working with Arab and Israeli representatives for six and a half years, I was involved, as the leader of an interdisciplinary team, in bringing together other groups in conflict for years-long unofficial dialogues: representatives from the United States and the Soviet Union, Russia and Estonia, Serbia and Croatia, Georgia and South Ossetia, and others (Volkan, 1997, 2006, 2013). I also married a woman whose father was shot by the Germans in Italy just before World War II ended. When her father died, she was only six months old. Her picture of her dead father has been hanging on the wall of the living room of the houses we have lived in for decades.

Obviously, the events in my childhood are not comparable to the dramatic and tragic events in the lives of the contributors to this book. Nevertheless, my childhood experiences during a war—even Cyprus was never conquered by the Germans—have influenced my professional life. Without knowing my internal motivations for a long time, as a psychoanalyst I “moved off the couch”, to use Lord John Alderdice’s (2010) term, and began examining societal and political issues from a psychoanalytic angle and attempted to find peaceful outcomes in some international conflicts (Volkan, 1997, 2006, 2013).

In June 1990, when official discussions for the signing of the German reunification were taking place, an international conference entitled “Children in War” took place at the Sigmund Freud Center at the Hebrew University in Jerusalem. At that time I, with Gabriele Ast, a German psychoanalyst in Munich, thought that the German unification would reactivate the mental images of the Holocaust. We planned to start a project in Germany to study the psychological consequences of the German reunification. I was looking for German psychotherapists to interview about this matter. In this context I met Liliane Opher, a child psychotherapist who came from Germany to Jerusalem to take part in the “Children in War” conference. She told me her story. She was a child of survivor parents. By the time I met Liliane Opher, German-speaking psychoanalysts had already reported (or would later report) their difficulties in “hearing” Nazi-related influences in their German and Jewish patients (Grubrich-Simitis, 1979; Eckstaedt, 1989; Jokl, 1997; Streeck-Fischer, 1999; Volkan, Ast, & Greer, 2002).

After returning to Germany, Liliane Offer began looking into the possibility of starting a project and examining the transgenerational consequences of the Holocaust for the children of survivors and of perpetrators. She kept in touch with me. She was interested in breaking the “silence” of the clinical setting and within the society. Her unbending will led to the formation, in July 1995, of

an organisation called Psychotherapeutischer Arbeitskreis für Betroffene des Holocaust, PAKH e.V. (Psychotherapeutic Study Group of Persons Affected by the Holocaust). Most of PAKH's founders, ten individuals, were psychoanalytic psychotherapists. Four of them were Jewish-Germans. Besides finding ways to talk about Holocaust-related topics while conducting psychotherapy, PAKH's purpose was to work through *Aufklärung* (enlightenment) against neglecting the acknowledgement of persecution and genocide under National Socialism and to utilise a psychoanalytic understanding of human nature to prevent xenophobia and anti-Semitism in Germany. PAKH associated itself with the Institute of Psychosomatic and Psychotherapy at the University of Cologne. This gave PAKH access to scientific work. In 2007, its name was changed to Arbeitskreis für intergenerationelle Folgen des Holocaust, ehem. PAKH e.V. (Study Group for Intergenerational Consequences of the Holocaust). Members of this original PAKH group and others who joined this organisation later share their experiences in this book.

In 1996, Lillian Opher and her Jewish colleague from PAKH, Peter Pogany-Wnendt, met with me in Frankfurt where I was attending a conference and informed me how PAKH members planned to organise an international symposium sponsored by the state chancellery of North Rhein-Westphalia and open a dialogue concerning the Holocaust in German society. To prepare for this symposium they formed a PAKH core group, all of whom were psychotherapists or psychoanalysts. Starting in February 1997, I met with this core group, several full days each time, on four occasions. I describe my meetings with them in detail elsewhere (Volkan et al., 2002), but in summary, the members of the PAKH core group were people with similar interests, not enemies. However, their German and Jewish parents, grandparents, and relatives had lived in completely different circumstances. They had been enemies, victims, and perpetrators, and the next generation had carried forward this ill-starred heritage on both a conscious and an unconscious level. Although half a century had passed since the Nazi period, they carried within themselves the inexpressible trauma of the war and of annihilation. After German and Jewish-German PAKH core group members had worked through their major obstacles against a joint project, PAKH's international symposium took place in Düsseldorf in August 1998. It was titled "Das Ende der Sprachlosigkeit? (End of Speechlessness?)" (Opher-Cohn, Pfäfflin, Sonntag, Klose, & Pogany-Wnendt, 2000). After the symposium, many PAKH members told me that they were physically and mentally exhausted. In spite of this, I urged them to continue to work together. They were able to do so in spite of several crises which they describe in the chapters of this volume. Over the years PAKH also built international contacts.

In November 2006, an international meeting, titled “Congress on Memory, Narrative and Forgiveness” took place in Cape Town, South Africa. I was honoured when Pumla Gobodo-Madikizela and Chris Van Der Merwe, organisers of this important event, asked me to give the keynote address (Volkan, 2009). I was excited when I learned that PAKH members would also take part in this congress. I was also going to see Archbishop Desmond Tutu whom I had met several times at the Carter Center in Atlanta since both of us were members of the International Dialogue Initiative (INN) under the leadership of former president Jimmy Carter. The reader will find many references to the Cape Town meeting in the following chapters and Pumla Gobodo-Madikizela’s involvement with PAKH. In Cape Town I spent as much time as possible with PAKH participants Johannes Pfäfflin, Peter Pogany-Wnendt, and Bernd Sonntag whom I already knew well. I also met new members of PAKH such as Beata Hammerich and Erda Siebert. During the tenth anniversary of the establishment of PAKH, I was a guest of PAKH in Germany.

I hope that the above brief description of my involvement with members of PAKH will be sufficient to introduce the reader to this organisation, now 19 years old, and its members. As a psychoanalyst, while involved in bringing enemy representatives for unofficial diplomatic dialogues, I noted the importance of maintaining and protecting years-long sustained dialogues between enemy representatives (Volkan, 2013). A well-known former diplomat, Harold Saunders, who worked with me and other members of our interdisciplinary team for many years, also points out the necessity of sustained dialogues between opposing groups for finding lasting peaceful solutions for chronic international conflicts (Saunders, 2001). The chapters in this book illustrate struggles that may emerge in such dialogues and how they can be tamed or solved. There are hundreds of books written about Holocaust traumas and their consequences. This volume, I believe, deserves a very special place among such publications.

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