

SUMMER  
SCHOOL  
2016

WORKING  
THROUGH  
TRAUMA

Societal and transgenerational  
dimensions in South Africa  
the Netherlands, and Germany

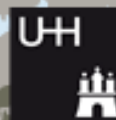
TIMETABLE AND  
INFORMATION

HO  
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centre



religion and  
peace & justice studies



Universität Hamburg

DER FORSCHUNG | DER LEHRE | DER BILDUNG



VRJE  
UNIVERSITEIT  
AMSTERDAM

# WORKING THROUGH TRAUMA

*Societal and transgenerational dimensions in  
South Africa, The Netherlands, and Germany*

## INTENTION

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2016's summer school at the Vrije Universiteit Amsterdam will again, like in 2014, bring together students and academic staff of both universities, Hamburg and Amsterdam, over a current topic of peace policy. This time our social focus will be on origins and transmission of trauma, as well as coping and healing.

The following questions are to be addressed:

- ♦ How is individual traumatic experience spread or concealed, and passed on to the next generation within groups?
- ♦ What transformations does trauma undergo during this process?
- ♦ How do societal groups collectively deal with traumas, to heal them, but also to exploit them politically?

These and other questions will be examined from within different contexts, like South Africa, the Netherlands, and Germany.

## CONTRIBUTORS

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**Prof. Dr. Pumla Gobodo-Madikizela** is South African National Research Foundation Chair for Historical Trauma and Memory and Professor and Chair of Research in Transformation at Stellenbosch University. Her critically acclaimed book, *A Human Being Died that Night: A Story of Forgiveness* won the Alan Paton Award in South Africa, and the Christopher Award in the United States. The book has been published six times, including translations in Dutch, German and Italian, and has been transformed into a play that has been performed at theatres in London, New York, and Cape Town. She has led workshops and seminars on historical trauma and responses to trauma internationally, including Caux Scholars Program in Conflict Transformation and Peacebuilding, University of Western Australia, Omega Institute in Holistic Studies, Rhinebeck New York.



**Dr. Kerstin Steller mann-Strehlow**, medical doctor for child and adolescent psychiatry is a specialist in the psychotherapy of trauma and has worked in many countries where trauma is prevalent, e.g. in South Africa, Kosovo, and Alaska. In Hamburg she is working at the Universitätsklinikum Eppendorf, where she is chief physician of a day care hospital for adolescents with drug addiction.

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## CONTRIBUTORS

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***Prof. Dr Ruard Ganzevoort*** is head of the department Beliefs & Practices at Vrije Universiteit Amsterdam and teaches practical theology and spiritual care. He is also a member of the Senate at the Dutch parliament. Together with Dr. Srdjan Sremac, postdoctoral researcher, he addresses the religious and cultural dimensions of trauma and coping with a special interest in the traumatic history of Dutch military presence in Srebrenica. The issues concerning trauma are further treated in the master's specialisation Peace, Trauma, and Religion.



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***Dr Srdjan Sremac*** is a lecturer at the Faculty of Theology at VU University Amsterdam and the co-director of the Amsterdam Center for the Study of Lived Religion at the same university. He is also the co-founder of the Centre for the Study of Religion, Politics and Society in Novi Sad, Serbia. Srdjan's broad research interests include lived religion, sexually related trauma and post-conflict reconciliation.



## ORGANISERS

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### ***Universität Hamburg***

Prof. Alexander Redlich

Prof. Hartwig Spitzer

Dr Kerstin Stellermann-Strehlow

Adrian Rothers, B.Sc.

### ***Vrije Universiteit Amsterdam &***

### ***Amsterdam Centre for Religion and Peace & Justice Studies***

Prof. Dr Fernando Enns

Drs Fulco Y. van Hulst

Vera Kok

Thomas de Boer, BA

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	MONDAY		TUESDAY	WEDNESDAY	THURSDAY		FRIDAY
	5 September 2016		6 September 2016	7 September 2016	8 September 2016		9 September 2016
	INTRODUCTION TO INTERGENERATIO- NAL TRAUMA		GERMAN PERSPECTIVES	SOUTH AFRICAN PERSPECTIVES	DUTCH PERSPECTIVES		INSIGHTS AND FAREWELL
		09:30	<i>Introduction to Trau- ma (incl. neurobiology and coping mecha- nisms)</i>	SESSION I	SESSION I	09:30	Session I
		11:00	Coffee break	Coffee break	Coffee break	10:45	Coffee break
		11:30	<i>Introduction to Trau- ma (incl. neurobiology and coping mecha- nisms)</i>	SESSION II	SESSION II	11:00	Farewell
13:00	Lunch at the VU	13:00	Lunch at the VU	Lunch at the VU	Lunch at the VU	12:00	Lunch at the VU
14:30	Arrivals						
15:30	Introduction	14:30	<i>What we can do: pre- vention and therapy</i>	SESSION III	SESSION III	TIME	Departures
16:30	Coffee break	16:00	Coffee break	Coffee break	Coffee break		
17:00	Introduction (cont.)	16:30	<i>What we can do: pre- vention and therapy</i>	SESSION IV	SESSION IV		
18:00	Reception	18:00	Dinner at the VU	Departure	Dinner at VU		
19:00	Dinner at VU	19:00	Departure	[18:30] Social evening at <a href="#">Singelkerk</a>			
20:00		19:30	City walk: Nationaal Monument Slavernij verleden; De Dokwer- ker (see below)	Dinner <a href="#">Musicians without Bor- ders</a>	Free evening		
21:00 22:00	Free	21:00 22:00					



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## LOCATIONS AND ADDRESSES

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### *Vrije Universiteit Amsterdam*

[De Boelelaan 1105](#)

1081 HV Amsterdam

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The University can be reached by public transport using the following modes of transportation:

Metro: Line 51. Stop: De Boelelaan/VU.

Tram: Line 5, 16. Stop: De Boelelaan/VU.

*Tram line 24 is temporarily out of service.*

All sessions are held in the FILMZAAL of the Protestantse Theologische Universiteit and can be reached by the VU University's main entrance. Follow the signs for the PThU. The main entrance is located at the first floor.

**The first floor cannot be reached by lift! If you have limited mobility and cannot walk stairs, please contact Thomas de Boer (contact information below).**

### *Singelkerk*

[Singel 452](#)

1017 AW Amsterdam

NETHERLANDS

The Singelkerk can be reached by public transport using the following modes of transportation:

Tram: Lines 1, 2, 5. Stop: Koningsplein

## CITY WALK

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We will visit two monuments that refer to historic events associated with trauma. The first is *De Dokwerker* in the former Jewish quarter and refers to the February Strike of 1941, a large-scale protest against the persecution of Jews initiated by the Communist Party. The second is the *National Monument for the History of Slavery* in the Oosterpark which, as the title indicates, refers to the Dutch involvement in slavery. For practical purposes, we will divide into two groups.

At these monuments, two speakers will tell us something about those historic events in the context of contemporary Dutch society: Hans Mooren of the *Comité Februaristaking* and a representative of the association *Stil Verleden*.





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## MEETING POINTS CITY WALK

Meeting point Group 1. Departure: 19.00. ETA: 19.25

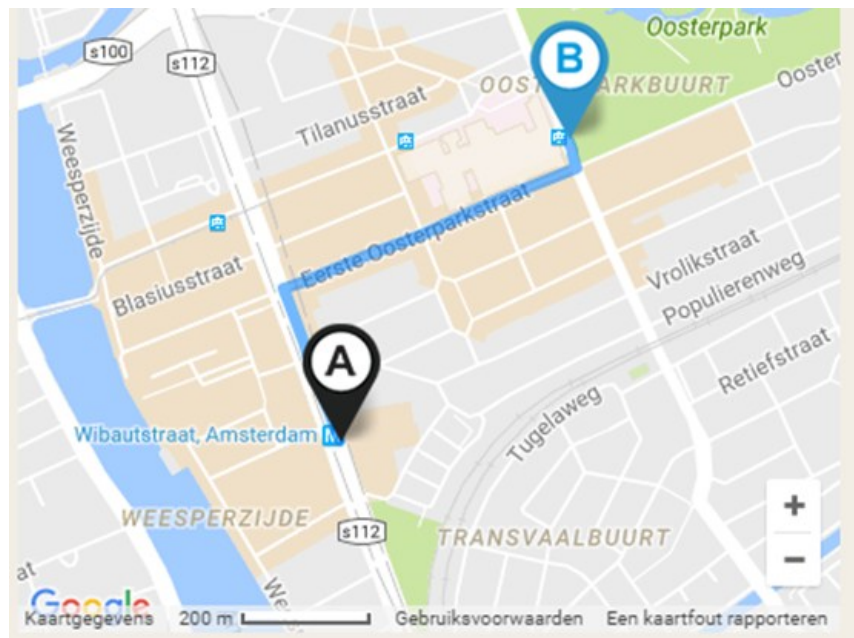
[Hospital: Onze Lieve Vrouwe Gasthuis \(OLVG\), main entrance](#)

Oosterpark 9

1091 AC Amsterdam

The OLVG (OOST!) can be reached by line 51 towards Central Station. Exit at Wibautstraat. Look out for the tramlines and follow these in eastern direction.

**This is a 20 minutes journey.**



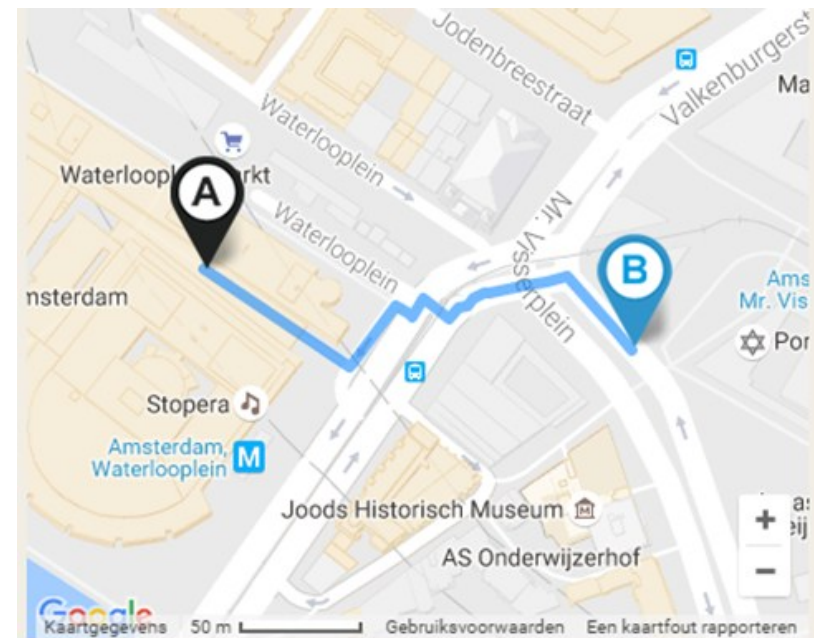
Meeting point Group 2. Departure: 19.00. ETA: 19.25

[Portuguese Synagogue, main entrance](#)

Mr. Visserplein 3

1011 RD Amsterdam

To reach the Synagogue, depart from the VU taking metro line 51 towards Central Station. Exit at Waterlooplein. Having exited the station, walk towards the Mozes and Aäron church (building in neoclassic architecture). From there, across the square, you see a large, square building with stained glass windows, which is the synagogue. **This is a 20 minutes journey.**





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## THE NETHERLANDS AND SLAVERY

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There is a variety of definitions of slavery, of which we will here point out two:

- ♦ The condition in which a person is the legally owned property of another and forced to obey him;
- ♦ The permanent, violent, and personal domination of natally alienated and generally dishonoured persons.

Of particular concern here is the notion that human beings can be seen as a commodity, an idea that is as old as history itself. The Dutch Republic of the Seven United Provinces (1588-1795) initiated intercontinental trade between the Low Countries and the East- and West-Indies, continued by the Kingdom of the Netherlands (1815-). While spices (nutmeg, cinnamon, cloves, etc.) were traded for goods in the East Indies, human beings were traded for commodities (weaponry, pottery) in Africa, from where they were transported to South America to work on plantations. Luxury products, such as sugar, were then transported back to Europe. Associated with this trade network was a wide variety of atrocities that would today be called crimes against humanity.

Not all slaves submitted to their fate. This was especially so in the colony of Surinam, where slaves escaped their captivity by running away, founding *businengre* or Marron communities alongside Native American communities in the bush from where they waged guerrilla wars against the colonists. There was large- and small scale resistance as well, most notably in 1795 on the island of Curaçao, which failed but was inspired by the ideals of the French revolution and the success of the slave revolt of Saint-Domingue (modern Haiti, which consequently became independent in 1804).

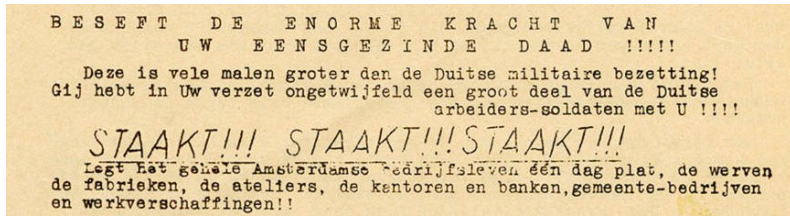
Though slavery was forbidden in the European part of Netherlands, slaves were used throughout the Dutch colonies (the Cape colony, the East-Indies, and the West-Indies). The trauma of slavery is most visible in and spoken about in the context of Surinam, the former colony that became an independent country in 1975. Following the independence, a large number of people (300.000, almost half of the population) migrated from Surinam to the Netherlands, many of them descendants from African slaves, bringing with them their historic past and providing for a mirror in which the negative aspects of Dutch history can be viewed.

Slavery was abolished in 1863. This is now yearly remembered on the 30<sup>th</sup> of June. The abolition is celebrated on the 1<sup>st</sup> of July, a festival that is called *Ketikoti* ('chains broken').



*Nationaal Monument Slavernijverleden, Oosterpark.*





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## THE FEBRUARY STRIKE OF 1941

The February Strike of 25-26 February 1941 was the largest protest in Europe against the persecution of the Jews. Having been invaded by German forces in May 1940 in a military operation named *Fall Gelb*, the Netherlands capitulated after the bombardment of Rotterdam and saw an immediate implementation of racial laws enforced by the German occupier. Anti-Jewish measurements led to student protests in Delft and Leiden, while fear for forced employment in Germany of non-Jewish Dutch citizens led to civil unrest as well.

The Dutch Communist Party (CPN) was already contemplating a strike on 17 February, resisting forced labour and longer working hours, and demanding higher wages. At the same time, the intended strike was seen as a protest action against a potential NSB (National-Socialist party of the Netherlands) government. The CPN had, however, abandoned the idea when the Germans dropped the idea of forced employment of workers.

Meanwhile, civil unrest in Amsterdam, following attempts to enforce segregation of Jews and non-Jews by the paramilitary department of the NSB (*Weerbaarheidsafdeling*, WA), led to the death of WA-member Hendrik Koot and the consequential German action to create the puppet administration of the Jewish Council and the closure of the Jewish quarter. Tensions further escalated in the arrest, mistreatment, and execution of Jewish-German refugee Ernst Cahn.

The associated tensions and riots were reported to Heinrich Himmler, and a raid was ordered, arresting 427 Jewish men. The violence with which the raid occurred was witnessed by Jewish- and non-Jewish Amsterdammers. The CPN

saw these events as an opportunity to fall back on the strike, motivating it as a resistance against an impending overtake of the NSB party by means of Jewish persecution, hoping that the strike would lead to the insight that the Jewish persecution in the Netherlands was a dead end. (It was not, however: 75% of the Jewish population in the Netherlands did not survive the Occupation).

The strike took place on 25 and 26 February, 1941, beginning in Amsterdam and spreading out to Zaandam, Utrecht, Haarlem, Hilversum, and various other places. It was forcefully struck down by the Germans. The aftermath was the persecution of the CPN members and the continuation of the persecution of Jews.



*The Dokwerker, with the Portuguese Synagogue in the background*





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## FURTHER INFORMATION FOR FOREIGN STUDENTS

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Mind the bicycles! Bike lanes are (generally) indicated by their distinctive red-purple colour. If not clear remember: if you see a cyclist cycling on the road, you may assume s/he has the right to be there (even if s/he does not). The bike lanes are also used by mopeds and scooters that have a limited speed of 25 kph (however, they almost always exceed this speed limit).

A map of the Amsterdam transportation system can be found at the website of the [GVB](#).

Through the website [www.9292.nl](http://www.9292.nl) you can plan your travels throughout the Netherlands with public transport. An app is available as well.

## READING MATERIAL

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A list of required reading has been made available and the documents have been sent to you by e-mail. If, for some reason, you no longer have access to that e-mail you can retrieve the documents from [this link](#).

## CONTACT INFORMATION

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For questions during or related to your stay in The Netherlands that regard the VU University in general or this summer school in particular you may contact Thomas de Boer:

Telephone      0031 6 4219 2748

E-mail          [centre@religionpeacejustice.com](mailto:centre@religionpeacejustice.com)

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centre



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## VAARWEL, AKOEBA, VAARWEL

*Vaarwel, Akoeba vaarwel !  
Vaarwel, Akoeba, mijn vrouw, mijn schat, vaarwel !  
Strijden ga ik ! Eerst nà d'overwinning kom ik terug ...  
Lang heel lang heeft men ons getart.  
Eerst gekocht en verkocht en dan geslagen.  
Op ons beider gezicht staat het merk gebrand  
van des meesters naam, ten eeuwig en dage.*

*Vaarwel, Akoeba, mijn vrouw, mijn schat, vaarwel !  
Strijden ga ik ! Eerst nà d'overwinning kom ik terug ...  
't Was op de plantage, dat ik jou vond.  
Je had nog een moeder, waar is die gebleven?  
En je broeders en zusters? Zij rusten in den grond,  
men heeft ze allen den dood in gedreven.*

*Vaarwel, Akoeba, mijn vrouw, mijn schat, vaarwel !  
Strijden ga ik ! Eerst nà d'overwinning kom ik terug ...  
Weet je nog van dien avond, vrouw,  
dat ik je met mij had meegenomen?  
De meester was dronken, hij brulde en wou  
dat je bij dien smeerlap in 't nest was gekomen.*

*Vaarwel, Akoeba, mijn vrouw, mijn schat, vaarwel !  
Strijden ga ik ! Eerst nà d'overwinning kom ik terug ...  
Hoor je het blanke volk al? Hun heir  
spreekt als de talloze bladren der boomen.  
Voor ze verslagen zijn keer ik niet weer.  
Kus mij ! ... de witte soldaten komen.*

Anton de Kom,  
Paramaribo 1898—Kamp Sandbostel (Neuengamme), 1945.



*About a man who says goodbye to  
his wife to fight his oppressors,  
lamenting the hardships of those  
kept in captivity.*

Fragment.

## DIE KIND WAT DOOD GESKIET IS DEUR SOLDATE BY NYANGA

*Die kind is nie dood nie  
die kind lig sy vuiste teen sy moeder  
wat Afrika skreeu skreeu die geur  
van vryheid en heide  
in die lokasies van die omsingelde hart*

*Die kind lig sy vuiste teen sy vader  
in die optog van die generasies  
wat Afrika skreeu skreeu die geur  
van geregtigheid en bloed  
in die strate van sy gewapende trots*

*Die kind is nie dood nie  
nòg by Langa nòg by Nyanga  
nòg by Orlando nòg by Sharpville  
nòg by die polisiestatie in Philippi  
waar hy lê met 'n koeël deur sy kop*

*Die kind is die skaduwee van die soldate  
op wag met gewere sarasene en knuppels  
die kind is teenwoordig by alle vergaderings en wetgewings  
die kind loer deur die vensters van huise en in die harte van  
moeders  
die kind wat net wou speel in die son by Nyanga is orals  
die kind wat 'n man geword het trek deur die ganse Afrika  
die kind wat 'n reus geword het reis deur die hele wêreld*

Sonder 'n pas



Ingrid Jonker,  
Kimberly 1933—Kaapstad 1965.

*About a boy shot dead at Nyanga,  
in the aftermath of the  
1960 Sharpeville massacre.*

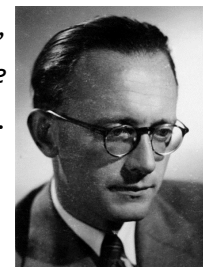
## HET LIED DER ACHTTIEN DODEN

*Ik wist de taak die ik begon  
een taak van moeiten zwaar,  
maar 't hart dat het niet laten kon  
schuwt nimmer het gevaar;  
het weet hoe eenmaal in dit land  
de vrijheid werd geëerd,  
voordat een vloekb're schennershand  
het anders heeft begeerd,*

*voordat die eeden breekt en bralt  
het misselijk stuk bestond  
en Hollands landen binnenvalt  
en brandschat zijnen grond,  
voordat die aanspraak maakt op eer  
en zulk germaansch gerief,  
een land dwong onder zijn beheer  
en plunderde als een dief.*

*De rattenvanger van Berlijn  
pijpt nu zijn melodie;  
zoo waar als ik straks dood zal zijn,  
de liefste niet meer zie  
en niet meer breken zal het brood  
noch slapen mag met haar -  
verwerp al wat hij biedt of bood  
die sluwe vogelaar.*

Jan Campert,  
Spijkenisse 1902—Neuengamme, 1943.



*About a man awaiting his  
execution in a prison cell.*

Fragment.