



Nationaal
Psychotrauma
Centrum

Naoorlogse generaties alsertering

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Oorlogservaringen van ouders kunnen een enorme impact hebben op hun kinderen, ook als deze de oorlog zelf niet hebben meegemaakt. De soms zeer indringende of zelfs traumatische ervaringen van (een van) de ouders kan van invloed zijn op de wijze waarop de kinderen worden opgevoed. Als volgende generaties hiervan hinder ondervinden, spreken we van 'intergenerationele overdracht'.

Elke kwartaal zet de ARQ-bibliotheek nieuwe publicaties over *Naoorlogse generaties* met focus op de Tweede Wereldoorlog op deze lijst. Wilt u liever een mail ontvangen met referenties naar geselecteerde publicaties, geef dan uw e-mailadres door aan de [ARQ-bibliotheek](#). Ook voor eerdere updates kunt u mailen naar de [ARQ-bibliotheek](#).

Deze alertering hoort ij het themadossier [Naoorlogse generaties WO2](#)

Ghanny, N. (2024). *Third Generation, Jewish Identity, Resilience, and Intergenerational Trauma: A Qualitative Study* - ProQuest.

<https://www.proquest.com/openview/d1330a44844be010324a59e488a228a2/1?pq-origsite=gscholar&cbl=18750&diss=y>

It is the expectation this body of work examined from a phenomenological qualitative approach will add to future academic discourse of knowledge, exploring the Jewish identity and resilience amidst intergenerational transmission of trauma (ITT) with third generation (3G). There are 20 participants from: Canadian-Jewish, American-Jewish, and Israeli-Jewish communities. The researcher used purposive sampling; data collected through questionnaires, and semi-structured interview. The Modified van Kaam for analyzation, Moustakas for collecting the data. The results found 3G's affective experiences were instinctively experienced from their grandparents (Holocaust survivors) and second-generation. Some of the themes generated, included connections to grandparent's history, strong sense of agency, education, advocacy for social justice. The participants felt their Jewish identity defined who they are, and experiences, values shared as a collective. Recommendations: should include longitudinal studies of 3G and other marginalized and vulnerable groups such as IPV, veterans, ACEs, offender population. Future research is needed because; findings have indicated effects of ITT may not be directly observed right away. Implications for psychotherapy are required to have knowledge of the behavioral effects given the uniqueness of ITT. Therefore, clinicians and other professionals working with this form of trauma must understand the historical and cultural narratives when treating and assessing individuals.

Glick, L., Zalcmán, B. G., & Romem, A. (2024). Gendered Perceptions of Threat and Challenge during Regional Conflict: A Multi-generational Study of Holocaust Survivors and Descendants. *Contemporary Jewry*. <https://doi.org/10.1007/s12397-024-09601-6>

Gender differences in wellbeing and trauma response have been a significant focus of psychological research, particularly among populations that have experienced extreme stressors, such as Holocaust survivors and their offspring. This study aims to explore the psychological impact of the "sense of threat" and "sense of challenge" experienced during the war in the 7 October aftermath (2023), with a specific emphasis on gender differences across different generations affected by the Holocaust. The study utilized a cross-sectional design to analyze secondary data. Research data were collected during

the war in the 7 October aftermath. A total of 120 individuals, from three Holocaust cohorts (survivors, second-generation, and third generation) participated. Data on sociodemographic characteristics, as well as perceptions of threat and challenge, were gathered using the Stress, Appraisal, and Coping Questionnaire developed as reported by Lazarus and Folkman (Springer, New York, 1984). Females report a higher mean score ($M = 3.36$) for “sense of threat” compared with males ($M = 2.85$). Conversely, for the “sense of challenge,” although females exhibit a slightly higher mean score ($M = 2.54$) than males ($M = 2.49$), there was no statistically significant difference. The trauma of the Holocaust continues to afflict survivors and their descendants and is particularly pronounced during periods of extreme stress, such as war. Females exhibited an elevated “sense of threat” compared with males, which increases with each subsequent generation. Such insights stress the critical importance of incorporating a gender perspective in the design of interventions aimed at supporting trauma survivors.

Greenfeld, D., Reupert, A., & Jacobs, N. (2024). Transmission of Trauma and Resilience in Multigenerational Families of Holocaust Survivors: Two Case Studies. *Illness, Crisis & Loss*, 32(4), 475–491. <https://doi.org/10.1177/10541373221144673>

This study explored the relevance of the Holocaust in the lives of Australian adults who grew up with at least one parent and grandparent who were Holocaust survivors. Two individual cases are highlighted with data analysed using a Phenomenological Interpretative Approach. Two themes are discussed: the relevance of the Holocaust in participants’ life and the familial communication patterns about the Holocaust. The findings demonstrate how past collective trauma continues to impact the lives of the survivors’ descendants decades after the historical events and how transmission of trauma and resilience from grandparents and parents to their offspring occurred verbally and non-verbally.

Marnin-Distelfeld, S. (2024). Empathy Rather Than Ageism: A Daughter’s Portrayal of Her Elderly Holocaust Survivor Mother. In S. Barahal & E. Pugliano (Eds.), *History, Practice and Pedagogy: Empathic Engagements in the Visual Arts* (pp. 231–248). Springer Nature Switzerland. https://doi.org/10.1007/978-3-031-70255-6_13

This chapter focuses on Rachel Nemesh’s series of oil paintings and graphite drawings consisting of observations of her elderly mother and their mother-daughter relationship. The series will be discussed in light of the theory of narrative empathy, combining methodologies of in-depth interviews with the artist as well as visual analysis of each work. Nemesh, a second-generation Holocaust survivor, born in Israel in the beginning of the 1950s uses two main features of narrative empathy as a means of expression: character identification and narrative situation. The representation of characters’ consciousness and emotional expression is a central feature creating empathic identification with Nemesh’s mother. Narrative situation pertains to the mediation between the artist as a narrator and the main characters (her mother and herself), the perspective of the artist as a narrator, and the stylistic manners which formulate the characters’ realm.

Mitima-Verloop, B., Hoenselaars, L., & Bles, A. M. van der. (2024). *Geluiden uit de stilte : Onderzoek naar de doorwerking van (vermeende) collaboratie in de familiegeschiedenis* (p. 104 pagina's). ARQ Kenniscentrum Oorlog, Vervolging en Geweld. https://arq.org/sites/default/files/2024-10/Geluiden%20uit%20de%20stilte%20-%20Rapport%20onderzoek%20ARQ_def.pdf

Kinderen van ouders die tijdens de Tweede Wereldoorlog de kant van de Duitse bezetter kozen (of daarmee werden geassocieerd) kunnen te maken hebben (gehad) met individuele of gezinsproblematiek die kan samenhangen met het oorlogsverleden van hun ouders. Een goed overzicht

van deze groep anno 2024, de huidige problematiek waar ze mee te maken hebben en hun ervaringen met zorg en ondersteuning hiervoor ontbreekt. De ervaring leert dat klachten niet altijd herkend worden en geboden zorg niet altijd aansluit. Daarom is dit verkennend onderzoek uitgevoerd. Het onderzoek vormt de basis om de zorg en ondersteuning, met name in de reguliere zorg, in de komende jaren te versterken en te optimaliseren.

Naszkowska, K. (2023). Give Me Permission to Remember: Judith S. Kestenberg and the Memory of the Holocaust. In *Contemporary Psychoanalysis and Jewish Thought*. Routledge.
<https://www.taylorfrancis.com/chapters/edit/10.4324/9781003266600-14/give-permission-remember-klara-naszkowska>

At least 86 first- and second-generation women psychoanalysts emigrated to the United States as Nazism came to dominate Europe. There – largely in Vienna, Berlin, Zurich and Budapest – from the early 1900s to the beginning of the Second World War, they had been at the forefront of the psychoanalytic movement; after emigrating, they were decisive in shaping the development of Freudian theory and practice in the United States. Their contributions notwithstanding, today they are at risk of being marginalized or falling into oblivion. This chapter revives and reconstructs the individual and professional biography of one of these remarkable women, Judith S. Kestenberg. Using her papers, archival historical materials and personal-history documents, I bridge gaps in present knowledge on her familial, religious, political and professional backgrounds, and map her complex multiple identity as a Jewish New Woman of her milieu, a pioneer of psychoanalysis, German-speaking emigrant, daughter of Shoah victims and mother. The main focus of the chapter is on the shift Kestenberg made from resenting the painful, traumatic experiences to fully devoting her work to Holocaust studies. By bringing oral histories to attention – an approach that remains quite new and underexplored – I intend to permit this woman’s voice to be heard.

Shrira, A., Greenblatt-Kimron, L., & Palgi, Y. (2024). Intergenerational Effects of the Holocaust Following the October 7 Attack in Israel. *Journal of Psychiatric Research*.
<https://doi.org/10.1016/j.jpsychires.2024.11.067>

Descendants of traumatized individuals may exhibit latent vulnerability, meaning they are typically well-functioning yet more vulnerable to stressful and traumatic events. Nevertheless, such vulnerability is not omnipresent, and some descendants are more prone than others to develop posttraumatic disorder (PTSD) and other psychopathologies. Ancestral PTSD was suggested as an aggravating factor for intergenerational effects. The current study examined whether Holocaust descendants (i.e., children and grandchildren of Holocaust survivors) show unique posttraumatic reactions to the October 7 terrorist attack and the ensuing war and whether parental/grandparental PTSD exacerbated these reactions. A web-based random sample of 582 Israeli Jews completed questionnaires a year before the October 7 terrorist attack (Wave 1, 2022) and two months after the attack and into the war (Wave 3, December 2023). Results showed that pre-war probable PTSD rates were similar across the study groups (10.4% and 11.5% among Holocaust descendants and descendants of those not directly exposed to the Holocaust, respectively). In contrast, probable PTSD rates during the war mainly increased among Holocaust descendants (20.9% and 11.5% among Holocaust and comparison descendants, respectively). Higher probable PTSD rates were especially noticeable in Wave 3 among Holocaust descendants who reported that their parents/grandparents had probable PTSD even after controlling Wave 1 probable PTSD, background characteristics, and levels of traumatic exposure. The findings have

important implications for understanding the intergenerational effects of trauma as they strongly support the latent vulnerability hypothesis three generations after ancestral trauma, and further suggest that ancestral PTSD plays a major role in aggravating such vulnerability.

Spitz, E. H. (2023). Too Young to Understand. In *Psychoanalytic Intersections*. Routledge.
<https://www.taylorfrancis.com/chapters/edit/10.4324/9781003322627-8/young-understand-1-ellen-handler-spitz>

What is the purpose of keeping secrets from children? And what are the effects? Adults conceal aspects of the past, so it seems, not only for reasons of privacy, prudence, and occasionally prudery but because we want to protect our young ones. We want to prolong their innocence and keep them safe by suppressing what we think might sully or unsettle them. This chapter is from *Illuminating Childhood: Portraits in Fiction, Film, and Drama*. The author uses *Mendel*, a Norwegian film about a child of Holocaust survivors, to examine dilemmas “of knowing but not telling”, that is, when parents find themselves “keeping secrets from children” in order to protect them from “the brutalities that ravaged their families and deformed their lives”. The author’s empathy, however, is intergenerational. She appreciates how parents who have “endured torture, shame, confusion, and far worse” cannot “find the words to tell” at the same time that she warns that “being in the dark does not lead to a child’s peace of mind”.

Westin, E. (2024). Trauma and Healing through Postgenerational Holodomor Survivor Research. *Life Writing*, 21(4), 715–734. <https://doi.org/https://doi.org/10.1080/14484528.2024.2409096>

The Holodomor of 1932–1933 resulted in the deaths of millions of Ukrainians from starvation, execution and deportation to labour camps. Survivors were further divided and displaced by World War II, when a large proportion of the peasantry endured forced labour in Germany. Those who avoided repatriation to the Soviet Union at the end of the War formed diaspora communities in parts of the West, where a small number gave testimony to their experiences during the famine. Others, however, lived in silence for a number of psychological and political reasons, unable to give a voice to their memories. The postgenerations grew up with these silences and a growing understanding that there was more to be told. Many have undertaken academic research as an avenue to deconstruct and contextualise their familial memories, in order to contribute to processes of repairing the damage of the past. Their works bear the markings of intergenerational trauma and a ‘pathology of recognition’ (Oliver Citation2001) that drives the postgenerations’ quest for recognition from the perpetrator nation and the public. This paper examines intergenerational trauma in the academic research of diasporic postgenerations and the efficacy of academia as a space for symbolically unpacking and repairing the past.