



Nationaal  
Psychotrauma  
Centrum

# Generaties en trauma alsertering

Updates mei 2022

Familiepatronen kunnen worden overgedragen van generatie op generatie wat betreft gevoelens, gedragingen en herinneringen. In het onderbewuste worden herinneringen opgeslagen. Het zijn met name de niet verwerkte verlieservaringen en trauma's die apart worden opgeslagen en een individu kan sturen in het opnieuw creëren van situaties waar zijn of haar (voor)ouders zich in bevonden.

Elke maand zet de ARQ-bibliotheek nieuwe publicaties over *Generaties en trauma* op deze lijst. Wilt u liever een mail ontvangen met referenties naar geselecteerde publicaties, geef dan uw e-mailadres door aan de [ARQ-bibliotheek](#). Voor eerdere updates kunt u ook mailen naar de [ARQ-bibliotheek](#).

## 13 juni 2022

1.

Auer, D. and J. Kunz (2022). "Intergenerational costs of allocating refugees randomly." VOXeu CEPR : Research-based policy analysis and commentary from leading economists.

<https://voxeu.org/article/intergenerational-costs-allocating-refugees-randomly>

Existing research on the integration of refugees has focused on the impact on the refugees themselves. This column uses the random allocation of refugees in Switzerland to show how allocation has significant effects even on future generations. Compared to children of refugees allocated to regions with an unfamiliar language, the children of mothers allocated to a familiar language environment have a higher birth weight on average, which is a predictor of outcomes including educational attainment, income, and health later in life.

2.

Bonumwezi, J. L. (2022). Mediation of Intergenerational Trauma Transmission by Family Variables in Children of Rwandan Survivors of the 1994 Genocide against the Tutsi. Graduate School. Montclair Montclair State University. **Doctor of Philosophy**,

<https://www.proquest.com/openview/d5ed8fbdef28c384c40d95b390e5c305/1?pq-origsite=gscholar&cbl=18750&diss=y>

Twenty-eight years after the 1994 genocide against the Tutsi in Rwanda, children of survivors are being increasingly documented to show increased risk for adverse mental health outcomes. However, no studies in Rwanda have empirically explored psychosocial factors underlying this intergenerational transmission of trauma. We investigated family factors that could underlie this transmission in 285 adult Rwandan children of survivors (mean age = 23.31; 50.2% female) who completed an online survey. We found that 42.2% of participants had clinically significant secondary PTSD symptoms and 37.8% had clinically significant symptoms of depression or anxiety. For participants with survivor mothers (n = 187), we found that maternal trauma communication (specifically, nonverbal and guilt-inducing communication)

mediated the effect of maternal trauma exposure and maternal PTSD on children's PTSD and that family communication styles mediated the effect of maternal PTSD on all child mental health outcomes. For participants with survivor fathers (n = 170), we found that paternal parenting styles (specifically, abusive and indifferent parenting) mediated the effect of paternal PTSD symptoms on children's anxiety and depression symptoms. These results reaffirm the importance of looking at mass trauma in a family context and suggest that intergenerational trauma interventions should focus on addressing these mediators.

3.

Cai, J. and R. M. Lee (2022). "Intergenerational Communication about Historical Trauma in Asian American Families." Adversity and Resilience Science. 10.1007/s42844-022-00064-y

Little is known about how Asian American families, as well as other racially marginalized families, communicate about ethnic and racial group histories, particularly regarding historical trauma. Unlike personal trauma, historical trauma refers to distressing or life-threatening events which members of a group with a shared social identity experience together and pass on to their descendants. It has been studied in a variety of groups and contexts, notably in Holocaust survivors and their families and in Native American communities. The concept has seen limited application to Asian American groups, despite its relevance to their unique and shared lived experiences. For instance, the majority of Asian Americans have immigrated from countries across Asia that have been profoundly affected by war and political upheaval in the past century. Research on historical trauma among Asian Americans has focused primarily on refugees who fled the US wars in Southeast Asia, with some research on Japanese Americans who were incarcerated during World War II. Historical trauma related to other major events, such as the India/Pakistan Partition, the Chinese Civil War and Cultural Revolution, the Korean War, and the Sri Lankan Civil War, have not been examined among Asian Americans. A lack of recognition of these historical traumas within families and communities, as well as in the psychological literature, may mask important pre-migration history effects on Asian American families across generations. In this paper, we consider how historical trauma impacts Asian American individuals, families, and communities. We also examine the role of intergenerational communication in historical trauma and in Asian American families and communities. Finally, we discuss historical trauma among Asian Americans within the framework of radical healing, particularly how intergenerational communication about historical trauma can raise critical consciousness, facilitate ethnic-racial identity development, and reinforce ethnic-racial socialization.

4.

Elbert, T. and M. Schauer (2022). Epigenetisch gestützte Vererbung von Trauma- und Gewalterfahrungen. Traumafolgen. J. Muller, M. Ruf-Leuschner and B. Grim. Stuttgart, Kohlhammer Verlag: 43-57, <http://kops.uni-konstanz.de/handle/123456789/57634>

5.

Kagoyire, M. G., et al. (2022). "A calf cannot fail to pick a color from its mother: Intergenerational transmission of trauma and its effect on reconciliation among post-genocide Rwandan youth." Research Square preprint. <https://doi.org/10.21203/rs.3.rs-1604980/v1>

Background: The 1994 genocide against the Tutsi took more than one million lives in a period of one hundred days. Most survivors were left severely traumatized, and similar trauma symptoms found among adults are also currently being observed among young people including those who were born after and who did not physically witness or experience the horrific events of the genocide. Based on a growing and substantial body of theory and evidence suggesting the possibility of transmission of trauma across generations, our study aimed to explore mechanisms of trauma transmission to youth born of genocide survivors after the genocide and the effects trauma may have on the reconciliation process among this younger generation in post-genocide Rwanda.

Methods: A qualitative study was conducted in Rwanda among youth born after the genocide from genocide survivor parents, parents who survived the 1994 genocide against the Tutsis and mental health and peace-building professionals. Nineteen individual interviews (IDIs) with post-genocide descendants of survivors, ten IDIs with mental health and peacebuilding professionals, and six focus group discussions (FGDs) with genocide survivor parents were conducted in Eastern Province and Kigali city of Rwanda. Respondents were recruited through five local organisations that work closely with survivors and their descendants. A thematic analysis approach was used to analyse the data.

Results: Findings from our study suggest that the trauma experienced by genocide survivor parents is perceived to be transmitted through various pathways including biological means, silence and disclosure of genocide experiences, and everyday contact with a traumatized parent. Life at home as well as the recurrent genocide commemoration period, during which remembrance events such as re-burial of genocide victims, testimonies of survivors and commemoration rituals that refresh the memories of the past, appear to potentiate this phenomenon. Additionally, such trauma transmitted to survivor descendants (descendants of genocide survivors) is understood to negatively affect their psychological well-being which can limit their involvement in reconciliation process out of fear of re-traumatizing their parents, due to mistrust towards families of perpetrators and parents' reconciliation involvement including its potentially traumatic impacts on them.

6.

Lamers, E. (2022). "Hoe je voorkomt dat jouw jeugdtrauma een trauma van je kind wordt: 'Ruim eerst je eigen rommel op'." EenVandaag. <https://eenvandaag.avrotros.nl/item/ho-je-voorkomt-dat-jouw-jeugdtrauma-ee-trauma-van-je-kind-wordt-ruim-ee-erst-je-eigen-rommel-op/>

Veel mensen met een trauma lopen daar lang mee rond. Onbewust kunnen ze die trauma's doorgeven aan hun kinderen, die er vervolgens in hun eigen leven veel last van krijgen. Maar die cyclus is volgens experts te doorbreken als je ermee aan de slag gaat.

7.

Mincin, J. and J. Steiner (2022). "Protecting vulnerable populations: COVID-19 pandemic, mental health, and refugees and asylees." Journal of Emergency Management **20**(9): 9-17.

<https://www.wmpllc.org/ojs/index.php/jem/article/viewFile/3225/3498>

According to the World Health Organization, as of June 2021, there have been over 3.7 million deaths globally and nearly 600,000 Americans who lost their lives from COVID-19 (WHO Coronavirus Disease Dashboard, 2021). The health, mental health, and economic effects are apparent in every household and community. However, the most vulnerable populations tend to be more adversely affected by disasters, and the COVID-19 pandemic is no exception. This article focuses on the mental health effects of COVID-19 on the refugee, asylee, and immigrant (RAI) community, the effects of misinformation and lack of access to the healthcare system, and the results from a small qualitative program evaluation that included exploration of the effects of COVID-19 on refugees and asylees. The authors discuss specific issues reported by the RAI population, intergenerational trauma, and recommendations for health and mental health programming when working with RAI communities during disasters such as pandemics.

8.

Rogers, R. G. (2022). "Intergenerational transmission of war trauma among Afghan refugees in Canada." Dissertation Abstracts International: Section B: The Sciences and Engineering **83**(7-B): No Pagination Specified.

<https://ovidsp.ovid.com/ovidweb.cgi?T=JS&CSC=Y&NEWS=N&PAGE=fulltext&D=psyc18&AN=2022-34084-157>

Afghanistan has been in an almost constant state of war or conflict for nearly 40 years. As a result, Afghanistan has remained in the top three highest refugee producing countries in the world for approximately 37 years with high levels of reported posttraumatic stress, depression, anxiety, and other mental health and psychosocial issues. Although, there is robust literature describing intergenerational effects of trauma in various populations, this study is one of the first to investigate the intergenerational transmission of trauma among Afghan refugees. Specifically, the current study examines the intergenerational transmission of war trauma among first- and second-generation Afghan refugees living in Canada utilizing an explanatory sequential mixed methods approach, with a cross-sectional comparative design for the quantitative phase and a phenomenological approach during the qualitative phase. During the quantitative phase of the study, Afghan refugee participants (N = 44) completed three different standardized questionnaires that measure trauma exposure, self-perception of functioning, trauma-related symptoms, symptoms of depression and anxiety, and culturally specific idioms of distress. Quantitative results were used to inform data collection in the qualitative phase and determined the selection of parent-offspring dyads (n = 4) for participation in the phenomenological semi-structured in-depth interviews. Overall, quantitative results suggested the intergenerational transmission of war trauma from first- to second-generation Afghan refugees, with higher second-generation scores across symptom measures. From the phenomenological analysis, six themes were developed. Three themes were associated with parental experiences: War Changed Everything, Impact of Experiences of War,



**Nationaal  
Psychotrauma  
Centrum**

and Impact of Trauma on Parenting and Parent-Offspring Interactions. The last three themes were associated with offspring and consisted of the impact of intergenerational trauma on offspring and potential mechanisms of transmission: Factual and Experiential Knowledge of Parental War Trauma, The Emotional is Cultural, and Parent-Offspring Disrupted Relationships and Dysfunctional Communication Patterns. Results of the study have implications for International Psychology in the areas of refugee and trauma research and culturally responsive family, mental health and psychosocial support interventions. (PsycInfo Database Record (c) 2022 APA, all rights reserved)