



Nationaal  
Psychotrauma  
Centrum

# Naoorlogse generaties alertering

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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](#)

Benarroch, J. (2025). *Religion and intergenerational trauma in children of Holocaust survivors* [Yeshiva University]. <https://hdl.handle.net/20.500.12202/11283>

The psychological legacy of the Holocaust extends far beyond the survivors themselves, with decades of research showing that Holocaust survivor offspring experience significant side effects from their parents' trauma. Research has shown that parental PTSD can be transmitted to children in multiple ways, contributing to increased rates of depression, anxiety, and emotional dysregulation in children of survivors. At the same time, religious belief and practice are known to be significant factors which affect how traumatized individuals integrate and process their traumatic experiences. Religious coping and meaning making are specifically associated with higher levels of psychological resilience in populations affected by trauma. Additionally, Holocaust survivors who maintained religious belief after the Holocaust oftentimes have more positive world assumptions and higher levels of psychological functioning than secular Holocaust survivors. However, existing studies do not observe how religion and PTSD symptoms can jointly affect a child's psychological outcome. Therefore, this limitation provides room for further studies exploring the impact religious observance, or lack thereof, has on the intergenerational trauma experienced by children of Holocaust survivors with PTSD.

Bowe, C., Thomas, C., & Mackey, P. (2025). Inherited Vulnerabilities and Innate Remedies: Reframing "Cycles of Child Maltreatment" Through Attention to the Wider Literature on Intergenerational Aspects of Trauma and Healing. *Child and Adolescent Social Work Journal*. <https://doi.org/10.1007/s10560-025-01027-9>

The repetition of child abuse and neglect over generations has been extensively observed and researched, however the problem remains poorly understood and narrowly conceptualised. This discussion, which is loosely centred on the Australian child protection context, examines the wider research on intergenerational trauma and resilience in other cohorts of survivors and goes on to consider the potential implications of this knowledge for child protection policy and practice. It reveals that an ancestor's experiences of harm and adversity may result in non-deterministic vulnerabilities toward trauma-related symptomology in descendants which is often activated in times of stress or perceived threat, including parenthood and statutory child protection interventions. The indivisibility of intergenerational trauma and recovery is also evident in the literature, signposting resilience and recovery strategies that may be utilised and further developed to support families when there has been harm to children over generations. Overall, the broader knowledge on intergenerational trauma has the scope to shape more holistic, empathetic, pre-emptive, and strength-focused approaches within contemporary child protection contexts.

Collier-Jarvis, K., & Chalmers, J. (2025). Braided Words: Re-storying Holocaust Testimony through Indigenous-Jewish Dialogue. *Canadian Jewish Studies / Études Juives Canadiennes*, 40, 14–33. <https://doi.org/10.25071/1916-0925.40415>

This article explores how material culture and shared testimony can be the basis for relationship-building between Indigenous peoples and Jews in Canada. It relies on Indigenous Métissage, a decolonizing methodology that uses artefacts to re-story Indigenous-settler relations. Drawing on their experiences as intergenerational survivors of the Holocaust and of Residential Schools, the authors apply this practice to the wartime diary of Melania Weissenberg, a Polish Jew who survived the Holocaust and immigrated to Canada as a war orphan in 1948. By exploring key points of entanglement, the authors create a braid wherein Mi'kmaw and Jewish narratives overlap, intersect, and knot together. This sort of dialogue can illuminate the structures and processes of settler colonialism while beginning to transform Indigenous-settler relations. Although the analysis addresses histories and legacies of genocide, it also shows how Indigenous and settler experiences are related through tradition, place, and memory.

Eilender, E. (2025). Fighting at Papaya KingHot Dogs, the Holocaust, and Intergenerational Trauma. *Journal of Autoethnography*, 6(2), 167–174. <https://doi.org/10.1525/joae.2025.6.2.167>

Intergenerational trauma was described more than fifty years ago and refers to a phenomenon in which a person who has experienced traumatic events displays adverse emotional and behavioral reactions long after the incidents, and in turn communicates and passes down feelings of worry, anxiety, fear, and hypervigilance to next-generation family members. In the following narrative, I describe childhood memories of growing up with Holocaust survivors in 1980s New York City. More specifically, I delve into the complex nature of my interactions with my grandmother, a Polish survivor of the Kraków ghetto, and how her parental feeding style affected my emotional development.

Gordman, H. (2025). Beyond Memory: The Transmission of Trauma, Identity, and Resilience in Grandchildren of Holocaust Survivors. *Honors Program: Theses*. <https://digitalcommons.unl.edu/honorsthesis/768>

The present study aims to investigate how third-generation Holocaust survivors (3G) articulate and experience intergenerational trauma. By conducting narrative interviews with five third-generation survivors, six main themes emerged: (1) Early Awareness and Understanding, (2) Transmission of Trauma, (3) Family Communication Patterns, (4) Identity Formation and Jewish Connection, (5) Responsibility to Preserve Memory, and (6) Contemporary Relevance. The participants communicated experiencing anxiety and protective behavioral patterns likely linked to their family history, while also developing high levels of resilience. Many reported feeling a great personal responsibility to preserve their family's stories and experience a deep connection to their Jewish identity. Although the original research design considered multiple forms of data collection, the final study focuses exclusively on qualitative data gathered through narrative interviews. This research illustrates the ways in which trauma is transmitted across generations. The findings of this study may provide valuable information for mental health professionals working with descendants of Holocaust survivors as well as for Holocaust educators.

Greenblatt-Kimron, L., Shrira, A., Ben-Ezra, M., & Palgi, Y. (2025). Echoes of ancestral trauma: Russo-Ukrainian War salience and psychological distress among subsequent generations in Holocaust survivor families. *Psychological Trauma: Theory, Research, Practice, and Policy*, 17(4), 750–757. <https://doi.org/10.1037/tra0001633>

Objective: The Russo-Ukrainian War intensified when Russian troops invaded Ukraine in February 2022. The current study examined whether children (second generation; G2) and grandchildren (third generation; G3) of Holocaust survivors are more preoccupied with the war relative to comparisons. Moreover, whether there was more exacerbation in psychological distress in Holocaust survivor families relative to comparisons since the escalation of the war. Method: A random sample from a web-based survey company included 1,071 Jewish Israeli adults (297 Holocaust G2, 224 comparison G2, 379

Holocaust G3, and 171 comparison G3). The average age of the participants was  $62.95 \pm 10.25$ ,  $61.79 \pm 10.13$ ,  $34.02 \pm 8.65$ , and  $33.55 \pm 8.26$ , respectively. Participants answered questionnaires on background characteristics, Russo-Ukrainian War exposure, Russo-Ukrainian War salience, and general psychological distress before and since the escalation of the war. Results: Findings showed that Holocaust G2 and G3, relative to comparisons, reported more Russo-Ukrainian War salience. Moreover, more psychological distress symptom exacerbation was found in Holocaust survivor families relative to comparisons since the escalation of the war. Finally, Holocaust G2 and G3 with more Holocaust survivors in the family showed higher anxious preoccupation with the war and Holocaust G3 with more survivor grandparents showed more exacerbation in psychological distress. Conclusions: Findings suggest a specific vulnerability due to intergenerational transmission of trauma in Holocaust survivor families, including increased preoccupation with and perceptiveness to potential threats of human-induced trauma. Strengthening previous recommendations, mental health practitioners should focus on reducing the preoccupation with threat and the increased psychological distress of Holocaust survivor families when faced with current adversity. (PsycInfo Database Record (c) 2025 APA, all rights reserved)

Halioua, B., Sulimovic, L., Corcos, M., Bantman, P., Vaislic, M., Rimmer, R., Taieb, C., Ejnes, R., Dassa, S., & Shadili, G. (2025). Behaviour of Children of Holocaust Survivors in France Regarding Food. *European Eating Disorders Review*, n/a(n/a). <https://doi.org/10.1002/erv.3187>  
Introduction Holocaust survivors experienced extreme trauma, including physical abuse and malnutrition, leading to various eating disorders. The aim of this study was to compare the eating behaviours of Children of Holocaust Survivors (CHS) with those of children of non-Jewish parents who had at least one parent in France during World War II (CW), and to explore the influence of parental relationships with food on these behaviours. Methods CHS and CW participants were recruited via social media for an online survey that collected demographic data, family war history, parental hunger experiences, and the prevalence of family silence about the war. Results Among 522 CHS and 100 CW, no significant difference was found in overall dietary behaviour. However, CHS were more likely to value holiday culinary traditions for themselves (77.6% vs. 40%), their parents (68.5% vs. 40.2%), and their children (61.1% vs. 32.1%). CHS whose parents experienced hunger were more likely to keep large food stores (69.5% vs. 51.2%), eat quickly (38.7% vs. 24.2%), eat all the food (61.1% vs. 47%), and overeat (55.5% vs. 45%). Conclusion This study, the first of its kind in a large cohort, highlights the lasting impact of the Holocaust on eating behaviour in CHS.

Holscher, D. (2025, *Medisch Contact*, May 1). 'Ik hoor vaak dat het rond 4 en 5 mei altijd onrustig in huis was': Psychiater Patricia Dashorst behandelt oorlogstrauma. <https://www.medischcontact.nl/actueel/laatste-nieuws/artikel/ik-hoor-vaak-dat-het-rond-4-en-5-mei-altijd-onrustig-in-huis-was>

Ook de naoorlogse generatie kan een oorlogstrauma ontwikkelen, toonde Patricia Dashorst aan. Al dertig jaar houdt de psychiater zich bezig met overlevenden van de Tweede Wereldoorlog én hun kinderen. 'Zwijgen kan net zo traumatisch zijn als er wel over spreken.'

Hoogerwerf, M. (2025, May 4). *In gesprek gaan over het oorlogsverleden van je familie: waarom dat moeilijk is en hoe je daar hulp bij kunt krijgen*. EenVandaag. <https://eenvandaag.avrotros.nl/item/in-gesprek-gaan-over-het-oorlogsverleden-van-je-familie-waarom-dat-moeilijk-is-en-hoe-je-daar-hulp-bij-kunt-krijgen/>

Op 4 mei herdenken we oorlogsslachtoffers. Ook komen pijnlijke erfenissen van oorlog naar boven. Hoewel de Tweede Wereldoorlog 80 jaar geleden eindigde, werkt de nasleep in veel families nog altijd door. Maar daarover praten, kan moeilijk zijn.

Levi, S. (2025). The cut: Psychoanalysis with a third-generation holocaust survivor. *British Journal of Psychotherapy*, 41(2), 273–289. <https://doi.org/10.1111/bjp.12958>

This paper underscores the dual responsibility in psychoanalytic practice: addressing individual and societal traumas. Using Benjamin, a third-generation Holocaust survivor, as a case study, it advocates integrating societal traumas into psychoanalysis, moving beyond individual denial. Benjamin's journey, involving psychoanalysis and community support, highlights the importance of active engagement with trauma for post-memorial healing. The psychotherapist, in this case, plays a crucial role in witnessing and addressing intergenerationally transmitted trauma, fostering the patient's transformation and confronting their own historical connections to broader societal traumas.

Mihăilescu, D. (2025). Visualizing Transgenerational Memories of the Holocaust in Never Again Will I Visit Auschwitz: An Interview with Ari Richter. *MELUS*, mlaf013. <https://doi.org/10.1093/melus/mlaf013> The Holocaust has been addressed in US comics from the 1940s—when it was underway and not yet named or understood as a genocide but as a looming threat to American democratic political culture—through contemporary times, when it is primarily used as the paradigmatic example of how genocides unfold and how traumas, anxieties, and fears are transmitted intergenerationally. Initially, 1940s US comics obliquely dealing with the Holocaust were popular propaganda, particularly superhero comics primarily created by Jewish artists, such as Jerry Siegel and Joe Shuster, who launched Superman in the first issue of Action Comics in June 1938, and Will Eisner, who launched Spirit in 1940. These works targeted both average Americans and US soldiers, without mentioning Jews, and presented a good-versus-evil paradigm of American democracy against German Nazism in which the United States was idealized as an imagined site of reform for Hitler himself.

Nesterko, Y., Specht, F., Stammel, N., Nohr, L., & Böttche, M. (2025). Mental Health and Experiences of Anti-Semitism in 2nd and 3rd Offspring Generation of Holocaust Survivors From Israel, Germany, and the USA. *International Journal of Psychology*, 60(3), e70053. <https://doi.org/10.1002/ijop.70053> The existing and rising anti-Semitism is a risk factor for the mental health of Jewish people worldwide. This study examines possible associations between anti-Semitism and mental health in offspring/children (OHS) and grandchildren (GHS) of Holocaust survivors through cross-country comparisons. A total of  $n = 248$  OHS and  $n = 240$  GHS from Israel, Germany, and the US completed a cross-sectional online survey on experiences of anti-Semitism, psychological distress, and posttraumatic stress symptoms, offered in English, German, and Hebrew. Psychological distress was significantly higher among participants from Germany vs. Israel and the US. Significant differences in experiences of anti-Semitism were found between the generations, with higher rates in GHS. Experiences of anti-Semitism were found to be associated with a higher risk for psychological distress and probable posttraumatic stress disorder (PTSD). The study emphasises the severe psychological stress being associated with experiences of anti-Semitism among OHS and GHS across different countries of origin. Given the rise in anti-Semitism since October 7, 2023 onwards, the findings are a warning and a clear impetus for political authorities as well as civil society to strengthen efforts for better healthcare and protecting Jewish life worldwide.

Scholfield-Peters, T. (2025). Keepers of Memory: The Holocaust and Transgenerational Identity. Jennifer Rich. *Holocaust and Genocide Studies*, 39(1), 120–122. <https://doi.org/10.1093/hgs/dcae051> Keepers of Memory: The Holocaust and Transgenerational Identity (2021) is a timely, insightful, and astutely written book by sociology professor Jennifer Rich. The study blends autoethnography, sociological methods, and literary analysis to traverse the multidimensional issue of contemporary Holocaust storytelling and commemoration in relation to concerns of history, memory, and truth. Rich positions herself as researcher, writer, and granddaughter of Holocaust survivors—the personal dimension informs her research pursuits, given that she focuses on second- and third-generation survivors' experiences and relationships to the Holocaust, a topic inextricable from her own life. Holocaust storytelling is interrogated from multiple angles in Rich's text, yet it is her own personal lens that propels her interrogations and ultimately strengthens her scholarship because she is able to do so from lived experience. Descendants of survivor witnesses—children, grandchildren, and, now increasingly, great-grandchildren—who have inherited stories of survival, trauma, loss, and resilience,

are now faced with the question of how to safeguard this history as the last of the survivor generation passes away. As Rich notes, the degree of engagement, understanding, and significance of the Holocaust to the lives of the second and third generations is not uniform. The malleable, tenuous nature of memory in the context of such generational transmission is the central point of *Keepers of Memory*. Often incongruous with historical fact, inherited (post)memories come to define family stories, as the author notes: “We believe what we want to believe, even when it is not possible” (p. ix). The intersection of history and memory for descendants of survivors is at the crux of Rich’s study; the text does not attempt to uncover historical truth. Instead, Rich interrogates the memories of these descendant generations, arguing that there is scholarly significance in the “messiness, emotions, and interpretation” of these memories (p. x). After all, these memories are what we inherit, what shape the narratives of our past.

Strecker, A. (2025). Returning to Ourselves: A Literature Review of the Expressive Arts and Healing Intergenerational Trauma Cycles. *Expressive Therapies Theses*.

[https://digitalcommons.lesley.edu/expressive\\_therapies\\_theses/71](https://digitalcommons.lesley.edu/expressive_therapies_theses/71)

Intergenerational trauma can occur amongst any family and in any culture. This can emerge from any number of things, be it a cycle of abuse, displacement, or even natural disasters. Given its pervasive nature, it is important to explore how transgenerational trauma can be treated and processed. A literature review was conducted in order to research how expressive arts therapies could be a valuable treatment method for generational trauma and trauma-informed care. The review examined both psychological and epigenetic impacts of generational trauma to gain insight into the possible trauma symptoms that interventions using expressive therapies might address. Different modalities and their impacts on healing said trauma are discussed, and a Jungian lens of archetypal and inner child work is explored. Findings indicate that expressive arts, including but not limited to writing, creating visual art, movement, and expressive dramatization, are all valuable strategies in processing thoughts and emotions surrounding the trauma and fostering post-traumatic growth. Jungian archetypal and inner child work may also be paired with these mediums in order to deepen personal understanding and integration of the self.

Waldman-Levi, A., Akselrud, R., Friedman, Z., Halperin, L., Leiser, S., & Molinsky, R. (2025). Addressing the Needs of Jewish Clients and Students through a Trauma-Informed Approach. *The Open Journal of Occupational Therapy*, 13(1), 1–8. <https://doi.org/10.15453/2168-6408.2343>

The worldwide Jewish community is notoriously nomadic because of persecution and displacement through several millennia. The diasporic experience of global Jewish communities led to traumatic events such as historical expulsion and genocide. These experiences embody all five components of occupational injustice. The recent rise in antisemitism has triggered intergenerational trauma among individuals, families, and communities. This paper, grounded in trauma-based research, aims to guide occupational therapists treating Jewish clients and/or teaching Jewish students. The paper outlines trauma-informed implications for therapist-client collaboration in the context of supporting occupational justice for diverse populations. The distinct role of occupational therapists in effectively serving individuals of Jewish religion/ethnicity/culture is illustrated by connecting four vignettes of Jewish intergenerational trauma with trauma-informed care principles. The discussion expands on the application of effective approaches to serving individuals from all backgrounds exposed to trauma or intergenerational trauma by employing trauma-informed care principles.

Weinreb, A. (2025). The Age of Anorexia and the Weight of the Holocaust. *Isis*, 116(2), 211–232. <https://doi.org/10.1086/735719>

This essay analyzes the rise of anorexia nervosa during the 1980s, a decade sometimes called the Age of Anorexia, by focusing on a metaphor that became widespread at the time: the anorexic girl as concentration camp inmate. The article traces the metaphor to its origins in postwar medical research, mostly carried out by Jewish doctors working in the aftermath of the Holocaust, on the long-term psychological and physiological impacts of extreme hunger. It then explores the movement of the

metaphor into the American mainstream, arguing that describing the anorexic girl as a concentration camp inmate expressed a fear of extermination on the part of the white middle class. This metaphor resonated and became widespread because it linked two contemporaneous conversations taking place in the public sphere at this time: the growth in awareness of anorexia nervosa as a social threat, and the rise in Holocaust consciousness in the American mainstream. By historicizing the historical context out of which a metaphor emerged and then the processes by which it became naturalized, this essay reveals the contingency of medical constructions of illness, while suggesting the significance of disease models for understanding social and cultural concerns more broadly.

Zana, K., Bakó, T., Prot-Klinger, K., & et al. (2025). Holocaust trauma and its transgenerational transmission in the Visegrad countries. *Archives of Psychiatry and Psychotherapy*, 27(1), 16–28. <https://doi.org/10.12740/APP/196887>

In the context of Central and Eastern Europe, the legacy of the Holocaust is still very much alive. The postwar silence on the impact of the Holocaust and the persistent stigmatization of Jews during the communistic era has affected coping within the intergenerational chain of Holocaust trauma. Sharing the Hungarian, Polish, Slovak and Czech experiences together shows both similarities (such as the conspiracy of silence) and differences (societal milieu, relation to Jewish population) in addition to original attempts at coping and treatment for the traumatic impact of the Holocaust. Contemporary authors on the topic of transgenerational transmission of trauma can build on the work of earlier pioneers such as Terez Virag in Hungary, Maria Orwid in Poland, Peter Salner in Slovakia and Helena Klimova in the Czech Republic. The authors' shared experiences underscore the importance of systematic psychotherapy as a path to understanding and healing. Expanding treatment options for transgenerational trauma will be needed to prevent traumas in the future.