



Nationaal
Psychotrauma
Centrum

Ouder worden met de oorlog - alertering

Updates augustus 2022

Voor veel mensen wordt het verleden belangrijker naarmate ze ouder worden. Voor mensen die de Tweede Wereldoorlog hebben meegemaakt kunnen ervaringen, herinneringen en emoties die men voorheen nog door bijvoorbeeld hard werken en vermijden verre van zich kon houden, nu alsnog naar boven komen.

Elke maand zet de ARQ-bibliotheek nieuwe publicaties over *ouder worden met de oorlog* 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](#).

23 augustus 2022

1.

Carmel, S., et al. (2022). "Psychological reactions to the coronavirus pandemic: a comparative study of Holocaust survivors and other older adults in Israel." *BMC Psychiatry* **22(1) (no pagination)**(1): 438. <https://dx.doi.org/10.1186/s12888-022-04052-5>

Background: The current study examines psychological reactions to the COVID-19 pandemic among older adults living in Israel. Based on the 'life events, stress, coping and health theory,' we hypothesized that due to their traumatic early life history and dearth of emotional and physical coping resources, Holocaust survivors would be more vulnerable than other older adults to the negative effects of this difficult and prolonged life event on their mental health. Method(s): Based on structured questionnaires with closed questions, we interviewed 306 Holocaust survivors and non-survivors aged 75 + during the COVID-19 pandemic. Result(s): Univariate data analysis showed that Holocaust survivors had fewer coping resources in terms of health status and educational level than non-survivors. As expected, Holocaust survivors also reported a greater extent of COVID-19-related anxiety, and more depression, which worsened during the pandemic. However, both groups did not differ in their will to live, which is an indicator of general well-being and commitment to continue living. In multivariate analyses conducted to explain COVID-19 anxiety in the entire sample and separately on each of the two groups, the best explanatory variables were other psychological variables especially increased depression. Conclusion(s): It seems that Holocaust survivors are more emotionally vulnerable to the pandemic's negative effects than other older adults, in support of the 'life events, stress, coping and health theory,' but despite this, they show resilience in their will to continue living. Policy makers and practitioners are recommended to identify Holocaust survivors and other vulnerable older people and investigate their specific needs. Interventions should include practices for maintaining and boosting resilience and well-being by increasing appropriate emotional and cognitive internal and external coping resources, especially during prolonged periods of hardship. Copyright © 2022, The Author(s).

2.

Kolitz, T., et al. (2022). "Building a Free Specialist Care System for Homebound Holocaust Survivors in Israel." *Epidemiology* **70(SUPPL 1)**(S1): S104. <https://dx.doi.org/10.1111/jgs.v70.S1>

Background: Compared with the general older adult population, Holocaust survivors (HS) are disproportionately affected by mental illness, including post-traumatic stress disorder, and geriatric syndromes such as osteoporosis. While access to primary care is partially available to homebound patients through the public healthcare system in Israel, specialized care is often expensive or unavailable. Many HS lost the majority of their family during the holocaust and subsequently have less social support, are socially isolated and lack access to specialty care. HS are an understudied population with unique needs, as they age, the opportunity to study and to provide care for this generation is nearing an end. "Lemaanam" is a non-profit organization in Israel, created by doctors in the midst of the COVID19 pandemic, with the goal of providing homebound HS free access to specialty care. A case series is presented to demonstrate the ability to recruit a cadre of volunteer physicians to provide access to specialty care for HS. Method(s): This case series uses data from the 435 HS who contacted Lemaanam Between November 2020 and June 2021. Result(s): 435 HS approached Lemmanam requesting help accessing specialty care. Their average age was 87. Lemmanam provided 107 home visits, 83 clinic visits and 58 televisits in a variety of different medical and surgical specialties. Additionally 59 HS received assistance with making appointments within the public healthcare system or were helped by providing transportation or volunteers to accompany them. Activity has increased in recent months and more than 850 specialists now volunteer to provide free medical care. Most volunteers were recruited via social media physician groups. Funding for Lemmanam relies solely on donations. Conclusion(s): Lemmanam is successfully providing specialty care to homebound HS by creating a network of physicians and surgeons willing to provide free care to those who endured one of history's worst horrors and survived.

3.

Nagata, D. K., et al. (2022). "Relationship Between Religion and Redress Relief Among Japanese American World War II Incarceration Survivors." *American Journal of Orthopsychiatry* **92(2)**(2): 236-245. <https://dx.doi.org/10.1037/ort0000605>

Soon after Japan attacked Pearl Harbor and the United States entered World War II, more than 110,000 Japanese Americans (two-thirds U.S. citizens) were rounded up and ordered into desolate incarceration (internment) camps based only on their ethnic heritage. More than 40 years later, the U.S. government acknowledged that the Japanese American incarceration was unjustified and provided a formal apology and monetary award to surviving incarcerated. The present study investigates the relationship between religious affiliation (Buddhist and Christian) and subsequent perceptions of relief associated with the government's belated redress. Based on a national sample of U.S.-born Japanese American former incarcerated (N = 454), Buddhist incarcerated reported greater relief from receiving redress than Christians. Across religious affiliations, older incarcerated and those with lower income reported more relief. Both Buddhist and Christian respondents who perceived more Japanese American incarceration-related physical suffering, and those who believed in a just world, experienced greater relief. In addition, Buddhists who more strongly believed their lives are controlled by unpredictable fate/ fortune, and Christians who more strongly believed their lives were controlled by powerful others experienced greater redress relief. Findings suggest the role of religious frameworks in shaping the restorative capacity of belated reparative acts following historical racial trauma. Copyright © 2022 Global Alliance for Behavioral Health and Social Justice

4.

Rush, A. (2022). "Exploring trauma, loss, and posttraumatic growth in Poles who survived the Second World War and their descendants." Dissertation Abstracts International: Section B: The Sciences and Engineering **83**(4-B): No Pagination Specified.

<https://ovidsp.ovid.com/ovidweb.cgi?T=JS&CSC=Y&NEWS=N&PAGE=fulltext&D=psyc18&AN=2022-13248-179>

Life Course Theory's (Elder, 1998) paradigmatic themes of historical time and place, linked lives, timing of events, and human agency were applied to explore the experiences of Poles who survived the Second World War in Poland and the impact of intergenerational transmission of traumatic effects and/or features of posttraumatic growth, and meanings constructed. A phenomenological analysis was based on 13 semi-structured, in-depth interviews with one 1st generation survivor, seven 2nd generation and five 3rd generation descendants; four females and nine males, ranging in age from 23 to 90. The conceptual framework of Posttraumatic Growth (Tedeschi & Calhoun, 2006); positive changes associated with KZ Syndrome (Kepinski, 1970/2008; Lesniak, 1965); Family Resiliency Framework (Walsh, 2016); and theory of Ambiguous Loss (Boss, 2016) informed this study. Findings revealed a main theme of Loss as the core essence of trauma, across all three generations; other main themes included Betrayal, Lack of Recognition of Poland's Suffering, and Positive Growth and Legacies Shared. Family milieu, communication patterns, and shared worldviews contributed to transmission of traumatic effects, and/or features of posttraumatic growth and family resilience. Sharing of positive legacies sowed the seeds for positive growth, and in some instances, a sense of purpose in descendants. (PsycInfo Database Record (c) 2022 APA, all rights reserved)