



Nationaal
Psychotrauma
Centrum

Ouder worden met de oorlog - alertering

Updates juni 2023

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.

Elk kwartaal 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](#).

Deze attentering hoort bij het themadossier [Ouder worden met de oorlog](#)

20 juni 2023

Allard, M.-C. (2023, January 19). *Reshaping Memory: Counter-Narratives in Kindertransport Literature*. <https://repository.library.carleton.ca/concern/etds/xk81jm422>

This study examines the literary narratives (both non-fictional and fictional) of child Holocaust survivors who were evacuated on one of the Kindertransports to Britain focusing in particular on the writing of Karen Gershon, Ruth Barnett, and Josef Eisinger. My focus is on the Kinder's numerous retellings of their experience across different genres. I demonstrate that by transposing their story from one genre to the next the Kinder's narratives make observable the constructive process of memory and its mediated character. I argue that by continuously rewriting their Kindertransport experience, Gershon, Barnett, and Eisinger shed light on generally silenced elements of their evacuation. Their retellings challenge the British celebratory narrative, and reshape discourses around the history and memory of this rescue operation. Together, Gershon, Barnett, and Eisinger's accounts provide alternative perspectives on the Kindertransport based on their age, gender, emigration, and postwar relationships with surviving parents and relatives. Each of their corpuses encourages new dialogues in Kindertransport studies and introduces different literary genres to Kindertransport literature. Gershon's publications, ranging from her poems on the Jewish condition to her novels on the estrangement of German Jewish refugees in Britain, complicates perceptions of the redemptive celebratory narrative by complicating Britain's hospitable image. Barnett's corpus, which began with her academic publications in the field of psychology and eventually came to include an autobiography and a play, challenges the selective celebratory narrative around the Kinder's survival and adaptation in Britain by describing the after-effects of the partitioning of families on the Kinder. Eisinger's memoir, *Flight and Refuge*, composed of his wartime diary entries and retrospective commentary on these entries, exposes the power dynamics at stake in the deportation of older male Kinder from Britain to Canada. His narrative addresses the transnational character of this operation and the Kindertransport memory of Britain's former colonies, despite the centrality of Britain in the memorialization of the Kindertransport. In addition to introducing new paradigms in Kindertransport studies, my analysis of Gershon, Barnett, and Eisinger's respective corpuses confirms the importance of literary representations of the Kindertransport in preventing its narrative from remaining an oversimplified and solely celebratory one.

Berger, J. (2023). *Elie Wiesel: Confronting the Silence*. Yale University Press. <https://tinyurl.com/56nypsv8>

An intimate look at Elie Wiesel, author of the seminal Holocaust memoir *Night* and recipient of the Nobel Peace Prize. As an orphaned survivor and witness to the horrors of Auschwitz, Elie Wiesel (1928–2016) compelled the world to confront the Holocaust with his searing memoir *Night*. How did this soft-spoken man from a small Carpathian town become such an influential figure on the world stage? Drawing on Wiesel's prodigious literary

output and interviews with his family, friends, scholars, and critics, Joseph Berger seeks to answer this question. Berger explores Wiesel's Hasidic childhood in Sighet, his postwar years spent rebuilding his life from the ashes in France, his transformation into a Parisian intellectual, his failed attempts at romance, his years scraping together a living in America as a journalist, his decision to marry and have a child, his emergence as a spokesperson for Holocaust survivors and persecuted peoples throughout the world, his lifelong devotion to the state of Israel, and his difficult final years. Through this penetrating portrait we come to know intimately the man the Norwegian Nobel Committee called "a messenger to mankind";

Felsen, I., Frumer, J., Safir, M. P., Farber, T., & Quaranta Morrissey, M. B. (2023). Vibrant Older Adults. In C. R. Figley, L. E. A. Walker, & I. A. Serlin (Eds.), *Pandemic Providers: Psychologists Respond to Covid* (pp. 75–102). Springer International Publishing. https://doi.org/10.1007/978-3-031-27580-7_5

This chapter presents the work of the Older Adults Work Group (OAWG), which has focused on the experiences of active older adults, whom we termed "vibrant older adults," during the COVID-19 pandemic. The chapter describes the origin story of the OAWG, which led to the articulation of its mission, i.e., advancing awareness and knowledge among other professionals about the psychological experiences of this less-visible group within the wide and diverse population of older adults during COVID-19. Consistent with the work of group members, the OAWG mission had an additional focus: the exploration of the impact of the trauma of the Holocaust on the reactions of Holocaust survivors, and the impact of intergenerational transmission of effects related to the trauma of the Holocaust on the reactions of offspring of Holocaust survivors, during the pandemic. This chapter reviews observations from multiple levels of interventions during COVID, including individual clinical sessions with child survivors of the Holocaust conducted in home visits, challenges faced within a large healthcare system offering social services to Holocaust survivors, and psychosocial online interventions with offspring of Holocaust survivors (2G), as well as research findings from an empirical study with this group. The chapter concludes with insights and actionable suggestions gleaned from the different interventions and offers a public health perspective for continued coping with the uncertainty associated with waves of the pandemic, better preparedness for future crises, and improved services for active older adults during the pandemic and beyond.

Forstmeier, S., Zimmermann, S., van der Hal, E., Auerbach, M., Kleinke, K., Maercker, A., & Brom, D. (n.d.). Effect of Life Review Therapy for Holocaust Survivors: A randomized controlled trial. *Journal of Traumatic Stress*, n/a(n/a). <https://doi.org/10.1002/jts.22933>

Despite the therapeutic needs of aging Holocaust survivors, no randomized controlled trial (RCT) of psychotherapy exists for this population, with very few on older adults in general. This RCT aimed to compare the efficacy of Life Review Therapy for Holocaust survivors (LRT-HS) relative to a supportive control group. Holocaust survivors with a probable diagnosis of full or subsyndromal posttraumatic stress disorder (PTSD) or depressive disorder were included. Exclusion criteria were probable dementia, acute psychotic disorder, and acute suicidality. The predefined primary endpoint was the course of PTSD symptom scores. In total, 49 of 79 consecutive individuals assessed for eligibility were randomized and included in the intent-to-treat analyses (LRT-HS: n = 24, control: n = 25; Mage = 81.5 years, SD = 4.81, 77.6% female). Linear mixed models revealed no statistically significant superiority of LRT-HS for PTSD symptoms at posttreatment, with moderate effect sizes, Time x Condition interaction: $t(75) = 1.46$, $p = .148$, $d_{\text{within}} = 0.70$, $d_{\text{between}} = 0.41$, but analyses were significant at follow-up, with large effect sizes, $t(79) = 2.89$, $p = .005$, $d_{\text{within}} = 1.20$, $d_{\text{between}} = 1.00$. LRT-HS superiority for depression was observed at posttreatment, $t(73) = 2.58$, $p = .012$, but not follow-up, $t(76) = 1.08$, $p = .282$, with moderate effect sizes, $d_{\text{within}} = 0.46\text{--}0.60$, $d_{\text{between}} = 0.53\text{--}0.70$. The findings show that even in older age, PTSD and depression following exposure to multiple traumatic childhood events can be treated efficaciously using an age-appropriate treatment that includes structured life review and narrative exposure.

Glick, L., & Romem, A. (2023). Threat and challenge: Holocaust survivors, succeeding generations, and the coronavirus pandemic. *Family Relations*, 72(3), 891–905. <https://doi.org/10.1111/fare.12860>

Objective To examine the “sense of threat” and “sense of challenge” among Holocaust survivors and second- and third-generation cohorts during the first coronavirus lockdown in Israel. **Background** Aging, especially among people who experienced trauma during their early years, as did Holocaust survivors, can be challenging when unusual circumstances, such as the coronavirus pandemic, coincide with it. Studies are inconclusive regarding the effect of transgenerational transmission of trauma of survivors to their offspring. **Methods** 129 participants filled out a questionnaire based on Lazarus and Folkman’s cognitive theory of psychological stress and coping. Data were collected through online questionnaires or phone interviews. **Results** All generations reported “feeling this is a difficult situation.” Compared with the second generation, survivors reported a significantly higher “sense of threat” and significantly lower “sense of challenge.” **Discussion** This study found that all generations felt some degree of vulnerability, although their response overall was resilient. **Implications** Awareness of the harmful effects of stressful life events on the vulnerable Holocaust survivors and their descendants has prompted the need to establish support systems that can be activated to assist them. Future research should also investigate whether these reactions were prevalent among Holocaust survivors and their descendants in other countries.

O’Dea, E., Wister, A., & Canham, S. L. (2023). Cultural generativity in perspective: motivations of older Jewish volunteers. *Ageing & Society*, 43(1), 203–221. <https://doi.org/10.1017/S0144686X21000477>

The physical, mental and social benefits for older adults who volunteer are well-documented. Absent from this area of research is an understanding of volunteer motivations among ethnoculturally diverse older adults. This paper addresses this research gap by examining motivations to volunteer related to cultural generativity among Jewish older adults, a group that remains underexplored in research. Cultural generativity is defined as an impulse to pass down one’s culture to the next generation, and thus to outlive the self. The Jewish community is notable for possessing high levels of social capital, indicated by close community ties and the large number of faith and culturally based organisations, and therefore makes them an important ethnocultural group to study. Semi-structured qualitative interviews were conducted with 20 adult volunteers age 65 and over. The guiding research questions for this study are: What are the motivations to volunteer among older Jewish adults? and Do these motivations align with the concept of generativity applied to Jewish culture? Data analysis identified three themes related to cultural generativity: volunteering to preserve and pass down Jewish traditions and teachings; a Jewish ethic of giving back perceived as a duty; and experiences of anti-Semitism and discrimination motivating Jewish participants to volunteer. Findings suggest the ways in which cultural generativity may be expressed through volunteerism.