THE TRANSMITTAL OF THE TRAUMA OF THE HOLOCAUST TO
SURVIVOR CHILDREN AND AMERICAN JEWISH CHILDREN

A Dissertation
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The School of Graduate Studies
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Doctor of Education

by
Jay B. Goldburg
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by

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THE TRANSMITTAL OF THE TRAUMA OF THE HOLOCAUST TO SURVIVOR CHILDREN AND AMERICAN JEWISH CHILDREN

An abstract of a Dissertation by
Jay B. Goldburg
May 1983
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The problem. The purpose of this study was to ascertain if the trauma of the Holocaust, known as Emotional Shoa, was transmitted to survivor children and American Jewish children (Jewish children born to parents, neither of whom personally experienced the Holocaust) in the greater Des Moines metropolitan area. A particular focus was the comparison of possible similarities and/or differences of response to the Emotional Shoa between the two groups.

Procedure. An analysis of literature relating to the transmittal of the Emotional Shoa revealed seventeen characteristics of the Emotional Shoa. Twenty-two children--eleven survivor children and eleven American Jewish children--were selected to participate in one of four group interview sessions. An additional twenty characteristics were gleaned from the four group interview sessions. The thirty-seven characteristics were included in a questionnaire. A modified Likert scale was placed adjacent to the thirty-seven characteristics and for each characteristic, the interviewees marked the column that most clearly represented their feeling about each statement.

Findings. Survivor children and American Jewish children shared similar responses (1) in feeling insecure, distrustful and angry at the world, and (2) in being grateful that Israel is a haven of new life for Jews. Survivor children and American Jewish children shared different responses, with a significantly higher proportion of survivor children (1) feeling alienated from the American Jewish community and (2) feeling a sense of loneliness and homelessness in the world.

Conclusions. The statistical analysis indicated that the Emotional Shoa affected survivor children and American Jewish children residing in the greater Des Moines metropolitan area.

Recommendations. Recommendations included: (1) the conducting of other comparative studies in the United States about the effect of the Emotional Shoa on survivor children and American Jewish children; (2) the conducting of such studies in other nations of the western world; and (3) the inclusion of American Christian children in a future study.
ACKNOWLEDGEMENTS

The writer wishes to express his appreciation to all who were helpful in the preparation of this study. Sincere gratitude is expressed to Dr. Howard Traxler for enabling the writer to pursue research relating to the highly complex subject of the Emotional Shoa and for his wise counsel; to Dr. Sidney Drumheller, for his critical analysis and helpful suggestions regarding the methodology; to Dr. Dale Miller for his rare insights into psychohistory, giving selflessly of his time, and for his encouragement; to Drs. Charles Rowley and Larry Landis for unstintingly sharing of their time and uncommon wisdom, for their belief in the importance of this study relating to the Emotional Shoa, and for inspiring the writer to complete this work.

The writer is indebted to the survivors and children of survivors in the greater Des Moines metropolitan area whose cooperation and sharing of thoughts and feelings relating to the Holocaust were indispensible in making this study possible.

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The writer expresses profound gratitude to his wife Erika, and his son and daughter, David Jonathan and Devorah Beth, for their love, encouragement, patience and understanding, and for their thoughtfulness in sacrificing many enjoyable activities for the sake of this research project. This study is lovingly dedicated to them.
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Chapter 1

INTRODUCTION

Holocaust

"Within the perspective of Jewish history, the Holocaust is the most massive and disastrous catastrophe since the earliest days of that history."¹ In 1933, there were approximately seventeen million Jews in the world.² Approximately nine million lived in communities throughout eastern and western Europe.³ On the fateful day of January 30, 1933, with the accession of Hitler and the National Socialist Coalition in Germany, the Jews of Europe became immersed in an atmosphere of fear and insecurity. Gradually, yet methodically, the National Socialist Party introduced dehumanizing and invidious measures that eventually led to the annihilation of from four and a half to six million Jews. It has been


estimated that more than a million and a half were children.¹

After this catastrophic event swept Europe, only a small number of Jews survived. Robert Jay Lifton defined the survivor as "one who has come into contact with death in some bodily or psychic fashion and has himself remained alive."² No more than seventy-five thousand Jews who were in the concentration camps escaped death.³ Another four to five hundred thousand Jews survived by hiding in forests or cities (with false papers), fighting with partisans, working in forced labor camps, or being confined in secret hiding places.⁴ Approximately ninety-two thousand survivors emigrated to the United States of America.⁵

The Holocaust created within the Jewish consciousness an emotional trauma, which in this research will be referred to as Emotional Shoa. In order to draw a distinction between the terms Holocaust and Emotional Shoa, each will be treated separately. At this time it seems


⁴ Ibid., p. 12. ⁵ Ibid., p. 96.
appropriate to define these two terms.

The Holocaust refers to an historic event. The term Holocaust is derived from a Hebrew word meaning a burnt offering totally consumed by fire. Therefore, Holocaust refers to the four and a half to six million Jews who, from January 30, 1933, until May 8, 1945,\(^1\) perished in European nations that were under the control of Nazi Germany.

Emotional Shoa refers to the lingering psychological effect of the Holocaust. The term Shoa is derived from a Hebrew word meaning "whirlwind of destruction" and Emotional Shoa has the connotation of the continuing traumatization of those who are haunted by memories, nightmares and fantasies of and/or are beset by thoughts and images of the Holocaust. The Emotional Shoa has a semi-autonomous existence of its own.

Emotional Shoa

Because the Holocaust involved the annihilation of approximately one-third of world Jewry and the intended genocide of the entire Jewish people, it left an Emotional Shoa—a legacy of traumatic memories, thoughts and images in the consciousness of survivors. In order to substantiate the premise of the above sentence, it was decided to

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cite quotations from persons who personally experienced the Holocaust rather than from secondary sources about it. Two internationally renowned Jewish authors and explicators of Jewish thought and life, Elie Wiesel and Abraham Heschel, were witnesses to and survivors of the Holocaust. Abraham Heschel was arrested in Germany and deported to Warsaw, while Elie Wiesel was incarcerated in Auschwitz. Abraham Heschel wrote of the continuing imprint of the Holocaust in the lives of survivors: "Auschwitz is in our veins. It abides in the throbbing of our hearts. It burns our imagination. It trembles in our conscience."¹ In A Jew Today, Elie Wiesel wrote of the Emotional Shoa in his life. "I remember...a place spewing monstrous flames, flames devouring the sky."² He concluded, "Time does not heal all wounds; there are those that remain painfully open."³

Immediately after the Holocaust, the Emotional Shoa was so traumatic that Jews everywhere were silent about it. The self-imposed silence was lifted when clinical studies were conducted (cited herein in the section entitled "The History of Related Literature") indicating that many


³Ibid., p. 188.
survivors suffer from insomnia, nightmares, memory disorders, depression, feelings of emptiness and many other severe manifestations of trauma due to the Holocaust. The clinical studies further indicated that the Emotional Shoa has been transmitted from Holocaust survivors to their children, resulting, for example, in fear, emptiness, depression and apathy.  

Rationale for the Study

The studies cited in "The History of Related Literature" did not analyze the question of the effect of the Emotional Shoa in the consciousness of Jews who did not directly experience the Holocaust. This study analyzed the effect of the Emotional Shoa upon survivor children (Jewish children born to parents, one or both of whom were Holocaust survivors) and American Jewish children (Jewish children born to parents, neither of whom personally experienced the Holocaust), all living in the greater Des Moines metropolitan area.

It is believed that this study will convey to members

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of the healing profession the helpful insight that the Emotional Shoa may affect Jews other than survivors and their children. Indeed, a major focus of this study is to analyze the Emotional Shoa and the way it has affected American Jewish children. It is essential for healers to be aware of the trauma of the Emotional Shoa if they are to understand survivor children and American Jewish children. It is further believed that this study will cause healers to be more sensitive to persons surviving any massive psychic traumas such as floods, fires, earthquakes, airplane crashes, wars, etc.

Statement of Problem

The purpose of this study was to evaluate the effect of the Emotional Shoa in the consciousness of survivor children and American Jewish children in the greater Des Moines, Iowa, metropolitan area. A particular focus was the comparison of possible similarities and/or differences of response to the Emotional Shoa between the two groups of children.

Questions to be Answered

1. Are the evidences of the transmittal of the Emotional Shoa which have been observed elsewhere also observable in survivor children in the greater Des Moines metropolitan area?
2. Are there evidences that the Emotional Shoa has affected American Jewish children in the greater Des Moines metropolitan area?

3. In what ways are the effects of the Emotional Shoa similar or different among survivor children and American Jewish children?

Limitation of the Study

The study is limited by the small number of survivor children in the greater Des Moines metropolitan area and the fact that some of the survivor children available for interviewing were siblings.

Assumptions

The following assumptions seem to be pertinent and are called to the attention of the reader.

1. The group interview technique used in this study will not contaminate the responses of the interviewees.

2. The apparent silence by researchers about the transmittal of the Emotional Shoa to children of survivors has been lifted.

3. A measure of the effect of the Emotional Shoa may be obtained through an interview procedure and a carefully designed questionnaire.

4. The writer's role as rabbi and as a person involved with Emotional Shoa-related individuals will not
significantly affect the responses of the interviewees.

5. Survivor children and American Jewish children will respond candidly in the interviews and to the questionnaire.

Definitions

A survivor is any Jewish person born on or before January 30, 1920, who lived for any period of time during the Holocaust (from January 30, 1933, until May 8, 1945) in any European nation under the control of Nazi Germany. Therefore, a survivor was an adult (considered in the Jewish faith to be thirteen years or older) when the Holocaust began and came "into contact with death in some bodily or psychic fashion and has himself remained alive."¹

Survivor children or children of survivors are Jewish children born after January 30, 1920, to parents, one or both of whom were survivors.

American Jewish children are Jewish children born after January 30, 1920, to parents, neither of whom personally experienced the Holocaust.

Healers or members of the healing profession refer to psychiatrists, psychologists, counselors, rabbis, clergypersons, social workers, teachers, literary figures or any person sincerely interested either in analyzing the

¹Lifton, p. 479.
question of the transmittal of the Emotional Shoa or in initiating the healing process for survivors, survivor children or American Jewish children.

Design of the Study

Several sequential steps were followed in evaluating the effect of the Emotional Shoa in the consciousness of survivor children and American Jewish children in the greater Des Moines metropolitan area. The first step was the selection of persons to be interviewed for this research project. The number consisted of twenty-two children from the greater Des Moines metropolitan area. Eleven were survivor children from a possible twenty-three survivor children and eleven were American Jewish children from an approximate possible one thousand American Jewish children.

The next step was to identify the characteristics of the Emotional Shoa that seemed to be most significant in influencing the consciousness of survivor children and American Jewish children. A careful analysis of related literature, relating to the transmittal of the Emotional Shoa to survivor children, evinced seventeen characteristics. These characteristics were subsequently reformulated into statements and were included as statements 1 through 17 in the questionnaire (Appendix D) that was mailed to all participants in this study.

An interview technique was utilized in order to
evaluate speculations and assumptions and to ascertain what effect, if any, the Emotional Shoa may have had upon survivor children and American Jewish children in the greater Des Moines metropolitan area, and thereby, to glean any other characteristics of the Emotional Shoa in addition to the seventeen characteristics from the related literature. All of the participants were interviewed in one of four group interview sessions. The interview process focused on pre-conceived motifs of the Emotional Shoa (memory, given names, parents, God, Judaism, non-Jewish world and marriage). Twenty additional characteristics of the Emotional Shoa were unveiled during the four group sessions. These characteristics subsequently were reformulated into statements and were included as Statements 18 through 37 in the questionnaire (Appendix D) that was mailed to all participants in the study.

An interview guide was developed and utilized in facilitating each of the four group interview sessions in order to maintain the same phraseology and sequentiality of questions and uniformity of interviewing technique in all four group sessions.

The composition of the four group sessions was as follows: Group One consisted of five survivor children; Group Two, three survivor children and three American Jewish children; Group Three, three survivor children and two American Jewish children; and Group Four, six American Jewish children. The four group interview sessions were
conducted in the informal and comfortable setting of the writer's home.

Approximately two years after the group interview sessions, a questionnaire containing thirty-seven statements relating to the characteristics of the Emotional Shoa, was mailed to the twenty-two participants in the study. The responses to Statements 1 through 37, according to a modified Likert scale, were evaluated and tabulated in order to obtain a comprehensive measure of the influence of the Emotional Shoa upon the sample being investigated and to compare the possible similarities and differences between the two groups.

In analyzing the questionnaire, eleven salient themes of the Emotional Shoa naturally seemed to emerge.

1. The Holocaust and memories and thoughts.
2. The Holocaust and comfort in talking about it.
3. The Holocaust and insecurity, distrust and anger toward the world.
4. The Holocaust and attitudes about parents.
5. The Holocaust and life-affirming strengths.
6. The Holocaust and relationships with other Jews.
7. The Holocaust and attitudes about God.
8. The Holocaust and attitudes about Israel.
9. The Holocaust and attitudes about Jewishness.
10. The Holocaust and Jewish-Christian relations.
11. The Holocaust and a sense of loneliness and homelessness.
All twenty-two questionnaires were returned and evaluated within the context of the aforementioned eleven themes. The questionnaire was the instrument that provided the data which were evaluated and from which conclusions were derived.

**Organization of the Study**

Chapter One consists of the historical background of the Holocaust, the Emotional Shoah, the rationale for the study, the statement of the problem, the questions to be answered, the limitation of the study, the assumptions, the definition of terms used in the study, the design of the study and the organization of the study.

Chapter Two includes the introduction, the analysis of psychohistorical methodology and literature, the introduction to literature relating to the transmittal of the Emotional Shoah, the review of literature relating to the Emotional Shoah, the theories explaining the Emotional Shoah, the characteristics of the Emotional Shoah and the summary of the significance of literature relating to the transmittal of the Emotional Shoah.

Chapter Three describes the design of the study, the gleaning of characteristics of the Emotional Shoah from the related literature, the selection of interviewees, the organization of the groups, the interview process, the development of the interview guide and questionnaire, the
scoring of the questionnaire, the thematic analysis, the computation of the themes and presentation of the data.

Chapter Four contains an analysis of the data obtained from the questionnaire.

Chapter Five contains the summary, conclusions and recommendations.
CHAPTER 2

REVIEW OF THE LITERATURE

Introduction

Chapter 2 consists of three separate sections: (1) analysis of psychohistorical methodology, (2) analysis of psychohistorical literature, and (3) literature relating to the transmittal of the Emotional Shoa. Since an awareness and analysis of psychohistorical methodology and literature is essential to the understanding of the dynamics of this study, it was deemed appropriate to discuss them in this chapter. It is hoped that the organization of this chapter is helpful to the reader, relative to establishing the methodology of the investigation.

Analysis of Psychohistorical Methodology

In the process of conducting research for this study, a new model of social science, known as psychohistory, was discovered and analyzed. The psychohistorical research method evolved in the latter half of the twentieth century (the nineteen sixties)¹ as a way of analyzing those

persons who were immersed in and survived extreme, traumatic historic events. Robert Jay Lifton, an interpreter of this model, wrote that psychohistory is "a radical investigative response to a radically dislocated historical epoch."\(^1\) Since this study evaluated the possible influence of a radically dislocated historical epoch upon the consciousness of second generation Jews, many of the insights from the psychohistorical model and psychohistorical literature seem to be uniquely relevant to this study.

The analysis of psychohistorical methodology was drawn from Robert Lifton's essay "On Psychohistory" in Explorations in Psychohistory.\(^2\)

Dr. Lifton stated that psychohistory as a research model evolved from three previous ones, two associated with Freud and one with Erikson. Each of the four was a way of understanding human history. In the first model, Freud interpreted history as a pre-historical confrontation between a father and his sons, a confrontation that recurs in each subsequent generation. In the second model, Freud interpreted history as an intrapsychic conflict within an individual who determines the events of his era, e.g., Woodrow Wilson. In the third model, Erikson placed the great man and his intrapsychic conflicts within a specific

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\(^1\)Ibid., p. 40. \(^2\)Ibid., pp. 21-41.
historical context (e.g., Luther or Gandhi).

Lifton departed from Freud's and Erikson's contention that one person could embody the collective psychological struggles and aspirations of an historic era. Rather, he wrote that in order to understand an historic era, the psychohistorical "themes, forms, and images"\(^1\) of many persons affected by an extreme historic event needed to be analyzed.

In formulating the psychohistorical model, Lifton discussed psychohistorical theory with regard to (1) the shaping of personality and (2) the methodology of the investigator.

**Shaping of Personality**

Lifton wrote that human personality is shaped by three influences: universal, cultural-historical, and contemporary-historical. He defined universal influences as an interplay of intrapsychic forces, with an emphasis on universal, sexual and traumatic repressions that constitute the unconscious. While Lifton incorporated Freudian theory in the portrayal of universal influences, he expanded Freudian theory by including two additional influences in the shaping of personality. Cultural historical influences allude to a culture's distinctive life style and the effect

\(^1\text{Ibid., p. 31.}\)
of the lifestyle upon human personality. These influences evolve through the centuries and include a culture's history, theology, holy days, myths, traditions, rituals and norms. Contemporary historical influences refer to traumatic events in the contemporary era that have impinged upon and affected the personalities of those within a particular culture.

Methodology of the Investigator

Lifton wrote that the methodology of the investigator included three theoretical aspects: empirical, phenomenological and speculative. Lifton described the three this way:

The method I am describing is partly empirical (in its stress upon specific data from interviews); partly phenomenological, or, as I prefer, formative (in its stress upon forms and images that are simultaneously individual and collective); and partly speculative (in its use of interview data, together with many other observations, to posit relationships between man and his history, and to suggest concepts that eliminate the artificial separation of the two). In this speculation the investigator has the advantage of beginning from concrete information that is a product of his own direct perceptions. Recognizing that subjective distortion can render the advantage a mixed one, so can it be said that exaggerated concerns with detached objectivity have too often caused us to undervalue what can be learned of history from our direct perceptions.¹

Lifton contended that by gleaning specific data from interviews (empirical) and by understanding individual

¹Ibid., p. 32.
and shared images (phenomenological), the psychohistorical investigator is able to evaluate (speculative) the relationship between members of a culture and a traumatic historic event.

Lifton's three part personality theory and his three part methodology do not correlate in a sequential way. It appears that the empirical aspect elicits historical information, both cultural and contemporary, while the phenomenological aspect elicits information about universals. The speculative aspect of his methodology is a dramatic departure from the classical, objective, analytic and statistical methodologies of research. Lifton suggested that the investigator is a person who shares Freudian universals, has been influenced by both cultural and contemporary history, and who cannot be separated from the situation of the interviewee. While the empirical and phenomenological aspects of the methodology are techniques for eliciting data, the speculative aspect acts upon the data in two ways, by: (1) alerting the investigator to be self-consciously aware of his own subjective perceptions, and (2) calling attention to the importance of evaluating all the data and placing them in a meaningful pattern.

In psychohistorical methodology, information is elicited by means of interviews and the articulated thoughts of the interviewees comprise the data from which conclusions are reached. Stuart Hampshire deemed it essential that
"thoughts should be reproduced in their pristine form."¹

Lifton wrote that in psychohistorical methodology there is a unique relationship between the investigator and the interviewees.

The shared-themes approach also requires considerable innovation in interview method. For more than fifteen years I have found myself struggling with modifications of the psychiatric and psychoanalytic interview, in order to approach and understand various kinds of people who have not sought therapeutic help but, on the contrary, have been sought out by me. And sought out not because of any form of psychological disturbance as such, but because of particular experiences they have undergone—experiences which may indeed be (and usually have been) disturbing, but which both they and I see as having wider significance than any individual incapacities, psychological or otherwise. I found myself developing a much freer interview style than that I was taught in my professional training. It remains probing, encouraging the widest range of associations, and includes detailed life histories and explorations of dreams. But it focuses upon the specific situation responsible for bringing the two of us (most of the interviews have been individual ones) together, and takes the form of something close to an open dialogue emerging from that situation.

The relationship we develop is neither that of doctor and patient nor of ordinary friends, though at moments it can seem to resemble either. It is more one of shared exploration—mostly of the world of the person sought out but including a great deal of give and take, and more than a little discussion of my own attitudes and interests. It requires, in other words, a combination of humane spontaneity and professional discipline. Needless to say, one's way of combining the two is always idiosyncratic, and always less than ideal.²

¹Ibid., p. 232. ²Ibid., pp. 31, 32.
Summary of Lifton's Methodology
of the Investigator

The following is the writer's summary of the successive steps in Lifton's methodology of the investigator, as gleaned from the essay, "On Psychohistory" in Explorations in Psychohistory.¹

a. Aware of his/her own subjectivity, the investigator begins with concrete information that is a product of his/her own direct perceptions.

b. He/She gleans specific data from interviews, discerning individual and shared images.

c. From an evaluation of the data, he/she assesses the relationship between members of a culture and a traumatic historic event, analyzing the way in which the traumatic event affects the members of a culture.

d. He/She organizes the data in a meaningful pattern.

In analyzing the emotional effect of the nuclear conflagration upon the survivors of Hiroshima, Lifton observed a parallel between the survivor ethos of Hiroshima and the Holocaust.

I compared survival of the atomic bomb to survival of other massive death immersions--of Nazi persecution in our time,...I could then...raise questions about the general importance of the survivor ethos of our age, of the degree to

¹Ibid., pp. 21-41.
which we have become historically prone to the survivor's retained death imprint.¹

In light of the parallel between the survivor ethos of the nuclear conflagration of Hiroshima and the survivor ethos of the Holocaust, it seemed appropriate to analyze the psychohistorical model in this study.

Analysis of Psychohistorical Literature

In Explorations in Psychohistory, Lifton mentioned the studies² that he considers to exemplify the psychohistorical research methodology of shared themes. The studies relate to a variety of traumatic historic events.

In 1965, Kenneth Keniston published a psychohistorical study of alienated youth in America.³ In his book, he portrayed a post World War II era of alienation, loneliness, apathy, separation, lack of communion and relation caused by an advanced, impersonal, technological American society. He observed that these sociological stresses impinged upon young Americans with extreme intensity.

¹Ibid., pp. 33, 34. ²Ibid., p. 30.
Keniston and his associates conducted personal interviews with alienated students, non-alienated students and students of neither extreme, all conducted in a private home. The researchers looked for "persistent themes, embracing configurations and continual interactions." Many of the thoughts and feelings of the students were reported in the book, and in his conclusion, Keniston shared his interpretations and speculations rather than presenting a statistical analysis.

Keniston utilized a similar psychohistorical methodology in a second study of youthful radicals. In his introduction to the study he indicated that the personal interviews were conducted in a library and were recorded on tape, the interviewees being assured of confidentiality.

In 1967, Robert Coles published his study of children who had suffered from racial discrimination upon entering desegregated schools. The book consisted of a compendium of hundreds of edited taped interviews with black and white school children, teachers and administrators. Children's drawings also were included in the book to help analyze

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1Ibid., p. 11.


racial attitudes. Coles mentioned both the negative and positive emotional imprint on black children as they faced a new and challenging historic situation.

In 1961, Robert Jay Lifton published a book about persons who were subjected to brainwashing in China.\(^1\) Twenty-five western subjects and fifteen Chinese subjects were interviewed and many of their thoughts and feelings were recorded in Lifton's book. After a lapse of time from the initial interviews, Lifton sent questionnaires to the interviewees. Twenty-one of the twenty-five western interviewees responded to the questionnaire, and the responses and subsequent interviews with some of the twenty-five, revealed that a residual effect of guilt, shame, nightmares, traumatic memories and physical and psychosomatic illnesses continued to plague many who had been subjected to Chinese thought reform.

In 1967, Lifton published his study of the emotional effects of the atomic conflagration of Hiroshima.\(^2\) Lifton interviewed thirty-three survivors chosen at random and forty-two survivors selected for their interest in issues related to the atomic bomb. Many in the second

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group were writers, scholars and physicians. The personal interviews were recorded on tape, and in his book, extensive use was made of the direct quotations. Lifton found that the emotional response of the two groups differed only in manner of expression but not in the emotional responses. Members of both groups had inherited a legacy of death-haunted memories.

In 1973, Lifton published a book about the effect of Vietnam on Americans who had served there.¹ His analysis was based primarily on a series of group interviews supplemented by some individual interviews. In the group, as well as individual interviews, Lifton gleaned the shared themes from the thoughts and feelings of those who had been affected by a common historic event.

The aforementioned psychohistorical studies share several commonalities, all of which are indicative of the psychohistorical method. (1) The studies were initiated because of an extreme historic event that traumatized a culture, sub-culture or group of persons. (2) In each study interviews were conducted as the primary means of analyzing the way in which the particular historic event affected the consciousness of the persons involved in the event. The setting of the interviews and the type of

interview (individual or group) varied among the different studies. (3) In each study the investigator looked for the "themes, forms, and images that are in significant ways shared."¹ (4) In their studies, the writers made extensive use of the direct quotations from the persons affected by the historic experience.

During his investigative research in Japan, Lifton made an important discovery² about the aftermath of the Hiroshima-Nagasaki conflagrations—a discovery that has a direct bearing on this study. In 1960, he conducted daily interviews with students in Kyoto, students who were too young to have any recollection of the nuclear annihilation of Hiroshima and Nagasaki. Nonetheless, the students were profoundly influenced by the nuclear tragedies as evidenced by their views and philosophies of life. He concluded that the trauma of survivors had been transmitted from the first generation to the younger generation.


Critique of Psychohistorical Literature

Jacques Barzun has offered a critical analysis of the new social theory known as psychohistory. Barzun claimed that the psychodynamic element in psychohistory is an intrusion into the essence of history, thereby transmuting history. "The substance of history is transmuted into subliminal mental states." He also said that psychohistory's search to describe a collective mind is as vain as the nineteenth century anthropological search "to ascertain racial traits once and for all." He further criticized the psychohistorical method saying: (1) Psychohistorical methodology is not clearly defined. (2) It is not clear how "the method-user passes from individual psychology to the 'mind' of an age or group." (3) The method prescribes in advance the way the material will be interpreted. He said that psychohistorians who "assume themselves to be clear transmitters of light and judgment" use a psychological metaphor that is clearly biased. Different psychohistorians interpret the same metaphors in

2 Ibid., p. 17.
3 Ibid., p. 23.
4 Ibid., p. 40.
5 Ibid., p. 48.
differing ways in order to portray the other (psychological) historical story. Conversely the ordinary historian is less biased in telling the factual historical story since he is dealing with sources open to all\textsuperscript{1} rather than with psychological metaphors.

Barzun concluded his critical analysis by saying that the psychohistorical method is not scientific since it is not susceptible to "measurement, prediction and verification by repeatable experiment or observation."\textsuperscript{2}

The psychohistorian, Kenneth Keniston, offered this astute reply to those critical of psychohistory:

Science is an effort to control the role of subjectivity in perception, interpretation, and explanation. But in the human sciences, this goal is hard to achieve. Even the rigorous experimentalist who studies rats and pigeons is likely to generalize in a most unscientific way about the behavior of human beings. In those unable to recognize their own prejudgments and assumptions, a narrow view of science can lead to preconception masquerading as "scientific fact," and to blindness to the unconscious selectivities which operate powerfully even in the interpretation of rigorously experimental data. Awareness of this problem and an intense fear of subjectivity often leads to the choice of "research problems" that are narrow and trivial. As the late psychoanalytic theorist David Rapaport put it, "The determined effort of our time to produce unassailably tested knowledge--an effort which is the midwife to a majority of the papers which fill our literature--too often ties us to piecemeal pursuits."

\textsuperscript{1}Ibid., p. 48. \textsuperscript{2}Ibid., p. 148.
This problem cannot be finally solved. My own conviction is that the most truly scientific strategem in the study of man is a persistent effort to make conscious and explicit one's own motivations and preconceptions; and that the most objective students of society are those whose own values are most clearly stated, not those who claim that "as scientists" they have no values. The major effort of the student of man or society must always be to retain his own openness to his own presuppositions and to what he studies, so that he retains the capacity to be surprised by proving himself wrong. If the writer's preconceptions and values are made explicit, the reader is at least allowed to challenge these assumptions as stated and not required to ferret them out as imbedded in "objective" reporting and interpretation.

Introduction to Literature Relating to the Transmittal of the Emotional Shoah

After the Holocaust, a silence relating to the transmittal of the Emotional Shoah evolved among members of the healing profession. This silence was first lifted in 1966, with the publication of an article by Dr. V. Rakoff. Once the silence was lifted, other members of the healing profession began publishing papers and studies about the transmittal of the Emotional Shoah to Jewish survivor children.

The publication of each new study seemed to follow a pattern. Each healer writing about the emotional Shoah

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1Keniston, The Uncommitted: Alienated Youth in American Society, pp. 11, 12.

seemed to take cognizance of some of the insights of each previous study and amplified those insights and/or added variant or new insights. Thus, studies about the Emotional Shoa were cumulative with each new study mentioning some earlier insights and successively adding new or variant insights. The authors of the studies did not formulate a classification of definitive characteristics of the Emotional Shoa. Rather, they used phrases such as "clinical impressions," "features," and "constellations" to describe their observations. A conjecture may be made that due to the recency of the awareness of the Emotional Shoa and the multiplicity of variables involved in its transmittal to survivor children, it was still too early for these authors to formulate a clear classification of characteristics of the Emotional Shoa. With the exception of two studies about the problem of "separation-individuation,"¹ no other studies about the question of transmittal were topical or thematic.

What follows in this chapter is a chronological review (by date of publication) of the literature relating to the transmittal of the Emotional Shoa. In summarizing the

related literature, this study sought to glean information about two aspects of the Emotional Shoa. (1) It sought to discover the primary reasons for the transmittal of the Emotional Shoa. (2) While the previous studies did not formally classify characteristics of the Emotional Shoa, this study formulated a tentative classification of characteristics. The tentative classification of characteristics was gleaned from those "clinical impressions," "features" and "constellations" that seemed to recur in the studies with greatest frequency. Thus, in summarizing these studies there will be some repetition of characteristics, to the extent of trying to establish which characteristics are most significant.

Review of Literature Relating to the Emotional Shoa

In 1966, Dr. V. Rakoff was the first member of the healing profession to indicate that the Emotional Shoa is transmitted from survivor parents to their children.\textsuperscript{1} He cited three case studies of survivor children and suggested that all three had "striking features"\textsuperscript{2} in common. The three were adversely affected by a parental perception of the world "as threatening and violent."\textsuperscript{3} They were exposed to

\textsuperscript{1}Rakoff, pp. 17-21.
\textsuperscript{2}Ibid., p. 20.
\textsuperscript{3}Ibid., p. 21.
stories of their parents' suffering and therefore felt guilty when they "disobeyed or misbehaved."¹ For each child the parents were mythic, "almost sacred figures."² All three were unable to vent to their parents their anger and aggression, a normal dynamic in the maturation process.

In conclusion, Dr. Rakoff indicated that exceptionally high parental expectations of perfection, the parental conviction that life is "a mission" rather than an individual quest by each child, and the parental inculcation of the ideal that children are to exemplify the most sublime qualities of relatives lost in the Holocaust and thereby provide gratification for the parents, differentiate survivor children from other adolescents under psychiatric care.

Later in 1966, Dr. V. Rakoff, this time in concert with Dr. J. J. Sigal and Dr. N. B. Epstein, published a second paper.³ It confirmed Rakoff's original premise but moved beyond it in two ways.

The central insight of this study was that, not only is the Emotional Shoa transmitted from survivor parents to their children, but that the survivor family as a collective is a disturbed and traumatized system. Another unique contribution of the Rakoff, Sigal and Epstein study was their

¹Ibid., p. 21. ²Ibid., p. 21.
³Rakoff, Sigal and Epstein, pp. 24-26.
proposal that the cause of the transmittal of the Emotional Shoa to the children is parental preoccupation. Parents were so completely consumed with the painful memories relating to the Holocaust that they were emotionally depleted. It was the clinical impression of the aforementioned authors that survivor children share three commonalities: (1) ineffectual limit setting of survivor children due to family deterioration, (2) lack of involvement in the world by the children, and (3) apathy, depression and emptiness in the children because of their lack of individual identity. As in the first Rakoff study, these authors also suggested that survivor parents expect their children to be idealized reincarnations of loved ones who perished in the Holocaust. Therefore, survivor parents looked to their children as a source of succor and emotional fulfillment.

Dr. B. Trossman substantiated the previous findings of Rakoff, Sigal and Epstein but modified them in two respects.¹ First, while Rakoff, Sigal and Epstein emphasized parental preoccupation as the primary reason for the transmittal of the Emotional Shoa, Trossman suggested that the spoken or unspoken parental expectation that children provide ultimate meaning to parents' empty lives is the primary reason for the transmittal of the Emotional Shoa.

Second, while Rakoff, Sigal and Epstein were writing about survivor children in their early and mid-teens, Trossman was writing about survivor children in their late teens who were freshmen and sophomores at McGill University. Trossman's findings therefore indicated that the Emotional Shoa (1) is more than a passing adolescent reaction of children to parents and (2) that it has affected members of a population (college students) one would expect to be relatively free of the effects of massive psychic trauma.

In his research, Dr. Trossman unveiled six features resulting from survivor-parent-child interaction. (1) The parents were "excessively overprotective, constantly warning their children of impending danger,"¹ (2) Children became the audience for the recounting of parents' "terrifying memories."² (3) The parents were often bitter, suspicious and hostile to the Gentile world, "expecting their children to follow suit."³ (4) "Perhaps the most deleterious parental attitude is the spoken or unspoken communication that this child must provide meaning for the parents' empty lives, that he must vindicate all the suffering they have endured."⁴ (5) Another feature was a family pattern in which one parent, debilitated by

¹Ibid., p. 121.
²Ibid.
³Ibid., p. 122.
⁴Ibid.
"brooding isolation and somatic preoccupation,"1 abdicated parental responsibility while the other parent became dominant. (6) A final feature of survivor children was examination--anxiety and impotence. Trossman speculated that the former was caused by high parental expectation combined with children's guilt in succeeding (related to parents' guilt in surviving), while the latter, by the emotional absence from the home of the same-sex parent.

In 1970, a symposium relating to the transmittal of the Emotional Shoa was convened in Jerusalem and the papers and discussions of the symposium were published in The Child in His Family.2 What follows is a summary of several contributors to this symposium.

In her introductory remarks, Dr. J. Kestenberg mentioned that analysts and survivor parents need to overcome their resistence to the Emotional Shoa if healing is to occur in the lives of the survivor children. Many analysts fear to face the Emotional Shoa while many survivor parents prefer to view their children "as messianic redeemers rather than as patients."3

1Ibid., p. 122.


3Ibid., p. 360.
Drs. M. Laufer and E. Furman both cited their own case study in which they focused on the pathogenic influence of survivor parents and the psychopathology of the survivor child. While recognizing the psychopathology in her survivor child, Dr. E. Furman stated that as survivor parent and child became aware of the Emotional Shoa and integrated the past, salutary therapeutic results and healing occurred for both. While Dr. Furman alluded to latent strengths of survivor parent and child, Drs. J. Kestenberg and M. Williams alluded to the life-affirming vitality and ego strength of survivor parents and children.

Dr. R. Alexandrowicz said that survivor parents and their children do not lend themselves to a statistical analysis since the many variables of the Emotional Shoa are not susceptible to quantification. He identified three constellations that are rather typical of survivor families: (1) parental disequilibrium with one parent dominant and the other passive, (2) affective deficiency by parents because of repressed traumatic memories, and hyperrepression of emotions of anger and fear by children because of the inability of parents to tolerate these emotions, and (3) overprotection and heightened parental expectation by the parents, dynamics which Dr. Alexandrowicz claimed are common to all Jewish parents.

Dr. Klein found that the kibbutz (communal settlement in Israel) is an ideal nurturing environment wherein survivor
parents and their children may work through their Emotional Shoa related issues, the most severe of which is unresolved mourning. He concluded that the Kibbutz of Israel provides a healing environment for survivors because they (survivors) experience rebirth (salvation) in the Land of Israel, enjoy new extended communal families, and participate in collective memorial observances which help them work through their process of mourning.

In his concluding presentation, Dr. J. Sigal attempted to clarify and summarize the papers presented in the Jerusalem symposium. Sigal recognized the symposium's helpful insights even though there was not a consensus regarding the primary cause of the transmittal of the Emotional Shoa. Sigal repeated his own hypothesis of "preoccupation" as the primary cause of the transmittal of the Emotional Shoa and suggested that preoccupation may be operative in other traumatized families such as families with a chronically ill parent or a parent with an alcohol problem.

Referring to Drs. Kestenberg and Furman, Dr. Sigal indicated that a close, warm, supportive and trusting relationship to the survivor parents (especially to the mother) is an indispensible treatment modality in relating to survivors and their children.¹

Although Alexandrowicz had earlier indicated the

¹Ibid., p. 412.
futility of studying the question of transmittal by a statistical analysis due to the impossibility of measuring the variables, Rakoff and Sigal attempted to do so by comparing survivor children (from thirty-two families) with children of non-Holocaust immigrant parents from Eastern Europe (twenty-four families). Although Rakoff and Sigal did not provide explicit information about the instruments they used in the research, they said that the results indicated that survivor children were adversely affected in three ways: (1) Survivor children were overvalued; (2) parents had more difficulty in controlling their children; and (3) there was more sibling rivalry among the children.

This study by Rakoff and Sigal verified their hypothesis of preoccupation. They indicated that because of this study they were able to draw a causal link between preoccupation of the parents and subsequent problems within the family.

Preoccupation by parents seemed to focus upon their inability to mourn their ineffable losses, and painful memories of concentration camp experiences. Preoccupation left the parents emotionally depleted, thus precluding appropriate emotional involvement with their children.

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Rakoff and Sigal suggested that preoccupation may also be operative in other families traumatized by situations or events not Holocaust-related.

In 1973 Drs. J. Sigal and V. Rakoff, in concert with Drs. D. Silver and B. Ellin, published another paper relating to the transmittal of the Emotional Shoa. In this study, comparing survivor children with children of recent Jewish immigrants who had not been in the Holocaust, the following observations were made: survivor children were more alienated from family and community, suffered greater anomie, and were more disruptive. The authors suggested that the children may be more disruptive because they sense their parents' unconscious rage and act it out in their own lives. They also noted that survivor parents are more dependent on their children.

Whereas Rakoff, Sigal, Epstein and Ellin had postulated preoccupation as the reason for the transmittal of the Emotional Shoa, Drs. H. Barocas and C. Barocas disagreed with them, proposing guilt as the primary reason for the transmittal. According to them, the parents attempted

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to alleviate their guilt by vicarious identification with their children's achievements. Thus, the children internalized the guilt of the parents and desperately tried to fulfill their parents' unrealistic expectations. This in turn resulted in survivor children either making endless unsatisfactory attempts to meet parental expectations or dropping out.

They further found that the survivor children suffer from "destructive identification" with the parents. This identification is often expressed in one of two ways. Survivor children may be extremely aggressive, acting out a neurosis that a parent consciously denies yet unconsciously communicates to the children as a parental wish. Conversely children may become depressed due to the internalization of somatization of parental rage.

In 1974, Dr. A. Russell published a paper about the transmittal of the Emotional Shoa. He began by describing the concentration camp syndrome of the parents which consists of

...a chronic depression with obsessional ruminations of past traumatic events, a chronic anxiety state in its many manifestations with accompanying nightmares etc., a sense of hopelessness,

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1Ibid., p. 820.  
2Ibid.  
3Ibid., p. 821.  
4Russell, pp. 611-619.
existential despair, feelings of emptiness,... There are also various psychosomatic manifestations and hypochondriacal preoccupations present. The survivors are unable to enjoy life any more.

The children in the survivor family had been referred to him because of such problems as academic difficulty, identity crisis, depression, behavior disorders, psychosomatic or sexual dysfunctions, or psychotic breakdowns. He reached clinical impressions concerning five family dynamics that cause the survivor family to be disturbed. (1) Survivor mothers entertained numerous fears about the birth of children. Because of these fears mothers tended to be exceedingly overprotective and warned their children about "hidden dangers." (2) Fathers tended to be weak and passive. (3) Parents had exaggerated expectations of their children's scholastic achievements. (4) The parents either set rigid limits or no limits at all. (5) This resulted in disturbed family units with dysfunctional communication, double binds, dyadic and triadic alliances, and an aura of emptiness and apathy in the home.

Dr. Russell also touched upon several motifs mentioned in previous studies: (1) Guilt of children who become angry at parents who have suffered so much, and (2) the parental expectation that children become idealized incarnations of loved ones who were annihilated in the Holocaust.

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1 Ibid., p. 612.  
2 Ibid., p. 614.
and thereby, provide ultimate meaning for their (parents') empty lives.

In 1975, L. Y. Steinitz and D. M. Szonyi co-edited a book in which conversations among survivor children were recorded. This was the first study in which survivor children spoke for themselves without a facilitator or a pre-set agenda. They seemed to verify the impressions and observations in previous studies as well as introduce new Emotional Shoah-related themes.

Some of the verifications of previous studies were as follows: The children spoke of the transmittal of the Emotional Shoah and said it is a part of their consciousness. They mentioned the high expectations of parents who look to them to be a continual source of pleasure. Being named after a victim of the Holocaust reinforced the parental expectations. They alluded to their identification with their parents and mentioned the memories and nightmares of the Holocaust that continue to haunt them (the children).

They also touched on new motifs. They spoke of the need to suffer because their parents suffered. "They suffered so much, I should." "I have to 'suffer' by

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2Ibid., p. 52.  
3Ibid., p. 49.

4Ibid., p. 20.
trying to alleviate suffering for others."¹ They mentioned their theological struggles in which they question and doubt God because of the Holocaust. "Still, the only way I relate to God is through anger. Sometimes I yell at God, scream at Him, complain to Him."² They mentioned feeling different or unique because of the Emotional Shoa. They remarked that there is a special affinity among survivor children. "There's a kind of ease of understanding."³

In 1979, Helen Epstein's book, containing conversations of survivor children, was published and widely read, creating a public awareness of the phenomenon of the transmission of the Emotional Shoa.⁴

In the beginning of the book, Epstein vividly described the Emotional Shoa in her life as she recalled the macabre visions that had haunted her through the years.

For years it lay in an iron box buried so deep inside me that I was never sure just what it was. I knew I carried slippery, combustible things more secret than sex and more dangerous than any shadow or ghost....Whatever lived inside me was so potent that words crumbled before they could describe.

Sometimes I thought I carried a terrible bomb. I had caught glimpses of destruction....Blood and

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¹Ibid., p. 46.  
²Ibid., p. 42.  
³Ibid., p. 51.  
⁴Epstein, loc. cit.
shattered glass. Piles of skeletons and blackened barbed wire with bits of flesh stuck to it...Whips, pistols, boots, knives and needles.1

In conversations with other survivor children, she discovered that they, too, had within them an iron box containing similar nightmares and visions.

Many of the topics noted in the previous literature were touched upon in the conversations: being named after loved ones who had perished, questioning how a merciful God could allow millions of innocent people to perish, identifying with the vitality and strengths of parents, a need to suffer. "I am glad I have suffered....I am their son, their suffering is dear to me and I am exalted by their glory."2

Many created tests for survival in order that they would also be survivors. "I felt good about going [to Vietnam]. I had the sense that finally, in Vietnam, I could prove that I, too, could be a survivor."3

Her final insight dealt with a need for community by survivor children. The children were aware that the Emotional Shoah had been transmitted to them by their parents, primarily in non-verbal ways (glances, moods, silences). The numbers seared into their parents' arms served as a

1Ibid., p. 9.  
2Ibid., p. 295.  
3Ibid., p. 230.
mysterious bond among survivor children. Until the publication of Epstein's book, survivor children were unaware that other survivor children shared what they thought was their own, personal, mysterious secret. With the awareness that the secret was shared, they yearned to share their memories, nightmares, fears, loneliness and questions with other survivor children.

In 1980, Dr. Freyberg published the first paper relating to a specific characteristic of survivor children. Later in the same year Drs. H. Barocas and C. Barocas published a paper relating to the same characteristic. Dr. Freyberg indicated that survivor parents are extremely fearful of their childrens' separation-individuation because (1) children are to fulfill a family mission by providing meaning for all lost family members, and (2) the separation of children is perceived by survivor parents as synonymous with death, since separation from loved ones during the Holocaust often meant death. She said that other dynamics, such as a sense of mission, being named after a dead relative, the fear of the world, with the attendant dependence


on the family, further contributed to a loss of autonomy by survivor children.

While Drs. H. Barocas and C. Barocas made many of the same observations and reached the same conclusion as Freyberg, they also added three new insights. (1) Separation-individuation is often more traumatic for first-born children. (2) Joyous occasions such as Bar/Bat Mitzvah and weddings evoke anxiety because of fear of separation. (3) Awareness of literature about survivor children and survivor children's groups are helping survivor children in separation and identity formation.

In 1980, Dr. R. Prince published a case study of a nineteen-year-old survivor daughter.¹ In his study, Dr. Prince analyzed the case of a survivor daughter who denied that the Emotional Shoa had any influence in her life. After careful analysis he observed that she unconsciously acted out many manifestations and themes of the Emotional Shoa. He concluded that, as in the case of the survivor daughter, failure to consciously face the Emotional Shoa may cause one's life to unconsciously evolve around it.

In 1980, E. Fogelman and B. Savran reported their insights in relation to leading awareness groups for survivor

¹Robert M. Prince, "A Case Study of a Psychohistorical Figure: The Influence of the Holocaust on Identity," Journal of Contemporary Psychotherapy, XI (Spring/Summer 1980), 44-60.
1. A need to identify with parents' suffering in order to understand them better and feel more intimate with them.\(^2\)

2. Difficulty in communicating with parents about the atrocities they (the parents) suffered.\(^3\) The children did not want to inflict further pain upon their parents, nor did they want to learn what their parents did to survive.

3. Ambivalence about speaking openly or remaining silent.

4. Fantasies regarding compensation for the parents' losses.

5. Problems in coping with their own rage, shame, mistrust, guilt, fears, or scared feelings because of what happened to their parents.

6. Inability to mourn people they never knew.

7. Seeking a way to express their thoughts and feelings about the Holocaust and to develop continuity with the past.

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\(^2\) Ibid., p. 99.

\(^3\) Ibid.
During the sessions, the children shared their fear of another Holocaust.

In 1981 Dr. Y. Danieli wrote an article summarizing her analysis of seventy-five survivors and 300 survivor children. She identified four types of survivor families: victim families, fighter families, numb families and families of those who made it, characterizing the home atmosphere of each.

The victim family is often headed by a former concentration camp inmate. The family atmosphere is informed by symbiotic clinging, fear of another Holocaust, anxiety and mistrust in relation to the non-Jewish world, depression and worry. Illness is symbolic of a life of suffering, giving survivors permission to care for themselves and to demand attention from other family members. Children suffer from guilt because (1) they are helpless in undoing the Holocaust for their parents and, (2) they sense a relationship to all who perished in the Holocaust. The children are taught to keep a low profile in relation to the non-Jewish world. Often the first-born children suffer more from the symbiotic relationship and inherit the more recent,

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1Yael Danieli, "Differing Adaptational Styles in Families of Survivors of the Nazi Holocaust," Children Today, X (September-October 1981), 6-10, 34-35.

2Ibid., p. 8.
Emotional Shoá-related scars of the parents as well as the higher parental expectations. Danieli also mentioned the issue of role reversal indicating that children often act as mediators between the parents in the home, and between the parents and American culture.

The fighter family is often headed by a survivor who was a partisan or resistance fighter during the Holocaust. The atmosphere in the fighter home is informed by intolerance of weakness, self-reliance, strength of body and character, dread of passivity and fierce pride and aggressiveness. Illness is faced only when it reaches a crisis proportion. Children are taught to keep a high profile in relation to the non-Jewish world.

In the numb-families both parents were concentration camp inmates and are often sole survivors. The home atmosphere is characterized by silence, shock, resignation and the childrens' sense that "their parents were mired in the past."¹ In the emotional barrenness of the home, children feel excluded and unloved. They react either by emulating the numbness of the home or "by being perpetually angry, in an apparent effort to evoke negative attention instead of none at all."²

In the "those who made it families," the survivor

¹Ibid., p. 34. ²Ibid.
parent is dominant and seeks educational, social and political status, fame and/or wealth in order to counteract the helplessness and shame experienced in the Holocaust. Many are motivated to bear witness and to use their financial resources and status in commemorating the Holocaust, understanding the roots of anti-Semitism and bringing posthumous dignity to the victims. They lavish their money on their children, and at least one of the children seeks to emulate the dominant survivor parent. Of the four groups, this is the only one with a high rate of divorce.

Dr. Danieli concluded by saying that these family types are not pure nor mutually exclusive. Survivor children of any dominant identity suffer from the Emotional Shoa.

Theories Explaining the Emotional Shoa

In the section of related literature, four theories, attempting to explain the reason for the transmittal of the Emotional Shoa, were presented. The Emotional Shoa is conveyed due to: (1) "Preoccupation" with the loss of loved ones and with concentration camp experiences, thereby precluding survivor parents from relating to their children's emotional needs (see pp. 32, 36, 37). (2) Survivor children internalizing their parents' guilt (see p. 38). (3) The spoken or unspoken parental expectation that children provide ultimate meaning to parents' empty lives (see p. 32).
(4) Unresolved mourning by parents (see p. 36). Some authors concurred with one or another of the four reasons or adopted a combination of them in explaining the way in which the Holocaust was conveyed to survivor children.

Characteristics of the Emotional Shoa

The following tentative classification of characteristics of the Emotional Shoa was gleaned from the most frequently recurring "clinical impressions," "features," and "constellations" of the Emotional Shoa mentioned in the section of related literature.

1. Survivor children are haunted by nightmares and traumatic memories of the Holocaust (see pp. 33, 41-43).
2. The world appears as threatening and violent (see pp. 30, 33).
3. Survivor children feel guilty when they misbehave or are angry at parents who suffered so much during the Holocaust (see pp. 40, 47).
4. Survivor parents have exceptionally high expectations of their children (see pp. 31, 39-41).
5. The survivor children are expected to be idealized incarnations of relatives who perished in the Holocaust. Their life is to be a mission in which they exemplify the ideal qualities of the deceased and bring redemption and meaning to the parents' empty lives (see pp. 31-34, 40, 44).
6. The atmosphere in the survivor home is one of mourning, insecurity, depression, apathy and emptiness (see pp. 32, 39, 47-48).

7. The atmosphere of the survivor home is one of pride, intolerance of weakness and aggressiveness (see p. 48).

8. Survivor children possess unique vitality and life-affirming strengths (see p. 43).

9. Survivor children have been highly overprotected by parents (see pp. 33, 35, 40).

10. Survivor parents are dependent upon their children and look to them to be sources of nurture and comfort (see pp. 32, 48).

11. Survivor children identify with the suffering of their parents (see pp. 39, 41, 43, 45-46).

12. Survivor children feel a need to suffer (see pp. 41-43).

13. Survivor children feel alienated from the American Jewish and non-Jewish communities and sense an affinity or spirit of community with other survivor children (see pp. 38, 42-43).

14. Survivor children experience difficulty in separating from their parents and in seeking to be autonomous and independent individuals (see pp. 44-45).

15. Survivor children question, doubt or deny God's
love and mercy because of the Holocaust (see pp. 42-43).

16. Survivor children fear another Holocaust or impending disaster befalling the Jewish people in the present or future. (see p 47).

Sixteen characteristics of the Emotional Shoa were unveiled; however, characteristic number 13, relating to (1) feeling alienated from the American Jewish and non-Jewish communities, and (2) sensing a spirit of community with other survivor children, was divided into two separate characteristics. Therefore, the final number of characteristics lifted from the related literature was seventeen.

Summary of the Significance of Literature Relating to the Transmittal of the Emotional Shoa

The primary intention of analyzing the literature of this section was to unveil the characteristics of the Emotional Shoa (1) in order to clarify the meaning of the Emotional Shoa, and (2) to enable the measuring of its effect on survivor children and American Jewish children. In Chapter One it was mentioned that the Emotional Shoa has the connotation "of the continuing traumatization of those who are haunted by memories, nightmares and fantasies of and/or are beset by thoughts and images of the Holocaust." While this connotation defined the Emotional Shoa in relation to its "effect," it did not define it in relation to
"content." The various studies of the transmittal of the Emotional Shoah, cited in this chapter, ascertained the content of the Emotional Shoah by means of clinical impressions, features and constellations derived from case studies, testing procedures and interviews. In this study, the content of the Emotional Shoah was ascertained by means of the unveiling of characteristics in the related literature and in the four group interview sessions. The seventeen characteristics of the Emotional Shoah, lifted from the related literature, constituted a partial definition of the content of the Emotional Shoah. The additional characteristics, unveiled during the four group interview sessions, completed the definition of the content of the Emotional Shoah for the purpose of this study.

The unveiling of the characteristics served another purpose in addition to defining the content of the Emotional Shoah. The characteristics served as the data in a questionnaire designed to measure the effect of the Emotional Shoah in the consciousness of survivor children and American Jewish children.

Each study in this section, analyzing the transmittal of the Emotional Shoah, unveiled new and variant insights about the clinical impressions, features and constellations of the Emotional Shoah in the consciousness of survivor children. While the studies differed in relation to the effect of the Emotional Shoah upon survivor children, they
all concurred in relation to the conclusion: The Emotional Shoa has been conveyed from survivors to their children.

The literature did not analyze the question of the transmittal of the Emotional Shoa to American Jewish children whose parents did not personally experience the Holocaust. This study analyzes the question of the prior studies of the transmittal of the Emotional Shoa to survivor children as well as the new question of the transmittal to American Jewish children.
Chapter 3

METHODOLOGY AND DESIGN

A discussion of the procedures used in this study is presented in this chapter. The design of the study, the gleaning of characteristics of the Emotional Shoa from related literature, the selection of interviewees, the organization of the groups, the interviewing process, the development of the interview guide and questionnaire, the scoring of the questionnaire, the thematic analysis, the computation of the themes, and the presentation of data are presented.

**Design of the Study**

This study posed three questions. (1) Are the evidences of the transmittal of the Emotional Shoa which have been observed elsewhere also observable in survivor children in the Greater Des Moines Metropolitan area? (2) Are there evidences that the Emotional Shoa has affected American Jewish children in the Greater Des Moines Metropolitan area? (3) In what ways are the effects of the Emotional Shoa similar or different among survivor children and American Jewish children?

In order to answer these questions, the writer
utilized a similar methodology as that outlined in Lifton's interpretation of psychohistorical methodology. The successive steps of the writer's methodology were:

1. To become aware of his own subjective perceptions of the Emotional Shoa.

2. To analyze the related literature, and from it, glean characteristics of the Emotional Shoa.

3. To conduct four group interview sessions in order to evaluate speculations and assumptions about the effect of the Emotional Shoa upon survivor children and American Jewish children and to glean any additional characteristics of the Emotional Shoa.

4. To minimize any possible contamination and to verify the data of the four group interview sessions, a questionnaire, containing statements relating to the thirty-seven characteristics of the Emotional Shoa, was developed slightly more than two years after the initial group interviews. Subsequently, the questionnaire was mailed individually to each person who participated in the group interview sessions, enabling each interviewee to respond to specific statements about the Emotional Shoa in privacy and according to the dictates of personal conscience.

5. To compute the data from the questionnaire and to organize and present them in a meaningful pattern.
The Gleaning of Characteristics of the Emotional Shoah from Related Literature

Seventeen characteristics of the Emotional Shoah were gleaned from a careful analysis of the most frequently recurring "clinical impressions," "features," and "constellations" of the Emotional Shoah mentioned in the related literature.

The Selection of Interviewees

The population for this study included all survivor children and American Jewish children in the Greater Des Moines Metropolitan area. The selection from the population was composed of twenty-two children--eleven survivor children from a possible twenty-three survivor children, and eleven American Jewish children from an approximate, possible one thousand American Jewish children. The number of persons participating in this study was determined by the number of available survivor children in the Greater Des Moines Metropolitan area who were amenable to being interviewed. Ten of the twenty-three survivor children were not available since they were residing away from the community at the time of the group interviews. Of the available thirteen survivor children contacted, eleven agreed to participate in the study. In order to be able to compare the two groups, an equal number of American Jewish children was invited to participate in the study. This explains why the
final number of interviewees consisted of eleven survivor children and eleven American Jewish children.

In order to ensure an equitable distribution of opinion, interviewees representing the four major Jewish persuasions of Orthodox, Conservative, Reform and non-affiliated were selected. The synagogue rabbis and the executive director of the Jewish Welfare Federation were informed of the research project and helped to provide the names of survivor children. Based on the names of survivor children known to the writer and the names of survivor children provided by the other two synagogue rabbis and the director of the Jewish Welfare Federation, a list of survivor children in the Greater Des Moines Metropolitan area was compiled. The selection of the survivor children was made from those survivor children on the list who were residing in Des Moines at the time of the study. The selection of American Jewish children was made from the Organization for Rehabilitation Through Training (ORT) telephone directory containing the names, addresses and telephone numbers of all Jewish adults in the Greater Des Moines Metropolitan area. First, pages from the ORT directory were selected at random. Then each individual American Jewish child's name was selected from each of the randomly selected pages in such a way as to maintain (1) a spread of ages and sexes commensurate with the ages and sexes of the survivor children, and (2) an equitable
distribution from the four persuasions of Judaism in Des Moines: Orthodox, Conservative, Reform and unaffiliated. The next section titled "Organization of the Groups" indicates the age and sex distribution of the participants in the four group interview sessions.

There were two sets of siblings among the survivor children, one set of three siblings and one set of two siblings. The reason for the sets of siblings is related to the small number of available survivor children in the Des Moines metropolitan area as well as the emotional nature of the research.

**Organization of the Groups**

The decision was made to conduct group interviews in order to "capture, in active ways, lived history." In the concept of "lived history," an extreme historic event may be understood by means of interviews that elicit individual and shared thoughts and images from persons affected by the extreme historic event.

The original plan was to interview thirteen survivor children and thirteen American Jewish children. The children were to be assigned to one of four groups—three groups of six persons and one group (Group Number 2) of eight persons.

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1Lifton and Olson, p. 32.
One survivor child declined to participate in the first group interview session saying that she did not want to cause any further suffering to her survivor father. Another survivor child declined to participate in the second group interview session saying that her parents wanted to protect her from the gruesome and frightening information about the Holocaust. One American Jewish child declined to participate in the second group interview session, and another American Jewish child, in the third group interview session. Neither of the two American Jewish children mentioned a reason for their declining. The survivor children were not replaced since at the time of the study, no additional survivor children were available in the Des Moines Metropolitan area. The American Jewish children were not replaced since this study required an equal number of American Jewish children and survivor children.

The dates of meetings and final makeup of the four groups were as follows: Group 1 met on Sunday evening, December 23, 1979, and consisted of five survivor children, median age 21.60. Group 2 met on Sunday evening, March 9, 1980, and consisted of three survivor children and three American Jewish children, median age 30.50. Group 3 met on Sunday evening, April 20, 1980, and consisted of three survivor children and two American Jewish children, median age 47.60. Group 4 met on Sunday evening, May 11, 1980, and consisted of six American Jewish children, median age 49.33.
Table 1

Age, Sex Distribution and Classification of Participants Interviewed

<table>
<thead>
<tr>
<th></th>
<th>Male</th>
<th>Age</th>
<th>Female</th>
<th>Age</th>
<th>Total in Group</th>
</tr>
</thead>
<tbody>
<tr>
<td>Group 1</td>
<td>A (SC)</td>
<td>17</td>
<td>B (SC)</td>
<td>22</td>
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</tr>
<tr>
<td></td>
<td>D (SC)</td>
<td>23</td>
<td>C (SC)</td>
<td>23</td>
<td></td>
</tr>
<tr>
<td></td>
<td>E (SC)</td>
<td>23</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Group 2</td>
<td>K (SC)</td>
<td>34</td>
<td>J (SC)</td>
<td>28</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>L (SC)</td>
<td>25</td>
<td>F (AJC)</td>
<td>32</td>
<td></td>
</tr>
<tr>
<td></td>
<td>G (AJC)</td>
<td>32</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Group 3</td>
<td>N (SC)</td>
<td>56</td>
<td>M (SC)</td>
<td>33</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>P (AJC)</td>
<td>44</td>
<td>O (SC)</td>
<td>47</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Q (AJC)</td>
<td>58</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Group 4</td>
<td>T (AJC)</td>
<td>50</td>
<td>R (AJC)</td>
<td>60</td>
<td>6</td>
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<tr>
<td></td>
<td>U (AJC)</td>
<td>44</td>
<td>S (AJC)</td>
<td>45</td>
<td></td>
</tr>
<tr>
<td></td>
<td>W (AJC)</td>
<td>53</td>
<td>V (AJC)</td>
<td>44</td>
<td></td>
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<tr>
<td>Totals</td>
<td></td>
<td>13</td>
<td></td>
<td>9</td>
<td>22</td>
</tr>
</tbody>
</table>

Note: A single letter indicates one participant. SC indicates Survivor Child. AJC indicates American Jewish Child.

Interviewees were placed in two homogeneous groups (exclusively survivor children in Group 1 and exclusively American Jewish children in Group 4) and in two mixed groups (a combination of survivor children and American Jewish children in Groups 2 and 3) in order to ascertain if their verbal responses would be the same or different according to the type of group in which they were placed. It was
discovered that survivor children shared the same verbal responses, irrespective of whether they were in homogeneous or mixed groups, and American Jewish children shared the same verbal responses irrespective of whether they were in homogeneous or mixed groups. This indicates that in this study, mixed groups were not inhibiting either for survivor children or American Jewish children.

The Interview Process

The four group interview sessions were conducted in order to evaluate speculations and assumptions and to determine what effect, if any, the Emotional Shoa may have had on survivor children and American Jewish children in the Greater Des Moines Metropolitan area, and thereby, to ascertain if there were additional characteristics of the Emotional Shoa that were not emphasized in the section of related literature. The twenty additional characteristics of the Emotional Shoa that were revealed were derived from the most frequently recurring characteristics of the Emotional Shoa as mentioned by the interviewees in the four group sessions.

Because of the highly emotional nature of the research project, it was essential to select a setting that was as non-threatening and as conducive to personal security as possible. Therefore, the quiet, informal atmosphere in the living room of the writer's home was selected, and comfortable, soft chairs were placed in a circle.
Each prospective interviewee was contacted in advance in order that the writer could discuss the research project in a non-biased way, invite the interviewee to a group interview session, assure confidentiality, answer questions, and provide details regarding the time and place of the interview. After the personal contact, a letter was sent to each prospective interviewee thanking him/her for his/her thoughtful cooperation and again inviting him/her to one of the four interview sessions.

At the beginning of each session, permission of the interviewees was sought for the recording of the conversations. In this way, all of the conversations were typed from the recordings and carefully analyzed for word complexes, repetitive characteristics, salient thoughts and emotional tone.

As an introduction to each session, survivor children and American Jewish children were invited to share the full latitude of their thoughts, feelings, and interpretations in response to the questions about the effect of the Holocaust in their lives. They were informed that there were no "right" or "wrong" responses and that any and all responses were welcome. They also were informed that they were free to remain silent in regard to any and all questions and that their silence would be respected. In all of the sessions, the same sequential posing of questions from the interview guide was followed.
The interviewer responded succinctly and transparently to all questions directed to him by the participants and he intervened in the discussion only if participants wandered far from the questions or the overall theme of the Holocaust. In all of the sessions, the focus of the discussion was on the Emotional Shoa as the shared event that involved each person in the research project. The interview style corresponded to the one outlined by Lifton—an interview style that encourages spontaneity, free association and professional discipline. Thus, in every session there were animated conversations and shared explorations rather than a series of monologues by each participant.

**Interview Guide**

In the process of developing the interview guide, the writer paralleled Lifton's first step of the interview methodology by being aware of his own subjective perceptions. The writer's subjective perceptions are the result of twenty years of pastoral counseling sessions with survivor children and American Jewish children and from reading literature about survivor children. In making his perceptions explicit, the writer became aware that he had evolved speculations about seven motifs of the Emotional Shoa that may affect survivor children and American Jewish children: (1) memories, (2) God, (3) Judaism, (4) the non-Jewish world, (5) names and naming, (6) parents, and (7) marriage.
The questions in the interview guide (Appendix B) were formulated from the seven motifs. The interview guide was developed for the following reasons: (1) To use as the basis for the four group interviews in order to assure that precisely the same questions and the same phraseology of the questions would be used for each one of the groups. (2) To prepare the questions in such a sequential order that the questions would proceed from least threatening to potentially more threatening. In this way, an ambience of trust and open sharing would be established during the initial phase of each group session, thus enabling the group members to feel comfortable in sharing their emotions and thoughts about the more potentially, emotionally threatening questions. (3) To include a chart of emotional responses (Appendix B) in order to ascertain more definitive information about the Emotional Shoa-related emotions experienced by survivor children and American Jewish children.

Prior to its utilization in the groups, the interview guide was submitted for critical evaluation to six persons selected for their awareness of the Holocaust. Three were survivor children, and three, American Jewish children. The six concurred that the seven motifs of the Emotional Shoa were comprehensive and related to the imprint of the Emotional Shoa in the consciousness of survivor children and American Jewish children.

All of the questions, with the exception of Question
Number 7, were designed to be asked and answered orally in the group interview sessions. Question Number 7, titled the Chart of Emotional Responses (Appendix B), was based on the writer's speculation about the latitude of emotions that comprise the Emotional Shoa. This question was completed individually and in private by each interviewee at the conclusion of his/her group session. On the Chart of Emotional Responses each interviewee was asked to rank order the five most salient emotions affecting his/her life as a result of the Holocaust. A final space on the chart remained open in order to provide the respondent freedom to include any other emotion that he/she experienced as a result of the Holocaust.

The Questionnaire

Nearly two years after the group interviews, a questionnaire (Appendix C) was designed to be sent to the twenty-two participants in the group interview sessions. Prior to the mailing of the questionnaire on Friday, May 21, 1982, it was submitted for critical evaluation to the writer's doctoral committee as well as to three survivor children and one American Jewish child.

The first part of the questionnaire consisted of fifteen questions that elicited biographical information. The second part of the questionnaire consisted of thirty-seven statements relating to characteristics of the Emotional Shoa. The first seventeen characteristics,
subsequently re-formulated into statements about the possible effect of the Holocaust, were derived from the most frequently mentioned "clinical impressions," "features" and "constellations" appearing in the chapter of related literature. Characteristics eighteen through thirty-seven, subsequently re-formulated into statements about the possible effect of the Holocaust, were derived from the most frequently mentioned Emotional Shoa-related motifs during the four group interview sessions.

The Scoring of the Questionnaire

A modified Likert Scale was placed adjacent to the thirty-seven statements. An additional sixth column titled "Not applicable" was added to the five columns of the Likert Scale. For each one of the thirty-seven statements relating to the effect of the Holocaust in their lives, the respondents were asked to place a check in the column that seemed to be the most appropriate measure of their feelings.

In order to be able to tabulate the score of each group's response to each question, a numerical scale was formulated, corresponding to the six possible responses in the Modified Likert Scale. The scores were tabulated for statements one through thirty-seven, both for survivor children and American Jewish children.
The "undecided" and "not applicable" columns of the scale were given a numerical value of three in order that the responses in these two columns would not be skewed either in favor of agreement or disagreement with the statements.

All of the statements, with two exceptions (31 and 37), were suggestive of the possible traumatic effect of the Emotional Shoa in the consciousness of survivor children and American Jewish children. Questions 31 (anger at Denmark) and 37 (think about the Holocaust very little) interrupted any possible response set and were suggestive of a non-traumatic effect of the Emotional Shoa in the consciousness of survivor children and American Jewish children. Denmark saved nearly all of her Jewish citizens during the Holocaust. Therefore, in the scoring of these two questions the following reverse numerical scale was formulated in order to tabulate these two questions in a consistent and equitable way with the thirty-five other questions.
In analyzing the responses to the thirty-seven statements in the questionnaire, the writer elected to use a thematic approach. The thematic approach is a way of organizing the responses to the thirty-seven statements in the questionnaire into a clear, comprehensive and meaningful pattern. The thematic approach enables one to focus on the salient themes of the Emotional Shoah as they have impinged upon the consciousness of survivor children and American Jewish children. Conversely, the thematic approach precludes one from becoming enmeshed in minutiae and thereby losing sight of the major themes of the Emotional Shoah as they impinge upon the consciousness of members of the two groups.

After a careful evaluation of the thirty-seven statements, eleven salient themes naturally seemed to emerge. Each theme encompassed one or more of the statements. The statements were mutually exclusive and therefore each of the thirty-seven statements was included within only one thematic title. The eleven thematic titles are listed, with the
number and brief description of each statement included within the purview of each title.

1. The Holocaust and memories and thoughts, consisting of:
   Statement 1 - Haunted by memories
   Statement 37 - Think about the Holocaust very little

2. The Holocaust and comfort in talking about it, consisting of:
   Statement 36 - Comfort in talking about the Holocaust

3. The Holocaust and insecurity, distrust and anger, consisting of:
   Statement 2 - The world as threatening and violent
   Statement 17 - Fear another Holocaust
   Statement 19 - Sensitive to anti-Jewish sentiments
   Statement 29 - Anger at the United States of America
   Statement 30 - Anger at Great Britain
   Statement 31 - Anger at Denmark
   Statement 32 - Aversion to German people

4. The Holocaust and attitudes about parents, consisting of:
   Statement 3 - Feel guilty when misbehave or oppose parents
   Statement 4 - High parental expectations
   Statement 5 - Expected to be "idealized incarnations"
Statement 6 - Home atmosphere--mourning and depression

Statement 7 - Home atmosphere--pride and aggressiveness

Statement 9 - Overprotected by parents

Statement 10 - Parents dependent for nurture and comfort

Statement 11 - Identify with parental suffering, not feel need to suffer

Statement 12 - Identify with parental suffering, feel need to suffer

Statement 15 - Difficulty in separating and becoming autonomous

Statement 18 - Parents haunted by memories

Statement 24 - Critical of parents--too inactive during the Holocaust

5. The Holocaust and life-affirming strengths:

Statement 8 - Life-affirming strengths

6. The Holocaust and relationships with other Jews, consisting of:

Statement 13 - Alienation from American Jewish community

Statement 14 - Spirit of community with survivor children

Statement 28 - Jewish acquaintances not understand meaning of Holocaust

7. The Holocaust and attitudes about God, consisting of:

Statement 16 - Question or deny God

8. The Holocaust and attitudes about Israel, consisting of:

Statement 20 - Sensitive to anti-Israel sentiment
Statement 21 - Grateful that Israel is haven
Statement 22 - Will ensure safety of Israel

9. The Holocaust and attitudes about Jewishness, consisting of:
   Statement 25 - Heightened commitment to Judaism
   Statement 33 - Desire children to marry in Jewish faith to ensure survival of Judaism

10. The Holocaust and Jewish-Christian relations, consisting of:
    Statement 26 - Christian acquaintances not understand Jewish minority
    Statement 27 - Christian acquaintances not understand meaning of Holocaust
    Statement 34 - Historic anti-Jewishness and silence of Christians and Churches helped to create climate for Holocaust

11. The Holocaust and a sense of loneliness and homelessness, consisting of:
    Statement 23 - Experience loneliness and miss members of family
    Statement 35 - Feel a sense of homelessness in the world.

A comparative analysis of the way in which survivor children and American Jewish children responded to the eleven themes will enable the writer to answer the three questions posed in Chapter One.
**Computation of the Themes**

The answers for each of the questions were arranged on a data transfer sheet (Appendix D) in preparation for data analysis using a computer. The data were entered into a computer and were analyzed using an Statistical Package for the Social Sciences (SPSS). The results provided statistical information about each group's reaction to the eleven themes.

In order to answer the three questions about the Emotional Shoah posed in Chapter One, selective use was made of the statistical information. The numerical score for each theme provided information for the calculation of the possible strength of response to each theme by survivor children and American Jewish children. The score for each theme was calculated in the following way:

1. Determined the score for each individual for each question. An individual may score as low as one or as high as five for any given question.

2. The scores for each of the questions were then added according to the several themes.

3. A separate score for each theme was calculated for the survivor children and the American Jewish children.

4. For each theme, a value of a range of possible scores was determined by setting the lower limit equal to

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the lowest possible aggregate score and the higher limit equal to the highest possible aggregate score.

One testing strategy answered the first two questions of the study while another testing strategy answered the third question. The percentages of survivor children and American Jewish children responding to each theme, determined by dividing the scores of survivor children and American Jewish children by the highest possible aggregate score of each corresponding theme, answered the first two questions: (1) Are the evidences of the transmittal of the Emotional Shoa which have been observed elsewhere also observable in survivor children in the Greater Des Moines Metropolitan area? (2) Are there evidences that the Emotional Shoa has affected American Jewish children in the Greater Des Moines Metropolitan area? An analysis of the percentages indicated that 50 percent or more of both survivor children and American Jewish children were affected by each theme of the Emotional Shoa.

A different testing strategy, the Kendall Tau c rank order correlation coefficient and the significance computed for the Kendall Tau, was selected as most appropriate for answering Question Three: In what ways are the effects of the Emotional Shoa similar or different among survivor children and American Jewish children. Kendall Tau is a measure of the degree of the relationship between two groups which are comparing information in rectangular tables, as
indicated in Appendix D. Therefore the Kendall Tau c is appropriate in answering Question Three.

The significance computed for the Kendall Tau indicated whether or not there was significant difference between the responses of the members in the two groups. According to convention, a significance level of .05 was used to determine if a particular result would have likely occurred by chance. A significance of .05 or greater indicated no significant difference between the two groups. A significance of less than .05 indicated a significant difference between the two groups. A discussion of the Kendall Tau may be found in Siegel.¹

Presentation of the Data

The data are presented thematically. Each of the eleven themes was analyzed by means of a table containing the following information: (a) the range of scores possible for each theme, (b) the number of survivor children and American Jewish children responding to the various scores within the range, and (c) a Kendall Tau c and significance calculated for the Kendall Tau c. Each of the eleven tables is interpreted.

Chapter 4

ANALYSIS OF DATA

The purpose of this chapter is to present a statistical analysis of the data, and from them, to ascertain (1) if the Emotional Shoa affected survivor children and American Jewish children in the Greater Des Moines Metropolitan area, and (2) if there were significant similarities and/or differences in the responses of the two groups. The statistical analysis is designed to examine the data according to the eleven themes. Each of the eleven themes was treated separately and included:

1. A contingency table showing the range of scores for each theme, and the number of children in each group (Group 1, survivor children; Group 2, American Jewish children) whose response to the theme corresponded to a location within the range.

2. A measure of association, Kendall Tau c, and a significance level computed for the Kendall Tau c, indicating the strength of relationship and the significance of difference between the responses of the two groups.

3. An interpretation of the data relating to the theme, indicating the degree to which each theme of the
Emotional Shoa affected survivor children and American Jewish children.

Table 2 presents data pertaining to the theme of memories and thoughts. It reflects the way in which survivor children and American Jewish children responded to Theme One, comprised of Statements 1 and 37. The information in this table provides answers to two questions: (1) What proportion of survivor children and American Jewish children indicated that they are haunted by memories, nightmares and/or fantasies of the Holocaust and/or think about the Holocaust more than "very little"? (2) Was there a correlation and significant difference between the responses of the two groups?

In order to answer the first question, the scores reflecting the strength of responses were calculated for each group according to the method discussed in Chapter 3. The range of scores possible for this theme was a minimum of two and a maximum of ten. A score of two would indicate a lack of traumatic effect from this theme of the Emotional Shoa and a score of ten would indicate maximum traumatic effect from this theme of the Emotional Shoa. Since there were eleven respondents in each group, the minimum score that could be achieved by either group was twenty-two, and the maximum score was 110. The score for survivor children was eighty-five, accounting for 77 percent of the total possible response. The score for American Jewish children was eighty,
Table 2
Memories and Thoughts by Survivor and American Jewish Children

<table>
<thead>
<tr>
<th></th>
<th>Low (2)</th>
<th>(3)</th>
<th>(4)</th>
<th>Moderate (5)</th>
<th>(6)</th>
<th>(7)</th>
<th>(8)</th>
<th>(9)</th>
<th>High (10)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Group One</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Survivor Children</td>
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<td>0</td>
<td>2</td>
<td>0</td>
<td>4</td>
<td>0</td>
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<tr>
<td>Group Two</td>
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<td></td>
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<td></td>
<td></td>
<td></td>
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<td>1</td>
<td>2</td>
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Kendall tau C = -0.16529
Significance = 0.2487
accounting for 73 percent of the total possible response. These scores and percentages indicated that slightly more than three quarters of survivor children and slightly less than three quarters of American Jewish children are haunted by memories, nightmares and/or fantasies of the Holocaust and/or think about the Holocaust more than "very little."

In order to answer Question Two, relating to strength of relationship and the significance of difference between the responses of the two groups, Kendall Tau $c$ and a measure of significance for the Kendall Tau $c$ were computed. The Kendall Tau $c$ was $-0.16529$. Accordingly, there was a very slight negative correlation between the responses of the two groups. The significance calculated for this tau was 0.2487. According to a level of significance of .05, it was judged that there is no significant difference in the responses of the two groups.

Table 3 presents data pertaining to the theme of comfort in talking about the Holocaust. It reflects the way in which survivor children and American Jewish children responded to Theme Two, comprised of Statement 36. The information in this table provides answers to two questions: (1) What proportion of survivor children and American Jewish children indicated that they are comfortable in talking about the Holocaust? (2) Was there a correlation and significant difference between the responses of the two groups?
Table 3
Comfort in Talking about the Holocaust by Survivor and American Jewish Children

<table>
<thead>
<tr>
<th>Range of Scores</th>
<th>Low (1)</th>
<th>Moderate (2)</th>
<th>Moderate (3)</th>
<th>High (4)</th>
<th>High (5)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Group One</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Survivor Children</td>
<td>1</td>
<td>3</td>
<td>3</td>
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<tr>
<td>American Jewish Children</td>
<td>0</td>
<td>2</td>
<td>0</td>
<td>9</td>
<td>0</td>
</tr>
</tbody>
</table>

Kendall Tau c = 0.27273
Significance = 0.1216

In order to answer the first question, the scores reflecting the strength of responses were calculated for each group according to the method discussed in Chapter 3. The range of scores possible for this theme was a minimum of one and a maximum of five. A score of one would indicate a lack of traumatic effect from this theme of the Emotional Shoah and a score of five would indicate maximum traumatic effect from this theme of the Emotional Shoah. Since there were eleven responses in each group, the minimum score that could be achieved by each group was eleven, and the maximum score was fifty-five. The score for survivor children was thirty-four, accounting for 62 percent of the total possible response. The score for American Jewish children was forty-six, accounting for 84 percent of the total possible response.
These scores and percentages indicated that slightly less than two-thirds of survivor children and slightly more than four-fifths of American Jewish children are comfortable in talking about the Holocaust.

In order to answer Question Two, relating to strength of relationship and the significance of difference between the responses of the two groups, Kendall Tau c and a measure of significance for the Kendall Tau c, were computed. The Kendall Tau c was 0.27273. Accordingly, there was a slight positive correlation between the responses of the two groups. The significance was 0.1216. According to a level of significance of .05, it was judged that there is no significant difference in the responses of the two groups.

Table 4 presents data pertaining to the theme of insecurity, distrust and anger. This table reflects the way in which survivor children and American Jewish children responded to Theme Three, comprised of Statements 2, 17, 19, 29, 30, 31 and 32. The information in this table provides answers to two questions: (1) What proportion of survivor children and American Jewish children indicated that they feel insecure, distrustful and angry at the world due to the Holocaust? (2) Was there a correlation and significant difference between the responses of the two groups?

In order to answer the first question, the scores reflecting the strength of responses were calculated for each group according to the method discussed in Chapter 3.
### Table 4

Insecurity, Distrust and Anger by Survivor and American Jewish Children

<table>
<thead>
<tr>
<th>Range of Scores</th>
<th>Low</th>
<th>Moderate</th>
<th>High</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Group One</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Survivor Children</td>
<td>0 0 0 0 0 0 0 0 0 0 0 0 1 0 1 1 0 0 0 3 2 1 0 0 1 0 1 0 0 0 0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Group Two</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>American Jewish Children</td>
<td>0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 1 0 0 1 1 2 0 0 1 1 1 0 0 1 2 0</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Kendall tau C = 0.41322  
Significance = 0.0492
The range of scores possible for this theme was a minimum of seven and a maximum of thirty-five. A score of seven would indicate a lack of traumatic effect from this theme of the Emotional Shoa and a score of thirty-five would indicate a maximum traumatic effect from this theme of the Emotional Shoa. Since there were eleven respondents in each group, the minimum score that could be achieved by either group was seventy-seven and the maximum score was 385. The score for survivor children was 264, accounting for 69 percent of the total possible response. The score for American Jewish children was 305, accounting for 79 percent of the total possible response. These scores and percentages indicated that slightly higher than two-thirds of survivor children and slightly higher than three-fourths of American Jewish children feel insecure, distrustful and angry at the world because of the Holocaust.

In order to answer Question Two, relating to strength of relationship and the significance of difference between the responses of the two groups, Kendall Tau c and a measure of significance for the Kendall Tau c were computed. The Kendall Tau c was 0.41322. Accordingly, there was a reasonably strong positive correlation between the responses of the two groups. The significance calculated for this tau was 0.0492. According to a level of significance of .05, it was judged that there was a significant difference in the responses of the two groups, with a significantly higher
proportion of American Jewish children than survivor children feeling insecure, distrustful and angry at the world due to the Holocaust.

Table 5 presents data pertaining to the theme of attitudes about parents. It reflects the way in which survivor children and American Jewish children responded to Theme Four, comprised of Statements 3, 4, 5, 6, 7, 9, 10, 11, 12, 15, 18 and 24. The information in this table provides answers to two questions: (1) What proportion of survivor children and American Jewish children indicated that the Holocaust helped to shape their attitudes about their parents in terms of such dynamics as feeling guilty, identifying with parental suffering, fulfilling parental expectations and missions, experiencing difficulty in separation and sensing parental dependency for nurture and comfort, etc.? (2) Was there a correlation and significant difference between the responses of the two groups?

In order to answer the first question, the scores reflecting the strength of responses were calculated for each group according to the method discussed in Chapter 3. The range of scores possible for this theme was a minimum of twelve and a maximum of sixty. A score of twelve would indicate a lack of traumatic effect from this theme of the Emotional Shoa and a score of sixty would indicate a maximum traumatic effect from this theme of the Emotional Shoa. Since there were eleven respondents in each group, the
Table 5
Attitudes About Parents by Survivor and American Jewish Children

<table>
<thead>
<tr>
<th>Range of Scores</th>
<th>Low</th>
<th>Moderate</th>
<th>High</th>
</tr>
</thead>
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<tr>
<td></td>
<td>12-25</td>
<td>26 27</td>
<td>28 29 30</td>
</tr>
<tr>
<td></td>
<td>31 32 33</td>
<td>34 35 36</td>
<td>37 38 39</td>
</tr>
<tr>
<td></td>
<td>40 41 42</td>
<td>43 44 45</td>
<td>46 47 48</td>
</tr>
<tr>
<td></td>
<td>49 50-60</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Group One
Survivor Children
0 0 0 1 2 2 0 2 1 1 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0

Group Two
American Jewish Children
0 0 0 1 2 2 0 2 2 1 1 1 0 0 0 0 1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0

Kendall tau C = 0.14876
Significance = 0.2757
minimum score that could be achieved by either group was 132, and the maximum score was 660. The score for survivor children was 359, accounting for 54 percent of the total possible response. The score for American Jewish children was 326, accounting for 55 percent of the total possible response. These scores and percentages indicated that slightly more than half of the survivor children and the American Jewish children believe that the Holocaust helped to shape their attitudes about their parents in terms of such dynamics as feeling guilty, identifying with parental suffering, fulfilling parental expectations and missions, experiencing difficulty in separation and sensing parental dependency for nurture and comfort, etc.

In order to answer Question Two, relating to strength of relationship and the significance of difference between the responses of the two groups, the Kendall Tau c and a measure of significance for the Kendall Tau c were computed. The Kendall Tau c was 0.14876. Accordingly, there was a weak positive correlation between the responses of the two groups. The significance calculated for this tau was 0.2757. According to a level of significance of .05, it was judged that there is no significant difference in the responses of the two groups.

Table 6 presents data pertaining to the theme of life affirming strengths. It reflects the way in which survivor children and American Jewish children responded to
Theme Five, comprised of Statement 8. The information in this table provides answers to two questions: (1) What proportion of survivor children and American Jewish children indicated that their unique vitality and life-affirming strengths relate to the Holocaust? (2) Was there a correlation and significant difference between the responses of the two groups?

Table 6
Life Affirming Strengths by Survivor and American Jewish Children

<table>
<thead>
<tr>
<th>Range of Scores</th>
<th>Low (1)</th>
<th>Moderate (2)</th>
<th>Moderate (3)</th>
<th>Moderate (4)</th>
<th>High (5)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Group One</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Survivor Children</td>
<td>2</td>
<td>1</td>
<td>3</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>Group Two</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>American Jewish Children</td>
<td>2</td>
<td>4</td>
<td>3</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>

Kendall Tau c = -0.27273
Significance = 0.1333

In order to answer the first question, the scores reflecting the strength of responses were calculated for each group according to the method discussed in Chapter 3. The range of scores possible for this theme was a minimum of one and a maximum of five. A score of one would indicate a lack of traumatic effect from this theme of the Emotional Shoa and a score of five would indicate a maximum
traumatic effect from this theme of the Emotional Shoa. Since there were eleven respondents in each group, the minimum score that could be achieved by either group was eleven, and the maximum score was fifty-five. The score for survivor children was thirty-four, accounting for 62 percent of the total possible response. The score for American Jewish children was twenty-eight, accounting for 51 percent of the total possible response. These scores and percentages indicated that slightly less than two-thirds of survivor children and slightly more than one-half of American Jewish children believe that their unique vitality and life affirming strengths relate to the Holocaust.

In order to answer Question Two, relating to strength of relationship and the significance of difference between the responses of the two groups, Kendall Tau c and a measure of significance for the Kendall Tau c, were computed. The Kendall Tau c was -0.27273. Accordingly, there was a slight negative correlation between the responses of the two groups. The significance calculated for this tau was 0.1333. According to a level of significance of .05, it was judged that there is no significant difference in the responses of the two groups.

Table 7 presents data pertaining to the theme of relationships with other Jews. It reflects the way in which survivor children and American Jewish children responded to Theme Six, comprised of Statements 13, 14 and 28. The
Table 7

Relationships with Other Jews by Survivor and American Jewish Children

<table>
<thead>
<tr>
<th></th>
<th>Range of Scores</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Low (3) (4) (5)</td>
</tr>
<tr>
<td>Group One Survivor Children</td>
<td>0 0 0 0 2 2 1 1 3 1 0 0 1</td>
</tr>
<tr>
<td>Group Two American Jewish Children</td>
<td>0 0 0 1 6 2 2 0 0 0 0 0 0 0</td>
</tr>
</tbody>
</table>

Kendall tau C = -0.65289
Significance = 0.0038
information in this table provides answers to two questions: (1) What proportion of survivor children and American Jewish children indicated that they feel alienated from the American Jewish community, think their Jewish acquaintances do not appear to understand the meaning of the Holocaust in their lives and sense a spirit of community with other survivor children? (2) Was there a correlation and significant difference between the responses of the two groups?

In order to answer the first question, the scores reflecting the responses were calculated for each group according to the method discussed in Chapter 3. The range of scores possible for this theme was a minimum of three and a maximum of fifteen. A score of three would indicate a lack of traumatic effect from this theme of the Emotional Shoa and a score of fifteen would indicate a maximum traumatic effect from this theme of the Emotional Shoa. Since there were eleven respondents in each group, the minimum score that could be achieved by either group was thirty-three, and the maximum score was 165. The score for survivor children was 109, accounting for 66 percent of the total possible response. The score for American Jewish children was eighty-two, accounting for 50 percent of the total possible response. These scores and percentages indicated that two-thirds of survivor children and one-half of American Jewish children feel alienated from the American Jewish community, think their Jewish acquaintances appear not to
understand the meaning of the Holocaust in their lives and sense a spirit of community with other survivor children.

In order to answer Question Two, relating to strength of relationship and the significance of difference between the responses of the two groups, Kendall Tau $c$ and a measure of significance for the Kendall Tau $c$, were computed. The Kendall Tau $c$ was $-0.65289$. Accordingly, there was a strong negative correlation between the two groups. The significance calculated for this tau was $0.0038$. According to a level of significance of .05, it was judged that there is a significant difference in the responses of the two groups. A significantly higher proportion of survivor children than American Jewish children indicated that they feel alienated from the American Jewish community, think their Jewish acquaintances do not appear to understand the meaning of the Holocaust in their lives and sense a spirit of community with other survivor children.

Table 8 presents data pertaining to the theme of attitudes about God. It reflects the way in which survivor children and American Jewish children responded to Theme Seven, comprised of Statement 16. The information in this table provides answers to two questions: (1) What proportion of survivor children and American Jewish children indicated that they question, doubt or deny God's love, mercy, justice or existence because of images and thoughts of the Holocaust? (2) Was there a correlation and
significant difference between the responses of the two
groups?

Table 8
Attitudes About God by Survivor and American
Jewish Children

<table>
<thead>
<tr>
<th></th>
<th>Range of Scores</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Low (1)</td>
</tr>
<tr>
<td>Group One</td>
<td>1</td>
</tr>
<tr>
<td>Survivor Children</td>
<td></td>
</tr>
<tr>
<td>Group Two</td>
<td>0</td>
</tr>
<tr>
<td>American Jewish</td>
<td></td>
</tr>
<tr>
<td>Children</td>
<td></td>
</tr>
</tbody>
</table>

Kendall Tau c = 0.0000
Significance = 0.5000

In order to answer the first question, the scores reflecting the strength of responses were calculated for each group according to the method discussed in Chapter 3. The range of scores possible for this theme was a minimum of one and a maximum of five. A score of one would indicate lack of traumatic effect from this theme of the Emotional Shoa and a score of five would indicate maximum traumatic effect from this theme of the Emotional Shoa. Since there were eleven respondents in each group, the minimum score that could be achieved by either group was eleven, and the maximum score was fifty-five. The score for survivor children
was thirty-seven, accounting for 67 percent of the total possible response. The score for American Jewish children was thirty-eight, accounting for 69 percent of the total possible response. The scores and percentages indicated that slightly more than two-thirds of survivor children and American Jewish children question, doubt or deny God's love, mercy, justice or existence because of images and thoughts of the Holocaust, with a slightly higher proportion of American Jewish children responding this way.

In order to answer Question Two, relating to strength of relationship and the significance of difference between the responses of the two groups, Kendall Tau c and a measure of significance for the Kendall Tau c, were computed. The Kendall Tau c was 0.0000. Accordingly, there was an absence of correlation between the responses of the two groups. The significance was 0.5000. According to a level of significance of .05, it was judged that there is no significant difference in the responses of the two groups.

Table 9 presents data pertaining to the theme of attitudes about Israel. It reflects the way in which survivor children and American Jewish children responded to Theme Eight, comprised of Statements 20, 21 and 22. The information in this table provides answers to two questions: (1) What proportion of survivor children and American Jewish children indicated that they are grateful that Israel is a haven of new life for Jews, will do everything within their
<table>
<thead>
<tr>
<th></th>
<th>Low (3)</th>
<th>(4)</th>
<th>(5)</th>
<th>(6)</th>
<th>(7)</th>
<th>Moderate (8)</th>
<th>(9)</th>
<th>(10)</th>
<th>(11)</th>
<th>(12)</th>
<th>(13)</th>
<th>(14)</th>
<th>High (15)</th>
</tr>
</thead>
<tbody>
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<td>0</td>
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<td>0</td>
<td>0</td>
<td>0</td>
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<td>3</td>
<td>1</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Children</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Group Two - American</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
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<td>0</td>
<td>0</td>
<td>0</td>
<td>3</td>
<td>2</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>Jewish Children</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Kendall tau C = 0.33058
Significance = 0.0899
ability to ensure the safety and security of Israel and are sensitive to anti-Israel sentiment because of images and thoughts of the Holocaust? (2) Was there a correlation and significant difference between the responses of the two groups?

In order to answer the first question, the scores reflecting the strength of responses were calculated for each group according to the method discussed in Chapter 3. The range of scores possible for this theme was a minimum of three and a maximum of fifteen. A score of three would indicate a lack of traumatic effect from this theme of the Emotional Shoa and a score of fifteen would indicate maximum traumatic effect from this theme of the Emotional Shoa. Since there were eleven respondents in each group, the minimum score that could be achieved by either group was thirty-three and the maximum score was 165. The score for survivor children was 141, accounting for 85 percent of the total possible response. The score for American Jewish children was 150, accounting for 91 percent of the total possible response. These scores and percentages indicated that more than five-sixths of survivor children and American Jewish children are grateful that Israel is a haven of new life for Jews, would do everything within their ability to ensure the safety and security of Israel and are sensitive to anti-Israel sentiment because of images and thoughts of the Holocaust, with a higher proportion of American Jewish
children responding this way.

In order to answer Question Two, relating to strength of relationship and the significance of difference between the responses of the two groups, the Kendall Tau c and a measure of significance for the Kendall Tau c, were computed. The Kendall Tau c was 0.33058. Accordingly, there was a positive correlation between the responses of the two groups. The significance calculated for this tau was 0.0899. According to a level of significance of .05, it was judged that there is no significant difference in the responses of the two groups.

Table 10 presents data pertaining to the theme of attitudes about Jewishness. It reflects the way in which survivor children and American Jewish children responded to Theme Nine, comprised of Statements 25 and 33. The information in this table provides answers to two questions: (1) What proportion of survivor children and American Jewish children indicated that images and thoughts of the Holocaust heightened both their commitment to Judaism and their desire that their children marry within the Jewish faith in order to ensure the survival of the Jewish way of life? (2) Was there a correlation and significant difference between the responses of the two groups?

In order to answer the first question, the scores reflecting the strength of responses were calculated for each group according to the method discussed in Chapter 3.
Table 10

Attitudes About Jewishness by Survivor and American Jewish Children

<table>
<thead>
<tr>
<th></th>
<th>Low (2)</th>
<th>(3)</th>
<th>(4)</th>
<th>Moderate (5)</th>
<th>(6)</th>
<th>(7)</th>
<th>(8)</th>
<th>(9)</th>
<th>High (10)</th>
</tr>
</thead>
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<td>Group Two</td>
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<tr>
<td>American Jewish Children</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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</tbody>
</table>

Kendall tau C = -0.00826
Significance = 0.4859
The range of scores possible for this theme was a minimum of two and a maximum of ten. A score of two would indicate a lack of traumatic effect from this theme of the Emotional Shoah and a score of ten would indicate maximum traumatic effect from this theme of the Emotional Shoah. Since there were eleven respondents in each group, the minimum score that could be achieved by either group was twenty-two, and the maximum score was 110. The score for survivor children was ninety-five accounting for 86 percent of the total possible response. The score for American Jewish children was ninety-three, accounting for 84 percent of the total possible response. These scores and percentages indicated that slightly more than five-sixths of survivor children and American Jewish children responded that images and thoughts of the Holocaust heightened both their commitment to Judaism and their desire that their children marry within the Jewish faith in order to ensure the survival of the Jewish way of life, with a slightly higher proportion of survivor children responding this way.

In order to answer Question Two, relating to strength of relationship and the significance of difference between the responses of the two groups, Kendall Tau c and a measure of significance for the Kendall Tau c were computed. The Kendall Tau c was -0.00826. Accordingly, there was virtually no correlation between the responses of the two groups. The significance calculated for this tau was 0.4859. According
to a level of significance of .05, it was judged that there is no significant difference in the responses of the two groups.

Table 11 presents data pertaining to the theme of Jewish-Christian relations. It reflects the way in which survivor children and American Jewish children responded to Theme Ten, comprised of Statements 26, 27 and 34. The information in this table provides answers to two questions: (1) What proportion of survivor children and American Jewish children indicated that Christians do not understand what it means to be a member of a Jewish minority, Christian acquaintances do not appear to understand the meaning of the Holocaust in their lives, and that the historic anti-Jewishness of the Church and the silence of many Christians and churches helped to create the climate that made the Holocaust possible? (2) Was there a correlation and significant difference between the responses of the two groups?

In order to answer the first question, the scores reflecting the strength of responses were calculated for each group according to the method discussed in Chapter 3. The range of scores possible for this theme was a minimum of three and a maximum of fifteen. A score of three would indicate a lack of traumatic effect from this theme of the Emotional Shoa and a score of fifteen would indicate maximum traumatic effect from this theme of the Emotional Shoa. Since there were eleven respondents in each group, the
<table>
<thead>
<tr>
<th></th>
<th>Range of Scores</th>
<th></th>
<th></th>
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<th></th>
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</tr>
</thead>
<tbody>
<tr>
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<td>Low</td>
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<td>(6)</td>
<td>(7)</td>
<td>Moderate</td>
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<td>(9)</td>
<td>(10)</td>
<td>(11)</td>
<td>(12)</td>
<td>(13)</td>
<td>(14)</td>
</tr>
<tr>
<td>Group One Survivor</td>
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<td></td>
<td></td>
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</tr>
<tr>
<td>Children</td>
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<td>1</td>
<td>4</td>
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<td>3</td>
<td>0</td>
<td>2</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Group Two American</td>
<td></td>
<td></td>
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<td></td>
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<tr>
<td>Jewish Children</td>
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<td>4</td>
</tr>
</tbody>
</table>

Kendall tau C = 0.27273
Significance = 0.1360
minimum score that could be achieved by either group was thirty-three, and the maximum score was 165. The score for survivor children was 124, accounting for 75 percent of the total possible response. The score for American Jewish children was 137, accounting for 83 percent of the total possible response. These scores and percentages indicated that three-fourths of survivor children and nearly five-sixths of American Jewish children share the belief that (1) Christians do not understand what it means to be a member of a Jewish minority, (2) Christian acquaintances do not appear to understand the meaning of the Holocaust in their lives, and (3) that the historic anti-Jewishness of the Church and the silence of many Christians and Churches helped to create the climate that made the Holocaust possible.

In order to answer Question Two, relating to strength of relationship and the significance of difference between the responses of the two groups, Kendall Tau c and a measure of significance for the Kendall Tau c were computed. The Kendall Tau c was 0.27273. Accordingly, there was a slight positive correlation between the responses of the two groups. The significance calculated for this tau was 0.1360. According to a level of significance of .05, it was judged that there is no significant difference in the responses of the two groups.

Table 12 presents data pertaining to the theme of a sense of loneliness and homelessness. It reflects the way
Table 12
A Sense of Loneliness and Homelessness by Survivor and American Jewish Children

<table>
<thead>
<tr>
<th></th>
<th>Range of Scores</th>
<th></th>
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</thead>
<tbody>
<tr>
<td></td>
<td>Low (2)</td>
<td>Middle (3)</td>
<td>High (4)</td>
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Kendall tau C = -0.37190
Significance = 0.0650
in which survivor children and American Jewish children responded to Theme Eleven, comprised of Statements 23 and 35. The information in this table provides answers to two questions: (1) What proportion of survivor children and American Jewish children indicated that they experience loneliness and miss members of their family who perished in the Holocaust, and feel a sense of homelessness in the world? (2) Was there a correlation and significant difference between the responses of the two groups?

In order to answer the first question, the scores reflecting the strength of responses were calculated for each group according to the method discussed in Chapter 3. The range of scores possible for this theme was a minimum of two and a maximum of ten. A score of two would indicate a lack of traumatic effect from this theme of the Emotional Shoa and a score of ten would indicate maximum traumatic effect from this theme of the Emotional Shoa. Since there were eleven respondents in each group, the minimum score that could be achieved by either group was twenty-two, and the maximum score was 110. The score for survivor children was seventy-four, accounting for 67 percent of the total possible response. The score for American Jewish children was sixty-two, accounting for 56 percent of the total possible response. These scores and percentages indicated that slightly more than two-thirds of survivor children and slightly more than one-half of American Jewish children
experience loneliness and miss members of their family who perished in the Holocaust and feel a sense of homelessness in the world.

In order to answer Question Two, relating to strength of relationship and the significance of difference between the responses of the two groups, Kendall Tau \( c \) and a measure of significance for the Kendall Tau \( c \), were computed. The Kendall Tau \( c \) was \(-0.37190\). Accordingly, there was a strong negative correlation between the responses of the two groups. The significance calculated for this tau was 0.0650. According to a level of significance of \(.05\), it was judged that there is no significant difference in the responses of the two groups. While there is no significant difference, it is noted that in this theme a margin of only \(.015\) separates no significant difference from significant difference.

The statistical analysis indicated that each of the eleven themes of the Emotional Shoa was transmitted to and affected both survivor children and American Jewish children. The statistical analysis further indicated that survivor children and American Jewish children shared similar as well as different responses in relation to several of the themes. Specific information relating to (1) the percent of survivor children and American Jewish children affected by each theme of the Emotional Shoa and (2) the similarities and differences in responses of the two groups was drawn from an evaluation
of the data in this chapter and appears in the following chapter, "Summary, Conclusions and Recommendations."
Chapter 5

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Introduction and Summary

This study was designed to ascertain if the Emotional Shoa was transmitted to survivor children and American Jewish children residing in the Greater Des Moines Metropolitan area. A major emphasis of the study was to ascertain whether or not there were significant similarities and/or differences in the responses of the two groups. Addressing these issues may help members of the healing professions in two ways. (1) It will help them to be aware of the Emotional Shoa and the way that it affects survivor children and American Jewish children. (2) It will further enable healers to be more sensitive to any person who may have inherited emotional trauma from extreme events such as floods, fires, tornadoes, etc.

The study was conducted in two phases. In the first phase, the related literature concerning the transmittal of the Emotional Shoa was carefully analyzed. This analysis revealed seventeen characteristics of the Emotional Shoa. After the related literature was evaluated, eleven survivor
children and eleven American Jewish children, all from the Des Moines metropolitan area, were selected to be interviewed in one of four group interview sessions. The Emotional Shoa was the shared event of the four sessions, and freedom of expression, spontaneity, and dialogical sharing were encouraged. An interview guide was developed in order to assure consistency in all four sessions and to facilitate in the "shared exploration" of the Emotional Shoa. Session One was conducted with a group composed of five survivor children; the Session Two group included three survivor children and three American Jewish children; the Session Three group included three survivor children and two American Jewish children; and the Session Four group included six American Jewish children. Twenty additional characteristics of the Emotional Shoa were unveiled during the four group interview sessions. Thus, in this study, the Emotional Shoa is comprised of thirty-seven characteristics.

The second phase of the study involved creating a questionnaire and sending it to all of the interviewees. The first part of the questionnaire consisted of fifteen questions that elicited biographical information. The second part of the questionnaire contained thirty-seven statements relating to characteristics of the Emotional Shoa. The first seventeen statements were formulated from the seventeen characteristics gleaned from the related literature. Statements 18 through 37 were formulated from the
twenty characteristics elicited during the four group interview sessions. A modified Likert Scale was used in conjunction with the thirty-seven statements, and for each of the thirty-seven statements, the interviewees were asked to place a check in one of the six columns (strongly agree, agree, undecided, disagree, strongly disagree, not applicable) most closely representing their feelings. Each of the thirty-seven statements of the questionnaire was included in one of eleven themes descriptive of the Emotional Shoa. The responses of the twenty-two interviewees were analyzed with the Statistical Package for the Social Sciences (SPSS). The summary regarding the effect of the Holocaust in the consciousness of survivor children and American Jewish children residing in the Greater Des Moines Metropolitan area, was drawn from an analysis of the eleven themes, and is presented sequentially, according to the three questions posed in Chapter One.

**Question 1:** Are the evidences of the transmittal of the Emotional Shoa which have been observed elsewhere also observable in survivor children in the Greater Des Moines Metropolitan area?

The responses of survivor children to the eleven themes indicated that there were evidences that the Emotional Shoa affected survivor children residing in the Greater Des Moines Metropolitan area. The effect of the Emotional Shoa upon survivor children is presented
thematicalryn, beginning with the theme that elicited the highest proportionate response, followed by themes with successive, diminishing proportionate responses.

Eighty-six percent of survivor children related that they had a higher commitment to Judaism and that this commitment included the desire that their children marry within the Jewish faith. Eighty-five percent responded that they were grateful that Israel is a haven of new life for Jews and they would do everything within their ability to ensure the safety and security of Israel. Seventy-seven percent indicated that they were haunted by memories, nightmares, and/or fantasies of the Holocaust and/or thought about the Holocaust more than "very little." Seventy-five percent responded that Christians (1) appeared not to understand what it meant to be a minority in a Christian society, and/or (2) appeared not to understand the meaning of the Holocaust in their lives, and/or that (3) the historic anti-Jewishness of the Church and the silence of Christians helped to create the climate for the Holocaust. Sixty-nine percent responded that they felt insecure, distrustful and angry at the world. Sixty-seven percent indicated that they missed members of their family who perished in the Holocaust and/or felt a sense of homelessness in the world. Sixty-seven percent responded that they questioned, doubted or denied God's love, mercy, justice or existence. Sixty-six percent felt alienated from the American Jewish community and/or thought
their Jewish acquaintances appeared not to understand the meaning of the Holocaust in their lives, and/or sensed a spirit of community with other survivor children. Sixty-two percent believed that their unique vitality and life affirming strengths were related to the Holocaust. Sixty-two percent indicated that they were comfortable in talking about the Holocaust. Fifty-four percent responded that the Holocaust helped to shape their relationship with their parents in terms of such dynamics as feeling guilty, identifying with parental suffering, fulfilling parental expectations and missions, experiencing difficulty in separation and sensing parental dependency for nurture and comfort, etc.

Question 2: Are there evidences that the Emotional Shoah has affected American Jewish children in the Greater Des Moines Metropolitan area?

The responses of American Jewish children to the eleven themes indicated that the Emotional Shoah affected American Jewish children residing in the Greater Des Moines Metropolitan area. The effect of the Emotional Shoah upon American Jewish children is presented thematically, beginning with the theme that elicited the highest proportionate response, followed by themes with successive, diminishing proportionate responses.

Ninety-one percent of American Jewish children responded that they were grateful that Israel is a haven of
new life for Jews and they would do everything within their ability to ensure the safety and security of Israel. Eighty-four percent related that they had a higher commitment to Judaism, and that this commitment included the desire that their children marry within the Jewish faith. Eighty-four percent indicated that they were comfortable in talking about the Holocaust. Eighty-three percent responded that Christians (1) appeared not to understand what it means to be a minority in a Christian society, and/or (2) appeared not to understand the meaning of the Holocaust in their lives, and/or that (3) the historic anti-Jewishness of the Church and the silence of Christians helped to create the climate for the Holocaust. Seventy-nine percent responded that they felt insecure, distrustful and angry at the world. Seventy-three percent indicated that they were haunted by memories, nightmares and/or fantasies of the Holocaust and/or thought about the Holocaust more than "very little." Sixty-nine percent questioned, doubted or denied God's love, mercy, justice or existence. Fifty-six percent indicated that they missed members of their family who perished in the Holocaust and/or felt a sense of homelessness in the world. Fifty-five percent responded that the Holocaust helped to shape their relationship with their parents in terms of sucy dynamics as feeling guilty, identifying with parental suffering, fulfilling parental expectations and missions, experiencing difficulty in separation
and sensing parental dependency for nurture and comfort, etc. Fifty-one percent believed that their unique vitality and life affirming strengths were related to the Holocaust. Fifty percent felt alienated from the American Jewish community, and/or thought their Jewish acquaintances appeared not to understand the meaning of the Holocaust in their lives, and/or sensed a spirit of community with other survivor children.

Figure 1 represents the percent of responses of the two groups to the eleven themes. The percent of responses of the two groups indicates that (1) American-Jewish children, as well as survivor children, have been effected by the Emotional Shoah, and (2) American Jewish children have more extreme responses than survivor children.

Question 3: Were there similarities or differences in the way the Holocaust has impinged upon the consciousness of survivor children and American Jewish children?

The findings of this study indicated that there were both similarities and differences in the way the Holocaust affected the members of the two groups. The similarities and differences were determined by a careful analysis of Kendall's Tau c, which measured (1) the strength of the relationship, and (2) the direction of the relationship (positive or negative).
Survivor Children—Broken line
American Jewish Children—Straight line

1 = Memories and Thoughts
2 = Comfort in Talking About It
3 = Insecurity, Distrust and Anger at the World
4 = Attitudes about Parents
5 = Life-affirming Strengths
6 = Relationships with Other Jews

7 = Attitudes About God
8 = Attitudes About Israel
9 = Attitudes About Jewishness
10 = Jewish-Christian Relations
11 = A Sense of Loneliness and Homelessness

Figure 1

Percent of the Two Groups Responding to the Eleven Themes of the Emotional Shoah
Similarities

A Kendall Tau of 0.41322 for Theme Three indicated that the Holocaust impelled both survivor children and American Jewish children to experience a similar reaction to the world as threatening and violent, and to internalize the attendant emotions of insecurity, distrust and anger at the world. A careful analysis of the typed manuscripts from the four group interview sessions revealed that the sources of their insecurity, distrust and anger were Germans, Christians, the Roman Catholic Church, Americans, British, and peoples and governments that either collaborated in or were indifferent to the Holocaust. The legacy of this insecurity, distrust and anger was the fear expressed by children in both groups that another Holocaust will befall the Jewish people in the present or future.

A Kendall Tau of 0.33058 for Theme Eight indicated that survivor children and American Jewish children shared a similar reaction in their gratitude that Israel was a haven of new life for Jews and they would do everything within their ability to ensure the safety and security of Israel. A careful analysis of the manuscripts of the four interview sessions indicated that, following the Holocaust, survivor children and American Jewish children invested Israel with a mystique of rebirth and survival. After the suffering and death of millions of Jews, Israel, reborn
Phoenix-like from the ashes, was metaphorical of new life and new hope for both groups of children. Survivor children and American Jewish children seemed to respond passionately, unequivocally and reflexively to any anti-Israel menace. They indicated that they would do all within their ability to ensure that Israel will continue to exist, both as a haven to new life for Jews and as a symbol of Jewish rebirth and survival.

While a Kendall Tau c of 0.27273 for both Themes Two and Ten was not of a level to argue that both groups are similar, the strength of these correlations deserves comment and interpretation. In relation to Theme Two, the Kendall Tau c of 0.27273 suggested that survivor children and American Jewish children shared a better than weak correlation in relation to their comfort in talking about the Holocaust. Lifton has mentioned that a lapse of time is necessary before a people may face a massive psychic trauma affecting it. This slight correlation may be indicative of the fact that enough time has elapsed since the Holocaust, thus enabling survivor children and American Jewish children to face the implications of the Holocaust and thereby to lift the self-imposed silence about it. In relation to Theme Ten, the Kendall Tau c of 0.27273 suggested that survivor children and American Jewish children shared a better than weak correlation in relation to their believing that (1) Christians appeared not to understand what it means to
be a minority in a Christian society, and/or (2) appeared not to understand the meaning of the Holocaust in their lives and/or that (3) the historic anti-Jewishness of the Church and the silence of Christians helped to create the climate for the Holocaust. A careful analysis of the manuscripts of the four group sessions revealed that the insensitivity of Christians in relation to issues of Christmas and Easter celebrations in the public schools, anti-Jewish statements such as "I got Jewed," and the unawareness of and/or lack of respect for Jews and the Jewish way of life stimulated the responses of insecurity, fear, paranoia and anger in survivor children and American Jewish children. In all of the sessions, there was a sense of frustration, weariness and anger in not being able to dispel anti-Jewishness by means of teaching and explaining the Jewish way of life. While the Kendall Tau c for Themes Two and Ten was not at a level of strength, the correlation of 0.27273 was strong enough to indicate the possibility of a relationship for these two themes. Further research would be necessary to substantiate the correlation suggested by the data of these two themes.

Differences

The Kendall Tau c of -0.65289 for Theme Six indicated that survivor children and American Jewish children shared a different reaction in their relationship to other Jews.
Whereas two-thirds of survivor children felt alienated from the American Jewish community, and/or thought their Jewish acquaintances appeared not to understand the meaning of the Holocaust in their lives and/or sensed a spirit of community with other survivor children, only 50 percent of American Jewish children felt this way. Speculation may be made regarding this high negative correlation between survivor children and American Jewish children. Having arrived in the United States of America later in life, many survivors were in mourning due to the loss of their loved ones, homes, communities, possessions and statuses. In addition, they were faced with learning a new language, trying to understand and adjust to a new cultural way of life, and hoping to be socially accepted in the American Jewish community. And due to the self-imposed silence about the Holocaust by nearly all Jews, survivors were unable to share their emotions about the massive psychic trauma in their lives. A conjecture may be made that the above experiences caused disappointment, disillusionment, resentment and anger toward the American Jewish community by survivors. Sensing the emotions of their parents, a high proportion of survivor children shared a deep and abiding resentment against the American Jewish community.

The Kendall Tau c of -0.37190 for Theme Eleven indicated that survivor children and American Jewish children shared a different reaction in relation to loneliness and
homelessness. While two-thirds of survivor children responded that they missed members of their family who perished in the Holocaust and/or felt a sense of homelessness in the world, only slightly more than 50 percent of American Jewish children responded this way. A careful analysis of the manuscripts of the four interview sessions revealed that seeing friends with their grandparents, and experiencing joyous or sad occasions involving family members, initiated emotions of sadness, envy and loneliness among survivor children. A conjecture may be made that the loss of relatives during the Holocaust, in concert with memories of Jewish suffering and vulnerability throughout history, helped to shape an added sense of loneliness and homelessness for survivor children.

While the Kendall Tau c of -0.27273 for Theme Five was not at a level to argue that both groups are dissimilar, the strength of this correlation deserves comment and interpretation. In relation to Theme Five, the Kendall Tau c of -0.27273 suggested that survivor children and American Jewish children experienced better than a weak negative correlation in relation to believing that their unique vitality and life-affirming strengths were related to the Holocaust. Whereas 62 percent of survivor children indicated that their unique vitality and life-affirming strengths were related to the Holocaust, only 51 percent of American Jewish children responded this way. This slight negative correlation may be
indicative of the fact that awareness of survival from death created a greater appreciation of and gratitude for the gift of life. Further research would be necessary to substantiate the negative correlation suggested by the data of this theme.

Conclusions

The conclusions of this study, derived from an analysis of the summary, are as follows:

1. The Emotional Shoa affected survivor children as well as American Jewish children residing in the Greater Des Moines Metropolitan area.

2. Survivor children and American Jewish children shared a similar response in relation to the following themes:
   a. Theme Three - Perceiving the world as threatening and violent, and feeling insecure, distrustful and angry at the world.
   b. Theme Eight - Being grateful that Israel is a haven of new life for Jews and doing everything within their ability to ensure the safety and security of Israel.

3. A slight positive correlation indicated a tentative possibility of a similar response in relation to two themes.
   a. Theme Two - Being comfortable in talking about the Holocaust.
b. Theme Ten - Believing that (1) Christians appeared not to understand what it meant to be a minority in a Christian society, and/or (2) appeared not to understand the meaning of the Holocaust in their lives, and/or that (3) the historic anti-Jewishness of the Church and the silence of Christians helped to create the climate for the Holocaust.

4. Survivor children and American Jewish children experienced a different response in relation to the following themes:
   a. Theme Six - A significantly higher proportion of survivor children felt alienated from the American Jewish community, and/or thought their Jewish acquaintances appeared not to understand the meaning of the Holocaust in their lives, and/or sensed a spirit of community with other survivor children.
   b. Theme Eleven - A significantly higher proportion of survivor children missed members of their family who perished in the Holocaust and/or felt a sense of homelessness in the world.

5. A slight negative correlation indicated a tentative possibility of a difference of response in relation to Theme Five. A slightly higher proportion of survivor children believed that their unique vitality
and life-affirming strengths were related to the Holocaust.

**Recommendations**

An evaluation of the conclusions, suggesting recommendations for future research regarding the transmittal of the Emotional Shoa, is as follows:

1. It is recommended that other comparative studies about the effect of the Emotional Shoa upon survivor children and American Jewish children be conducted in other metropolitan areas in different locations of the United States of America.

2. Aware that unique cultural variables may influence Jews in America, it is recommended that other comparative studies about the effect of the Emotional Shoa be conducted with Jewish survivor children and Jewish children whose parents were not in the Holocaust, in other countries of the western world.

3. It is recommended that this study be expanded to include American Christian children. Such future studies will indicate (a) if the Emotional Shoa has been transmitted to American Christian children, and if so, (b) the similarities and/or differences between Jewish survivor children, American Jewish children and American Christian children.

The above recommendations relate to the belief that the awareness of the transmittal of the Emotional Shoa will
enable healers to be more sensitive and understanding in relating to persons surviving or inheriting the trauma of any extreme historic event.
BIBLIOGRAPHY

Books


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**Periodicals**


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Other Sources


APPENDIX A

BIOGRAPHICAL DATA OF INTERVIEWEES
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APPENDIX B

INTERVIEW GUIDE
Interview Guide

1. Kindly describe your earliest personal memory of the Holocaust.

2. How old were you when you had this earliest personal memory of the Holocaust?

3. In what way did you first learn of the Holocaust? Examples may be as follows:
   ____ a. I personally experienced the Holocaust.
   ____ b. My parents informed me.
   ____ c. Siblings informed me.
   ____ d. Relatives informed me.
   ____ e. Friends informed me.
   ____ f. In periodicals.
   ____ g. In school.
   ____ h. In synagogue.
   ____ i. In literature.
   ____ j. In films.

3a. If your answer to question 3 is (a) (I personally experienced the Holocaust), please describe the length of time and nature of the way in which you experienced it.

4. Please describe precisely what happened during the Holocaust to your grandparents, parents, siblings and any other relatives and/or friends who may have had a special meaning in your life.
5. a. Are you named after a relative who died in the Holocaust?

b. Please name the relative and his/her familial relationship to you.

c. Have you been given any information about the relative after whom you have been named?

d. If the answer is yes, please describe your feelings about the information given to you.

e. If you have been named after a relative who died in the Holocaust, please complete the following sentence: Being named after a relative who died in the Holocaust makes me feel

6. a. Do memories of the Holocaust still linger within you?

b. Will you please indicate what causes the memories to surface (dreams, films, literature, sight of trains, religious services, etc.).

c. Will you kindly share the explicit nature of a memory (or memories) of the Holocaust that continue to recur in your life.

7. Kindly rank, in order, five of the following emotions that affect your life because of the Holocaust. (Rank 1, greatest emotional effect of the Holocaust; 2, next in effect, etc.) If five emotions in the list do not apply to you, kindly rank, in order, those emotions that do apply to you.

   _____ a. Insecurity
   _____ b. Loneliness
   _____ c. A sense of isolation (homelessness, rootlessness)
   _____ d. Distrustful of some people
e. Guilt
f. Shame
g. Anger
h. Hate
i. A need to suffer
j. A need for material acquisitions
k. An aversion to material possessions
l. Confidence
m. Superiority
n. Assertiveness
o. Bravery
p. A sense of being special
q. A heightened enjoyment of life
r. Fearlessness
s. More capable of surviving in any life situation
t. Other

(Kindly specify)

8. a. Kindly relate the way in which the Holocaust has affected your feelings about your parents.

   b. Kindly relate the way in which the Holocaust has affected your feelings about God.

9. Kindly relate the way in which the Holocaust has affected your feelings about being Jewish.

10. Kindly relate the way in which the Holocaust has affected your feelings about the non-Jewish world.
11. If you are, have been, or are contemplating marriage, kindly relate the way in which the Holocaust has affected or will affect your choice of a mate.

12. In what way has the Holocaust affected your marriage?
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<td>k.</td>
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<td>Bravery</td>
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<td>Fearlessness</td>
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<td>kinship with Jewish people</td>
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<td>awareness</td>
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*S* - indicates Survivor Children
*C* - Jewish children whose parents were not in the Holocaust
APPENDIX C

QUESTIONNAIRE
QUESTONNAIRE

1. Name

2. Place of Birth ________ Date of Birth ________

3. Affiliation: Orthodox, Conservative, Reform or Unaffiliated

4. Place of Residence

5. Birthplace of Mother ________ Age of Mother ________

6. Birthplace of Father ________ Age of Father ________

KINDLY ANSWER ALL OF THE FOLLOWING QUESTIONS THAT ARE APPLICABLE

7. If you were born before May 8, 1945, where were you during the holocaust (January 30, 1933-May 8, 1945)? (In a concentration camp, in hiding, with partisans or in the United States of America. To the best of your knowledge, please specify dates and places.)

8. Where was your mother during the holocaust? (January 30, 1933-May 8, 1945)? (Concentration camp, in hiding, with partisans or in the United States of America. To the best of your knowledge, please specify dates and places.)

9. Where was your father during the holocaust? (In a concentration camp, in hiding, with partisans or in the United States of America. To the best of your knowledge, please specify dates and places.)

10. When did your mother come to (a) the United States of America? (To the best of your knowledge, please specify date and place of arrival.)

(b) To Des Moines? (To the best of your knowledge, please specify date.)
11. When did your father come to (a) the United States of America? (To the best of your knowledge, please specify date and place of arrival.)

(b) To Des Moines? (To the best of your knowledge, please specify date.)

12. If you were not born in this country, when did you arrive in the United States of America? (To the best of your ability, please specify date and place.)

13. If you were not born in Des Moines, when did you come to Des Moines? (To the best of your ability, please specify date.)

14. Did one or both of your paternal grandparents perish in the holocaust? (To the best of your knowledge, please specify which grandparent(s), date and place.)

15. a. Did one or both of your maternal grandparents perish in the holocaust? (To the best of your knowledge, please specify which grandparent(s), date and place.)

b. Did any of your father's brothers and/or sisters perish in the holocaust? (To the best of your knowledge please specify which brothers and/or sisters, date and place.)

c. Did any of your mother's brothers and/or sisters perish in the holocaust? (To the best of your knowledge please specify which brothers and/or sisters, date and place.)

d. Did your father lose a wife and/or children in the holocaust? (To the best of your knowledge, please specify wife and/or children, date and place.)

e. Did your mother lose a husband and/or children in the holocaust? (To the best of your knowledge, please specify husband and/or children, date and place.)
The following statements represent opinions about the possible effect of the Holocaust in your life. Kindly check your position on the scale as the statement first impresses you. Indicate what you believe rather than what you think you should believe.

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<tr>
<td>a. I strongly agree</td>
<td>b. I agree</td>
<td>c. I am undecided</td>
<td>d. I disagree</td>
<td>e. I strongly disagree</td>
<td>f. Not applicable</td>
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1. I am haunted by memories, nightmares and/or fantasies of the Holocaust.

2. Images and thoughts of the Holocaust help make the world threatening and violent for me.

3. I felt guilty when as a child I misbehaved or opposed my parents who suffered so much during the Holocaust.

4. Compared to my Jewish friends, my parents have exceptionally high expectations of me.

5. I am expected to be "idealized incarnations" of relatives who perished in the Holocaust. My life is to be a "mission" in which I exemplify the ideal qualities of the deceased and bring redemption and meaning to my parents' lives.

6. The atmosphere in my parental home is (or was, if survivor parent(s) deceased) one of mourning, insecurity, depression, apathy and emptiness.

7. The atmosphere in my parental home is (or was, if survivor parent(s) deceased) one of pride, intolerance of weakness and aggressiveness.

8. My unique vitality and life-affirming strengths relate to the Holocaust.

9. I have been highly overprotected by my parents.

10. My parents are dependent upon me and look to me to be a source of nurture and comfort.

11. I identify with the suffering of my parents and do not feel a need to suffer.
12. I identify with the suffering of my parents and feel a need to suffer.

13. I feel alienated from the American Jewish community.

14. I sense an affinity or spirit of community with other survivor children.

15. Experiencing difficulty in separating from my parents and in seeking to be an autonomous and independent individual, relates to the Holocaust.

16. Images and thoughts of the Holocaust have prompted me to question, doubt or deny God's love, mercy, justice or existence.

17. I fear that another Holocaust will befall the Jewish people in the present or the future.

18. My parents are haunted by memories, nightmares and/or fantasies of the Holocaust.

19. Images and thoughts of the Holocaust sensitize me to any anti-Jewish sentiment in national and international political, social and economic developments.

20. Images and thoughts of the Holocaust sensitize me to any anti-Israel sentiment in national and international political, social and economic developments.

21. I am grateful that Israel is a haven of new life for Jews.

22. I shall do everything within my ability to ensure the safety and security of Israel.

23. I experience loneliness and miss members of our family who perished in the Holocaust.

24. I am often critical of my parents for being too inactive, unconcerned or silent during the Holocaust.
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<td>25.</td>
<td>Images and thoughts of the Holocaust have heightened my commitment to Judaism and my obligation to remain Jewish.</td>
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<td>26.</td>
<td>I believe that Christians do not understand what it means to be a member of a Jewish minority in a Christian society.</td>
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<td>27.</td>
<td>My Christian acquaintances do not appear to understand the meaning of the Holocaust in my life.</td>
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<td>28.</td>
<td>My Jewish acquaintances do not appear to understand the meaning of the Holocaust in my life.</td>
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<td>29.</td>
<td>I feel anger at the United States of America in regard to its role in the Holocaust.</td>
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<td>30.</td>
<td>I feel anger at Great Britain in regard to its role in the Holocaust.</td>
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<td>31.</td>
<td>I feel anger at Denmark in regard to its role in the Holocaust.</td>
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<td>32.</td>
<td>I have an aversion to the German people, German language or German products.</td>
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<td>33.</td>
<td>The Holocaust heightens my desire that my children marry within the Jewish faith in order to ensure the survival of the Jewish faith and Jewish way of life.</td>
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<td>34.</td>
<td>I believe that the historic anti-Jewishness of the church and the silence of many Christians and churches helped to create the climate that made the Holocaust possible.</td>
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<td>35.</td>
<td>I feel a sense of loneliness and homelessness in the world.</td>
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<td>36.</td>
<td>I am comfortable in talking about the Holocaust.</td>
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<td>37.</td>
<td>I believe that the Holocaust is past history and I think about it very little.</td>
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APPENDIX D

NUMERICAL RESPONSES OF SURVIVOR CHILDREN AND AMERICAN JEWISH CHILDREN TO THE ELEVEN THEMES
### Numerical Responses of Survivor Children and American Jewish Children to the Eleven Themes

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