

Ancestral Bonding and Combating Antisemitism

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INTRODUCTION

The impact of Jewish historical trauma (JHT) affects multiple generations (Nir, 2018). Recent research reveals that Holocaust grandchildren relate to JHT in ways that differ from the second generation (Cohn & Morrison, 2018). In addition to shifting away from the *conspiracy of silence* (Danieli, 1998) embraced by predecessors, third and fourth generations revere ancestral legacy (Moskowitz, 2015). In fact, a contemporary study suggests that Holocaust survivor identity and ancestral trauma associations are stronger for progenies (Greenblatt-Kimron et al., 2024). Despite these findings, few inquiries examine collective trauma experiences (Cohn & Morrison, 2018) and ancestral connections (Abrams, 2022) among living grandchildren.

To understand the relationship shared between descendants and forebears, I studied trans-lineal attachment patterns among other marginalized communities and global Jewish historical artifacts. I discovered that bonds to historical trauma are formed through rituals like basket-weaving (Santamaría, 2017), poetry exchange (Henderson, 2021), transferring heritage documents (Greenwood, 2018), and use of time-image episodes (Kawan, 2020). Within all described ceremonies, I revealed a compelling and universal yearning for a deeper ancestral kinship. I coined this phenomenon *ancestral bonding*, or the third and fourth generations' desire for acquaintance with the past, present, and perceived future—the *whole Self*—of historic legacy (Abrams, 2022). The transcendent nature of ancestral bonding immerses progenies into a new-age acquaintance with inherited resilience testimony (Santamaría, 2017) and perspectives of *otherness* (Elliott-Israelson, 2024) that offer solace amid contemporary societal challenges.

Modern antisemitism is a grave systemic concern that affects Jewish people and is the primary focus of this chapter. In 2024, belief in anti-Jewish tropes increased by 24% (Anti-Defamation League [ADL], 2024) and public Jewish identity disclosure decreased by 50% after the beginning of the Israel–Hamas war (Goodman, 2023). Other present hardships that Jewish successors endure are hostile work environments (Allen et al., 2020), online hate speech (Milanović, 2022), and *cloaked* antisemitism, or antisemitic encounters framed as social justice gestures (Simon, 2021). Overall, aggressive atmospheres compromise Jewish well-being (Marsiglia & Kulis, 2015) and contribute to decreased life satisfaction among descendants (Rosen et al., 2018).

In response to escalating Jew hatred, institutions of higher education and government bodies introduced societal interventions for antisemitism, such as the Antisemitism Awareness Act of 2019 and its 2023 addendum. The Office of Civil Rights (OCR) also produced a fact sheet against discrimination of shared ancestry and ethnicity, and the White House released 100 protective actions against antisemitism (Lyerly, 2023). Educators and researchers partnered with administrative stakeholders by introducing more critical (Magid, 2024) and dialectical approaches (Gould, 2023) into antisemitism studies.

Research on Holocaust education indicates, however, that present-day Americans sometimes misinterpret antisemitism (Rajal, 2024). This phenomenon may be associated with the trend of teaching broad historical trauma education that is antiracist, but does not include Holocaust studies (Metzger, 2012). Three other problems contributing to modern antisemitism are scholarly debates about its definition (Ury & Miron, 2024), undertheorization of Holocaust studies (Magid, 2024), and the absence of phenomenological voices in related inquiries (Della Pergola, 2024).

To counter Jewish dehumanization, Rajal recommends that historical trauma education should emphasize a “personalized way of remembering” (Rajal, 2024, p. 14) transgenerational sorrow. I assert that ancestral bonding extends Jewish predecessor strength to descendants as “the collective unconscious of subsequent generations” (Henderson et al., 2016, p. 72). Intergenerational ritual transmission bridges the evolving field of antisemitism studies (Engel, 2009; Enstad, 2024) with critical theory (Horkheimer & Adorno, 2002), yet upholds an *analytical category* (Lederhendler, 2023) in Jewish scholarship for testimony preservation (Della Pergola, 2024).

This chapter will address the evolution and persistence of antisemitism and the benefits of ancestral bonding in combating modern antisemitism, including related examples from other marginalized communities. The chapter will then integrate critical frameworks that inform psychological perspectives of antisemitism and evidence-based recommendations for researchers, educators, clinicians, and policymakers on antisemitism prevention.

LITERATURE REVIEW

Evolution and Persistence of Antisemitism

Antisemitism is animosity shown toward Semites, or people of Arab descent (Abrams & Armeni, 2023). Although antisemitism is relevant to all Semitic people, it has been mostly associated with Jews (Rubin, 2019). In 1879, William Marr replaced the word *Judenhass*

(Jew hatred) with antisemitism, though both terms are offensive (Della Pergola, 2024). Jew hatred dates to the Middle Ages when Jews were blamed for many European economic problems. Jewish people were accused of blood libels, forced to work in disgraced occupations, and lived in constant danger (Knapp, 1955; Maidenbaum, 2021).

Anti-Jewish beliefs portrayed throughout the Spanish Inquisition, the British Victorian era, and nineteenth-century Germany were often synonymous with the exclusion of other marginalized populations (Enstad, 2024; Schüler-Springorum, 2024). As a historical minority, Jews endured antisemitic propaganda and violence (Hodge & Boddie, 2021) in a German society that was devastated by World War I. Increased Jewish persecution and creation of the *Rassenschande* (Racial Shame) Laws morphed into a Holocaust (Chalmers, 2015) intended to wipe out the Jewish nation.

Although many Jews emigrated to the United States after World War II, Jewish identity was considered an unfortunate handicap in twentieth-century America (Gordan, 2021). Antisemitic attitudes were common amid educational institutions, social organizations, and the labor market (Clavey, 2023). Along with other minorities, Jews self-advocated for increased civic rights (Prell, 2021) and Jewish collective resilience evolved into a postwar renaissance that accentuated Jewish pride (Michels, 2010) and equity (Sorkin, 2019). Jewish religious freedom was finally recognized within government and communal entities (Gordan, 2021).

New Antisemitism

Despite this liberation, *new antisemitism*, or antagonism shown toward Jewish experiences and Israel, began in the twenty-first century. The 2001 Durban interracial conference was a turning point in promoting new antisemitism through critique of the Israeli–Palestinian conflict and encouraged decolonized theories (Romeyn, 2020). Holocaust education has therefore since assumed antiracist theories. Some antisemitism scholars are concerned that an exclusive focus on antiracism forces Holocaust history into a broader context that diminishes the significance of Jewish identity (Metzger, 2012). This problem contributes to a growing misunderstanding of contemporary antisemitism among millennials and Generation Z (Rajal, 2024).

The European Union's Fundamental Rights Agency (FRA) responded to rising antisemitism by surveying discrimination among European Jews. Following reported antisemitic encounters in 2012 and 2018 (FRA, 2018), global efforts to produce a unanimous definition of antisemitism began. Debates have emerged among scholars, historians, and public activists about the essence of this definition (Della Pergola, 2024).

The first international attempt to tackle antisemitism was the ADL's 2014 *Global 100 Index of Antisemitism*. Two years later, the International Holocaust Remembrance Alliance (IHRA) released a nonbinding working definition of antisemitism. Although the IHRA definition is largely accepted among government and private sectors, it has not yet reached universal consensus (Della Pergola, 2024). Next, the Van Leer Institute published the Jerusalem Declaration of Antisemitism (JDA), an alternative definition to dispute IHRA terminology in 2021. Finally, the U.S. Anti-Semitism Awareness Act of 2019 was updated in 2023, but the latest version has been criticized for possible infringement upon freedom of speech (Mathur-Ashton, 2024).

In sum, there is a current scholarly divide surrounding the terminology and historicization of antisemitism. Modern antisemitism is multifaceted, and its vast manifestations and analytical voices must be included in assessment and interventions (Della Pergola, 2024).

In addition to this scholarly divide, fear of antisemitism is escalating (Creese, 2022). Since Hamas's October 7 attack on Israel, Jews report a shattered sense of security (Lederhendler, 2023) and occasional reconsideration of *eternal antisemitism* (Arendt, 2007). Eternal antisemitism assumes that Gentile Jew hatred is "woven into the very fabric of human civilization" (Magid, 2024, p. 372) and into non-Jewish DNA (Kahane, 1972). Although this perspective has been unpopular among progressive Jews, lost faith in societal Jewish protection (Goodman, 2023) and fractioned internal disparities (DellaPergola, 2024) produce devastating helplessness for Jews as world hostility worsens.

From the prevailing abyss of loneliness, Jews long for the comforts of shared lineage and a sense of *home*. When home associations (e.g., Judaism and Israel) are demonized (Ehrlich, 2020) in public discourse, threat responses sometimes snowball into danger perceptions. As the Israel–Hamas war continues, Holocaust grandchildren demonstrate obsession with war terror imminences because the current danger feels synonymous with ancestral persecution (Shrira, 2015). Greenblatt-Kimron et al. (2024) studies this preoccupation further and finds that terror threat salience (TTS) is amplified amid third-generation descendants with at least four Holocaust grandparents. TTS is also encountered among grandchildren of Armenian refugees (Karenian et al., 2011), descendants of the Tutsi genocide (Shrira et al., 2019), and Japanese offspring of Hiroshima (Palgi et al., 2012). Recent examinations of intergenerational trauma transmission reiterate that translineal post-traumatic stress disorder (PTSD) heightens terror threat in descendants. Therefore, decreasing offspring's threat-related anxiety is crucial (Greenblatt-Kimron et al., 2024).

In the following sections, I explain how ancestral bonding cultivates sanctuary amid contemporary antisemitism. As older survivors exhibit greater resilience surrounding war terror than do younger counterparts (Allen & Windsor, 2019), predecessors' strength may be imparted among descendants to alleviate TTS (Greenblatt-Kimron et al., 2024). To clarify translineal gravitation, I introduce five commonalities shared in ancestral bonding and how kinship reduces isolation in anti-Jewish climates.

ANCESTRAL BONDING

Ancestral bonding is the third- and fourth-generation descendants' relationship with the *whole Self* (past, present, and imagined future) of familial legacy (Abrams, 2022). Although progenies hold privileges of freedom and self-actualization unfulfilled for predecessors, there is a reciprocal resonance with ancestral bravery in enduring *otherness* (Ifergan, 2024). When an intergenerational relationship is established (Abrams, 2022), cultural memory exploration becomes less overwhelming and impersonal. Cultural memory is a "collective reservoir for all knowledge that shapes behaviors and experiences within interactive frameworks of a society" (Assmann & Czaplicka, 1995, p. 126). Cultural memory links historical cycles of migration, oppression, coexistence, and "cultural vibrancy" (Ansaldi, 2024, p. 13) to contemporary ones.

The first step in bridging familial multiage gaps is detecting translineal parallels. I name five resemblances among predecessors and descendants below. The similarities begin with physical, psychological, or social threat/danger associated with Jewish identity and longing for a sense of *home*. Next, congruities of resilience and resilience fatigue in diaspora coexistence and finding solace in Jewish rituals exist. Finally, collective dreaming of an imagined or unfulfilled ancestral future links grandchildren and ancestors.

Ancestral bonding is transferrable to all marginalized and migrant populations. It mirrors other universal encounters among diaspora communities, such as transience, exclusion, creating sanctuary in temporary spaces, preserving cultural memory, and maintaining tradition (Elliott-Israelson, 2024). Most contemporary customs originated in forerunners' homelands and were carried through multiple migrations.

Increased migration ratios over the past 100 years affect the identities of people living in the nineteenth, twentieth, and twenty-first centuries. The symbiotic experience of leaving a dissolved homeland unites diaspora community members, along with simultaneous reminiscing about the coveted birthplace. The comfort of shared memories allows migrants to then formulate new identities and to acculturate (Elliott-Israelson, 2024) to new host communities. According to Hall, "diaspora identities are those which are constantly producing and reproducing themselves anew" (Hall, 1990, p. 235). Although Jewish descendants may not personally identify with diasporic resettlement, the societal exclusion (Goodman, 2023) and timeless *othering* of emigration are often relatable to grandchildren. In the following section, I offer several diverse examples of ancestral bonding in cases of threat or danger.

Physical, Psychological, and Social Threat/Danger Associated with Jewish Identity

Pieta. In Summer of 2024, I toured the *Ghetto Nuovo* (New Ghetto) and *Ghetto Vecchio* (Old Ghetto) in Venice. Although I have visited many Jewish Quarters, I was struck by a felt sense of danger in the Venetian ghettos. In 1516, Jews inhabited a walled enclosure near San Girolamo, Venice, with a grave fire risk. The word *Geto* originated among Venetian Jews as a *code communication* (Bergner, 2007, p. 152) for daily threats to Jewish existence. Later, the term ghetto was recognized in Europe as a restricted location (Ansaldi, 2024), though both curtailment and peril are familiar to European Jews.

I witnessed several artistic contributions of Jewish otherness at the Jewish Museum of Venice. I discuss Yael Toren's (2016) experiential animations that invite observers to internalize intergenerational migration threat. Her brilliant *Pieta*, an avatar superhero, personifies dual roles of *the Carrier* and *the Carried* when bearing the transhistorical brunt of otherness. Although *Pieta* holds its own suffering, it simultaneously hauls the other's heaviness. *Pieta* encourages recognition of the *stranger* archetype within and the dangers of foreignness (Iforgan, 2024; Toren, 2016).

I detect opportunity for ancestral bonding in *Pieta*'s dual reality (Toren, 2016), wherein a partnership develops between the carrier and carried. Younger generations who fear antisemitism (Creese, 2022) are lifted onto elderly shoulders that have endured decades of Jew hatred and thus offer related wisdom. Toren leaves *Pieta* in an open-ended position that is receptive

to the other despite environmental disruption (Ifergan, 2024). Ancestral bonding similarly attaches progenies' longing for protection from anti-Jewish threats (Shrira, 2015) to embracing predecessors. Like *Pieta*, evocative autoethnography links marginalized generations through testimony (Hughes, 2019).

Evocative autoethnography. Evocative autoethnography examines systemic phenomena alongside individual encounters (Spinazola et al., 2021). Autoethnography makes space for the reader's approximation of the author's experiences (Ellis et al., 2011). As such, minority writers voice familial stories that were silenced beforehand. In "BitterSweet (Water)", Boylorn (2017) conveys the heaviness of publicizing Black autoethnography:

I wrestled, for the first time publicly, with what it means to write an autoethnography about black women that exposes them and me as equally stereotypical and extraordinary. I reckon with ways that they are implicated by my telling of a story that is ours, not just mine ... I stand on the shoulders of giants and my work follows a legacy of folk who didn't have the platform, or the education, or the opportunity, or the microphone to do so. (Adams et al., 2017, pp. 7–17; Boylorn, 2017)

Boylorn's (2017) words reveal how third and fourth generations carry (Ifergan, 2024) testimony into the future through privileged expression. Intergenerational bonding occurs through unique narrative exchanges of marginalized people (Howard, 2020). The elders' positionality of carriers (Ifergan, 2024) during threatening times alleviates descendant fear, even if the perception of being carried is imagined. Ancestral bonding further prompts *sense of presence experiences*, wherein offspring perceive deceased ancestral presence (Kidron, 2014). This omnipresence induces a deeper longing for home.

Longing for a Sense of Home

When I visited Tarnogród, Poland in 2020, I was unprepared for the emotions that engulfed me upon landing in the birth and death place of my great-grandmother, Chaja. Chaja was known for her culinary skills, kindness, and simplicity. While I delighted in encountering Chaja's homeland, I was ambivalent about witnessing the brutality of her death. My paternal grandmother's vow to never step foot in Poland again after the Holocaust contributed to this fear.

My associations of Chaja's home in Poland were fearful, nostalgic, and anticipatory all at once. Once I laid my cheek against the Tarnogród mass memorial, however, I finally connected to Chaja's whole Self (Abrams, 2022). I heard her melodious voice, perceived her imagined future (Kawan, 2020), and felt her gentle embrace. During those stolen moments, my home association moved from a ravaged Poland to a heartfelt ancestral connection with Chaja (Schorer, 1989). I am honored to carry her name and connect to her whole Self (Abrams, 2022).

Although I was fortunate to physically witness Chaja's birthplace, home exchanges can also be reciprocated through symbolic art. Amit Berman's (2023) painting *A Transferrable Safe Space*, for example, portrays the inherited capacity to create sanctuary amid migration. Although Berman's painting reveals intergenerational yearning for diaspora belonging, his own reminiscence of home while studying abroad is apparent in the painting details (Elliott-Israelson, 2024). The shared associations in Berman's art are another form of ancestral

bonding wherein grandchildren combine home articulations with ancestors. Such sacred expressions transcend time and space (Abrams, 2022) and form a collective sanctuary that is open to all. Safe harbors constructed in exodus are pivotal in strengthening refugee resilience when coexistence is necessary. Similarly, acknowledgement of ancestral hardship offers solace when resilience fatigue arises.

Resilience and Resilience Fatigue in Diaspora Coexistence

Challah. Both resilience and resilience fatigue are intergenerationally transmitted in diaspora communities (Elliott-Israelson, 2024) in multiple ways, such as through ritual. Elisheva Revah's (2024) striking video *Challah*, for instance, links female Jewish predecessors to progenies through traditional Challah (braided bread) baking. Jewish women have spiritually nourished family members for decades through the custom of preparing, blessing, and baking Challah. Revah's video emphasizes feminine stamina for ritual maintenance throughout migration (Elliott-Israelson, 2024). Upholding Jewish tradition is challenging for coexisting Jews, as holidays are often celebrated in isolation to avoid societal discrimination (Hodge & Boddie, 2021).

Revah (2024) shows women's bodies intertwined in several positions in the animation. In one slide, the women are standing upright together, holding hands. This scene appears as a resilience dance to the observer, one in which generations of women hold each other up, not allowing themselves or fellow sisters to fall. The power in clinging to community is like *Pieta's* dual role of carrier and being carried (Toren, 2016). In the second slide of *Challah*, the same females kneel on the floor. This time, the women's gazes are lowered, heads turned away from each other, and hands no longer clasped. This clip contrasts with the first scene in showing interlineal resilience fatigue. Ancestral bonding, however, reveres fatigue and sorrow just as it celebrates joy.

Basket weaving. Like baking Challah, Uitoto women of the Amazon engage in a basket-weaving ceremony that symbolizes female resistance and historical consciousness (Santamaría, 2017). Secondary memory baskets are often constructed to commemorate deceased ancestors (Echeverri, 2012; Santamaría, 2017) and to hold ancestral presence nearby (Kidron, 2014). Basket weaving is an act of transmitting resilience through strong female hands (Santamaría, 2017). Uitoto women also weave tales of fragility into the baskets, thus inviting younger progenies to grieve multigenerational agony. Since third and fourth generations often hold the survivor identity dear (Greenblatt-Kimron et al., 2024), this translineal act of mourning is meaningful for descendants. Supported by ancestral resistance and grief allowance, offspring may then find solace in cultural rituals, symbols, tradition, or testimony.

Finding Solace in Jewish Rituals, Symbols, and Testimony

Bronec (2019) studies relationships between Jewish postwar generations and family heirlooms. The author wondered who assumes the responsibility of symbolic maintenance for next of kin, and the significance of such artifacts for guardians and the family unit. Offspring often construct ancestral connections through preserving household relics, but Jewish

descendants harbor unique sentiments toward ritual antiques that belonged to previous generations. Specifically, the third generation perceives traditions as a link to ancestry and therefore showcases artifacts intentionally (Bronec, 2019). Examples of ancestral bonding through rituals such as food memories, the Golem of Prague symbol, and a mezuzah are discussed in the following paragraphs.

Food memories. Intergenerational rituals are reciprocated in many ways. One immersion into diaspora tradition is through food memories of culinary rituals. “Food imprints our socioeconomic intricacies, ecological attributes, and human interactions with a particular culture” (Reeves et al., 2008, as cited in Ghosh & Channarayapatna, 2024) and creates communal identities. An example of creating diaspora food memories is learned from Dholavira village dwellers in the state of Gujarat, India.

Dholavira is among the greatest metropolises built on Khadir Island. Today, the Dholavira ruins bear the history of the Indus people (Bisht, 2015) and of the semi-nomadic indigenous tribes that lived in Dholavira hundreds of years ago (Vidyarthi, 2013). Current city residents, therefore, carry translineal displacement memories (Ghosh & Channarayapatna, 2024). Like the Venice Ghetto’s hazardous location (Ansaldi, 2024), Dholavira occupies a remote corner of the Rann of Kachchh salt marshes, where the dry climate disrupts food transportation and causes isolation (Ghosh & Channarayapatna, 2024).

Since village dwellers are restricted to limited regional resources, culinary rituals are simple in the Kachchh region. Locals mostly consume a vegetarian diet that consists of seasonal crops only (Ghosh & Channarayapatna, 2024). Despite rudimentary supplies, Dholavira kitchen spaces morph into havens of *existential* (Sutton, 2008) food memories (Blunt, 2003) for minority descendants. Interviews with village elders revealed that current use of antique food utensils and recipes prompts ancestral presence and collective memories (Ghosh & Channarayapatna, 2024).

Over shared meals in tiny kitchens, researchers understood that though elders harbor traumatic displacement food memories (Hirsch, 2012), when progenies repopulate Dholavira, familial cooking rituals in diaspora are maintained (Ghosh & Channarayapatna, 2024). The determination to pass on both loving and painful food memories is like Revah’s (2024) recognition of intergenerational strength infused in Challah baking. Similar to food memories, historical Jewish symbols bind Holocaust descendants to predecessors in surprising ways. I describe shared symbolism through the Golem of Prague in the next paragraph.

Clinging to Golem. The Golem of Prague was created by Rabbi Judah Löw as a protective response to antisemitism projected onto Prague Jews (Knapp, 1955). The definition of *Golem* is a mute, or nonreactive entity (Maidenbaum, 2021). Golem was sculpted from a combination of alchemy and mystical elements (Reingold, 2019), and its formation was rooted in Talmudic writings (Scholem, 1961). Affectionately known as “Yossele” to the Rabbi, Golem could conquer an army or sense pending blood libels. Golem guarded the Jews with the word *emet* (truth) engraved on its forehead, and though it eventually ran amok and died, Golem’s *enduring archetype* (Maidenbaum, 2021, p. 207) lives on.

Golem is adopted by many as a savior, progressive, or metaphysical archetype. It is featured in films and art, including in the writings of Prague-born author Franz Kafka

(Abrams, 2023b). Whether people gravitate toward modern Golems (Reingold, 2019), or Kafka's fragmented excerpts (Dekel & Gantt Gurley, 2017), a transgenerational clinging to Golem is authentic to Jewish folklore. The cultural myth of Golem binds descendants not only to ancestral antisemitism, but also to the resilient act of constructing a historical protector (Abrams, 2023b). Resembling Golem, the *mezuzah* (rolled parchment scroll attached to the doorpost of Jewish homes) is passed down throughout Jewish generations as a protective talisman (Bronec, 2019).

A mezuzah in Reykjavík. I visited Iceland in Spring of 2023. Although I was prepared for moody Icelandic elements, the stoic Viking demeanor caught me off guard. Yearning for sanctuary amid bitter arctic winds, I happened upon a mezuzah while strolling through downtown Reykjavík. Iceland's Jewish population consists of just 400 people, so I did not expect to see signs of Jewish life. I hovered near that doorpost with tears in my eyes, not wanting to go. The mezuzah was a simple artifact, but for me, a wandering diaspora Jew, discovering a familiar Jewish symbol was no small thing (Elliott-Israelson, 2024).

Just as I left the mezuzah, a rainbow transformed the sky into brilliance. I recalled then the common rainbow archetype shared by Jews and Icelandics. In Norse and Abrahamic traditions, a rainbow symbolizes heavenly vigilance and a crossing between earthly and immortal spaces (Abrams, 2023a). This experience emphasized my resilience in coexistence, but also the comfort of Jewish symbolism (Randall, 1995). Like archetypes, dreams are an imaginary way to perceive predecessors' unknown or unfulfilled futures and are integral aspects of ancestral bonding. I elaborate on internalizing unrealized ancestral hopes and dreams through existential memory (Sutton, 2008) in the next section.

Realizing Ancestral Dreams

Time-image episodes. Kawan (2020) introduces the theory of *time-image episodes*, or presently situated accounts of collective memory imagined by third-generation Cambodian Americans. When using this tool, Cambodian American descendants construct meaning from generational silence and images of ancestral memories. Most significantly, grandchildren reauthor nonpathological trauma narratives through envisioning "what could have been" (Kawan, 2020, p. 44) had deceased ancestors survived genocides. Because third and fourth generations are more removed from historical trauma than first and second generations are, progenies transform historical atrocities into a state of "becoming" (Kawan, 2020, p. 34). Reformulating predecessor futures is manifested through food memories (Ghosh & Channarayapatna, 2024), storytelling, and testimony (Kawan, 2020), among other traditions.

Ancestral bonding occurs in collective memory through a process of *infinite mourning* (Ehrlich, 2020) or retelling of melancholic stories. In infinite mourning, descendants do not accept historical atrocities and keep the melancholic story alive as a means of honoring predecessors' trauma (Abrams, 2022). Although the melancholic story and infinite mourning inform racial trauma narratives for African American (Williams-Washington & Mills, 2018) and Japanese American offspring (Nagata & Patel, 2021), the heaviness of the melancholic story may be unrelatable to third and fourth generations.

Instead, visualizing a future with ancestral presence helps descendants navigate contemporary otherness (Ifergan, 2024). Verbal or imagined exchanges with predecessors follow Rajal's (2024) recommendation for a "personalized way of remembering" (Rajal, 2024, p. 14) historical companionship. When progenies perceive ancestors' voices, experiences (Kawan, 2020), or words during pivotal times, interlineal presence (Kidron, 2014) is embodied. While personalized remembering is important for individuals, accentuating minority narratives is equally crucial in systemic settings (Hughes, 2019). Theoretical frameworks that prioritize intergenerational collaboration in educational and clinical settings are thus introduced for the reader.

Theoretical Frameworks and Future Implications

Despite the need to demonstrate cultural responsiveness in higher education, historical trauma-informed pedagogy is seldom implemented into academic curricula. Drawing from the guiding social philosophies of historically Black universities (Henderson et al., 2016), *The Black Perspective* (Howard University School of Social Work, 2014), and critical theory (Horkheimer & Adorno, 2002) recognize complex ontological relationships (Douglass et al., 2018). Both modalities contribute to a *dialectical schema* (Adorno, 1970), or the direct societal embodiment of social justice.

The Black Perspective

The *Black Perspective* is a philosophical orientation that acknowledges oppression and is responsive to oppressive sources (Howard University School of Social Work, 2014). Clinicians and scholars who integrate the Black Perspective challenge systemic inequity for all. While the approach was designed to highlight Black experiences, it is relevant to other marginalized experiences (Howard, 2020), such as antisemitism.

The Black Perspective offers an ethnocentric lens for recognizing interconnected and interdependent patterns in cultural systems. Ethnocentricity facilitates deeper understanding of societal impacts on micro-level experiences (Howard, 2020) relevant to the framework's six principles of affirmation, strengths, diversity, vivification, social justice, and internationalization (Berry-Edwards, 2016). Encouraged interventions within this orientation are historical documentaries, discourse, mentorship, lectures, and sharing minority narratives (Henderson et al., 2016). The Black Perspective is consistent with ancestral bonding, as it includes art, testimony, and collective memories. In a similar vein, critical theory (Horkheimer & Adorno, 2002) supports interlineal attachment and offers a theory of society that is relevant to the socio-cultural world (Strydom, 2022) and to contemporary antisemitism.

Critical Theory

Antisemitism is an overt practice of communal prejudice (Rajal, 2024). Critical theory assumes that in cases of discrimination, a community can oppose *defense of the status quo* and attain inclusivity (Horkheimer & Adorno, 2002). Although millennial and Generation Z Jewish

descendants now challenge antisemitism in ways that Baby Boomers and Generation X did not (Ben-Atar, 2021), Jewish needs are not always honored in public discourse (Farber & Poleg, 2019). A combination of factors informs this systemic deficit, including the absence of JHT-informed assessment tools specific to Jewish experiences (Abrams & Armeni, 2023), and the undertheorization of antisemitism studies (Magid, 2024). Researchers of modern antisemitism are therefore encouraged to integrate critical theory into JHT education (Magid, 2024).

Jewish Historical Trauma Education

Although antisemitism scholars recognize institutional differences and a need for environmental flexibility when teaching historical trauma (Abrams, 2024), Holocaust education rarely includes antisemitism study (Pistone et al., 2021). Thus, introducing a social critical theory (Rajal, 2024) could balance transhistorical antisemitism with sociocultural contexts (Magid, 2024) and bridge inconsistencies between ahistorical and historical antisemitism interventions (Rajal, 2024). Antisemitism scholars should also study other critical modalities such as anti-Blackness theories (Myers, 2023) and Afro-pessimism (Wilderson, 2017) to gain ontological understanding of transgenerational trauma (Strydom, 2022), and inform treatment of intergenerational PTSD, discussed in the following section.

Treatment of Intergenerational Post-Traumatic Stress Disorder

Because Holocaust survivor identity is central for third and fourth generations (Hoffman & Shrira, 2017; Shrira, 2015), perceived terror threat anxiety that is reminiscent of intergenerational peril (Shrira, 2015) is common among descendants. Therefore, it is helpful for mental health practitioners to understand this sensitivity and use cognitive approaches to decrease stress and preoccupation with danger (Greenblatt-Kimron et al., 2024). In addition to cognitive modalities, narrative, psychodynamic, and family systems therapies all integrate familial relationships (Allen & Windsor, 2019), contemporary art (Sterngold, 2024), and ancestral bonding to reduce progenies' fears of contemporary antisemitism.

Other psychological approaches that honor ancestral bonding are integration of adverse childhood experiences (ACEs) into health care (Burke-Harris, 2018), decolonized counseling practices that honor collectivism (Goodman & Gorski, 2015), bibliotherapy (Pehrsson & McMillen, 2010), and Cultural Trauma Theory wherein group narratives are constructed (Baker & Baker, 2016). Although tending to collective trauma is challenging in a Western culture that favors individualism, transgenerational healing is attainable through contextual conceptualization. Likewise, institutional policymakers benefit from learning about transgenerational trauma and contemporary antisemitism.

Challenges in Policymaking

Although legislators engage in antisemitism prevention (Lyerly, 2023), current sociocultural problems challenge designated interventions. Hostile campus environments, freedom of

speech debates (Julius, 2022), nongovernment organizational critiques of antisemitism policies (Lyerly, 2023), and internal divides among Jews all complicate legal decision-making (Della Pergola, 2024). Policymakers must acknowledge the scholarly implications of contemporary antisemitism for purposes of collaboration and knowledge acquisition. Legislators are encouraged to learn about evolving trends, such as Jewish Generation Z's shift from religion (Pew Research Center, 2023) to alternative practices (Ben-Atar, 2021). Similarly, third and fourth generations often de-identify Jewishness for purposes of gaining social acceptance and avoiding Jew hatred (Cieslik & Phillips, 2021). The choice between *masking* or *unmasking* Jewish identity (Caplan, 2021) varies greatly among young Jews and should be honored (Abrams, 2024).

When antisemitism prevention policies are created or updated, new information should be distributed to descendants. For example, the OCR document on discrimination of shared ancestry and ethnic concerns reiterates the significance of intergenerational dynamics and names Judaism as an ethnicity, in addition to a religion (Lyerly, 2023). Acknowledgment of shared ancestry validates strong Holocaust identification among progenies (Greenblatt-Kimron et al., 2024). From a scholarly inquiry that examined institutional antisemitism, findings reiterated the need for ongoing communication about Jew hatred among clinical, research, and legal communities. The study also endorsed implementation of tailored, or individualized, approaches to accommodate diverse cultural environments (Abrams, 2024). Above all, I endorse the celebration of intergenerational resilience that is unique to the Jewish people and personified throughout generations. This appreciation builds solidarity among systems and people working to demolish hatred. Evoking ancestral legacy unites Jewish people on every level.

CONCLUSION

This chapter discussed topics related to ancestral bonding and contemporary antisemitism. I introduced the chapter with a discussion about JHT and its transmission to descendants (Nir, 2018). I noted that Holocaust survivor identity and ancestral associations are strong in Jewish descendants (Greenblatt-Kimron et al., 2024) and cited examples of transgenerational attachment in other marginalized communities, including historical artifacts that depict migration bonding.

Through five shared commonalities of (a) threat associated with Jewish identity, (b) longing for a sense of home, (c) resilience and resilience fatigue in diaspora coexistence, (d) finding solace in Jewish rituals, and (e) collective dreams of imagined or unfulfilled ancestral futures, predecessors and progenies connect on interpersonal levels. These congruities relieve individual descendant anxiety when facing current Jew hatred. In addition to ancestor-grandchild bonds, this chapter reiterated a need for systemic implementation of critical and historical trauma-informed approaches.

I suggest adapting existing models like *The Black Perspective* (Howard University School of Social Work, 2014) and anti-Blackness theories (Myers, 2023) into instructional and assessment tools specific to Jewish experiences. Allington et al. (2022), for example, recently created the

Generalized Antisemitism (GeAs) Scale instrument to measure antisemitism as it relates to Jewish identity and Israel. The tool is the first published scale that reflects scholarly understanding of antisemitism and is consistent with IHRA's definition (Allington et al., 2022).

Along with the variation of treatment and educational modalities, I suggest multilevel organizational participation in committees, advocacy, and educational training to combat antisemitism. International conferences, such as the U.S. Holocaust Memorial Museum's annual conferences, offer global antisemitism and Holocaust education for educators of multiple disciplines. Similarly, StandWithUs is an international, nonpartisan educational organization that fights antisemitism through training and educational programs on college campuses, high schools, and middle schools (StandWithUs, 2024).

Regional and international committee work is instrumental in addressing Jew hatred as well. As part of a grant funded by the Academic Engagement Network titled *Evidence-Based Counseling and Psychological Services Model for Jewish Students*, for instance, Ancis (2024–2027) has conducted focus groups with university counseling center staff and undergraduate and graduate students across the United States providing valuable data for clinicians, researchers, educators, and policymakers about existing approaches for counseling Jewish students. This work also highlights concerns that arise between Jewish clients and therapists, and the limitations of existing services within educational and clinical settings (Ancis, 2024–2027). Other future initiatives for antisemitism prevention are an expansion of organizational open forums that encourage true discourse that does not silence or threaten the expression of any entity (Abrams, 2024).

As stated previously, there is a lack of Jewish analytical experiences featured in the research of modern antisemitism (Della Pergola, 2024). I propose that Jewish voices should be fully encompassed in the *analytical category* (Lederhendler, 2023) of legislation, education, and training. As such, prevention programs and training in the public discourse should be cofacilitated by Jewish people with lived experiences of antisemitism. Results from inclusive initiatives aimed at reducing health gaps in indigenous communities, like the “Family Well-Being” program (Williamson et al., 2023) and the “Speak Up, Be Strong, Be Heard” (Carrington et al., 2019) program show that communal cofacilitation of preventative forums yields successful results (Carrington et al., 2019). Multisystemic responsiveness to contemporary antisemitism will ultimately rehumanize Jewish experiences for all (Rajal, 2024).

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