

HUMAN RIGHTS VIOLATION - IS A NEW BEGINNING POSSIBLE?

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1 INTRODUCTION

Can you forgive human rights violation? The notion of forgiveness is quite related to personal damage; as a consequence, the offended person may be able to forgive the offender. But there are many historical facts, where the offender is not a particular person and the damage is not only to one single person, but also to a certain group, such as members of a certain religion, sexual orientation, ethnical group or members of a certain political party.

In many cases, the damage is a consequence of official propaganda and, also based on a false ideology of superiority. According to Hannah Arendt, the banality of evil was evident at Eichmann's Trial:

The trouble with Eichmann was precisely that so many were like him, and that the many were neither perverted nor sadistic, that they were, and still are, terribly and terrifyingly normal. From the viewpoint of our legal institutions and of our moral standards of judgment, this normality was much more terrifying than all the atrocities put together. (GOOD READS, 2016).

Therefore, after the death of millions of victims, persecuted by the Nazis, during the World War 2 and the dictatorship in Germany, we can ask if it is possible to forgive. According to Hannah Arendt, forgiving is the key to action and freedom. According to Amnesties Laws not only the liberation of political prisoners was possible, but also the consent not to sue those responsible for the human rights violations. In this case we may wonder if forgiveness is possible or if the search for the historical truth is not more important, in order to prevent the repetition of terrible events. The events occurred during the Nazi dictatorship in Germany and in the occupied countries are still discussed and remembered. The UN declared that January 20th should be the day to remember the victims of the holocaust. So, 70 years after the end of Second World War the consequences of the human rights violations are still discussed, the places where these terrible facts occurred are visited in order not to forget what has happened.

First of all, is important to analyze the position of a person or a group, which has lost its freedom for an ethnical, political or religious reason. The members of these group feel a mixture of disappointment, the lose of reference and conclude that it doesn't belong anymore to these certain society. The variety of consequences of these persecution depend of many factors, such as for how long did it took place, which were the consequences physical and psychological).

Golda Meir once said: "I can forgive you for killing my boys, but I can never forgive you for making our boys kill yours." (GRAUBART, 2016) The real point involved reflects two perspectives. The first linked to the historical event, which cannot be hidden. Therefore, it is important to

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describe the act of violation, first, and then its consequence for the persecuted group in order to describe afterwards the first moment of liberation and than the reconstruction of the coexistence.

The consequence of the Nazi persecution was that 6 million Jews lost their lives - not only Germans - because they were not considered by their nationality, but as group that had to be extinguished. The consequence of World War 2, was also relevant in some countries, such as Russia with 20 million victims, Poland with 2 million victims.

2 THE PERSECUTION

In this case I will take for example what has happened in Germany, during the Nazi dictatorship (1933-1945). Germany has been beaten in 1st World War and was obliged to sign the Treaty of Versailles, which had terrible consequences for the national economy. The economic crisis after the crash of Wall Street in 1929 caused mass unemployment and the radicalization of the political dispute, between the German National Socialist Germans Workers Party (far right) and the German Communist Party (far left). This extreme situation reflected the results of the federal election in 1932 (2016):

Parties	Votes (%)	Seats
NSDAP (Nazi Party)	33,10	196
SPD (Social Democratic Party)	20,40	121
KPD (Communist Party)	16,90	100
Zentrum (Catholic Party)	11,90	70
DNVP (Nationalist Party)	8,30	52
BVP (Bavarian Party)	3,10	20
DVP (Democratic Party)	1,90	11
Deutsche Staatspartei (Municipalist Party)	1,00	2
Other Parties	3,30	7
Total		584

In January 1933, the election results were (2016):

Parties	Votes (%)	Seats
NSDAP (Nazi Party)	43,9	288
SPD (Social Democratic Party)	18,3	120
KPD (Communist Party)	12,3	81
Zentrum (Catholic Party)	11,3	74
DNVP (Nationalist Party)	8,0	52
BVP (Bavarian Party)	2,7	18
DVP (Democratic Party)	1,1	2
DDP (German Democratic Party)	0,9	5
Other Parties	1,6	7
Total		647

The persecution of Jews, Communists, Gipsies, Homosexuals and Political Enemies were a consequence of the Dictatorship and were mostly described in Hitler's book "Mein Kampf". The restrictions which were imposed systematically had the deliberated intention to exclude these

groups from the major society, in order to create the sensation that they were responsible for the defeat at World War 1 and for the economical situation during the Weimar Republic. It has also to be mentioned that everything was regulated by law in order to fulfil the appearance of legality. Since April 1933, Jews were removed from civil service, in May 1933 books written by Jewish Authors were burned, May 1935 Jews were excluded from Military Service, November 1935 Germany defines who is a Jew, March 1936 Jewish Physicians were prohibited medicine, April 1938, properties belonging to Jews were registered, October 1938 the letter J was introduced in passports belonging to Jew (Swiss recommendation), November 1938, Kristallnacht (Crystal Night) where 200 Synagogues in Germany and Austria were burned, 7500 shops destroyed and looted, 30.000 men were sent to Concentration Camps of Dachau, Buchenwald and Sachsenhalsen; Jews were obliged to sell their business to Arians, Jews were obliged to compensate the “damages” of Crystal Night. In 1939, Hitler declares that the war will begins with the extermination of European Jews and in November Jews were obliged to use the yellow David Stern (2016).

The consequence of this persecution was that 6 million Jews have lost their life, not only Germans, because they were not considered by their nationality, but as group that had to be extinguished. The same sort of persecution were made against homosexuals, handicapped, homosexuals and political enemies. The graphic show how the numbers figure (2016):

Country	Total
Germany (1938 borders)	130.000
Austria	65.000
Belgian and Luxemburg	29.000
Bulgaria	7.000
Czechoslovakia	277.000
France	83.000
Greece	65.000
Hungary and Ukraine	402.000
Italy	8.000
Holland	106.000
Norway	760
Poland and Russia	4.565.000
Romania	220.000
Yugoslavia	60.000
TOTAL	6,017,760

The total of murdered people were (SILVESTRIN, 2015):

Groups	Victims
Gypsies	220.000 to 1,5 million
Handicapped	220.000 to 250.000
Masons 1	80.000 to 200.000
Homosexuals	5.000 to 15.000
Witness of Jehovah	2.500 to 5.000

The consequence of World War 2, was also relevant in some countries, such as Russia with 20 million victims, Poland with 2 million victims.

3 THE FIRST MOMENT

In 1945, with the end of World War 2 the international community became aware of terrible images of the concentration camps. The members of the persecuted groups who were able to escape, had to start a new life in a different country, with the loss of property and of members

of their family; a new start, not always granted, in the case of immigrants to countries which were afterwards invaded by Germany. The holocaust trauma marked a generation. But can we blame the whole German Society? Were all German Citizens involved in the execution machinery of the dictatorship? It is impossible to generalize and to charge the whole German Society. A few members of it had the courage to try to oppose the system and had to pay with their lives. In the moment, when the discussion is about forgiveness, it is also appropriate to honor these men and women who tried to do something against the Nazi dictatorship. I will mention the examples: Dietrich Boenhoffer and the demonstration of the “Rosenstrasse”.

3.1 DIETRICH BOENHOFFER

Dietrich Boenhoffer, a German theologian, was born in Wroclav (Breslau) in 1906 and was executed in Berlin in 1945. He always defended the Jews against the Nazi persecution and this started in his own family, since his sister was married to a Jew. At an International Conference in Bulgaria, in September 1933, Dietrich Boenhoffer denounced the treatment against the Jews in Germany (BARNETT, 2007, p. 55). In July 1934, in a letter to the Richard Niebuhr, in USA, he asked him to help the emigration of refugees. These attitudes show how Boenhoffer recognized the real threat of the Nazi Dictatorship. According to Barnett (2007), Bonhoeffer tried to explain the prejudice against the Jews:

A. Traditional Anti-Judaism

As Stephen Haynes notes in *The Bonhoeffer Legacy: Post-Holocaust Perspectives*, it is not only the content of these statements that troubles us (e.g., statements about God’s punishment of the Jews or the pejorative use of the word “Pharisee” to mean hypocrite) but their impact in their historical context. Christians in Nazi Germany, even those in the Confessing Church and even when they were disagreeing with the Nazi state on other issues, used such rhetoric to position themselves and protect themselves from the charge that they were unpatriotic or disloyal. [...]

C. Christianity in the World

The theological evidence of change that runs concurrently with this move toward resistance, however, is most evident in his reflections on the church and the nature of Christian witness and existence in ideological times. His primary theological preoccupation during this period remains what it was from the beginning of his theological work in the 1920s: the identity of the church. That’s what he wrote about throughout the 1930s, it’s what he preached about, it was the focus of his teaching to his students between 1935 and 1939.

Therefore, it is possible to conclude that the prejudice against Jews in Germany was not a consequence of the economic crisis and the search for a responsible group for the disaster at First World War One and the collapse of the Weimar Republic only. This kind of prejudice was part of the European history many centuries before the Nazi regime. They did not invent it, but it was transformed from a religious into a racial prejudice. Before the Nazi regime a religious conversion may have solved the issue. After the Nurnberg Laws, a person whose grandparents were Jew was considered a Jew, and it did not matter that this grandchild was not Jewish anymore.

He continues to denounce this kind of human rights violation. In 1939, he was in New York and returned to Germany on the last ship before the outbreak of the War. He told a friend:

I am now convinced, that my coming to America was an error. I must stay with the Christian people of Germany during this difficult period in our national history. I have no right to take part in the restoration of Christian life in Germany after the war, if I do not go through the ordeals of this time together with my people.

He was prohibited to publish books and articles. He did not avoid the risk, although it could be considered more sinful, but he decided that it was right to fight against this system in order to take the danger in faith and loving and so have taken a correct decision (PIPER, 2012, p. 21). Together with Hans von Dohany, he helped persecuted Jews to enter Switzerland. He was captured in 1943 and was sent to the concentration camps of Buchenwald and Flossenbürg. Back to Berlin, he was tortured and executed 3 weeks before the end of the War.

3.2 DEMONSTRATION OF THE “ROSENSTRASSE”

It was the only public demonstration against the Nazi regime, in protest against the deportation of Jews in 1800. It is estimated that 6000 women (many of whom were married to the prisoners) participated in the demonstration, through meetings, which took over a week, having occurred in front of where 1800 Jews were arrested (Rosenstrasse). Concerned about the possible impact of the event was determined by the Government to release the prisoners. The event may be small, but showed civic courage to confront the regime and its machinery of oppression.

The way all this happened is also interesting. How it was possible to resist without being arrested and perhaps deported to a Concentration Camp. According to Jillian Wales, resistance was possible:

A well-known act of public opposition in Germany during World War II, the Rosenstrasse Protest, illustrated that resistance was possible and could be effective.

[...]

Approximately 1700 – primarily Jewish male spouses of Aryan women – were imprisoned in a building on the Rosenstrasse to await their fate. For a week their wives protested outside, shouting adamantly, ‘Let our husbands go. We want our husbands back!’ As one witness reported, ‘the accusing, demanding cries of the women rose above the noise of the traffic.’ This protest gained the attention of the upper echelons of the Nazi regime, with Joseph Goebbels, the Reich minister of propaganda, complaining about the demonstration in his diary, ‘a large number of people gathered and in part even took sides with the Jews.’ Although the Schutzstaffel (SS) threatened to fire into the crowd and arrested ten women, over a thousand amassed in protest, arguably prompting the men’s release. While the motives behind the internment of the intermarried Jews and their later release continue to spark historical debate, it is clear the Rosenstrasse women had a considerable impact on the decisions of Nazi officials.

[...]

As Walter Laquer wrote, the Rosenstrasse Protest was an ‘extraordinary manifestation of courage at a time when such courage was often sadly absent.’ (WALES, 1976).

Its importance was that a group of women questioned publicly a measure of the Nazi regime, the deportation of Jews, which was a part of the idea to eliminate the Jewish presence in Europe.

3.3 THE SURVIVORS

The notion of victim is a part of paragraph 1 of the Declaration of Basic Principles of Justice for Victims of Crime and Abuse of Power, considering a person or a group of people who have suffered harm, economic loss or substantial impairment of their fundamental rights (UNITED NATIONS, 2003, p. 756). According to this definition, any person or group of people, who were set apart of the economic system, were not permitted to take active part of the political life of the society, has to be considered a victim of human rights violation. The Jews, since the beginning of Nazi Regime, in January, 1933, were discriminated, having lost their political rights and were not considered German citizens. As a second class citizen they could not work in the public service, afterwards they could not serve the Army, then they had to live in certain areas or even identify themselves by using certain names and the yellow David Star. They became victims of human rights violation perpetrated by the State and according the Nazi law.

Those, who had been lucky of having survived, a tiny minority of course, were afraid, had lost relatives, did not know exactly where to go, because they did not have the possibility to return to their homelands, which did not exist anymore or were occupied and the occupiers wouldn't leave the place. Returning home was also dangerous, especially considering the anti-Jewish riots, such as in Kielce (Poland), in July 1946 (US HOLOCAUST, 2004).

They were put together in DP Camps (Displaced Persons Camps) and at the first time were together with other groups of people, that had persecuted them in the past. After separating the groups they had to live in places, such as Germany, but did not have contact with the German society. The Jews did not intend to stay in Germany (GELLER, 2004, p. 2). It would be unacceptable to stay in the country which was responsible for the execution of 6 million Jews, just because they were Jews. From the first moment, since they have arrived in the DP Camps the Jews had the intention to move to another place, preferably Israel.

The need for DP camps dwindled with the establishment of the State of Israel; about two-thirds of the DPs emigrated to Israel, while most of the rest moved to the United States, which had loosened its immigration quotas. The last Jewish DP camp in Germany was closed in 1953. (YAD VASHEM, 2016).

The real situation of the Jews, who decided to stay in Germany, after 1945, was not well accepted by the Jewish Congregations worldwide. There was a de-facto ban by the World Jewish Congress in 1948, in a way similar to what had happened after the expulsion from Spain in 1492 (BRENNER, 2008, p. 4).

At that point comes the question of forgiveness; is it possible? First of all is to mention that in Germany there was always a Jewish Life, even after the 1945. According to the Declaration of Montreux, staying in a place which was a "bloodstained territory" was considered a moral stigma. With a different opinion, Rabbi Leo Baeck expressed the necessity to help those who had decided to stay in Germany. This was also the statement of the Central Council of Jews in Ger-

many, which declared in 1964 that the establishment of a Jewish Community in Germany should be recognized. All these facts have changed after the fall of the Berlin Wall in November, 9, 1989 and with the Russian emigration to Germany. As a consequence many international Organizations began a dialogue with the German Jews Communities (BRENNER, 2008, p. 18).

The possibility of forgiveness was published in an interview of Anita Epstein (holocaust survivor) (HAARETZ, 2010):

I tried to behave myself that evening. I really did. But I could not help myself: I asked a wispy young German woman with whom I was speaking whether she thought she was capable of throwing a baby off a balcony.

She was stunned. "What do you mean?" I told her that Germans routinely had thrown Jewish children off balconies during the Holocaust. Did she think she could do something like that? She protested. She said that she was not even alive during the Holocaust. How could I think such a thing? Wouldn't I ever be able to forgive the Germans? She began to cry.

[...]

I'm afraid not. Forgiveness is, by definition, much more than a self-centered act. What Kor is describing is closer to catharsis, a purging of pain, a very different process – and one that not all Holocaust survivors wish to experience. Elie Wiesel, for example, has remarked, "I want to keep that pain; that zone of pain must stay inside me."

Like a number of other nations, today's Germany also struggles with collective guilt for the sins of parents and grandparents. Germany's burden is especially heavy, because it stems from what former German chancellor Gerhard Schröder termed "the greatest crime in the history of mankind," the ultimate sin. Nations cannot easily shed that kind of guilt, and certainly not in a generation or two.

It should also be considered what Albert H. Friedlander (holocaust survivor) (2011) said:

Leo Baeck, a survivor of the concentration camp and the leader of the Jewish community in Germany during that tragic time, gave a preliminary reply in the year in which Martin Buber accepted the Peace Prize of the Frankfurt Book Fair.

[...]

A possible reconciliation depends upon much self-examination on both sides. An honest peace must always contain within itself the remembrance of the past. The shadows still live in the present and will be part of the future. "Who is to give the answer?" asked Baeck. The survivors? The Jewish people? The shades of the dead?

[...]

The National Holocaust Day should be an opportunity for peace and reconciliation as much as for self-examination. Yet the last and greatest task may well be self-examination for the nation. Where were we when God asked Cain: 'Where is your brother Abel?'

But in the other hand it must also be considered that many Jews, especially those from German speaking countries continue speaking German on the ground that this language still existed before Hitler and was also spoken by great people such as Goethe, Schiller and Lessing.

In spite of the general feeling that staying in Germany would be not possible and even a shame, a small group of survivors, those who had elderly relatives, who had been able to start

a new business stayed in Germany and tried to reorganize the live this new society. The modern German society is completely democratic and plural.

The survivors, who decided to stay, were not accepted from those who were lived outside Germany. It must also be mentioned that Rabbi Leo Baeck (a holocaust survivor) returned to Berlin in 1952 and encouraged the Berlin Jews and he probably did it without nostalgia (LEVINSON, 1996, p. 122). The point, at the beginning was not of forgiveness, but they had to manage to survive and live with dignity and therefore they could not stay outside the society, they did not want to reestablish a Ghetto. This new life has obliged the survivors and the further generation to live together and try to find a way out from this problem and answer a question: is forgiveness possible?

4 FORGIVENESS

Is forgiveness in these situations possible? According to Elie Wiese, in order to be forgiven one must admit the wrongful action and apologize (GRAUBERT, 2010). The German Government assumed its moral and historical responsibility. According to Banschick (2015) is possible to define it:

Forgiveness is a powerful and affirmative part of our humanity. It should be differentiated from its close cousin, acceptance, which while important, is essentially passive. For many, the healing power of forgiveness allows us truly move on.

[...]

True forgiveness is a process, more than a destination. We learn from our need to forgive. Even if you were hurt terribly, like with a rape or a financial scandal, there may be a place for forgiveness, if not to the one who hurt you, than to a God that may have watched while it happened, or to a situation in which there was nobody there to protect you. There's always a place for healing and forgiveness can help you heal. Make a difference in the present and the future. If you had been abused, you may wish to protect the world and others from such a fate. This is the next step in forgiving a terrible wrong.

[...]

Conclusion: forgiveness - an endless subject. There is much more to convey about the power of forgiveness. While it can heal our wounds, forgiveness does not come easily. If we have hurt others, making amends and working on ourselves is an answer that counts. If we have been hurt, make every effort to grieve the loss of innocence or of lost time - forgive in whatever way you can - and move forward. The future beckons.

According to Inrig (2006, p. 11), forgiveness does not involve ignoring or denying sin, turning a blind eye to the misdeeds of another, or pretending it didn't happen. Forgiveness is not trivializing sin, trying to put it in the best possible light.

After these definitions, the question can be repeated: is it possible to forgive the Germans for the Holocaust? Is it possible to forgive the countries, which were under dictatorship rule, for the crimes against humanity?

Even if the first question is analyzed, it is possible to conclude for its wrongness. Were all Germans Nazis? The Nazis murdered probably 498.000 Germans because they were opposed to Nazism (RUMMEL, 1992, p. 2) There a number of Germans who were persecuted or had leave Germany such as Heinrich Brüning, Marlene Dietrich, others were persecuted such Kurt Schumacher,

Ernst Thälmann or just arrested as Konrad Adenauer. That is an example, that it is impossible to generalize, not all Germans were Nazis. But in the other hand, there is today a generation in Germany who was not alive at that time, they can't be blamed for the crimes made. According to the Israel Government, Germans only need visa to Israel if they were born before 1928 (ISRAEL, 2016). It is also important to consider that not only Germans were Nazis murderers. A several of atrocities were possible because of local collaboration, such as in Poland, Ukraine, Romania, Hungary, because when there was an internal opposition the deportation was not possible, such as in Denmark and Bulgaria. It is also to be considered that all other nations did not want to interfere and even did not granted visas for persecuted visas and at that point there to point the Saint Louis. The MS St. Louis was a German ocean liner most notable for a single voyage in 1939, in which her captain, Gustav Schröder, tried to find homes for 937 German Jewish refugees after they were denied entry to Cuba, the United States and Canada, until finally accepted to various countries of Europe. Historians have estimated that, after their return to Europe, approximately a quarter of the ship's passengers died in concentration camps (WIKIPEDIA, 2016). Gustav Schröder was German and in March 1993, Yad Vashem honored Schröder with the title of "Righteous Among the Nations" by the State of Israel. It is also important to mention Raoul Wallenberg, a Swedish Ambassador in Hungary who had manage together with Per Angel to issue protective passport for Jews, preventing them from deportation (at least 70.000 who were in the Ghetto in Budapest). On November 26, 1963, Yad Vashem recognized Raoul Wallenberg as Righteous Among the Nations (YAD VASHEM, 2016).

It has also to be considered the difficulties of getting a visa, quotes were established. After these considerations the question should be remade: is it possible to forgive the Nazis Germans and its collaborators, who were directly or indirectly involved with the execution machinery? The answer is no; it was a terrible and unique crime of extinction of people, just because of their faith. Is Germany responsible for this crime? Are the Germans today responsible for it? The answer is obviously no and as a consequence there is no need for forgiveness. Germany is a democratic State ruled by Law, where freedom of faith is granted. The Germans in the last elections have rejected far right parties, they don't have representatives in the Federal Parliament and even in the most important State Parliaments. Germany and the Germans today are not responsible for the crimes made in the name of their country. The actual Germans Prime Minister Angela Merkel said (YAD VASHEM, 2016):

The mass murder of 6 million Jews, carried out in the name of Germany, has brought indescribable suffering to the Jewish people, Europe and the entire world. The Shoah fills us Germans with shame. I bow my head before the victims. I bow before the survivors and before all those who helped them so they could survive. The break with civilization that was the Shoah has no parallel. It left wounds that have not healed to this day. Initially, it seemed to make relations between Israel and Germany downright impossible. Israeli passports long contained the words: "Valid for all countries except Germany".

[...]

Anti-Semitism, racism and xenophobia must never be allowed to gain a foothold in Germany or Europe again, because otherwise all of us - German society as a whole, the European community, the democratic foundations of our countries- would be placed in jeopardy.

[...]

David Ben Gurion, the first Prime Minister of your country, and Konrad Adenauer, the first Federal Chancellor of mine, embodied precisely this approach. That is why it was so important to me to go to the Sde Boker kibbutz on Sunday and lay a wreath on Ben Gurion's grave. For it was Ben Gurion and Adenauer who turned thoughts into words, and words into deeds. With prudence and foresight they laid the foundations on which the relations between our countries now rest.

Today it is up to us, to my generation, to campaign together with the young generation for a culture of remembrance - a culture of remembrance that will also endure when the survivors of the Shoah are no longer among us. Of course there is no easy way of doing this. But recognizing and taking on the challenge is the first crucial step towards developing common creative strategies for a future culture of remembrance, in cooperation with our young people in Israel and Germany.

After these words, it is possible that there is no reason to forgive Germany and the Germans of something they did not make, but they are morally responsible for keeping the remembrance.

Crimes were made against humanity. People imprisoned because of their political beliefs, children kidnapped, who didn't know their biological families, their parents were killed or simply disappeared.

In each case it is important to research what has happened and who was responsible for perpetrating the terrible crimes against humanity. In order to prevent its repetition the society must be clearly informed of them and also know who was responsible and if the Law allows even punished. Even considering some Amnesties Laws where the desire of reconciliation is made, the historical background must be known in order to remember those who have perished for their faith and beliefs.

These are also terrible crimes made in the name of political systems, where the human nature was neglected and to conclude my research I would like to mention the "Last Speech" in the Film "The Great Dictator" directed by Charles Chaplin (2016):

Then - in the name of democracy - let us use that power - let us all unite. Let us fight for a new world - a decent world that will give men a chance to work - that will give youth a future and old age a security. By the promise of these things, brutes have risen to power. But they lie! They do not fulfill that promise. They never will! Dictators free themselves but they enslave the people! Now let us fight to fulfill that promise! Let us fight to free the world - to do away with national barriers - to do away with greed, with hate and intolerance. Let us fight for a world of reason, a world where science and progress will lead to all men's happiness. Soldiers! in the name of democracy, let us all unite!

So the most important of how and why to forgive is to fight for democracy, human rights, social justice. No prejudice will ever occur if these goals were achieved.

5 CONCLUSION

There are many possible conclusions for this problem. The first one, based on the political level, where Governments have an enormous variety of interests and where enemies from the past may have to settle an Agreement in order to organize trade and strategic interests. At this level

the individuality is not important but the tasks, which are fixed. On another level, there is the concern for an individual. He lost his homeland, relatives and friends. He was persecuted and had to start a new life in a strange place. The past events are not easy to be forgotten and he doesn't feel any obligation to forgive the perpetrators of the atrocities he was a victim of. He may be more flexible with the future generations, by understanding that they are not responsible for the acts of their parents, but it doesn't mean that he forgives, because he can't do it on behalf of the murdered people.

We can also conclude, that a new beginning may be possible for the generations who haven't taken any action in the past events. These generations are still responsible for keeping the remembrance alive, but they are not responsible for the atrocities made. In this perspective a new beginning is possible, since it is not possible to live as a hostage of the past events and this new start does not mean forgiving those responsible for the atrocities made.

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