

The Importance of Oblivion for the Construction of Memory

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Abstract

*so remember was regarded as a necessity or privilege, while oblivion was relegated to a negative connotation. Nietzsche, one of the precursors of the discussion that values the oblivion, opened the possibility of this approach in a bias that involves its need effectively. Notes from a binary involving memory and oblivion. In contemporary times, the binary discourse has been seen by a different angle, where both, memory and oblivion are fields that can have a interrelation, in a prism a that, instead of putting its in opposition, conjugates that can be placed in a framework that involves both, without invalidating it. The present essay aims to discuss the interrelation between memory and oblivion from the documentary *The Flat*, which discusses the silence of the generation involved in the politics of the Holocaust, as well as the lack of knowledge of such a policy for generations that succeeded the first. In this media information angle, we seek in a corresponding bibliography to draw possibilities The memory, throughout the history of humanity was associated with a positive character, ties of explanations for situation demonstrated by director Arnon Gold finger in his movie*

Keywords: Memory, Oblivion, Holocaust

Introduction

The memory, understood in a sense *latu*, can be considered under several aspects, including the biological, emotional, social, political, etc. The birth of social memory as an a field of research is recent, it refers to the early 20th century. We cannot say that this has a particular concentration camp in its studies; the memory is taken just as an field of knowledge of plural character, covering others, allowing it to be considered, or at least sought as a transdisciplinary knowledge area.

This feature, however, can induce, as postulates Gondar (2005), the spraying of concepts, enabling to the way to "a uma espécie de vale-tudo, no qual todos os recortes e abordagens se equivalem"¹ (GONDAR, 2005, p. 11). In this sense, it is necessary the construction of more precise criteria when we talk about memory, nevertheless, another discussion quite present in this area with respect to which we can consider as memory. So, while Halbwachs starts the social memory as a collective priority research field, other authors and areas that relate to this, especially psychoanalysis, take into account the subjective question, addressing the memory as something take into account the individual question too. In this perspective, there is the possibility of memory study both from a social context, as an individual, or both.

The way memory can be designed includes many possibilities, extending thus the elaboration of its study, producing a multitude of approaches, at the same time to question: what is social memory? Gondar and Dodebei (2005) sought to answer this question through the bibliography of the same name, in which we highlight the article Four propositions about social memory (GONDAR, 2005, *in press*). In this article, the author proposes four approaches to the study of social memory, making an extension regarding the same, where included a fifth proposition, of oblivion. Is this fifth preposition, meaning that memory entails the oblivion, which we take as the basis for the development of this essay. Among the discussion of memory as a social or individual, still as social and political, we want just discuss what the principle would be the opposition to the memory, oblivion.

The challenge to discuss something that could start going against what we understand as memory is an interesting exercise to find one of the reasons that it is forgotten the bias which puts in interrelation with the same. For the analysis of the interrelation of oblivion with the memory, we use as an example the documentary *The Flat*, Arnon Goldfinger, Israel, 2011.

1. "A sort of acceptance, in which all the cutouts and equivalent approaches" (Gondar, 2005, my translation).

The documentary chronicles the attempts of Arnon to rescue a history on the life of his maternal grandparents, from the moment that, due to the death of his grandmother and their need to empty her apartment where she lived for decades, is faced with documents that trigger the friendship of their Jewish ancestors with an important figure of the Nazi Government; friendship which remained even after the war. It puts into question the main reason that would lead a Jewish immigrant couple in Palestine to maintain relations with a prominent Nazi, in a relationship of proximity that included travel, exchanges of correspondence and gifts. Such research becomes more exciting by the fact that the Jewish couple though had an identification with the Germany, judging that his homeland, were also convinced Zionists. In this perspective, the main motto of the documentary is the curious relationship amical. However, in the course of his research Arnon makes us meet with another important situation, which is the oblivion of the Holocaust by the generation before his grandparents, a fact that was only taken up and discussed by his own generation.

We note as the formation of a hiatus between the grandparents' generation of Arnon and his own generation when it comes to the Holocaust. This, although it represented a surprise for the filmmaker, is matter that has already been addressed in studies of memory. We seek from then on, with a concrete example in the Filmography of Nazism, the discussion in memory of how this oblivion not only part of an object of study, but also represents a political mechanism, while subjective in the context of the story.

1. Memory and Its Conceptions

The memory in the sense of a knowledge area had its construction very recently, as seen previously only in the twentieth century. However, despite that, we can notice that over time built a historicity. It is worth noting that, from the moment that memory is conceived as a research area, note that its construction is given often based on binaries as social memory and individual memory, oral memory and written memory and memory and oblivion. So that we can develop this topic, we resort to what at first might be understood also as a binary position, from the discussion of memory and history.

Starting from this assumption, the memory could be understood as more global than the history as well, within the memory could fit several stories; However we believe that the possibilities for interpretation, reinterpretations and recreations at the memorial study, we do not exclude the historical studies, so "a dimensão memorial e a dimensão científica da historiografia não se excluem, mas ligam-se umas às outras de maneira complexa" (ASSAMN, 2011, p.158). From such consideration, it becomes pertinent to understanding the development of the direction given to the memory over time.

Temporal memory approach on classic literature begins in its mythical interpretation, in the context of Greek mythology. Mnemosyne was the Goddess that was in charge of the memories as much as forgetting. This would be due to necessity of remembrance for access to another world, as well as the metaphysical oblivion upon returning to this world (lethe). In this perspective, both the memory as the oblivion had defined roles and valued, since ... "memória e esquecimento se articulam, já que os poetas deveriam esquecer o tempo presente para ter acesso à lembrança daquilo que era essencial" (BARRANCHEA, 2005, p. 56), i.e. the memory from the contact with the world of the gods. Within this spectrum, the memory is taken as a supra individual something, given its design mail a metaphysical sense, where the gods spoke through the poets or a dox, which reme Morava the messages of these (BARRANCHEA, 2005).

Wheling Wheling (1997, p. 11) postulate that during the two and a half thousand years of tradition of Western culture "a memória foi concebida como algo obviamente de individual. Seria sempre entendida como uma faculdade, a de reter e recordar"⁴. In that timeframe, although the prevalence of memory, while there were also individual modifications with regard to how this individuality was conceived. Thus, we can detect some philosophical currents as the Pythagoreans, who believed that man should remember the guilt on the basis of original sin to pay their debts with the gods-liberating memory;

2. "The memorial dimension and the dimension of scientific historiography not exclude the other, but are connected in complex way" (ASSAMN, 2011, p. 158, my translation).
3. "Memory and oblivion are articulate since the poets should forget the present time to remind that it was essential" (BARRENECHEA, 2011, p. 158, my translation).
4. "The memory was conceived as individual character is. Would always be a college to retain and recall" (WHELING and WHELING, 1997, p. 11, my translation).

Plato understanding a memory as liberating, where the man should search for the memory from the spirit world, thus freeing the vicissitudes, a kind of earth retention of reminiscences ;(BARRENECHEA, 2005). Saint Augustine when thinking in memory was the relationship of the soul, descaracterizando this as a College (WHELING, 1997).

Authors like Bacon, Descartes, Bergson and Freud were one of which contributed to a new approach to memory, changing the understanding of this and making the transition from his philosophical character to an idealistic character. (WHELING, 1997).

Durkheim conceived the memory a broader character, establishing a comparison between the individual memory and collective memory; following this line of thought Halbwachs created the concept of collective memory, postulating that overlaps the individual "As lembranças coletivas viriam aplicar-se sobre as lembranças individuais, e nos dariam assim sobre elas uma tomada mais cômoda e mais segura, mas será preciso então que as lembranças individuais esteja lá primeiramente"⁵ (HALBWACHS, 2006, p. 66), as well as Durkheim Halbwachs assumed "la similitude mentale entre les individus d'un groupe qui seule rend possible la constitution d'une mémoire collective "(LAZZARATO .2002, p. 219) ⁶.

This binary between individual and collective throughout the history of the social memory from Halbwachs, if constituting perhaps as the central binary when we address this area of knowledge. In contemporary times, however, increasingly establishes the concept of memory in both directions, with their complementary nature, seeking a start point from one or another considering the object studied.

- 5- "Collective memories overlap individual memories and allow a safer and more comfortable understanding about them, but it is necessary that the individual memories are already there" (HALBWACKS, 2006, p. 66, my translation).
- 6- "The mental similarity among individuals of a group already makes it possible to create a collective memory" (LAZZARATO, 2002, p. 219, my translation).

2. The Need to Forget

As seen above in the previous topic, we can be induced to think about dialectical discourse of oblivion as something new, a contemporary period; however, this approach has been discussed in the nineteenth century.

The philosopher Nietzsche, in his second untimely consideration (NIETZSCHE, 2003), have proposed that "em meio à menor com a maior felicidade é sempre uma coisa que torna a felicidade o que ela é: o poder-esquecer ou, dito de maneira mais erudita, a faculdade de sentir a-historicamente durante sua duração..."⁷ (NIETZSCHE, 2003, p. 9). For the author, the natural condition of man is the same as that of other animals; in this perspective the human bug refers to his instinctive condition, where "o esquecimento permitia ao homemsituar-se diante de todas as circunstâncias como se fosse a primeira vez"⁸ (BARRENECHEA, 2005, p. 61). in this perspective, memory is seen as something secondary, built out of a need for protection for the group, so memorize becomes necessary by the imminent danger of the natural conditions, enemies and predators. Unlike oblivion, for Nietzsche, the mnemonic technique beginning in prehistory assumes that "grava-se a fogo,para que fique na memória: apenas o que não cessa de causar dor fica na memória"⁹ (NIETZSCHE, 2009, p. 46).

Another conception of oblivion in this period was postulated by Freud, in the preparation of his psychoanalytic theory. To postulate the psychic apparatus and the repressed, Freud focuses into oblivion, as the appliance itself psychic refers to three instances: pré-consciência consciousness and unconsciousness. Therefore, if a material is a repressed instantiates unconscious, it is assumed that we have no direct access to it, therefore that all human beings are driven to forget; Nevertheless, this forgetfulness or repressed material as the maintenance of the psychic balance. It is necessary to forget! (GARCIA-ROZA, 2005).

- 7- "both the minor as in great happiness, it is what it is: the fact that forget, or put another way, more erudite, the possibility to feel the-history during its duration" (NIETZSCHE, 2003, p. 9, my translation).

8- "The oblivion allowed the man faced all circumstances, as if it were for the first time" (BARRENECHEA, 2005, p. 61, my translation).

9- "writes-if the fire to stay in memory: only what causes pain constantly stays in memory" (NIETZSCHE, 2009, p. 46, my translation).

The relationship between memory and oblivion is still seen in contemporary studies. Nora (1981) tackles the issue from the critique of history memory replacement, creating the concept of places of memory, which would be the places, created to compensate for this loss. According to the author, the true memory is untouched, from primitive societies, which were forgotten in the name of another building, built from the story.

Huyssen discusses the issue of excessive memorization. To a principle, especially studies related to the Holocaust; cautions that this historic event is being explored in an excessive amount of productions that reach the level of performances, distorting thus the study of memory related to the theme "Questões cruciais da cultura contemporânea estão precisamente localizadas no limiar entre memória dramática e mídia comercial"¹⁰ memory (HUYSSSEN .2000, p. 22), making a critical reflection about this media issue, States that "o trauma é comercializado tanto quanto o divertimento e nem mesmo para diferentes consumidores de memória"¹¹ (HUYSSSEN , 2000, p. 22). Such implications will be discussed later more effectively. Right now is worth mentioning is the critical of the exhaustive production for the Holocaust; the author also positions itself about the digitized memories in general. In this perspective, there is a weakening of memory by the possibility of oblivion by the accessibility of technological resources that make us remember, leading the author to questioning wheter the constant make us remember does not mean a fear of oblivion, to face against it "com estratégias de sobrevivência de memorização pública e privada"¹² (HUYSSSEN., 2000, p. 20).

When making its criticism of that the memory is being a media spectacle, the author draws attention to the fact that the memory is disseminated in public by the media allow this "condicionada na sua própria estrutura e forma"¹³ (HUYSSSEN, 2000, p. 22).

10- "Crucial issues of contemporary culture are precisely located on the threshold between the dramatic media and commercial memory" (HUYSSSEN, 2000, p.22, my translation).

11- "The trauma is marketed both as entertainment and not even for different consumers of memory" (HYUSSEN, 2000, p.22, my translation).

12- "With survival strategies of public and privates memorial" (HYUSSEN, 2000, p.20, my translation).

13- "Is conditioned on its own structure and form" (HYUSSEN, 2000, p.22, my translation).

Le Goff (1990, p. 484) agrees about memory handling by the media as stating that "As direções atuais da memória estão pois profundaente ligadas às novas técnicas do cálculo,da manipulação da informação,do uso de máquinas e instrumentos,cada vez mais complexos"¹⁴ this approach brings us to critical discussion not only of the role of the media, but also in the entire scope of binary memory and oblivion. We can ask ourselves about the intentionality or what implications exist when we defend the rescue and constant construction of memory, or positioned ourselves in favour of oblivion as a necessity of interrelation with this. So that we can answer to such questions, it is necessary that we seek what is behind the thoughts of those classical authors in the study of memory. Each of these authors had in his own time prospects that may include other fields, as a philosophy, psychoanalysis, social science and political science, among others. Anyway, the simple observation that we have within the discussion between memory and oblivion the confluence of several knowledge areas corroborates some of the five propositions of Gondar (2005, *in press*) that memory with regard to its concept is transdisciplinary: the discussion about memory is transdisciplinary.

2.1 Implications of oblivion

Oblivion seen by it, can be understood initially under a biological aspect, or even psychoanalytic. We can forget for issues related to neurological apparatus, or as a result of events that reach a certain cerebral area, for example. In the context of psychoanalysis, oblivion is something necessary, since; the repression is seen under a positive bias, thus contributing to the balance of the psychic apparatus. However, when we connect the oblivion to memory, we open new horizons to analysis. In this perspective, we can consider as a priority a collective memory, although we cannot discard that implies the oblivion in which relates to the individual memory.

14- "The current directions of memory are as deeply linked to new calculation techniques, handling of information, the use of machines and instruments, increasingly complex"(LE GOFF,1990, p. 484, my translation).

The assumption for the research of oblivion in the face of memory considered non-biological point of view, but as a research area of social construction and individual, therefore, should be targeting the questioning of why? This direction, in turn, covers different angles. In this way, seek to understand the oblivion requires also taking into account the spatial and temporal spectrum within which it was analyzed.

Nietzsche, one of the precursors of the investigation into the oblivion, in his philosophical analyses, approaches from other fields, such as biology and anthropology, psychoanalysis and politics; however, we didn't notice that he seek an explanation to the oblivion of the historical point of view. Arguing that the man suffers through your posture to feel superior by the other animals, we note that the philosopher criticizes human positioning with regard to his superior, self-assessment, as well as the eternal pursuit of development, among them the cognitive, which implies an overvaluation of memory.

To Nietzsche (2003, p. 7), "...o homem porque ele se vangloria de sua humanidade frente ao animal, embora olhe invejoso para a sua felicidade – pois o homem quer apenas isso, viver como animal, sem melancolia e sem dor"¹⁵. By proposing that the man envies the animals, Nietzsche was opposed eighteenth century thinkers whose ideas remained in the contemporary setting, that the human being becomes superior due to his intellectual capacity. In gold (1988) makes an interesting anthropological study where combines the thought that men regarded as primitives were not less intelligent, but they used their brains differently, "the brains of presumably primitive hunter-gatherers are so good and so capable of conducting sophisticated ideas and complex as those of Western philosophers and scientists" (INGOLD .1988, p. 91).

Although there is here a comparison which differentiates the human and animal species, we found a comparative relevance, once that the article of In gold (1988) points to the judgment of human superiority inside in the Darwin's theory, which Nietzsche also declined; i.e. , In gold not only describes the feeling of superiority in the compilation of the other animals as well claims that through history there was values an appreciation of human intellectual capacities, despising so men called primitives.

15- "the man because it boasts its human condition in the face of the animal, although envies its happiness because the man just wants to live like an animal, without melancholy and pain-free"(NIETZSCHE, 2003, p. 7, my translation).

In this perspective, language and memory become essential elements for the development.

Postulating that the language, memorization and consciousness has as function the communication and consequent protection from rival groups at the contemporary time, Nietzsche (2009) still positions regarding the use of this triad as a way of imposing power and the creation of moral standards of society, in particular from the creation of the feeling of moral guilt. So, to forget for the man becomes necessary, since it makes it possible to live in a more fluid, without loading weights, contributing to its creative force.

Freud (1996), in his article entitled three essays for a theory of sexuality describes the childhood amnesia as a psychic phenomenon occurred in most people responsible for a forgotten part of the life of the child until the six or eight years of age. Although not put this amnesia as being common to all, but the vast majority of people, the author suggests that already the oblivion is a common occurrence. As stated earlier, in psychoanalytic theory that repression is the maintenance of a balance Psychic; nevertheless, the author discusses muscle stimuli, as well as intestinal disorders associated with sexual development, allowing you to look at your research permeating the biology and medicine.

Seems so oblivion in the eyes of Freud occupies an individual priority function, since it is intrinsically related to the mental balance and to subsequent sex life of the individual; however, if we consider that the repression also gives due to censorship exerted by the superego, and that this, in turn, is based on norms and rules of socially, oblivion wins social contours, influencing the formation of individuals both in its construction, as in the formation of their identity. We extend this reasoning doing an addendum that, in a social context, standards and rules represent a form of power that in turn determine the socially acceptable or not, focusing directly or indirectly in the individual and in their psychosocial development.

In a more current clipping, Nora (1981) criticizes the *historização* of memory and the loss of traditions; According to the same, such losses led to the construction of places of memory, such as museums and archives as compensatory form of what was lost. In this line of thinking, the author appreciates the traditions, the primitive memory, morality, whereas these represent the real memory. The places of memory then would contain only traces of a pure memory, contaminated stories that are isolated, in a kind of trace of memory (GONDAR, *in press*).

We can thus understand a certain nostalgia the author, that when defining a true memory, disregarding the possibility to make memory in the present time. Nevertheless, to quote Nora (1981), Gondar criticizes not only their "nostalgic perspective and *declinatória*", but also points to the political bias of the positioning of the French author, paying attention to the fact that the primary reference of Nora is the nation and French memory; Therefore, the desire for unity of the nation with the valuation of *escamotearia* traditions that the desired national unity and this privileged place "teriam pago alguns preços nada admiráveis, como a colaboração do governo Vichy, as guerras sujas na Algeria e Indonesia"¹⁶ (GONDAR, *in press*).

We see that positioning of Nora (1981) in favor of an authentic memory in his critique of the history, as well as new forms to search and make memory in the present time takes on a political character.

Huyssen (2014) criticizes excessive exposure of the memory of the Holocaust from the 1980, intensifying from 1990, which would entail a vulgarization of the fact. Works and programs of general content led to some sort of dispute between Jewish and German memories, bringing to this universe their complaints and complaints about the period. These complaints involve German attacks suffered during the first and Second World War, while the Jews denounce the atrocities suffered in concentration camps, especially in Auschwitz. Within this framework of recent exhibition, Huyssen (2014) discusses the fact of oblivion for generations after the war, where there was an Oblivion induced by the silence of those involved; at the same time, posits, that about it we should have a positioning that this "deve ser situado num campo de termos e fenômenos como o silêncio, desarticulação, evasão, apagamento, desgaste, repressão – todos os quais revelam um espectro de estratégias tão complexas quanto o da própria memória."¹⁷ (HUYSSSEN 2014, p. 158).

16- "would have paid some prices nothing admirable, as the collaboration of the Vichy Government, the dirty wars in Algeria and Indonesia" (GONDAR, *in press*, my translation).

17- "should be set in a field of terms and phenomena like the silence, evasion, erasure, disarticulation, wear, repression – all of which reveal a spectrum of strategies as complex as that of the own memory" (HUYSSSEN, 2014, p.158, my translation).

Starting from this point of view this the author defends a historic level public forgetfulness. Thus, argues that the forgetfulness of war for a generation that followed and the silence of those who were combatants occurred not only by the attacks, as well as by the fact of touching the subject means having to relativise war crimes committed in the holocaust.

As for the Jews, the author upholds the complaint of about the absence of post-war publishing, as well other mediatic instruments for bring to light the atrocities suffered with the politics of the Shoa, but does not clarify this politic and the reasons for the jewish community mute this practice for their generation. To Huyssen, (2014, p. 170) "o conflito entre gerações de direita e esquerda só viria eclodir na década de 1960, com a ascensão da Nova esquerda e geração de protestos"¹⁸. The author still attentive to the fact that such conflicts, combined with media exploitation that emerged from the early 1980 and an excessive discourse, threatening both the memory of the holocaust, as the memories of the war, creating a blindness in this and blocking of imagination in the future; proposing that we change the focus of local memories, approaching other pockets of memory, for that, the blend can be "reescrito e usado de diversas maneiras"¹⁹ (Huyssen .2014, p. 178). We understand as well that the positioning of Huyssen defends a deterritorialization of memories, in the sense that new approaches historic interpretations and consequent development of other memories.

Pollak (1989) in memory, forgetfulness, and silence comments the question of silence in Germany in the post-war period under different aspects, both from the Jews, as the Germans. According to Pollak (1989), the silence about the past would represent "a resistência que uma sociedade civil imponente opõe ao excesso de discursos oficiais, Ao mesmo tempo, ela transmite cuidadosamente as lembranças dissidentes nas redes familiares e de amigos"²⁰ (POLLAK, p. 5).

18- "The conflict between generations of right and left "would only hatch in the 1960, with the rise of the new left and protests" (HUYSSSEN, 2014, p. 170, my translation).

19- "'Rewritten and used in a variety of way" (HUYSSSEN, 2014, 178, my translation).

20- "The resistance to imposing civil society opposed to official speeches, at the same time, it conveys the memories and family networks of dissident's friendships" (POLLAK, 1989, p.5, my translation).

As regards the Jews released Pollak (1989) posits that "o passado está ligado em primeiro lugar à necessidade de encontrar um *modus vivendi* com aqueles que, de perto ou de longe ao menos sob a forma de consentimento tático assistiram à sua deportação"²¹, though "essa atitude ainda é reforçada pelo sentimento de culpa que as próprias vítimas podem ter, oculto no fundo de si mesmas"²² (POLLAK, 1989, p. 5), although there are also personal reasons to spare their children to grow up in the memories of a suffering (POLLAK .1989, p. 5). Unlike Huyssen (2014) that focused more on the study of the silence of the Germans, Nazis and sympathizers Pollak prioritized the Jews, declaring that it is compressible the silence of the Group prioritized by Huyssen, without making it clear exactly why they consider. Huyssen and Pollak, so understand the oblivion as a form of memory, of political character, while the former believes that the moment of breaking the silence is connected to the right and left political disputes, the second assigns this disruption to an individual character; would such disruption as a result of the attempted transmission of events, given the Jewish victims are within close to his death. It is, however, that both authors within a political bias of analysis agree with the view that a reconstruction of the German post-war nation contributes to a silencing in search of a common good.

21- "the past is connected first of all to the need to find a *modus vivendi* with those who, from near or from afar, at least in the form of tactical consent attended the deportation" (POLLAK, 1998, p.5. my translation).

22-"this attitude is reinforced by the feeling of guilt that the victims themselves may have hidden deep within yourself" (POLLAK, 1989, p. 5. my translation).

Final Considerations

Our starting point was the research of forgetfulness and memory from The Flat. The documentary, in principle it could fits in the criticism made by Huyssen (2014) as the excesses of media productions related to the holocaust; however, the differential is the unusual discovery of Arnon on a strict relationship between his grandparents Jews with one of the most eminent Nazis. We could focus on several aspects of memory that develop throughout the story, however, which called attention was the lack of knowledge familiar with relation to their ancestors, as well as the complete indifference of the daughters of such couples as politics experienced by their parents. If this lack of information or interest caused great embarrassment to the Director of the film, the fact does not seem new. Our interest in developing this work took place from observation that if we take into consideration the production year (2011), Arnon should not be so surprised by the oblivion of a generation before his. This kind of discussion had already been broadcast in Germany, becoming an effective research in social memory. Even living in Tel Aviv, we assume that being interested party to the subject, as is Jewish, Arnon, somehow should have had some kind of contact with the subject; so, if a generation before his remained in a square not from lack of memory but of oblivion, the young Jew, somehow also seems not to have been involved in discussions involving Jews and Nazis in a global way.

What is put in the position of Huyssen (2014) when posits the ashamed of Germans in postwar it due to bombings suffered, which would refer also the approach of the atrocities caused to Jews. In this context we can situate the daughter of Von Mildestein, who strongly believed in his father's non-participation in the Nazi troops, while, similarly can be the mother of Arnon on the vision of Pollak (1989) which posits the silencing of the memory of the Jews because of the feeling of shame, many Jews were obliged to contribute to the work of the German Nazis. Anyway, get a specific cause in this case may infer a generalist consideration or vain. Clues are left to the understanding, such as fact Gerda, grandmother of Arnon does not have furtado to talk about his relationship with the Nazi couple reporters. This may demonstrate that the silence has given between generations, but not within the same. We, on the other hand consider another nomination of Pollak (1989) when he speaks of the attempt to save the Jewish descendants of suffering, especially when it's placed that your great-grandmother was murdered in a concentration camp. In fact, at least thought-provoking trying to decipher what led to an amicable relationship when the mother of one of the parties has been killed in a political context where the other party was active in anti-semitism. A possibility of understanding would be a focus of study in a more individual identity that involved the question of identity that is not our goal here.

According as the uncertainty of continuity considering that there are possible ways, at least in the sense of drafting new memories from a past history, but also the memories created. The proposal, as put by Hyussen (2014) would be the search for a memory deterritorialization, on behalf of the analogy or the fusion of common memories. Nevertheless, with respect to oblivion, we think that this is a primary factor for the construction of memory, either for your personal character, since, it would be terrible people remember everything.

The memory of all the facts on a personal level would lead us to a blocking of the possibility of new creations, as told by Nietzsche (2003); similarly, in a social, get stuck in certain historical minutiae could lead to a constant recollection, which prevents the silding a perception of future memory, how you wisely Huyssen (2014).

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