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Ph. D Summary

Elie Wiesel's perspective on genocide as a paradigm for interpreting political violence

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ABSTRACT

This research examines Elie Wiesel's perspective on genocide as a paradigm for interpreting political violence, exploring how these themes are integrated into his sociopolitical discourse. The relevance of this study stems from the necessity of understanding the mechanisms through which historical memory can influence contemporary political and civic discourse. By framing international sociopolitical events through the lens of the Jewish genocide, this research aims to provide a normative model for political and civic engagement using Elie Wiesel's authoritative voice and experience.

The objective of this study is to demonstrate how the personal experience of the Holocaust, conveyed through personal narrative, can become a means of revealing socio-political realities and serve as a relevant analytical filter for the international political landscape. The hypothesis is that a comprehensive study of Elie Wiesel's socio-political trajectory, using personal experience as substance and personal narrative as form, crystallizes his vision of genocide and illustrates how this perspective can shape an interpretative model for contemporary political events and its violent dynamics.

This study employs a mixed-methods approach, combining qualitative and quantitative analysis of an extensive corpus of Wiesel's texts, including interviews, speeches, and press articles. Additionally, a questionnaire was administered to visitors of the Elie Wiesel heritage Museum to assess their perceptions of the concept of political violence and their stance on Wiesel's interpretation of this phenomenon.

The results of the research validate the hypothesis that Wiesel's perspective on genocide offers an interpretative framework and indicators for identifying forms of political violence that may escalate into systemic violence.

Key words: Elie Wiesel, genocid, political violence, political communication, Holocaust

Chapter 1. Introduction

Eight decades after the Holocaust—a defining instance of institutionalized violence and human rights fragility under totalitarian regimes—the phenomenon remains a critical subject of scholarly inquiry. Examining genocide through the lens of a Holocaust survivor such as Elie Wiesel is essential for developing comprehensive theories on political violence, its precursors, and its systemic manifestations.

Elie Wiesel, a Nobel Peace Prize laureate and one of the most influential intellectuals of the modern era, has profoundly shaped the discourse on genocide and political violence. His writings and speeches not only document historical atrocities but also provide a framework for interpreting contemporary political dynamics. This study contextualizes Wiesel's perspective within broader discussions on decision-making power, political dialogue, ideology, justice, and democracy, analyzing his influence on contemporary sociopolitical thought.

Thus, the present research is outlined as a socio-political approach to Elie Wiesel's perspective on genocide and explores issues related to decision-making power and political dialogue, formal and informal communication on topics of political theory and philosophy, reflections on ideologies, concepts of justice and democracy, and examines the impact of these ideas on contemporary political dynamics and the fight against various forms of violence.

The research extends beyond biographical aspects, drawing from original archival materials accessed at Boston University's Mugar Library, including interviews, essays, and speeches centered on genocide and political violence.

The present study examined the impact of Elie Wiesel's narrative and personal experience during the Holocaust on the construction of an analytical model applicable to contemporary events. The fundamental hypothesis was that Wiesel's personal narrative not only highlights historical realities but also contributes to the development of an analytical framework for understanding the current sociopolitical dynamics, with implications for the conceptualization of genocide as a recurring phenomenon of political violence.

Chapter 2. Methodology

Elie Wiesel's narrative serves as a profoundly intricate and multifaceted source for the proposed analysis, though its interpretation proves challenging due to the metaphorical and deeply symbolic nature of the content under examination. To align the findings with political science frameworks, it was essential to decode the narrative's underlying message and translate it into a coherent analytical model suitable for political science discourse.

By employing a mixed-methods approach that integrates both qualitative and quantitative analysis, the research utilized manual coding within the NVivo software to systematically organize and interpret Wiesel's core concepts relevant to the selected topic. This methodology enabled the identification of interpretive frameworks for understanding genocide, providing a nuanced perspective on its ethical, political, and social ramifications.

The study of Wiesel's perspective on genocide, as a lens for interpreting political violence, sought to address the following research questions:

1. How does Elie Wiesel use autobiographical narrative in revealing historical and political facts?
2. What are the formulas that outline his perspective on genocide as political violence in terms of content, context, causes, factors, consequences and call to action?
3. What are the paradigmatic arguments for understanding and interpreting political violence?
4. How can the reading grid of genocide outline an analysis of international events?

To complement the theoretical analysis, the research also incorporated the administration of a survey targeting the visiting public of the Elie Wiesel Heritage Museum in Sighetu Marmăției. The objective of this survey was to assess the general level of public awareness regarding totalitarian regimes, the Holocaust, and, more specifically, the concept of political violence. Through this methodological approach, the research aimed to explore the potential for drawing an analogy between the interpretative model proposed by Wiesel and the contemporary understanding of these phenomena among visitors. This was undertaken with the goal of evaluating the relevance and applicability of Wiesel's interpretative paradigm in modern political discourse.

The findings of the survey provided valuable insights into the public's awareness of political violence and served to delineate potential avenues for further academic inquiry on the subject. Consequently, the integration of theoretical frameworks with the empirical data gathered

via the questionnaire enabled a multifaceted exploration of the topic, underscoring not only the significance of Wiesel's perspective in the study of the Jewish genocide but also its broader applicability to understanding the mechanisms of violence within totalitarian regimes.

The research results contribute to the strengthening of the body of knowledge on these critical issues, offering valuable benchmarks for the future development of interdisciplinary research within the fields of political science and collective memory studies.

Chapter 3. Results

The results of the present research took into account three levels of analysis. First of all, that of the instrumentalization of Elie Wiesel's personal experience and narrative in order to reveal socio-political realities with reference to the issue of Holocaust and political violence. The research then focused on a qualitative and quantitative study that outlined the competing discourses that define Elie Wiesel's perspective on genocide with reference to the Holocaust, and the results regarding the quantitative analysis of the perception of visitors to the Elie Wiesel Heritage Museum on the concept of political violence.

The results of the study contribute to the development of an alternative approach to Elie Wiesel's perception of the Holocaust, providing an innovative interpretive framework for the study of genocide and the analysis of political violence. The novelty of this research brings to the fore Wiesel's systemic thinking regarding the interpretation of the Holocaust and political violence, a new element in academic research related to Elie Wiesel's work. It also builds a starting point for similar new research in terms of awareness of the concepts that defined the genocide of the Jews as an extreme form of political violence.

The project map was designed to facilitate the achievement of the set objectives, with the main purpose of investigating Elie Wiesel's perspective on the Jewish genocide as a paradigm for interpreting political violence. In this sense, the methodology used included a detailed analysis of the relevant materials, grouped into two major themes: the first reflects Wiesel's view of the Holocaust, and the second addresses his perspective on the concept of political violence. This structuring allowed for a systematic examination of Wiesel's conceptualization of the Holocaust not only as a singular historical event with sociopolitical implications, but also as a clear manifestation of extreme organized political violence.

During the research, the method of quantitative and qualitative analysis was applied to three files containing relevant primary sources belonging to Elie Wiesel, approximately 1200 pages of text: interviews, press articles, op-eds, speeches, lectures. Two main categories of analyzed data were outlined, the results of which answer the two main research questions: (1) How Wiesel's perspective on the Holocaust is outlined, and (2) what is his paradigm for interpreting political violence. A secondary theme (3) was also identified, the communication of the Holocaust and Wiesel's personal narrative, which contributed to the understanding of the way in which he constructed his discourse on the Holocaust and used it in revealing contemporary events, placing it in the sphere of political communication.

From a quantitative point of view, 1233 thematic nodes were generated and interpreted, distributed on the three main categories investigated:

Elie Wiesel's Perspective on Genocide (936 nodes)

Paradigm for interpreting political violence (182 nodes)

Personal narrative and communication of the Holocaust (115 nodes)

The quantitative analysis of the content belonging to Elie Wiesel highlights a significant predominance of references to the Holocaust, with a total of 936 nodes, which suggests that Wiesel not only interprets the event from a singular historical point of view, but uses it as a conceptual landmark for examining sociopolitical dynamics.

The 936 mentions were divided into the main sub-themes for reflection as follows:

Competing Discourses – Wiesel's perspective on the Holocaust (445 mentions) which in turn was divided into: *Holocaust Analysis Framework (152)*, *Call to Action (113)*, *Phases of the Holocaust (55)*, *Contextual Causes of the Holocaust (51)*, *Attitudes to the Holocaust (51)*, *Factors of the Holocaust – Victims, Aggressors and Passive Witnesses (35)*, *Causes of the Failure to Stop the Holocaust (34)*.

Within the competing discourses, the framework of analysis of the Holocaust, which includes 152 references, as articulated by Elie Wiesel, allowed the development of interpretative models that go beyond the historical paradigm, offering a complementary vision of the ethical, political and social implications of genocide. In this regard, several directions of interpretation of the Holocaust have been identified and structured, grouped into seven sub-themes: *The Perspective of Representation(61)*, *The Perspective of Precedent(34)*, *The Negationist Perspective(16)*, *The Fatalistic Perspective(13)*, *The Barometric Perspective(11)*, *The Exploitative Perspective(6)*, *The*

Surrealist Perspective(5). These distinct perspectives reflect the multiple ways in which this event is interpreted, instrumentalized, or challenged in political, cultural, and academic discourses.

As for the results regarding the competing discourses in outlining Elie Wiesel's perspective on the Genocide (445 mentions), following the content analysis, several convergent discourses were identified that contribute to defining his vision of the Holocaust. According to Wiesel's interpretation, the genocide of the Jews must be examined from a multidimensional perspective, which would include the following: *Meta Discourse*(95), *Holocaust and Jewish Identity*(76), *Holocaust and Human Values*(61), *God and the Holocaust-Theological Implications of the Holocaust*(38), *Holocaust and Christianity*(35), *Uniqueness of the Holocaust*(35), *Holocaust and Israel*(23), *Holocaust and History*(22), *The Measure of All Things*(22), *Conceptual Framing-Definition*(15), *The Universality of the Holocaust*(14), and *The Privilege of the Holocaust*(9).

These results provide a broad analytical framework, highlighting the dynamics and interdependence between the historical context, the determining causes, the effects produced, and the factors that contributed to what is recognized as the genocide of the Jews. Each of the identified themes contributes to the understanding of fundamental concepts in political theory and practice, facilitating an interdisciplinary approach to this phenomenon.

Finally, the analysis of the personal narrative and communication of the Holocaust (115 mentions) shows that Wiesel uses his personal experiences as a tool for social and political awareness and mobilization. His autobiography and his testimonies function both as a means of preserving memory and as a form of warning about the dangers of indifference and the relativization of political violence. Within this secondary theme, sub-themes were identified related to: *Communicating the Holocaust* (29), *Talking about the Holocaust* (23), *The Holocaust and its impossibility* (21), *Writing about the Holocaust* (20), *Communicating the Holocaust and the Silence* (9), *Learning about the Holocaust* (8).

These results underline the importance of historical memory, education and communication in the prevention of political violence. They confirm that the study of the Holocaust is essential to understanding the political processes that can lead to genocide, and that the testimonies of survivors, such as Wiesel's, are not only acts of remembrance, but also political tools of warning and social mobilization.

The third component of results refers to the social survey applied within the Elie Wiesel Memorial House in Sighetu Marmăției. In democratic societies, museums are often seen as actors

of collective memory, having an important role in educating the public on sensitive and complex topics such as political violence, totalitarianism, genocide or human rights. Memorial museums, such as the Elie Wiesel Heritage Museum in Romania, have an explicit mandate to reflect on the past and propose projections about the future.

A museum cannot be completely apolitical, but it must create through its mission a balance between assuming a civic role and avoiding ideological instrumentalization. A well-managed museum creates a space for reflection and dialogue, where visitors are encouraged to critically analyze the past and understand its implications for the present and future.

Within contemporary studies on collective memory and the impact of museum institutions on historical consciousness, the analysis of public perceptions becomes an essential tool for understanding how fundamental political concepts are received and interpreted. The present research aimed to investigate the way in which visitors to the Elie Wiesel Memorial House relate to the concept of political violence, starting from the theoretical premises of social memory and the narrative construction of the past outlined around the events of the Second World War.

The questionnaire that was made available to museum visitors during two tourist seasons, respectively June-September 2024, and June-February 2025, recorded 131 responses that came from the Romanian (82) and foreign, English (49) speaking public, respectively.

Following the survey, the analyzed results confirm that visitors are, to some extent, subconsciously familiar with the concept of political violence, as the term proved confusing prior to completing the questionnaire. Subsequently, according to the surveyed results, it was found that respondents had a relatively defined perception of the effects and consequences of political violence, often expressing clear opinions regarding aspects of this concept. Some of these opinions align significantly with Elie Wiesel's perspective. In this context, visitors were able to understand the meaning of political violence, identifying its consequences in accordance with the specialized literature, even without being necessarily familiar with the specific sources. At the same time, slight differences in perception were identified between Romanian visitors and foreign ones, which, although not significant on a large scale, may suggest potential differences in viewpoint between the societies from which they come. These may indicate a possible lack of clarity in understanding the fundamental coordinates of a democracy and their significance in the context of each society.

Chapter 4. Discussions and debates

Structured as a comprehensive response to the research questions, this chapter dedicated to the debates is organized along three levels of analysis. The first level examines how Elie Wiesel employs personal experience and narrative as a means of revealing socio-political realities. The second level explores the ways in which competing discourses shape and define Wiesel's perspective on genocide and its broader implications. Finally, the third level investigates the paradigmatic frameworks used to conceptualize political violence, assessing how these frameworks can be applied to the interpretation of contemporary political events, particularly in identifying the conditions that serve as precursors to acts of political violence.

The first theme analyzed, though classified as secondary within this study's coding framework, highlights several essential aspects. Chief among these is the positioning of Elie Wiesel's narrative within a broader competition over the relevance of memorial discourse, a competition intensified by the proliferation of similar testimonies and the growing scholarly interest in Holocaust studies. This research contends that the authenticity, narrative depth, and analytical precision of Wiesel's testimony elevate it to a crucial resource for interpreting specific sociopolitical realities.

Grounded in the epistemological challenge posed by the inherent limitations of language in conveying the Holocaust experience, this study argues that Wiesel, while acknowledging the impossibility of fully articulating lived trauma, harnesses his suffering as a means of both documenting the past and issuing a warning about humanity's latent capacity for self-destruction. In doing so, his narrative serves not only as a historical record but also as an ethical and political instrument for understanding and preventing future manifestations of violence.

This research demonstrates that Wiesel's process of transforming personal experience into a tool for historical and political reflection emerges from a sustained intellectual effort that unfolds throughout his life and work. His evolving perception of the Holocaust crystallizes through a reflexive and organic trajectory, beginning with self-reflection and self-narration, which are subsequently adapted to diverse and increasingly complex audiences through various communication strategies. Among these, political communication represents a significant dimension examined in this study.

Although Wiesel himself rejected the classification of his work as political, his career reveals an acute awareness of the rhetorical and strategic potential of his public platform. This

research argues that Wiesel's engagement with political discourse is underpinned by a mature political consciousness rooted in Jewish heritage and theological scholarship, both of which played a decisive role in shaping his beliefs and behaviors. This foundation, reinforced by his Holocaust experience, informs the ethical and political dimensions of his communication, positioning his testimony not only as a form of remembrance but also as an instrument for shaping contemporary sociopolitical discourse.

Throughout this research, various narrative techniques applied in the political sphere have been identified, positioning Elie Wiesel as both an agent of political communication and a significant actor in international politics. His rhetorical strategies reveal a dual approach—confirmational and dramatistic—through which he advances a political agenda: the integration of the Jewish genocide, as an extreme manifestation of political violence, and the memory of its victims into a key reference point in public discourse, decision-making, and power dynamics within the political arena.

Through the confirmational approach, Wiesel engages in the analysis, validation, or contestation of socio-political realities, grounding his discourse in ethical and historical legitimacy. Meanwhile, the dramatistic approach enables him to transform both his personal experiences and those of the community he represents into a form of symbolic mobilization. This rhetorical strategy not only amplifies the resonance of his message but also confers upon it a performative dimension, wherein the past is reconstructed and reinterpreted in alignment with the exigencies of the political present. In doing so, Wiesel's discourse transcends mere remembrance, functioning as an active force in shaping contemporary political narratives and influencing policy decisions.

Within this framework of debate, it has been argued that Wiesel, leveraging the symbolic capital of his suffering, constructs a sophisticated communication system characterized by a strategic code-switching between multiple discursive registers. These include his roles as narrator and pedagogue, moral authority, advocate for international justice, and political activist. By integrating personal experience and narrative as foundational elements of his communicative approach, Wiesel deliberately engages with the political sphere, recognizing that, beyond the subjective dimension of knowledge and the moral imperative to testify, politics represents the arena where these discursive tools can exert tangible influence. His strategic navigation of these registers enables him to shape political discourse, mobilize collective memory, and advocate for justice, reinforcing the intersection between historical testimony and political action.

The second component of this research aimed to delineate Elie Wiesel's perspective on genocide, specifically in relation to the Holocaust. The analysis of the collected data reveals that Wiesel's conceptualization of genocide emerged through a progressive intellectual maturation, rooted in continuous reflection on the Holocaust and its broader implications. While his perspective aligns with established academic frameworks, it also introduces distinct contributions to the discourse on genocide studies.

A key aspect of Wiesel's analytical approach to the Holocaust is his unique methodological and ethical positioning within scholarly and public debates on the subject. He conceptualizes the Holocaust through a dialectical tension between the imperative to comprehend historical realities and the inherent absurdity of their occurrence and acceptance. Consequently, he argues that any analytical framework must integrate temporal reference, emotional resonance, and a broader significance for humanity.

Moreover, Wiesel emphasizes that engaging with the Holocaust necessitates a particular sensitivity, tone, and ethical posture, which he situates within the realm of the sacred. This perspective underscores the moral and philosophical dimensions of Holocaust remembrance, advocating for an approach that respects both the historical gravity of the event and its implications for contemporary political and ethical thought.

Within the analytical frameworks and interpretative paradigms of the Holocaust, Wiesel, as indicated by quantitative analysis, primarily emphasizes the danger of its trivialization. He urges the use of the Holocaust and the experiences of Jews during World War II as a lens through which to reflect on and interpret contemporary events. Wiesel argues that this historical precedent serves as undeniable evidence of humanity's capacity to harness its potential for destruction. By advocating for sustained engagement with the Holocaust as both a moral and political reference point, he warns against the risks of historical amnesia and the potential recurrence of systemic violence, reinforcing the necessity of ethical vigilance in contemporary sociopolitical contexts.

The research demonstrates that Wiesel constructs an analytical framework for interpreting the Holocaust grounded in classical coordinates of historical analysis: context, causes, contributing factors, and phases of implementation. Moreover, he advances a series of proposed solutions and courses of action, operating under the conviction that the ability to act is contingent upon the ability to foresee.

Within this framework, the most clearly defined aspects of Wiesel's perception of the Holocaust can be outlined as follows: the primary cause of the Holocaust is anti-Semitism, particularly as rooted in Christian anti-Semitic ideology; the inertia and complicity of society further enabled its progression; the misinterpretation and flawed application of intellectual emancipation contributed to its justification; and, finally, a corrupt and distorted legal system facilitated its execution. Through this analysis, Wiesel underscores the structural and ideological mechanisms that allowed the Holocaust to unfold, offering critical insights into the conditions that could lead to similar manifestations of political violence in contemporary contexts.

Among the contributing factors to the Holocaust, Wiesel places particular emphasis on the fragility of the victim-aggressor dynamic, with a notable focus on the role of passive witnesses. He argues that their inaction is as significant as the actions of the perpetrators in enabling systemic violence.

Wiesel's portrayal of the aggressor within the context of genocide reflects a complex interplay of administrative obedience, ideological manipulation, and dehumanization. He highlights how these elements converge to sustain and facilitate the mechanisms of genocide, illustrating that beyond individual culpability, structural and psychological conditions play a decisive role in the execution of mass violence. By examining the complicity of passive witnesses alongside the direct perpetrators, Wiesel reinforces the moral and political imperative of resistance to injustice and the dangers of societal indifference.

In his analysis of the Holocaust, Wiesel identifies a systemic framework characterized by specific goals, ideology, and outcomes, offering a detailed description of the structure itself. He concludes that this system represents a total annihilation, meticulously organized through unprecedented legal, administrative, and ideological principles. Wiesel underscores that this system exemplifies the extreme capacity of a political regime to transform discrimination into state-sanctioned policy and to turn extermination into an administrative function. In doing so, it redefines the boundaries of human destruction in the twentieth century, demonstrating the terrifying extent to which a political apparatus can operationalize violence and genocide on an industrial scale.

In this context, Wiesel proposes several key elements for recognizing political violence in contemporary events, emphasizing dehumanization, delegitimization of identity, the presence of fanaticism and hatred, the scientific legitimization of acts of violence, ideological polarization,

social isolation, and political exclusion. He warns of the peril posed by an international governance system that lacks a vision of global moral obligations, characterized by indifference, non-involvement, and abandonment.

Within this framework, Wiesel highlights identity as a crucial factor in the dynamics of political violence. Identity can become either a target of exclusion and oppression or a tool for mobilization and resistance. Wiesel argues that recognizing these signs—when detected early—provides a preliminary yet significant basis for reflecting on and identifying the emerging mechanisms through which oppression is organized and sustained. By drawing attention to these warning signals, Wiesel underscores the importance of proactive engagement in preventing the escalation of political violence and safeguarding human rights.

In outlining his perspective on the Jewish genocide, Wiesel examines various attitudes toward such atrocities, with the most prominent being indifference, silence, and inertia—stances that stand in stark contrast to the model he advocates, exemplified by the Danes who chose solidarity in rescuing Jews during World War II. He acknowledges that reactions to such a profound atrocity can vary, ranging from faith to creativity and even madness. However, throughout his work, Wiesel consistently emphasizes and advocates for an attitude rooted in humanity. He argues that in the face of immense suffering and injustice, it is this human-centered approach—marked by empathy, action, and moral responsibility—that serves as the true ethical response.

In the face of humanity's failure during the Second World War, Wiesel identifies the primary source of this failure as the lack of involvement from the great powers and the absence of social engagement. Based on his analytical progression, Wiesel proposes that, to cultivate a healthy and mature lens for interpreting contemporary political and social realities, we must examine the past through the prism of the Holocaust, using it as a measure for all things. He urges us to commemorate the Holocaust as a historical event but must importantly, reflect on it as a symbol of humanity's capacity for destructive potential. This serves as both a warning and a vigilant reminder of the risks of human destruction.

Wiesel calls for the cultivation of engaged leadership and a participatory society, appealing to the core values of humanity and spirituality. He stresses the importance of rejecting indifference, and when evil is detected, it must be confronted immediately. Furthermore, Wiesel emphasizes that education and the celebration of life should be integral components of our social and political fabric, shaping the moral and ethical dimensions of our collective existence.

The third component of this research examines Wiesel's framework for interpreting political violence, which extends beyond the Holocaust to incorporate new coordinates for understanding contemporary violence. According to the findings of the research, Wiesel positions violence as an intrinsic part of the modern world and proposes that the absurdity of violence must be recognized as a fundamental element in developing strategies for resistance. He identifies the commercialization of violence and the nuclear threat as the major dangers facing our generation—both direct consequences of historical political violence. However, Wiesel argues that the solution lies not in unilateral disarmament but in a global, responsible commitment capable of preventing the escalation of conflicts.

Wiesel also asserts that documented violence against a particular group serves as a clear precursor to genocide, and the recurrence of genocidal acts is almost certain if such conditions persist. In this context, he highlights the importance of the political leadership in shaping the identity of a nation and warns of the dangers posed by a national ethos rooted in hatred and a lack of moral accountability for a nation's violent past. Wiesel emphasizes that confronting and acknowledging this history is essential for preventing future atrocities and fostering a more just and humane global order.

Among the diverse forms of political violence, Wiesel places significant emphasis on violent rhetoric, asserting that language is often the first step toward violence. In this context, he discusses the "education of violence," highlighting how the degradation of humanity begins with the words spoken and the rhetoric used. Wiesel argues that human actions and behaviors, which eventually manifest in violent acts, are often initiated by this seemingly insignificant element—the language that, over time, becomes one of the primary indicators of social and political instability. He underscores the importance of recognizing and confronting harmful rhetoric as a critical step in preventing the escalation of violence.

On this level of reflection, Elie Wiesel cautions against the long-term destructive effects of political violence, emphasizing that the choice to not respond to brutality is a tangible risk. He underscores that systemic political repression and the use of violence as a governing tool can erode a society's capacity to cultivate leaders with global influence, ultimately destabilizing the society and jeopardizing its future. Wiesel also highlights the self-destructive nature of political violence, arguing that any act of aggression carried out by an individual in the name of a political ideal not

only undermines democratic principles but also leads to the moral and existential degradation of the perpetrator, which, in turn, contributes to the broader degradation of humanity.

He further warns of the complications arising from conflicts between nations, where post-conflict reconciliation remains a rigid and challenging process. Wiesel stresses that historical traumas do not vanish with the end of hostilities but require ongoing efforts in rehabilitation and transitional justice. To prevent such historical traumas, he advocates that states involved in episodes of political violence must take responsibility for their violent pasts, internalizing this process through measures that mitigate the risk of future recurrence. Additionally, Wiesel points out that leaders who engage in extreme political violence often become symbols of their nation's collective guilt, and the consequences of their actions extend beyond national borders, shaping international perceptions and influencing global historical memory.

Finally, Wiesel argues that violence directed at an ethnic or religious group extends beyond its immediate victims, fundamentally undermining the moral stability of society as a whole. It creates a pervasive climate of fear, hatred, and mistrust that can endure for generations. In this context, Wiesel concludes that various forms of political violence not only obliterate the core values of humanity but also hinder progress and collective hope. They imprison each generation in the destructive cycle of the past, preventing the possibility of healing and future growth. This cycle of violence perpetuates a legacy that impacts both individual and societal development, stifling the potential for a more just and harmonious future.

This study has successfully organized, both quantitatively and qualitatively, a series of preventive measures proposed by Elie Wiesel to address political violence. These measures are rooted in the need for education and awareness regarding the origins and consequences of violence, particularly in countries with a history of violent conflict. In the face of aggression, Wiesel stresses that while states often prioritize security and stability, extreme measures must be carefully balanced to avoid perpetuating the cycle of oppression. He emphasizes that collective guilt is not a viable solution to violence, and that preventing radicalization requires a combination of effective security and control mechanisms alongside a thorough understanding of the underlying causes of violence.

Historical memory plays a crucial role in this process, with the remembrance of the Holocaust serving as a fundamental tool for preventing future atrocities. Wiesel advocates that political

violence can be effectively confronted by rebuilding collective consciousness, fostering reconciliation, and strengthening a political culture that actively discourages radicalization.

Chapter 5. Conclusions

Elie Wiesel's proposals and reflections, as identified in this research, are well-documented in the literature, further reinforcing his credibility and authority on the subject. The narrative-metaphorical nature of his contributions, the integration of civic issues and political philosophy into his discourse, as well as the depth and rigor of his reflections, position Wiesel as a valuable resource for the development of both classical and alternative educational programs. His work not only provides insightful perspectives on political violence but also offers a framework for fostering a more informed and morally engaged society.

Thus, the analysis of Elie Wiesel's perspective not only affirms the existence of a valid interpretative framework for identifying and addressing the dynamics of political violence but also offers a valuable conceptual tool for civic education, public policy, academic discourse, and thematic representations across various socio-political contexts. This framework can enhance the understanding of the mechanisms that lead to genocide, helping to foster a culture of remembrance and supporting the development of policies focused on prevention and early intervention.

Although Wiesel addresses the same core themes found in academic literature—such as the memory of genocide, the dangers of indifference, and the need for moral vigilance—he places particular emphasis on the political and social dimensions of these phenomena. Through his discourse, Wiesel effectively establishes an emotional and reflective connection with his audience, thereby enhancing the impact of his message. He transforms the Holocaust and the history of the Jews into a lens through which the broader human condition can be understood from a social and political perspective. By reflecting on the Jewish genocide, Wiesel offers the world a dramatic opportunity to grasp, to some extent, the events of the Second World War. His reflections unfold in a progression that mirrors his personal maturation—as a survivor, intellectual leader, activist, and human being.