



ZIKARON BASALON

And You Shall Tell Your Children

“ The Age of Holocaust Survivors is drawing to a close. Before long no one will be left to say, “I was there, I saw, I remember what happened.” All that will be left will be books of literature and research, pictures and films, and multitudinous testimony. This will be a new era. The dark inheritance of the Shoah that was so indelibly stamped on the survivors’ souls and hearts will become a sacred mission imposed upon humanity.

”In Jewish tradition, the command to remember is absolute. But its obligation does not end with the cognitive act of memory – it must be connected to both meaning and action. Today, we for whom the memory is burned in our hearts and on our flesh, gather to pass the torch of memory to the next generation. We pass to you as well, the fundamental lesson of Judaism, that memory must be accompanied by action of ethical and moral intent. This must be the foundation and the focus of your energies toward the creation of a better world”

The Survivors’ Declaration, 2002



In Every Generation

“We, who consider ourselves closer to the dead than to the living, do not need a special *yizkor*. We say *yizkor* in the morning and in the evening, we say it when we are awake – and also in our dreams...we require no special *yizkor*.”

“And though the extermination of the Jewish People is among the most horrific events in history, we know – it too will be forgotten.”

Dr. Samuel Gringauz, survivor of the Kovno Ghetto and Dachau concentration camp, 1945

And You Chose Life

“Words fail me, but I must write, I must.
I ask you not to forget the deceased. I beg
and implore you to avenge our blood.

“I ask you to build a memorial in our names
– a monument reaching up to the heavens,
that the entire world might see – not a
monument of marble or stone, but one
of good deeds, for I believe with full and
perfect faith that only such a monument
can promise you and your children a
better future.”

From the diary of a teenage girl, Donia Rosen, 1943



Stop for a moment,

This is the place
where you can share,

Be together,

Dance Sing

Play

Whistle

Accept

Embrace

Talk

Be silent

Laugh

Cry

Forget

Remember

LIVE





Are we allowed to say everything or should we sometimes be silent so as not to offend?
Does anyone have ownership of the Holocaust?
Is there anything we have to learn from it? Is Holocaust remembrance a burden or asset?

No one has the correct answer and there is also no need to seek the accepted answer. It is our duty to listen, talk, discuss, be respectful and ask all the questions. Yes, even if they are difficult questions.

What Does The Word Holocaust (*Shoah*) Remind You Of?

1. Why did you come to a *Zikaron BaSalon* event? / 2. How and in which manner is Yom HaShoah important to you? / 3. To what extent are you cognizant of the Holocaust outside of Yom HaShoah? / 4. Is it possible for Yom HaShoah events to just “pass you by” and for life to continue as usual? / 5. How would you structure Yom HaShoah? / 6. Can the memory of Holocaust be dynamic or does it need to be sanctified and fixed for all eternity? / 7. How relevant will Yom HaShoah be once there are no longer any living survivors? / 8. What do you think about the possibility of Yom HaShoah becoming – in generations to come – a day for celebrating the survival of the Jewish People, just like Passover and Purim?

How Does the Holocaust Affect Us?

1. How do you feel on International Holocaust Remembrance Day? / 2. What concerns you on this day? / 3. Is there a “right” way to mark International Holocaust Remembrance Day or is everything permitted? / 4. What part does the memory of the Holocaust play in your life when International Holocaust Remembrance Day ends? / 5. In your day to day life do you ever feel like victims or persecuted? / 6. Do you have relatives that survived the Holocaust? What experiences or stories that they shared with you do you remember in particular? / 7. Is it important to you – and why – to preserve the memories of the survivors? / 8. What is your personal lesson from the Holocaust? / 9. If it were up to you, would the Holocaust be more present or less present in your daily life?

To Whom Did You Say Shoah?

1. Where do we encounter Holocaust discourse in our day to day life? / **2.** What do you think about the use of expressions such as “Nazi” and “Shoah” in the spoken language? / **3.** Can we laugh about the Holocaust? Does it bother you to hear Holocaust jokes? / **4.** Does a Jewish comedian have more right than a non-Jewish comedian to laugh about the Holocaust, or should Jewish comedians avoid a humorist approach to the Holocaust? / **5.** Does a Holocaust survivor have the right to demand that the Holocaust be removed from the discourse? / **6.** Where do we draw the red lines for making use of the Holocaust? / **7.** Is it legitimate to use Holocaust remembrance provocatively in order to prompt thought or discussion? / **8.** Are we allowed to make fun of the Holocaust in order to send a message? / **9.** Is it legitimate to use the Holocaust as an instrument in a political debate? (For example, in the discourse of extreme right and left activists). / **10.** Is it legitimate to use the Holocaust in other burning ethical issues (For example, vegan and vegetarian discourse).



What Can We Learn From the Holocaust?

1. Is the Holocaust a human act? Are those responsible for it human beings the same as us? / **2.** Is the Holocaust an extraordinary and one-time event in the history of humanity? / **3.** Many view the Holocaust as an act of pure evil, but can and should we look for logical and rational aspects in it? / **4.** Do the Jewish People have “ownership” of Holocaust remembrance and lessons to be learned from it? / **5.** Is it important to point to and emphasize the uniqueness of the Holocaust in comparison with other instances of genocide? / **6.** Could another Holocaust happen tomorrow? Is there one occurring right now somewhere in the world without us noticing? / **7.** What do we want our children to know about the Holocaust? / **8.** What are the rights and obligations that apply to Israeli society following the Holocaust? / **9.** Does the Holocaust “grant” the Jewish People and the State of Israel privileges? / **10.** Is our role as a society and a state to guarantee “never again” only for the State of Israel or for the entire world? / **11.** Does the State of Israel have a special obligation to act against genocide any place it occurs?



What Did the Holocaust Do To Us?

1. What do you think about the claim that if it weren't for the Holocaust the State of Israel would not have been established? / 2. Is the Holocaust what connects Israel and the Jewish communities worldwide, or is it another differentiating feature (between Ashkenazi and Sephardi Jewry, for example)? / 3. What is the lesson learned from the Holocaust regarding mutual responsibility and solidarity? / 4. What do you think about the claim that only living in Israel is the definitive response to the Holocaust? / 5. We are all familiar with the Holocaust as the "destruction of the European Jews," but Jews were exterminated in other areas of the world. Why isn't their story part of the narrative? / 6. Does the way we remember and commemorate the Holocaust need to be opened for discussion and re-shaped, or is this a taboo subject? / 7. Do we even want to – and must we – create a narrative of commemoration that is inclusive of the entire population?

How To Move Forward with Holocaust Remembrance?

1. Are there words that are not allowed in the discourse about the Holocaust? Or, should we let go and let the discussions be entirely open? / 2. Many feel that any dealing with the Holocaust is shrouded in "sanctity" – do you feel the same? If yes, do you think the "sanctity" restricts the possibility of sincere and open discussion of the Holocaust and its consequences? / 3. Do we need to keep the memory of the Holocaust out of discussions and statements that undermine the foundations on which the collective memory is based? / 4. In the equation between the freedoms of speech and thought and between maintaining our reverence of the Holocaust – which do you think should win? / 5. What do you think about the claim that there are those who use the memory of the Holocaust to "shut everyone up"? / 6. Can we even have an ideological debate about the memory of the Holocaust without offending others? / 7. Under what circumstances, if any, would it be legitimate to exclude a group or individuals from the discourse of the memory of the Holocaust? / 8. *Zikaron BaSalon* is based, among other things, on the desire to create a platform for sincere and responsible discussion. Is there a need for any one body – from a facilitator to the sovereign – to regulate the discussion, or is it necessary, possible and important to trust its participants? / 9. What is that 'secret magic' that would enable us to keep discussing everything honestly and openly between us, without jeopardizing the rights of the other?

What would you like to ask or say to summarize this evening so that it should also be the beginning of something and not just the end?

Ma Nishtana? (What has Changed?)

“Antisemitism and the persecution of the Jews are not a fad. It is a difficult chronic disease that penetrates deep into the heart and history of nations. We find it today in the voices that can be heard in the heart of a different Europe – from the British left and the extreme right in Eastern Europe and in Europe as a whole, and in areas across the Arab world. The State of Israel will deal with this antisemitism by ensuring, first and foremost, a national home and a Jewish army.”

Reuven Rivlin, President of the State of Israel, 2016

“They took us all off the buses and started to shoot us in the back. They shot children and the elderly. Women and children. Everyone. Indiscriminately. When they saw that shooting was wasting too much of their time someone suggested to round us all up and use automatic weapons instead. There was terrible screaming and then an even more terrible silence. I lay down on the ground and pretended to be dead until they left the place.”

Ramo Suvredic', Srebrenica, 1995

“My eldest brother and I were walking home from synagogue on Friday evening when a car suddenly stopped next to us and four teenage boys emerged from it with clubs and knives. They approached us and started cursing. They shouted, “filthy Jew” and “stinking Jew” and started hitting us without any mercy. After they beat both of us with the clubs, one of them pulled out a knife and started stabbing my brother’s legs and in his stomach. I was sure he was going to kill him. Luckily for us just then a police car passed on the street and when they saw it – they escaped. If God had not watched over us and brought the police car to the secluded street, I have no doubt we would both be dead.”

Michael, Paris, 2011

“When the war started, that’s when the fear started. We didn’t know who was listening to us and who could cause us harm. We had to think about everything we wanted to do 20 times. In the beginning, the protest wasn’t violent, but the situation deteriorated very quickly and everyone was shooting at everyone. My parents could no longer offer me and my siblings a normal life. They worried they would eternally live in fear and that the next day might be the day their children die, so they decided to escape to Germany.”

Nina, Refugee from Syria, 2015

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