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**I. The Power of Memory and Gratitude**

* Wiesel begins with a personal reflection on his liberation from Buchenwald and expresses deep gratitude to the American soldiers who freed him.
  + “Liberated a day earlier by American soldiers, he remembers their rage at what they saw. And even if he lives to be a very old man, he will always be grateful to them for that rage, and also for their compassion. Though he did not understand their language, their eyes told him what he needed to know -- that they, too, would remember, and bear witness.”
* He acknowledges the role of the United States in fighting oppression and thanks leaders like President Clinton and Hillary Clinton for their humanitarian efforts.
  + “Gratitude is a word that I cherish. Gratitude is what defines the humanity of the human being. And I am grateful to you, Hillary -- or Mrs. Clinton -- for what you said, and for what you are doing for children in the world, for the homeless, for the victims of injustice, the victims of destiny and society.”
* He emphasizes that remembering history is essential to honoring victims and ensuring justice.
  + “These failures have cast a dark shadow over humanity: two World Wars, countless civil wars, the senseless chain of assassinations -- Gandhi, the Kennedys, Martin Luther King, Sadat, Rabin -- bloodbaths in Cambodia and Nigeria, India and Pakistan, Ireland and Rwanda, Eritrea and Ethiopia, Sarajevo and Kosovo; the inhumanity in the gulag and the tragedy of Hiroshima. And, on a different level, of course, Auschwitz and Treblinka. So much violence, so much indifference.”

**II. The Dangers of Indifference**

* Wiesel defines **indifference** as a moral failure that blurs the lines between good and evil.
* He explains that indifference benefits the oppressor, isolates the victim, and strips people of their humanity.
  + “Indifference is always the friend of the enemy, for it benefits the aggressor -- never his victim, whose pain is magnified when he or she feels forgotten.
* He provides historical examples, including the Holocaust, political inaction, and corporate complicity, to show how indifference enabled atrocities.
  + “It has been suggested, and it was documented, that the Wehrmacht could not have conducted its invasion of France without oil obtained from American sources. How is one to explain their indifference?”
* He argues that the bystanders—those who remained silent—were just as responsible as the perpetrators.
* “Of course, indifference can be tempting -- more than that, seductive. It is so much easier to look away from victims. It is so much easier to avoid such rude interruptions to our work, our dreams, our hopes.”

**III. Learning from the Past to Shape the Future**

* Wiesel reflects on the moral failures of world leaders, particularly the U.S. government's knowledge of Nazi atrocities and its refusal to act.
  + “It has been suggested, and it was documented, that the Wehrmacht could not have conducted its invasion of France without oil obtained from American sources. How is one to explain their indifference?”
  + “Sixty years ago, its human cargo -- maybe 1,000 Jews -- was turned back to Nazi Germany. And that happened after the Kristallnacht, after the first state sponsored pogrom, with hundreds of Jewish shops destroyed, synagogues burned, thousands of people put in concentration camps. And that ship, which was already on the shores of the United States, was sent back.”
* However, he also highlights positive changes, such as the defeat of Nazism, the
* He questions whether society has truly learned from history and calls for action to prevent future atrocities, especially against innocent children.
* He closes with both fear and hope for the new millennium, urging people to reject indifference and uphold human dignity.
* “The joint decision of the United States and NATO to intervene in Kosovo and save those victims, those refugees, those who were uprooted by a man whom I believe that because of his crimes, should be charged with crimes against humanity. But this time, the world was not silent. This time, we do respond. This time, we intervene.”
* “When adults wage war, children perish. We see their faces, their eyes. Do we hear their pleas? Do we feel their pain, their agony? Every minute one of them dies of disease, violence, famine. Some of them -- so many of them -- could be saved.”