



Elie Wiesel's *Night*: Trauma, Remembrance, and Hope

Wiesel's Hasidic culture of Sighet sought to inspire love of God and preciousness of human life through storytelling, prayer, and song...

1. Who was the founding figure of the Hasidic movement?
2. Hasidism
 - An awareness of God's presence
 - A joyful, robust embrace of God's world
 - The uniqueness of the individual, centrality and sacredness of each personality, and appreciation for religious diversity (holy spark in all)
 - Fervent waiting and longing for redemption
 - Parents treated with reverence
 - Children cherished as God's blessing and inheritors of Torah
 - Traditional way of learning is through song
3. When did his home become part of Hungary?
4. Why was 1942 significant to Wiesel?
5. When did the Nazis arrive in Wiesel's hometown?
6. Who was the Nazi in charge of working with the Hungarians during the Hungarian deportations?
7. How many Jews were deported to Auschwitz-Birkenau from May 15 to July 9, 1944?
8. What was the name of the Hungarian Nazi Party?
9. Surviving survival:

"Because I remember, I despair. Because I remember, I have the duty to reject despair."
"To be a Jew means not to despair, even when it seems justified."
10. *Matzeva*

11. What kind of book is *Night*?
12. How is the book shaped by punctuation, chapters, and silence? (The original in Yiddish was 800 pages)
13. How does the book resist closure and presents the limits of witnessing?
14. *Night* functions as a counter-narrative to his childhood beliefs.(Using paradox to help the encounter)
 - Passover *Haggadah*: “What makes this night different from all other nights?”
 - Orienting symbols of his childhood become disorientating during the Holocaust
15. “Fire cannot be destroyed by fire.”