

Distinguished guests,

Standing here in Amsterdam, to receive the *Never Again Auschwitz Award*, is both humbling and personal.

I'm not a speech maker, i'm a film maker, most of my work is not speaking in front of crowd, but behind the camera, so I hope you'll forgive me for being exited and for not used to stand in front of big audience and give a speech.

As a documentary director, you refer to the times you live in.

In that sense, you are in one way a journalist. But you are also an artist.

There is something irrational in what you do and decide to do.

An inner compass, that guides you to what stories you want to tell.

As a filmmaker, most of my life's work has been dedicated to exploring politics, exposing what is happening behind the close doors of politics, what is argued in those debates that determine the life of millions around the world.

I can say that the interviews I conducted with those people influenced and changed me, they are with me all the time when i look at what is happening in the world and I will quote exerts from them here.

In relation to my next project, I visited Auschwitz for the first-time few weeks ago.

being there, standing near the crematorium IN Auschwitz Birkenau was a terrifying experience, because Auschwitz is not only a place of unimaginable horror — it is also a symbol of what happens when humanity abandons its own humanity.

When ordinary people become monsters. when men abandon what makes them human beings.

I thought I was well prepared for the visit, I wasn't.

to see and feel the dimension of systematic, industrialized Genocide, to stand in the snow right in front of the crematoriums where it all happened, was a shock which will continue to sit in my bones for the rest of my life.

In 2012, I embarked on a journey into Israel's inner sanctum of the security apparatus with 'The Gatekeepers', a documentary for which I interviewed six former heads of Shin Bet, the Israeli internal security secret service.

Those responsible combating the Palestinian terror.

Towards the end of the film, I quoted professor Yeshayahu Leibovitz. Leibovitz was not a marginal figure.

He was a deeply religious Jew, a Zionist, a philosopher and a fierce moral patriot. And he spoke after the great victory of the six-day war in 1967, almost prophesizing.

He said: "A state that rules over a hostile population of 1.4–2 million foreigners will inevitably become a secret security apparatus state, with all that this entails for the spirit of education, for freedom of speech and thought, and for the democratic system.

The corruption characteristic of every colonial regime will also cling to the State of Israel. The administration will have to engage, on the one hand, in suppressing Arab resistance movements, and on the other hand, in recruiting Arab quislings (traitors).

There is also concern that the IDF — which has been a people’s army — will deteriorate through its transformation into an army of occupation.” (end of quote).

The then head of the Shin Bet Yuval Diskin said: “I agree with every word”.

I wish I could say he was wrong, regrettably what Leibovitz said then and ALSO many of the things he said later became prophesies to what is happening in Israel now, I will come back to that towards the end of this lecture.

After the international success of the film, I had to think thoroughly what my next project will be, and I remember one day in particular sitting at home watching the horrible footage from Ghota, a suburb of Damascus, where a chemical weapon attack by the Syrian regime had caused the death of more than 1400 people, amongst them hundreds of children dying in agony. The attack occurred after President Obama promised that if Syria will use chemical weapon, it will be a red line for him.

And then NOTHING HAPPENED. pause

I remember asking myself how that could be, what goes on in those Corridors of Power in Washington when even after a red line was declared and crossed so bluntly in front of the global community with such horrible consequences, Washington did not act.

This was the beginning of the journey into my next project, The Corridors of Power.

During the research period an old question I asked myself many times as a student learning about the holocaust resurfaced. It was well known that by 1943 the extent of the extermination of Jews all over Europe was clear to the allied forces. And yet a deliberate decision was made NOT to attack the rail lines leading to Auschwitz or the crematoriums, although allied planes attacked a factory 5 miles away.

Why — when they had the planes, the intelligence, and the capacity?

Why?

There is NO good answer to that questions, just few unworthy excuses.

After the end of the war, when the whole world discovered what happened in the Shoah a promise of Never Again was made.

In 1948 The general assembly of the U.N, by unanimous vote, confirmed the genocide convention, which stated that genocide is a crime under international law, which the civilised world condemns and for the commission of which, principles and accomplices are punishable.

In *The Corridors of Power*, I wanted to examine the validity of that promise, and what it really meant.

Today, we must be honest with ourselves: that promise has not been fulfilled.

Sandy Berger who was President Clinton's National security Advisor in his second term said in the interview I did with him:

“Never Again is a moral statement, but is it a guiding, operational principle? Does it help answer whether to go into Bosnia or not? Whether to go to Syria or not?”

Whether to go into Rwanda or not? I don't think so, I think it is a moral statement by the world that it should not stand by and watch mass atrocities, it is not legally binding or politically binding“.

At that moment, I understood something crucial:

“Never Again is remembered as a moral promise — but it was never built as a political system.

There is no automatic response, no binding obligation, no mechanism that forces action when genocide begins.

Memory exists. Responsibility does not.

I started a journey to understand how the most powerful nation on Earth — the United States — responded when confronted with news about genocide and mass atrocities happening somewhere around the world, to unveil the discussions that are taking place in those rooms in Washington where decisions are made to intervene or mostly not to intervene in places where genocide or crimes against humanity are happening.

During this long journey into Washington's Corridors of Power I interviewed all the living secretaries of state, national security advisors, secretaries of defense, diplomats, military leaders and representatives of the U.S on the ground. I asked them why, despite the lessons of the Holocaust, despite the memory of Auschwitz, action so often came too late — or did not come at all.

What I found was sobering.

Indifference is rarely born of cruelty. More often, it is born of hesitation, of fear, of competing interests, of human weakness.

The excuse of **“What is our national interest?”** was often heard, we saw how good intentions collided with political realities, how the words *Never Again* were invoked in speeches but set aside in meetings.

I remember one interview in particular with Samantha Power who became Obama’s ambassador to the U.N in 2012.

Obama choose here because of a book she wrote years earlier, “A Problem from Hell, America in the Age of Genocide”.

In the middle of the 1990s, Samantha was a young journalist covering the war in Bosnia, she came back to Washington after the extermination of thousands of Muslim men in Srebrenica, she was frustrated that America and the world did not do enough to stop the ongoing slaughter, and she landed back in Washington just when the Holocaust Museum had opened.

Samantha said in the interview:

“When I left Bosnia, being a young correspondent, I felt part of a world that hadn’t done enough. I just had a sense of how many lives could’ve been saved sooner, had the decision that was belatedly made--been made before. And that was a question that, long ago, as a much younger person, I had asked myself about the Holocaust.

My high school understanding of the Holocaust could be reduced to Hitler was exterminating the Jews, and therefore, we went to war.

And I would later learn that the issue of the extermination of the Jews just didn't rise within the system in the way that I would've expected.

The idea that the fate of an imperiled people, when it came to refugee admissions, bombing the train tracks, to just make it a little bit harder“.

It just was striking to me, that those issues in and of themselves just didn't rise within the system.

As somebody who believed in America and the premise of *Never Again* I was just struck by that, because that was never part of the history lessons that I got.

What I was struck by when I came back from Bosnia was the extent to which our culture was having a surge of commemoration and remembrance related to the Holocaust,

and yet I had just come from this experience, where...the Bosnian-Serbs had attempted to wipe out a people,

in Europe, 50 years after the Holocaust, and the connections weren't really drawn.

It was at that point then that I went to the library, thinking that maybe there would be books on the decision makers, on the bystanders.

Then it became clear that there was sort of something there that this fulsome consensus about applying the lessons of the Holocaust that was living in great tension with what policy makers were doing and yet the tension seemed one that was not being grappled with “.

End of quote.

PAUSE.

A Holocaust historian, Professor Deborah E. Lipstadt wrote: „By 1943, the vast majority of Americans knew that more than a million Jews were no longer alive, but that did not necessarily mean that they knew that they were dead.

And this horror of a concept really speaks to the two kinds of knowledge that people can have- a sort of surface knowledge, where you're processing clinically, cognitively, but nothing is really reaching you, and then a different kind where you're like--you know, they've been killed“. End of quote.

And this idea speaks about the kind of numbness you can experience in those antiseptic rooms in the corridors of power.

And it is not only about the past.

This is how atrocities continue to happen now, and how leaders in those rooms, are also surrounded with information of what is happening and they do not act,

Not because they are evil —

but because the system allows them **not to act**.

And I recall how many times during the more than 60 interviews I conducted I heard the phrase “It is not in our national interest to intervene, even when we see genocide”.

This experience changed me. It taught me that referring to Auschwitz as a turning point of history is not enough. We must also as a society confront the ways in which “Never Again” has been betrayed, over and over again.

When I first confronted the inability, or the lack of will of the allies to fight what was going on in Auschwitz, it was not only through movies or books. It was

through the hard evidence of the research about what was known to the leaders at the time and how little was done if at all to prevent it.

During the research the facts that laid in front of us in the form of documents, testimonies, maps, aerial photos were undisputable. They taught us that although Auschwitz is a warning sign etched into the conscience of humanity most of the time for the people sitting in those decision-making rooms it is easier NOT to fulfill the promise of Never Again.

every year, more than six thousand books, movies, new research- dealing with World War II and Hitler are published.

Why do we still pay attention to WWII? Why are there so many Historians, researchers, directors who are still investigating those 13 years of Hitler's rein over Europe, dedicating their professional life to REALLY UNDERSTAND.

Some historians call this period a "black hole" because it feels like all meaning collapsed during that time.

But if we treat Nazism as something completely inexplicable, then It becomes a monstrous alien story from **another planet**, that does not belong to the human race.

But NO, they all, ALL the Nazis from the top to the so-called ordinary Germans belonged to us, to the human race.

"Ordinary Men" is the title of the famous book of Historian Christopher Browning. In the book, he describes in detail the mass murder of Jews all over Poland by the

German Reserve Police Battalion 110, Before the industrialized genocide in the concentration camps.

This Reserve Police Battalion did not consist of SS men or Wehrmacht soldiers, but of civilians who were no longer considered suitable for military service because they were too old.

They came from completely normal professions. It was not until 1962 that a trial began in this case of war crimes. Christopher Browning was trying to understand how ordinary man became mass murderers.

He shows that this Battalion —about 500 middle-aged, working-class German men from Hamburg—became mass murderers without even being driven primarily by deep antisemitism or Nazi fanaticism.

They were not forced at gunpoint. They were given option not to do it — and still, they stayed.

For me, the book redefines evil, like Hannah Arendt's diktum *-banality of evil* did.

Browning argues that genocide does not require monsters—only: obedience, conformity, and gradual moral collapse.

Understanding that is deeply disturbing - because it implicates everyone.

Browning does not let us say, "I would have been different." Or: it's them, not me.

His evidence suggests that most people, in similar circumstances, would likely behave similarly.

It is a book about human behavior under authority and violence. Its power lies in a terrifying understanding that the capacity for atrocity and evil is not exceptional. It lies also in ordinary people. It lies also in us.

And we also know that the Holocaust was never **just** a German story. It was a European crime, involving states, institutions and societies across the continent, its consequences are not over.

During the work on *Corridors of Power*, I researched America's response to genocide and crimes against humanity that occurred since 1990 when America stood as the only global superpower.

The words "Never Again" were pronounced multiple times by world leaders when it suited them, but in Rwanda, in Bosnia, in Syria, in Darfur, in the middle east and in Europe, we saw how fragile memory can be.

How quickly words dissolve into indifference.

PAUSE.

So why has the promise of *Never Again* not been fulfilled?

Part of the answer lies in politics: national interests too often take over moral imperatives.

THE other Part lies in us, in our civil societies. Because genocide and persecution do not begin with camps. They begin with words. With stereotypes, with scapegoating, with the normalization of hatred. They begin when people stop

seeing other people as human beings. Today we see echoes of that in Europe, in the United States, in the Middle east, in fact we see them everywhere.

But after saying that I KNOW that-

The political decision for military intervention to prevent mass atrocities is a tough one.

We expect that military force will easily solve the problem, simply intervene and problem solved.

It was a hard realization for me to understand that the use of military force is never easy, even if the reason for intervening is so clear in moral terms.

I can say that I started the project as an idealist and ended it, much more a realist who is clear eyed about the hard calculation that needs to be done BEFORE intervening militarily in order to stop mass atrocities.

Tony Lake, President Clinton's National Security Advisor during the Bosnian and Rwandan genocides, said:

“Nations are collections of people. And you have to look at what is happening through the effect on those people, both as a motivation to intervene on their behalf...as in cases of genocide and war crimes.

But also, and equally important, you need to analyze what will happen when you intervene with those people.

Are you going to do more harm if you intervene? are you going to save more lives? And to make that calculation in a very clear eyed fashion.

These are hard decisions. When you intervene in another country, people are going to die. And people are going to be saved... And it is a tremendously important that you weigh the relative weight of those two factors.

And the problem is that human beings resist thinking in terms of weighing human cost, because this is terrible to say. *These people are going to die for the sake of those other people...* So you deal in abstractions. And too often you're driven to intervene on the basis of an ideological fixation, rather than the reality on the ground.

So the point of this kind of thinking is not humanitarian.

It is about coming to grips with reality. HUMAN reality... And then making a clear eyed assessment, of both the consequences of an intervention, and equally important to plan clearly what will happen AFTER you intervene... And what is your plan for then helping to reconstitute that society.

When you intervene, to some degree you then own the problem. And if you were going to go in with military force, you damn well better thought about what happens the day after... To have a very clear eyed view of how you will meet your responsibilities for what happens in that society, especially if you were going in, for humanitarian reasons“. (end of quote)

I saw what happened in places where there was no clear plan for the day after the intervention, like in Iraq, like in Libya: Chaos, destruction of society and loss of numerous human lives.

Libya is still bleeding today because of the intervention.

While I was working on the series, I never could have imagined that one day it will strike so close to me, at home.

October 7th 2023 at 06.30 in the morning I was sleeping in my bed in Tel Aviv when the sirens started to cut through, I stayed in bed thinking it's nothing, when I heard the second siren splitting the silence of the morning in 07.30 I understood that something else is happening,

I rushed down, opened the television and was confronted in the next hours with images and sounds I never thought could happen to a Jew anywhere in the world, let alone in Israel.

It was the worst day in the history of the country. More than 1,200 civilians, women, children, old people, babies, youngsters were murdered, some after being tortured, mutilated, raped.

239 people were abducted, amongst them toddlers, holocaust survivors, old people, women. There was an archaic horror in this bloodlust that I no longer thought possible. This massacre intended to annihilate people in the most brutal way imaginable. That is why Israel has been traumatized ever since that day.

Israel was created to assure that after the Shoah the Jews will have ONE safe place. That never again such atrocities will happen.

I remember the shock I felt being glued to the television screen, as more and more evidence of what was happening kept flooding in, I remember vividly the phone calls from desperate people in the kibbutzim waiting endlessly for the army to come and rescue them, all live on TV.

Yet the most horrifying brutal evidence to what was happening were the videos that were taken by Hamas terrorists IN REAL TIME as they were murdering children, mothers, young people- and enjoying it.

I sat there in front of the TV and looked on my Phone for days, trying to understand WHY did Hamas do it. Wouldn't they know that Israel will respond in the hardest way imaginable?

And I thought of Ami Ayalon, a former head of the secret service Shit Bet I interviewed, who told me a story of an experience he had during the Second Intifada.

I quote:

“Sometime in 2002, after I was no longer head of the Shin Bet, I went to London at the invitation of the London School of Economics. The intifada was raging; Israeli and Palestinian civilians were being killed. A real hell. And we went to London—a group of Israelis and a group of Palestinians—to see whether something could be done.

At some point I make myself a cup of coffee, and a Palestinian acquaintance approaches me. His name is Eyad Sarraj, He is a psychiatrist who works and treats children suffering from trauma.

In the opinion pieces he writes, he talks about the next generation of violence that is embedded in the Palestinian childhood of Gaza during the Second Intifada. Very harsh articles.

He came up to me and said: “Ami, at long last we've defeated you.”

I said to him: “Have you gone crazy? What do you mean, defeated? Hundreds of your people are being killed; at this rate thousands will be killed.

The little bit of a state you have, you're going to lose, and you'll lose your dream of a state. What kind of victory is that?”

He said: “Ami, I don’t understand you. To this day you don’t understand us.

Victory for us is seeing you suffer. That’s all we want. And the more we suffer, you will suffer,” he said. “At long last, after fifty years, we’ve reached a balance of power. Your F-16s against our suicide bomber.”

(end of quote) PAUSE

After months of war in Gaza when the death toll of Gazan civilians was immense and seeing the response of most Israelis to the suffering of civilians in Gaza

I understood that Israel went into a trap. The exact trap that Sinwar the leader of Hamas wanted it to fall into.

To understand a trap is not to justify terror.

It is to understand how terror succeeds-

Horrified by what happened on October 7th, deeply humiliated, traumatized by the unbearable losses of life, Israel with its extreme right wing government, with a Prime Minister on trial for corruption, used the situation to strike back with all its might and force – the Israeli government did not deal with morality, did not deal with the international consequences, did deal with the ramifications to Jews all over the world, did not deal with its own responsibility for what has happened, shifting the blame to anyone but itself.

And this quote “Victory for us is to see you suffer” became evident for both sides.

I continue to quote Ami Ayalon:

When I was a young naval officer at the Navy College, I studied for weeks the military theorist Clausewitz, who said something very simple: victory is the creation of a better political reality. Today, victory has no meaning in the Middle East.

We have lost the meaning of victory. And if we have lost the meaning of victory, then we are in a cycle of terror that keeps escalating.

We still constantly think that what doesn't work through force will work through even more force.

If we do not build a political framework and define for ourselves what we really want, and whether we are willing to pay the price, the State of Israel will not experience political victory in the foreseeable future“.

In my last project, I interviewed the legendary head of the Israeli clandestine organization Mossad, Meir Dagan.

When I conducted the interview, he was dying from cancer.

So, it was kind of death bed life story and testimony of one of Israel's legendary security chiefs.

Dagan was born on a train carrying his parents at the end of World War II from the Soviet Union where they were hiding, to Poland where they left all their family. And he told me:

“After the war, my father returned to the town to see if anyone survived. They found the Jewish cemetery, destroyed, gathered the bones buried them in a mass grave, erected a concrete headstone and hired a Polish man to help them.

This man told them that before the Jews were killed, he took pictures as the Germans asked, and after they killed all the Jews, they left.

He kept the film, and my father bought the film from him. When he developed it, he recognized all the people he knew and my mother's father, he was the Rabbi of the community.

In the picture you see him wearing tefillin and tallit, the Nazi soldiers are surrounding them, the Jews are in the back, just before they were murdered. Now, people don't notice this, but here you see the absolute humiliation. When you look closely at the picture. You see that my grandfather is sitting on another Jew.

And this picture goes everywhere with me.

It implies two lessons to be learned.

One is that this shall never happen again.

And to remind me all the time that horrors like that actually HAD happened, you must see it in a tangible way.”

Dagan had the picture of his grandfather with him wherever he went.

It hang on the wall behind his desk as head of Mossad. To every guest that came to his office, he explained the meaning of the picture to him, and that he felt that he is in this position head of Mossad to make sure that Never Again this kind of picture will be taken.

And then he surprised me in the interview by ALSO mentioning Browning's book “Ordinary Men”.

He had discovered the photo of his grandfather in the book.

He told me:

“Years later I read about this battalion that murdered the Jews in that region in “Ordinary Men”, the reserve police battalion that murdered the people in my parents' town, and the book concluded that everyone who took part in the murder were ordinary people.

I find his moral conclusion horrific.

Browning's lesson regarding humanity is that you can turn anyone into...a murderer who can commit genocide.

It's easier to live with the thought that the murderers are zealots, because then you say, I have to eradicate these zealots and that's it.

But then you discover that many of the people involved in killing the Jews were ordinary people, people like you and me, and these ordinary people became accomplices to genocide...”

And Dagan continued to push:

“Now, it's convenient for us to say: that, will only happen to Germans.

I suggest caution in making those determinations. The Jewish people isn't immune.

Whoever thinks we are immune because we're Jews and we endured the Holocaust, I'd put significant question marks on that”.

Then Dagan started speaking about what was happening in Israel at that time, the interview was conducted in 2015.

From today it sounds like a prophecy.

And I quote him again:

“It's a fact that we have people today who can throw a petrol bomb into an Arab home and burn a child and kill the father and there are people amongst us who even support that.

I won't have that happen. I don't want it to happen again, and this is happening in our backyard.

Take how some of the Israelis regard the Arabs.

It's the other way around too, the Arabs' approach to the Jews. "They have no right to exist..."

It's obliteration of humanity.

It pains me that someone can accept a child being set on fire, any person for that matter.

I won't accept that on anyone. Not Arabs, not Jews, not anyone.

These are still sporadic incidents, but sadly they're increasing and if we're not careful, they will become the mainstream. I fear that it will become legitimate.

I think that as citizens, as individualist this must be a red flag that we must heed and consider how to prevent it.

And this responsibility doesn't end with the individual.

It begins with the individual and spills into the leadership that is supposed to dictate the path.

and sadly, we have a leadership that is evolving on the foundation of rifts among the Jewish people.

It's terrible. This struggle is taking on dimensions that scare me. It scares me as a Jew, as a citizen of Israel, as a citizen who served the country his entire life.

We're no longer one country with a mutual goal, rather groups that only see their sector, each has a goal unto itself and if this reality carries on,

I admit, for the first time I have doubts as to Israel's ability to survive such a reality”.

(end of quote – and remember: all this he said in 2015 Dagan died in 2016).

After the 7th of October I found myself wondering many times what Dagan would think today, when we see what happened to Jews on that horrible day, but also, how the state of Israel responded in Gaza committing war crimes, ethnic cleansing, that I couldn't imagine.

Victory is to see you suffer; we lost our moral compass.

PAUSE

In the world as it is today, we cannot afford silence.

Today ideas widely seen as eccentric 20 years ago have increasingly come to shape democratic politics.

Anti-immigrant sentiment and xenophobia penetrate the political mainstream.

antisemitism is on the rise. Hatred is spreading online with a speed that Joseph Goebbels could only have dreamed of.

Minorities are targeted. Refugees are dehumanized. And once again, many prefer to remain silent.

Jewish communities all around the world are in danger, there is a spike in antisemitic events all over the globe. Attacks on Jewish communities worldwide has sky rocketed.

The head of the police in Manchester said after the massacre of Jews in Bondi beach Australia few weeks ago at Hanukkah:

“Antisemitic hate crime has surged, protests have intensified, and online abuse has grown since 2023. These trends create real fear and disrupt daily life – and have an impact on how safe the Jewish community feel when attending synagogues and other communal spaces. Jewish children attend schools behind fences, guarded by security and routine police patrols. No community should have to live like this. That must change“.

For many years, my work has forced me to look at humanity’s worst abilities — cruelty, indifference, the abuse of power.

I learned that the danger is not that history repeats itself identically — but that human behavior tends to forget the lessons of the past.”

The promise of “Never Again” is not a statement about the past.

It asks each of us: What will you do when faced with denial of rights? When faced with murdering people because of their religion, of their gender, of their sexual orientation? With their crave for freedom from tyranny. What would you do when faced with injustice? With silence?

What do we do when we see the brave people of Iran demonstrating in the streets yearning for freedom, for equal rights, for dignity and justice? You and me?

The current uprising shows how collective moral claims against repression can develop into broader political challenges to authority.

I can’t describe the experience you have when you talk to those people, that have the power to stop the atrocities and you know that the people that are suffering on the ground just don't have anywhere to go. they for sure can't go to their government.

And I found out that it's hard to try to get those people in the corridors of power just to imagine what it is like to be on the ground when those atrocities are happening and to imagine just that feeling of „No one there's for us other than God“, if you believe in that, „no one to turn to, no one to rely on, nothing to hope for“.

Regrettably today the so-called international community does not really exist, there is no community of views, unless the United States is prepared to take a leadership role, and what we see from the United States today is relations based not on values but on money and economic interests.

Does anybody see China or Russia standing for doing that? Intervening on behalf of Human Rights?

Can western democracies, can Europe do that without the power of the United States?

And when you see what is happening in the world today, the retreat from alliances based on values to alliances based on financial gains, we must understand the ramifications of that and ask our governments to be prepared for dark days.

When a superpower abducts a dictator from his country, ignoring international law and put him on trial, we somehow feel good, it seems justified, but when that same superpower wants to annex Greenland because one morning it decides that this is in its national interest, what do we feel then?

what do we think about power and the use of it without checks and balances?

When another superpower invades a neighboring country and conducts a ruthless war for years? Is that the world we want to live in – a world where all international

laws and norms which were established after the experiences of World War II are abandoned so rapidly and thoughtlessly?

PAUSE

Few years back Professor Yehuda Bauer who was the head of Yad Vashem told on a lecture he gave: that on the way between Hebron and Emek Haela in Israel, archeologists found the ancient city of Shaaryim, and in there the archeologists found a plate covered with ancient writing.

An Israeli archeologist translated what was written there, it said: “protect the widow the orphan and the slave, this is the king’s sentence”.

If you ask me, that is not ancient wisdom. It is the minimum requirement for civilization, this is the base on which everyone should build their moral values and compass on.

In the world that is forming in front of us, let us not deceive ourselves. The Moral premise of “Never Again” is diminished.

It must be fought for, remembered, renewed — every day.

The meaning of “Never Again” stands much more brightly, it is not only to remember what was, but also to make sure that we all work hard that it will not become hollow empty slogan.

If Auschwitz teaches us anything, it is that the abyss is always closer than we think.

Receiving this award today, in Amsterdam — a city where so many Jewish lives were destroyed, —especially before embarking on the shooting of my next project I feel the responsibility more than ever.

Thank you.

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Never Again Auschwitz Lecture

By Dror Moreh

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