The death last July of Elie Wiesel, 87, a Holocaust survivor and winner of the Nobel Peace Prize, was a reminder that soon, there will be no eyewitnesses still living. How then do we heed what has been called humanity's "ethical imperative" to not forget so that the atrocities of the Holocaust will never reoccur in the future? Literature scholar Susan Gubar suggests in her book *Poetry after Auschwitz: Remembering What One Never Knew* (2003), the possibility of "proxy-witnessing." Writers who did not participate in the Holocaust "testify...for those who cannot testify for themselves" by exercising their moral imagination. Through poetry's images and words, emotion and intellect, readers are transported to a communal memory of the past and then returned to the present where they may ethically look to the future. Proxy-witnessing may be applicable to other artistic mediums as well. Photography in particular has been discussed in relation to memory and representation. So, too, has tourism to Holocaust memorials, museums, and monuments; visitors are "secondary witnesses" and "producers of collective memory, historical knowledge, and ethical reflection" (Reynolds 2016).

Our discussion will begin with contributions from the University of Utah community. Jeff Botkin, M.D., M.P.H., associate vice president for research integrity and chief of the Division of Medical Ethics and Humanities, and Susan Folsom, a fourth-year medical student, both visited Auschwitz last summer with the program Fellowships at Auschwitz for the Study of Professional Ethics. We also will discuss the title poem, "Conversations with Survivors," from a collection by Jacqueline Osherow, Ph.D., U of U distinguished professor of English, whose writing is included in Gubar's book.

**Background Reading:**


**Additional optional readings:**