

Transcript of a conversation in a car

Characters

Amit – The adult-child, front seat, left side

Dad (Yariv) – Driver, right side

Mum (Ayelet) – Back seat, wearing sunglasses,
hardly seen

People mentioned – not present:

Yonatan – Older brother

Ayelet – Therapist (different from mother)

Alon – Uncle

DAY TIME. SUNNY.

THREE FAMILY MEMBERS IN A CAR.

TWO IN THE FRONT SEAT, ONE IN THE
BACK SEAT.

D I heard also on the radio that it's not only me who's saying this.

A But it was done.

D Oh yeah?

A Yeah there are new Haggadah's... don't know who.. don't remember.. actually, Ayelet told me about it, now in the meeting, like.

D Hmmm.

-PAUSE-

D So many things that bother me there, endless.

A In the Haggadah?

D Ha? The Haggadah? Something, endless.

A What?

D Something awful this Haggadah.

A What bothers you?

D What?

A What bothers you?

D Ahhhh full of... revenge...and full of ... violence.

A Hmmm.

-PAUSE-

A But only now?

D Ammm... Now I noticed it...

A Like, you didn't notice before?

D I noticed how much it's... you know, every year I look at it with more.. hmhmhmh.. amm every year I look at it with more... frustration,,, and, and I pay attention more to other things but I noticed, this time, really, how all the tribe, every tribe, Israel, who sits in this kind of dinner of Pesach, sits around the Haggadah and starts reading all kind of segments and, after it said, except of liberation.. from the one who occupies you, you start talking about aaaaa types of aaaa how to remember, how to pack the memory and aaa to pack the memory is around all sort of... haaahah this thing of the plague of the firstborn, not the plague of the firstborn, all the types of plagues... putting it in initials, all the thing of commemorating like this or commemorate like that, and aaaa raising the wine and drink and commemorate it

A Why the initials?

D DAA-ZACH

A Yeah but what, what does this mean, what does this indicate

D That,,, that it speaks about the need to remember this in a very powerful way and coding it in the minds of the people.

-PAUSE-

A Correct.

D No absolution and no ... forgiveness. No acceptance and no aaaaa reconciliation and no peace and no nothing.

A Yeah.

-PAUSE-

D It's a narrative that aaaa

A But what, and the kibbutz? In the kibbutz what did they do?

D Powerful. In the kibbutz they put a big emphasis on the spring, the seasons of the year, I don't remember so much, I know there are these parts of course... yes there's CHAD, CHAD GADYA and all kinds of things in it... ammm our god and all kinds of these things

M You remember that the death of the firstborn came to the people, whose king said – all the newborn boys, throw them to the river?... I mean aaa they weren't exactly

D In reaction...

M a flower of aaaz

D no, you're saying it was a reaction... reaction to there... right? You mean,

M I'm saying that Pharaoh, at least according to the story, pharaoh killed all the boys

D Yes.

M of the Hebrew people, so the death of the firstborn, seems, even, lighter than this, because you destroy only the firstborn and not all the, all the all the, children

D Ayelet but aaa

A all the boys

M all the boys

D all the series of the nine plagues that come before that even, look what this amount of collective punishment that's going on there

M you remember, again, in terms of our narrative, you remember why, why all these plagues came about? Because Moses went to Pharaoh and said liberate them, and he said bite me, so he said OKAY well here you go, and then came the first plague, and then he came and said liberate them, he said to him no, and then the second one, it didn't come in the first place with the whole, whole package

D yes but Ayelet this thing of aaaa well yeah alright you can say... let's say like now what they're doing to Russia that they're putting on sanctions on them, yeah? That they put it on all of the state, I agree with you, but you think that aaaa hmmm let's say they put now aaaa a thing of put in every time a different humanitarian disaster on Russia, it's the way now to break Putin, let's say?

M Aaa I don't know to tell you what needs to be done, but I just want to point out that its not entirely arbitrary this all aaa pursuit of revenge and recompense, but it has an actual base in the slavery and bondage and suffering that was, first thing, and also to say on the way that I wouldn't change the Haggadah even in one line. Yes I would talk about its meaning but I wouldn't change it because this.. it is what it is, it's a historic relic of something that was.

D Say..

M I don't think that I would want to erase this

A But if we read it every year, maybe not delete it but every year we read it,

M No, so it needs to be read differently, its needs to be read in a critical way, its needs to be talked about,

A How do we read it to kids? You've seen how many kids were there in the, we were now with the cousins,

M Yeah

A So we say again and again, and her who stand, and aaaa in every generation, and every Jewish person need to... like.. aaa

M Yes

A Like, they don't understand after all the meaning, eventually, they will understand something of it, something of it is being introverted

M I didn't think of it, how to do it technically, but I wouldn't write a new Haggadah

D Why aaa

A And still, you would tell it every year?

M I didn't really think of it,

D Even if there's there a harmful, a type of... Ayelet, I don't know exactly to tell you where but I heard an interview two days ago with someone who is leading this line of changing the Haggadah, one of the people who's saying it, and she said I'm... only by the gender issues I'm horrified of what's there.. I didn't check exactly –

M Instead of being horrified of the Haggadah she should be horrified by what's going on today in the rabbinate...

D But why

M This text specifically she's horrified?

D She's horrified also by what's happening in the rabbinate but I want to ask you if, like Amit is saying if you put in these seeds, that have in them racism, exclusion and let's say, if so, I'll check it, have to check each bit, but all kind of things that are connected to how you see the other, the other that's and and a paranoid pattern, why do you think that we need to put it permanently also a monument?

M I think it's a part of our history and I wouldn't want to erase it.

A Don't know if this is our history, it's a myth. You think that there were really slaves in Egypt that built the pyramids?

M Even if it's the history of 300 years and not from, from the days of Pharaoh, it's a part of our history.

A What do you mean when you say history?

M I mean that my grandfather and grandmother and before that and before that and before that sat around the table and read this Haggadah.

A AAa it's not the story, it's the action of reading.

M No, no,,, of this text, of these texts. Like I'm not.. the bible, although it's horrific, I won't write a new bible. In the bible, there are horrors, not less than the Haggadah and more in proportions. No one wrote it, it was not rewritten; they didn't write a new bible. Maybe someone will want to write a new one, but I wouldn't... I don't think so. I mean, I wouldn't put effort into this kind of project.

A But so.. so, we have this text that we all agree that its violent, fascist and justifies cruelty.

M Hmmm, yes.

A And it's a part of our heritage.

M Yes.

A And now we have to face it.

M Correct.

A How do we face this?

M I don't know, what I can solve all the problems of humanity, Amit?

A No I'm asking about your opinion,

M I don't have an opinion about it.

D Yes but Ayelet it's not all the problems of humanity it's... it's something that we can control.

A But you do have an opinion.

M I have an opinion that this shouldn't be destroyed but it needs to be preserved. Could be that the right way would be to read it while we say look, this was once what they thought, this is

what they used to believe, today we think differently, and talk about what they think different. But I'm not cancelling it.

A No aaaa, there is not really a possibility to cancel these things.

M Yes it,

A If we read

M If they will delete it and destroy all the copies then in a few generations, there will be no trace left.

A No but who's talking about destroying all the copies? We're talking about changing.

D Ayelet,, yes correct.

M What is it to change? Change is to delete what was and put on something new.

D Wait, well...

A Correct.

D I think that, like... the one who said...

A What, so you're anti change?

M Nhhhh

A This one? Changing this text?

M No...Yes, yes. I think it needs to be framed in the right way in terms of its effect, in terms of its value today for us and our lives, but I'm not into deleting it.

A But the value today, its, after all, it's clear that the connection between our relations to the Egyptians is... a quite necessary connection to our relations with the Palestinians, right? Let's be specific. Because it's not in the air, and we're not in the diaspora. We're in the land of Canaan.

M I don't think it's destined for the Palestinians, it's destined for everyone that we perceive as the enemy.

A All right. But now we are at a specific point, right? In building the nations, or whatever, we're in a local moment.

M What do you mean we're in a local moment?

A We're in a moment... we're in 2022,

M Yes.

A We're an occupying country,

M Yes.

A That doesn't give rights,

M Correct.

A That discriminates people.

M Correct. But where..

A This story, the Haggadah, is one of the tools to justify this. No?

M Okay. What...

A So how do we solve this? So, we have to find a sort of way that this will be our heritage and also that we won't be horrible and evil people.

M Correct. We need to find a way to preserve the heritage without being bound to it, to the same thing.

A Let's do it. How do we do it? Like, how do we do it without changing, let's say? If you're anti-change?

M I'm not anti-change in a broad sense...

A No, of this text, you're anti change of this text.

M Yes, yes.

A But this text is one of the tools, actually. So with this text, we remain?

M We're not staying with it as a tool, we're staying with it as a remembrance. I can't say to a child: your grandfather was a Nazi but we're believing in something else? You want me to tell him – your grandfather wasn't a Nazi, your grandfather was aaaa hugging trees?

POLICE AHEAD OF YOU.

M This is a part of our history, this is a part of who we are. This part exists, we need to acknowledge it, and we need it not to bound us to similar behaviour.

D So why do, why tie this as a festive event? We can do, in this event, take out certain parts, and say that it will be a sort of aaaaa encounter that we can search in it let's say aaa elements that you think, that we think, are important, like freedom, let's say and a thing of the ability to control your destiny?

M Because it's a lie.

D Why? Moses didn't?...

M Because its not,,, its not the tradition, not only this is our tradition, you want to take out only the

positive parts that destroy only the unpleasant to the ear parts?

D Nooo I'll tell, I'll emphasize it differently also, instead of having aaaa, aaaa, in what's different this night, let's say, and there will be a talk about what was done to us is what needs to be remembered all the time, how we were hurt, so aaa we'll do something a bit different. Or let's say, again, about the prominence of the plagues, because it's very very big, the proportions are not aaaaa we have to change the proportions. The songs, all kinds of things.

M I don't have something else to say, other than that I would not change it, maybe I would use just a part of it but I wouldn't change, I wouldn't emphasize the parts that represent us as beautiful and remove the parts that show us not beautiful, and yes I would try to frame it in a different way, to clarify that this was the perception than, and that today we are in a different position.

A So, we need to stay with the text and teach it differently, you think.

M This maybe is more representative of what I'm thinking, yes.

A And you didn't think this when I was growing up?

M No.

A When did you start thinking this?

M I don't remember.

-PAUSE-

A What, so you would raise me differently now?

M I don't think I raised you so bad like this, here you got there on your own...

A No, you didn't raise me bad... that's not what ... this... but, but like aaaa but like.... What are we talking about actually? No? we're talking about education, right?

M Yes.

A The present or the future - what are we talking about?

M We're talking about both I think.

A Now you would tell the story differently?

M No. I would maybe add on more, more talk about it. I, for me, most of the years, I read the Haggadah in Passover like ABANIBI, I read and didn't listen to what it means. This was a

traditional text, that we sang and talked, without thinking of what it meant,

*THE VOICE OF WAZE: STICK TO THE RIGHT,
THE TWO RIGHT LANES.*

-PAUSE-

A So at any point you didn't think of the meaning of the Haggadah?

M At some point, yes, but for many years no, and again you're saying, apropos education, not you not Yonatan, none of you didn't turn out to be aaaa unhuman person, doesn't acknowledge the rights of the other, it didn't exactly design you to be monsters, this reading that we read.

D Yes, but there are many others that maybe yes aa it turned them into monsters.

A It kind of turned me into a monster. I think.

*THE VOICE OF WAZE: PROCEED STRAIGHT
FOR 9 MINUETS*

A I grew up with a great amount of fear from the Arabs. And not...

M Because of the Haggadah?

A No, but it's a part of it.

M No, not because of the Haggadah, because there was a sea of attacks throughout the years when you were a child.

A Correct, but I grew up with fear of the Arabs and with the perception that "what did I already do to them?" like. aaa. with all honesty.

M You really didn't do anything.

A Yes? We really didn't do anything?

M YOU really didn't do anything.

A Mum, I enjoy a lot from the situation, I gain profit from the situation. I profit from my peaceful life.

M Correct, and you still didn't do anything.

A How can it be that I didn't do anything?

M You didn't do anything active to harm them.

-PAUSE-

A What is an active thing then? When... when does a thing becomes active?

M You didn't hit, and you didn't rob, and you didn't steal, and you didn't burn Arab kids, and you didn't demonstrate against, on the contrary, you protested for them. You voted for, for people you thought could fix the situation, you didn't do anything wrong!

A And you think that also Nazis in Nazi Germany, or not even Nazis, the village people or the city people or whatever, in Nazi Germany who didn't do anything, also didn't do anything wrong?

M You tried, you tried doing things in order to change in the frame of what you can, and still, we are... well.

A I think that there are a lot of my blind spots and a lot of my racism is bound with the story I told myself and the story I was told and the story I absorbed, and one of it, a part of it is the Haggadah, and the victimhood, and the prosecution, and I grew up in the opposite situation, and I grew up,like, the story I clung

onto was that I am a victim, permanently, and it's connected to the Haggadah and it's connected to antisemitism and its connected to STUFF.

M It's connected to reality, you're making it only a story!

A It's connected to reality, but

M You know that from your grampa and grandma, three-quarters of the family died? Murdered? This is reality!

A It's not, correct, but this is not the reality I grew up in.

M But but no, this is a part of the reality you grew up in!

A The reality I grew up in is a reality that is very much the opposite. It's a reality in which I am safe, and I am the powerful one.

M Correct, correct... so, so this means...

A I am the powerful one and I am abusing the power.

M You did not abuse the power. For the worse.

A I simply have a normal life.

M Correct.

A And it's something that the Arabs that live in this country and in the occupied territories don't have.

M Correct, but did you create this reality?

A No, but I have to change it.

M Okay.

A I also didn't create the reality in which my grampa and grandma were persecuted and murdered. So why is this, why is this

M So you don't like it and you want to change it, you can change it,

A Why is this a justification?

M No, the justification is not saying – me, I only had good and comfy life, and there's no reason, you're like, it sounds to me, from your words, that you're saying, there's no reason for the fear, the defensiveness, the need to defend ourselves, this it's completely far-fetched,

A No there is...

M No, we came from a great extermination, and we did a lot of things to never come to this

situation again. Now it's your right to say, I don't like the point we got to, and I want to change, and do what seems right for you to change, but from this to feel that I am a, a criminal, a war criminal, because, and all these things were done just like that from sadistic greed, it's not

A Noooo it's not done from a Sadistic lust, it's not done from a Sadistic lust, but it's done?

M Yes. Correct, it was done, and you're not a war criminal for it.

A And the one who did the crime, the one who prosecuted the Jews, or after my grandpa and grandma and murdered most of my family, 80 years ago, is not right now the one I am... the one we, as a nationality hurt...

M Correct and,

A We are not now revenging the Germans...

M You know that the Arab countries evaded to the land of Israel after the declaration of the state and tried to kill us?

A Yes, I know,

M So they weren't Nazi Germans, they were Arabs.

A Correct, correct. They were Arabs.

M I'm not saying that

A This doesn't justify, and this doesn't justify

M I'm not saying that, that today a Palestinian boy that gets shot in the head is guilty because his grandpa and grandma did these things, but we have a reason to be worried, we have a reason to be worried.

A Okay

M Our existence in the world is not that secure,

A Correct

M And and we need to find, really, something else, more proportional, that we can also defend ourselves and also not to enslave others. I don't think, I'm not justifying what we're doing today in terms of its absolute value, but I do understand how got to it, at its part at least, and we have to take measures to keep us safe

A Okay.

D The thing is, what's...

A Maybe keeping ourselves safe is to, to create a different society,

M Could be

A To create different stories, to tell, to tell something that will keep up safe, maybe its not telling the Haggadah, maybe it's telling a different story

M So I think that not.

A To prevent the, the future, this thing to repeat itself, here now we told

M No no no no no its not

A The Arab armies, we occupy, the Germans, we this that that, like, maybe the Haggadah is a sort of point

M All are a part of our reality, they're all a part of our history and we should remember it

D Ahaahaan what I

A We should start telling another story so that

M No, another story will be a lie.

A The future won't be like the history

M No it's a lie. The future won't be like the history not because we tell a different story, but because we make different decisions.

A But if we are clinging to the same stories, how will we make different decisions?

M The facts are the facts. What was, was. This is our history.

D What I think but Ayelet is that aaaa I'm considering, or relating to what Amit is saying, it's the thing of... the lack ,, let's call it that... the lack of... lack of patience, like, let's say of Amit who says aaaa, okay in the meantime while we are talking we continue to be occupiers, during, now in this thing I think that there ... one moment... there is a problem here that as long as you and I talk about that we have to do survival stuff to exist... I don't see... to exist in front of all these that come upon us to destroy us, and while we talk 70 years pass by ... it keeps, the time keeps passing, and I can understand Amit that says, that will say okay but its, I don't know what we, what we are doing now in terms of how we preserve... but we, we are also not doing anything to, to break it, and now this thing of the narratives or the, the things we're holding now, it could be that, that it does affect that there is no, no , we just, the amount of people who say 'there's no one to talk to or nothing needs to be done, keeps growing and the time keeps passing, I mean, in the life of a Palestinian boy, right now, the time keeps passing, he becomes from a child

to an adult and the years pass by and in the meantime, we keep reading the Haggadah every evening.

M Oy Yariv, changing the Haggadah, technically is the easiest

D No, no, symbolically

M You think that you will stop reading the Haggadah and something will change in the life of a Palestinian boy?

D Ammm yes. Might be.

M Yeah? What will change?

D That aa maybe that if the Israeli boy will not go

M Not the Israeli boy, the time passes by,

D The Jewish

M What are you doing now so that the situation will change?

D I, I am really, I really think that I am not doing enough

M Not doing enough... we're not doing anything

D Correct.

M So... aaa

D I'm just saying that the lack of patience...

M So so if you think a change needs to be done than go make a change and don't talk to me about the Haggadah

A So you think it's nothing, like, it means nothing the Haggadah?

D I think a part of the thing is Ayelet, a part of the thing that I think, for example,, that my mother one of the changes that she should have done throughout the years is simply to shut up and not say everything, now I think that a part of the issue is to know that also there's no need, certain things shouldn't be done, some rituals should not happen, if we continue doing certain rituals, of, rituals of hate, that have in them an element of hate, you don't, aaaaa this ritual should stop happening

M You want the situation of the Palestinians will change today?

D Yes.

M Yes? So what are you doing for it?

D I think that,

M Stop reading the Haggadah? This will create change today?

D A part of the change.

A But, but if we don't have... today, like,

D what you... what you ask me, what can you do for the country, for example, we went you and I to the ceremony, on the independent day, the alternative one, and we didn't go to the ceremony, the not alternative, this is an action that is a drop, a drop

A A symbolic act

D A drop in the sea, but it does something, its like, its like changing the Haggadah, could match this.

A It's, yes, it's believing a different story no?

D Yes

A It's to tell a different story

D Ayelet it doesn't sit with you?

M No.

THE VOICE OF WAZE: IN A KILOMETER GO RIGHT

M I think it's polishing our guilty conscience.

A Going to the ceremony on Memorial Day?

D The alternative.

M Yeah, all the things we are doing is to feel a bit less guilty, not because it has an actual value, real

D Because you think that an actual act is if we were doing what Alon is doing, meaning if we were going at least and help harvesting olives, this is what you mean.

M I don't know to tell you what needs to be done but I don't think that the actions that I am doing at least make some sort of impression, special, in the world

A But that's a different argument, right? This means that we shouldn't change the Haggadah because it doesn't matter

M No it's not, no, I don't, I don't underestimate the importance of symbols and I told you what is my position about the Haggadah as a symbol, as a historical relic, or or, don't know what, a sort of

relic, traditional or something that ties us to our history and it's not connected to me thinking that trying to change the Haggadah in order to change something in the faith of the Palestinians it makes me laugh, its lacking,,, it seems to me with no value, you spoke of 2022, this will change nothing in 2022 and also not in 2032.

A But if I, say, I am changing a bit the ambition,

M Ahahh

A I will not be able to change the faith of the Palestinians let's say for the same reasons that you're saying that I'm not responsible for their faith, because it's not my fault,

M No! you are responsible for their faith today – yes!

A I am responsible but I didn't cause it.

M Correct

A Okay. I am responsible today, and also, I don't have so much power. I don't have so much impact. Alon for example is an example of someone who goes and has no impact

M Correct

D He doesn't affect?

A He goes to.. It's aaa in the eyes of mum, I'm trying to... be in this, like to stay in this perspective. Alon goes to demonstrations and 50 percent of his time is invested in activism and it doesn't help.

M Hhmm

A I want to change the Haggadah so I would have a different symbol and it won't help the Palestinians.

M Hmhm

A But maybe it would help to me as a daughter of the Jewish people, as Israeli, as ... scares me to say it but like aaaaa Zionist, but maybe there is in me a portion of Zionism,

M Hmhm

A So, for me it will help to build a different identity, an identity that is made up, that is using these words differently, this is my reason to change the symbol, to question the symbol, to change the Haggadah to change the story, to go to the alternative memorial ceremony because with myself, I'll be better, because I'll know that I am not a person or not a part of a killing nation, or I'll try to change my people... and maybe, I, as a part of my people, will project onto the future

of the Palestinian boy, or his present, like... probably not, in the near future but maybe in a decade, if will grow here, like how people grow here, non-binary people with a gender that's more open that is more accepting to different sexuality performances, maybe at some point they will accept different performances of Israeliness? Of Jewishness? Like...

M Hmm

A This, like, I'm going to, I want to do it to be alright with myself

M Okay, so, okay, I understand what you're saying, to me that's not... working, this thing, I wouldn't do it, that's all I'm saying. I don't think that reading the Haggadah turns me into a better or worse person than what I am without reading the Haggadah.

A Hm.

-PAUSE-

A We're here.

-PAUSE-

D That's why, you know, Amit, when I saw Alon in the Seder, I thought about it, how can he manage this?

A With what?

D With the Haggadah... I looked at Alon because, because, at one point I thought to myself, wow.

A Hmmm... Alon lives a complicated life, like all of us.

D Yeah, right.

A Don't know if he manages this

D Yeah. Hmmm

A But I think that he's doing a lot and he also doesn't see himself as Zionist left so aaaa.. I don't know

D Aaaa am I going straight, right? For now..

A I don't know, dad...

D Terminal three we usually have to go

A AA yeah.

-PAUSE-

D Could be that it's a day that, after all, that most passengers have left already...

A When Yonatan called aaaaa to ask, they told him, that aaaa you need to come four hours before the flight

D And you are now how many hours before the flight?

A Two hours

D Ahha

-PAUSE-

D Alright, maximum call me in the evening, ahh we'll be in the show actually...

A What I call you in the?... you're already prepared for me not boarding the plane??

D I'm saying, that I'm taking into account

A I left the key in the... on the... table, next to the bed

M Good.

A You're coming in with me?

D What aaaa

M I don't think we can, are we allowed to? ...

A Don't know

M Don't know where it stands today, before it was forbidden to go it, you remember they stopped me at the gate

A Yeah

M Don't know how it is today...

D Ahh.. Ayelet you have masks?

M Yes.

D Ah okay.

-PAUSE-

A So far!

D Yeah, it's huge ha?

A Yeah...

-PAUSE-

D Don't know what part exactly but my dad was a part of the...

A Of what?

D The designers of this airport.

A Ahh.

-PAUSE-

D Here or here? What do you think?

-PAUSE-

A Ahh.

D You think here Amit?

A Yes.

A hmmm.

D You're a, trying to go in? with Amit?

M Ahh I can't go in,, we'll see what, what... I'm going to walk with here anyway until the opening.

D Ahh until the opening, alright...