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In January, 1983 UCLA and the I939 Club collaborated to produce testimonials of Jewish Holocaust survivors. My name is Flora Bel Kinsler and I'm a social worker for Jewish Family Service and I've been one of the interviewers. I'm going to let the people here this evening introduce themselves.

My name is Beba(?) Leventhol. I was born in VilNa, Lithuania and it used to be Poland.

My name is Barbara Gerson Borren Branka Nomberg, married name Kosherovig(?), from Lodz, Poland.

My name is Barry Brack and I was Born in Lodz, Poland.

I am Marion Sherman, known before the world as Marion Chervinski(?) from Warsaw, Poland.

I am Sophie Weinstein Neshikova(?) born in Warsaw, Poland.

My name is Fred Diamond. I was born in Gelzinkiz(?), Germany.

1- 16 I am Ian Russ. I'm a family therapist and the staff psychologist at the University of Judaism. We are here this evening to talk about your experience of going through interviews about your experience during the Holocaust. It's like a time to reflect on what it's like to bring up old memories. What I want you to do is to put yourselves back to the last ten minutes of your interview and to remember what you were talking about, how you were feeling, what that experience was like, how the interview comes to an end, and then start to remember all the things you wanted say, all the things you forgot to say, your frustrations, maybe the good feelings and that's really where I wanted to begin tonight. Can you share with us what your experience was like right after you finished telling your history during the Holocaust?

Marion: When I was given the time limit of my interview realized I didn't really say everything I wanted to say. I guess 1 and 1/2 hours for five years of tragic experience was not quite enough and so many things were going through my

mind that it was hard t concentrate and remember.

Interviewer #1: What did that feel like, having 1 and 1/2 hours?

3-13 Marion: At the end I felt quite at ease but I was nervous and reliving. I was much calmer than at the beginning. I recall that when I started my interview after maybe the first few words, I broke down right away. I did not expect for that to happen that fast. I was much calmer at the end. I guess I kind of simmered down a bit.

Interviewer #1: Are you regretting that you broke down?

3-47 Marion:I don't regret it. I just feel very happy that I did it and I think it's something all of the survivors should do. I think it would be impossible to put us all on tape. I think it is something of great importance.

Interviewer #2: What were other people's experiences?

4-05 Barry: My experience was that it was the frustrations of so many years that I didn't express other than to my children. I believe I told the segments of my past and it was one of the most important things at this time of my life to leave these segments for posterity. I think it's more important than anything I've done through all the years I've been in the U.S. To follow up Marion, when I came to the end of of the interview I thought I didn't; have enough and

my interviewer said, "what else do you have say?" and I said that if I had to say more I'd probably have to talk for another five years. That gave me afterward quite a relief but at the same time I went in to the car and I had to be by myself, driving around for hours, not talking to anybody. I was so worn out, even my wife was in the car waiting and I told her to go home. She said, "where are going to go" and I said that I'll just drive around, and that I'll be back later. The whole thing, picture, just came back which was hidden for so many years.

5-52 Interviewer #2: Where there any feelings going on with that or was it just pictures?

5-55 Marion: Of course feelings of episodes were brought back by the interview of my parents, relatives, and tragic things that I saw and didn't remember to mention.

Interviewer #1: Did it feel like a reliving Barry?

Barry: It was a reliving. I saw everything very vivid and I didn't even remember them before. It was very, very important.

6 - 3 3 Interviewer #1: What about others?

6 - 3 7 Beba: I had a somewhat different feeling. I started out quite relaxed because I was interviewed many times so I'm used to it. I started to feel myself getting angry because we touched on subjects that I hadn't touched on previously, for instance, about the German people. I don't always think about that they haven't been punished for what they did to us or that they never expressed their regrets and somehow towards the end of the interview these thing came out and I found myself thinking more and more about it. I do live with the Holocaust quite a bit and I relive certain portions of it, and I live with these portions, but these portions about the German people got me especially angry. Also, when I started to think back about my family I and started to think that Hitler didn't make it easy for us to survive. I started think about it in my own mind and I remained alone from my family and everyone was killed and I always have sense of responsibility. I used to think perhaps I could have done something and when you live with that, it gets a little heavy, so towards the end of the interview I was more upset than at the beginning.

Interviewer #1: Okay, Sophie?

8-20 Sophie: For me it was quite an experience. Originally I didn't want to testify because I never talked about my past with anybody, not even my family. I understood the importance of the testimony and finally decided to do it. But, I was in such an uproar, such an anguish, that for weeks I just couldn't sleep. It was like starting to unbury all

these past experiences of those years. Finally I came to the interview and I was tremendously nervous. Looking at it respectively, now looking at the testimony, it was a tremendous release to let it all pour out finally after forty years of silence it was out in the open. I was really very satisfied with myself that I did it and that somebody helped me to do it because I would have never done it by myself.

10-03 Well I had some experience. Before, I was going to school and I had spoke about the Holocaust so I thought it was going to be much easier now that I had the experience. It was one of the first days that the taping took place. I wasn't really very nervous and I didn't expect that after three minutes of taping, as I recall, I broke downn.

Of course, I must say that this was very important for me because I know when my husband was alive we made a partial tape with my daughter and there were some things that I could not talk about and here, in front of strangers, I told my story. I was very happy later that I could reveal something that at that time I believed was very intimate. I was not mature enough when I was married. The tape made me feel that I grew up. I could now face the future. I will review the tape with my children I won't be ashamed, I won't be embarrassed. It's going to be a fact that happened, facts of life. And I, like Barry, I must say, I did not want to be picked up to come to UCLA. I wanted to be by myself. I went

back and I was in the car. I did it for two people in my life, for two men in my life. It was for my father, and for my husband, my companion, who I did it for.

Interviewer #: And you did it because he wanted to do it, he just didn't live long enough?

Interviewer #2: Fred, what was it like for you?

12-21 Fred: With me, it was like Beba, I had been interviewed before. I also appeared seven times as a witness in the Buchner(?) Trials in Germany. I wouldn't say I was nervous, but I felt there's an opportunity to bring out something that unfortunately has not been brought out for years and years. Namely, the myth that Jews just went to the cellar like sheep is commonly accepted and here there are so many acts of heroism, of resistance, on every level. Casual resistance, psychological resistance, passive resistance, what have you,. I don't really like to talk about it and while we were talking I would say I was definitely the first one. The longer the interviews went on the more we learned from past mistakes and while I was talking I literally got scared I might run out of time. Did I tell the important things, did I communicate the important things, did I convey the essence of what I wanted to? And while I was talking about what we did, the resistance and so on.. Interestingly enough I have a brother. We were together five years and he was hanged in Auchwitz and suddenly I got the terrible guilt feeling while I was talking about it. Did I do enough to

Event it? Why didn't I actually go with him. Suddenly like out of nowhere came this guilt feeling and I didn't even, after the time was up I wasn't really sure if I did a good job in conveying what I wanted to convey. And this guilt feeling, at night I was thinking about it literally for weeks. I had this guilt feeling after the war; this was persecuting me for years literally and I got away from it and suddenly it came back. Thank god I, I had to convince myself, under the circumstances that I did the best I could, and I overcame it, but it came back interestingly enough.

Interviewer #1: It's something you have to live with, huh?

Fred: Exactly

14 - 41 Interviewer #2: It sounds like you started telling the stories and events, but as it reached closer toward the end there were emotions you needed to confront.

Fred: Yes, Yes.

Interviewer #2: One of the things that Flora and I and the other interviewers talked about was the how far we could press you from your memories. We were concerned; we wanted an accurate, emotional portrayal, but we didn't want anyone leaving as a basket-case either. What was your experience on that balance? Do you wish we had pressed harder for memories.

15-20 Barry: I felt I always liked to talk and discuss in a chronological way because if I co(?) in a chronological way I remember dates and happenings. I found I started to tell the story in a way from months or years and then I started to deviate probably because there was not enough time. Of course, I had to sit there for god knows how many days . While you start to tell the story you remind yourself of things, but again, you come in with another question because of time. If you only had an hour and three quaters, it was probably more than somebody else, and I then I stared to open up. For me it wasn't enough.

 Interviewer#1: So it wasn't just the event, but the feelings that went along with them?

Barry: Yes.

16-22 Beba: With me it's not enough time because I really wanted to talk about my experience as a witness in Germany. only recently. It was 1977 I testified against the Gestapo and unfortunately they didn't give me the chance, but I believe in the future I will interview it on a tape. But, that was not enough and this was the first day of the tapings. Like you say about dates; all these years I said I must remember one thing; that was the day when I said goodbye to my father and I never forgot it. It's just inside my brain. I will always remember that day when I said goodbye to my family and never to see them again.

17 - 2 6 Interviewer #2: Did others have similar memories?

17-29 Barbara: I felt I was not pressed and I was given quite a free reign and I told my story.

However, I believe that everybody has some natural defenses and deep down there are things that nobody ever reveals and with me too, because there were things going on in the camps that would be very difficult for a normal person to understand and these certain details I never talk about and I never reveal. One doesn't have to say everything. You say the most pertinent. But, I do believe that there is a certain threshold, there is a certain line, beyond which you can't go. This is the case for me.

Interviewer #2: Is the threshold for me or for you?

Barbara: For me.

18-21 Marion: I'd like to go back to the remarks made by Freddy. And I think that all of us have some kind of feeling of guilt because most of the cases we are maybe the only survivors of the family and some Jewish families were large, most of the time so. Why I and Why not others? Did I do enough to maybe help them survive with me? But I think

that you have to justify and come to a conclusion, I guess I did all I could and unfortunately they did not make it as much as we wish they could. Also, in thinking about the interview itself I didn't feel any pressure and I was made to feel quite at ease. I was never tense when I broke down and I was reminded to calm down and to take my time and to come back to the situation when I can talk again. I agree with Barbara that there are certain things I didn't talk about maybe very tragic things that I meant originally to put in for posterity but when it came time for it I spoke mostly in general terms. I talked about general situations rather than specific incidents in detail.

Interviewer #1: Go ahead Sophie.

20-08 Sophie: I want to touch down on that feeling of guilt. I have never discussed it with anybody. That's the first time I am listening to it and I feel it's very true. We all have that feeling of guilt the guilt stems from the fact that we watched our family being destroyed and we could do absolutely nothing about it and that guilt, it's like a team. It's something in all of us I think because we never discussed it between ourselves before. I sense that it must be something that everybody feels about it. As for the interview I was put very much at ease. And even though I was tremendously nervous I felt that you helped me very much to get through it. There is absolutely no way that you can tell in one and a half hours what happened during that time. It is practically impossible because every step of the way there is

another chapter by itself so there is no way you could tell it all during that short interview. Just for me, personally, that I was able to talk about it was just a revelation. It was a marvelous thing for me.

22-10 Interviewer #1: So in a way like Beba says about Hitler having the rest of your live in an uneasy kind of condition seems to be what you're attesting to . That to live and pick up is something else again.

22-29 Barbara: I think unfortunately we passed it down to our children and many children feel the same guilt. There is a guilt, a definite guilt. They feel guilty that about what we went through.

22-44 Interviewer #1: So your saying guilt is separate from maybe Freddy having some regret about not expressing some emotions. So I think we're identifying a few different themes here. You're talking about guilt and I'm remembering something that you said about feeling that you had to portray a situation and perhaps not linking it with the feelings that you really had. That's another theme.

23-15 Beba: Well I think the underlying thing about the guilt is I think everybody has survived the feeling that he survived and that the other's sent here. That means in a way that that person took somebody else's place and I usually look at this thing from a mathematical view even though it might be quite silly. I think I explained to you that I

though Hitler was out to kill a certain amount of people and he would have done it no matter what. So if we weren't there he'd take them, and if we weren't there he'd take somebody else. I remember quite vividly how they started gathering people or taking them to be slaughtered at eight in the morning and at five o'clock there was a whistle and they stopped like a regular work day. So when that happened when they killed a thousand people or two thousand people and I happened to be two thousand and one then ,you, see, I'm out. So I used to play around with this terrible mathematical game. I used to think, you know, if I had been killed maybe my sister would've survived. It's not a rational approach but I really couldn't help it.

24-30 Interviewer #2: I guess that's the defense you were talking about before that helps keep you safe in the memory.

24-39 Marion: I can not completely agree with that, I'm sorry. I think I was asked many times how I survived. It's a pretty valid question really from a person who wasn't there. You are talking about atrocities and mass killings and ten thousand people daily in Treblinka from the Warsaw Ghetto. How did you survive? And I tell the people very straight that I was at the right place at the right time. I wasn't cocky, I wasn't smart. If I believe in god or an extra force they were watching over me but nevertheless I have to say that it's the kind of question..I was a young man. I was nineteen years old. But there were people who were parents

and lost their children and they survived.

And there is a feeling of guilt they cannot explain in mathematical situations.

Beba: I understand, everyone explains it differently.

Marion: So I think there is a natural feeling of guilt.

25-56 Interviewer #1: But interestingly enough everybody has to have something that they run back on a tape in their own mind that brings them back. You in one way, Beba in another. You could respond to the question, "How did you survive?" by saying, "which day?". 1200 days, which do you want me to talk about?

Marion: First I want to go back to the remark Barbara made. I don't think our children have a feeling of guilt. I think our children feel uncomfortable to know and hear about how mistreated their parents were. I don't think it's a feeling of guilt. I think it's a feeling of fear that something could happen to my parents. And as a child no matter how old they fear that something will happen. I know my daughter, or should I say our daughter, doesn't talk too much about it, but she knows quite a bit. Holocaust was portrayed on T.V. and she wouldn't watch it with us, but she would watch at her own apartment. But, during every break she called to ask questions and explanations, but she wouldn't sit in the same room with us and watch.

27-18 Interviewer #1: Why do you think that is?

Marion: I think that she just can not face us and ask us questions and face us and say, "my parents went through that, and my parents could have been shot they were hungry, or beaten, or they were worked not like human beings."

Interviewer #1: It's too close, you're saying, it's too intense and so close.

Interviewer #2: Hold on one second, Freddy?

27-54: Fred: I have to say that everyone of us really has the intention of trying to make them aware, and we maybe made a remark, years ago when we were not to comfortable, when we had to to build our lives. I certainly did not survive When our children look to us and are spoiled, just one word ... If you believe that this created a guilt feeling it did and it stays. And we did not do it intentionally; we had no idea what the consequences would b. And I have a personal problem with my daughter who is very aggravated, but we talk about fear. You know, the biggest fear in the camp was that all of us would get killed and when the war was over there would be no one to tell the story.

We almost resigned to the fact that if the war goes on another year probably no one will make it. But in fact, if the war, God forbid, had continued another year we all

wouldn't be here. We were all totally exhausted and there's a limit even a strong human being with a strong will to survive can stand. I was very close to death. If I had not escaped I would not be here today. I could figure out, as Beba said, mathematically if I go on another week... and I was there six years. I consider myself a veteran. I know everything. Every trick, everything in the book about the camps.

29-28 Interviewer# 2: Were there weeks where you said, " If I go on on another week I'm not going to make it?"

Freddy: No, interestingly enough. As a matter of fact the information we got was distorted. When we heard about Stalingrad, we knew, this is the end of Germany. The question is who is going to survive, did we last long enough? And it got worse and worse and at the end there was an effort that someone should survive. We were so concerned about this, that someone should tell the story. Otherwise, we put our first efforts is surviving just to sustain life would have been in vain. It wasn't easy to survive, and it wasn't easy to live as a human being, to preserve your dignity, your humanity because the Germans did everything possible to reduce us to a level sub-animal, not sub-human, worse than an animal. And there was an effort day by day, hour by hour, to try not to become an animal, an that was very tough.

30-40 Interviewer #1: So, personal integrity.....

Barry: I happen to agree with Marion. I also

think that it was something extraordinary that I survived and someone else in my family didn't. I mentioned in the interview that I came from an orthodox family. I have a certain background and I believe this is probably what God wanted. I remember after the war I came to Montreal, Canada, I believe it was in 1947 and the Jewish Congress allocated me a home and there was a woman there who said, "How come you survived?" So, I stretched out my arm and told her that I didn't know. "What do you mean you don't know- What did you do?"

Interviewer #1: So it was an accusation.

Barry. I said I don't know, I was at a loss. I don't know what I did wrong or right, whether I was at the wrong time at the right place or the right place at the wrong time. The main fact is that I'm here.

32-13 Interviewer #1: Okay, but I hear you saying something else. I guess as an old time social worker my own guilt was that we might have intensified the guilt by questions like that How did you do it, what did you do?

Marion: I don't think so. I think that was probably just pure human interest. I probably would have been as interested if someone went through a tragedy like that where six million got annihilated and and how did this few thousand, hundred thousand, survive. How did you make it?- it would be interesting to know. And I have said that looking back, I don't know how a human being could have live through

what we lived through.

33-07 Barbara: Sometimes I think, did it really happen to us or was it someone else or is it just a fable? Because it was impossible to remember the nights, the fear, the days, Especially like in our camp we were talking, the factory was mined and there was constantly the Russian. The Dreckhaus(?) And whenever the Germans were winning they were good. They didn't take people out to the guards for lashes. But, when they were losing, they were impossible and we were thinking, what should we pray for? Should they bomb the factory, should they lose, or should we have a few more months to live? so you don't know. You don't know what to do. Of course, most people in the camp would say let them bomb, maybe somebody will survive. They will bomb, they will run, let the allies win.

34-30 Interviewer #2: On thing I get confused about listening to you is I hear most of you saying that the compelling factor was to live to tell the world about it. And yet, the war ended and, Sophie, you didn't tell the story for years and you must know other survivors who never told the story and could not tell the story and there are parts that you don't tell.

34-57 Sophie: I want to tell you about my experiences. I was a young girl went I went into the camps. I was in four camps. Maideneck(?), most of the time in Auschwitz, then Ravensbruck(?), and then in Marakov(?) Somehow

I hoped all the time and that was I fought every step of the way. I didn't survive because I deserved to but because I was full of hope. It's after the war, when I came back to Warsaw and saw the total destruction of our life, that I was hoping somewhere, somehow, someone from our family survived. And when I saw the total destruction of our family, my entire family I just collapsed and I just went on for years never to talk about it and just to have it buried very very deeply, and I was so hurt that I was unable to talk about it. In the beginning, for the first fifteen or twenty years I wasn't able to smile or cry. I was just a mess, a complete mess. Now that I look at it, people weren't very interested in what was happening. I keep thinking that the interest in the survivors came thirty years after the happening. I just can't understand it.

37-15 Interviewer #1 : What does that feel like that to you Sophie, that it took thirty years?

Sophie: I keep thinking about it. We went last Saturday to the banquet of the Jewish Federation Council. We were the persona non gratta for so many years, nobody was interested in us. They were glad that we were here and alive, but nobody took an interest in us. So I was very surprised when for the flrst time I heard Mr. Gorah, the president, speak about that we are an integral part of the community and that we are all of a sudden accepted. I was very surprised

Interviewer #1: Freddy, do you have something to say about

that?

38-17 Freddy; I want to say I try to analyze myself and other survivors. I think there was an invisible stigma attached to being a survivor. And you have to understand that most survivors of what was going on in the camps. All they say was people being slaughtered and put to death and beaten. There were instances of resistance. We started believing the myth that we really didn't do enough, that we were really were sheep brought to the slaughterhouse. I've personally been through this. I immigrated illegally to Israel in 1945. Anyone who saw the movie, Exodus, I went through the third degree like that. I was inducted into Haganah and interrogated just like in the movie. Where were you liberated? What do you do? Where did you work? Who were your friends? Did you collaborate with the S.S.? It was like being interrogated by the Gestapo. Somehow, we ourselves, believed we must ask ourselves, did we indeed do enough, did we take every opportunity, did we risk our own lives enough to save others? That question is still valid today.

39-50 Interviewer #1: I have to ask myself the same question and maybe that's why I got so involved in this. As an American Jew.....

 Freddy: Did you do enough? Exactly. Now suddenly more research was done and stories came out that indeed that under the most impossible circumstances, Jews and other in camps showed dignity and did resist. Suddenly people became proud to be a survivor, and rightly so. As I said, to

come out of the camp and act like a civilized human being is an act of heroism. Something all came out and everybody talks about it. Everybody has a search for these instances of human dignity and heroism and show it.

41-09 Barry: You made a question about why we didn't speak about it right after the war. I know myself, when my children were growing up I made it a point to tell them certain things and leave it at that. But I believe we were too warped, too absorbed, too involved, and we didn't have the time. There was nowhere to turn, You came to a strange country without a language and without means. As a youngster I had to eat. There were many times I didn't have money to eat, I only had enough for room and board.

If I had to go to work in a street-car I couldn't pay for it and I had to walk. This was one thing. But also, I believe that even at that time if we would have talked there wouldn't have been an interest. . No one would have believed it. The woman I mentioned before who asked me the questions- what am I going to tell her, a story, a happening? She'll think I'm dreaming.

42-42 Interviewer #1: But Sophie made a point that I think we have to consider that process seems to be unfolding here as to when people feel ready. It's almost like forty years coming out of Egypt.

45-56 Beba: This is what I wanted to refer to, why it took so long. It's like a process of mourning, but a long mourning. In my case, it wasn't that I had to make a living or that I didn't have time. I always had the time and it was something inside of me that wouldn't let me do it. It's like Flo says, there comes a time when you are ready. Frankly, I am never ready. I always wait for the kids to ask me questions; I can't sit them down and say, let me tell you about the camp. I can't do that. My children ask, but little. When I tell them something its like an agony. I don't mind talking to you, and I don't mind who asks me questions. There are questions people ought to ask you. And there was also a stigma. For instance if you were a woman and halfway decent looking they would wonder how you survived- maybe you slept with one of the guards. At one point I talked to my son about it and he said, "Ma, I don't care. I'm glad you survived because otherwise I wouldn't have been born." I though that was tremendous, but I can't for one moment sit down and tell him how it was. We have lived a long time in the United States, longer than in any other place. This is my home, but whatever successes and failures you have, those were the four most

important years of my life. Every time I live with that, every day

and it's never going to go away. And I can see the

intensity of it coming back. I suppose the older you get the more

intense those feelings become and the more you think about it. I used to think that thirty years after the war I wouldn't think about it, but you think about it anymore and not less.

45-51 Barbara: I think for at least thirty years we were a very unpopular group. They used to call us refugees, and we wanted to fit in to society, to assimilate. I didn't even hear the word survivor. We wanted to be lost in the crowd.

46-26 Interviewer #1: First you're among the despised in Europe, then maybe in the resettlement process, and then here.

46-36 I guess I have a different feeling than the rest of you. We were called refugees, it's true, but I guess for a certain part of the population we were competition. We were looking for jobs and taking maybe ones that they could perform, but we were younger.

I wasn't working in the line, but in the needle trade. At this time

it was a predominantly Jewish trade. I know my wife went in to this

trade for a while. She was younger, more productive, and a better

sewer. There was jealousy of some sort and we were intruding. Also,

I think we have to give a lot of thanks to NBC for putting Holocaust

on television. It brought it to the general public, not just the Jews. From the time it was on T.V. I've met a lot of people who ask

me questions and I never refused to answer. Even during Summer time

I have a tattoo and I wear a short sleeve shirt because I don't have a number. I have a very different tattoo that only one camp had. I never felt inhibited not to talk about it. Even with our friends, no matter how we start out the social evening we end up with our concentration camp experiences.

48-47 Barry: What amazed me most is particularly our own age group. The war finished and we were very young. Even after seeing all the atrocities we did not become cannibalized. It took

a short time to straighten yourself out in a decent manner. This is

the most amazing thing to me. Why didn't they go out and make

and take revenge, but just go about their own thing, and try to make their own livelihood, get married, have children, and so on? I

think about it very often. I never got the answer.

50-06 Barbara: I'm not a psychologist, but I'll answer it.

Don't you think that before the war we lived by certain morals, those of our parents, and we were brought up a certain way? Did you

hear of nobody killing another among our population, or raping? We

just took it from our home, whether it was rich or poor, there was

just such a dignity. We tried to give it to our children; not everybody is successful, but at least we try.

50-51 Beba: I think about it a lot too. That after all this savagery, no one goes out with a gun, goes to Germany, and kills a few. We all had experiences in the underground, or some of

us did, and we see that in the trials in Germany nobody is brought

to justice. I keep thinking of what is going on in South America with terrorists and I see we don't do anything. I must tell you, I

have my regrets, I really do.

51-28 Interviewer #2: Did others of you have fantasies to

want to do that?

Beba: I used to .

51-33 Barry: I had the opportunity and I didn't do it. I was given a gun right after liberation by an American soldier and

he said to go in the forest where there were some S.S. men and to

do what ever I wanted to them. I didn't even touch the gun.

Interviewer #2: Did you want to?

Barry: No, I didn't want to.

51-51 Interviewer #1: But, we know that some people
did
and it didn't stop them for putting themselves together and
evolving.

51-59 Sophie: I actually agree with Barry completely. I
think as a group of people, as survivors, we should be very
proud
of ourselves that we really are what you call a menchen, and
living
with this for so many years, being confronted with this all the
time, and remaining what we are, respected as a group. I think we
should be very proud of ourselves.

52-55 Interviewer #1: I have to say though that some of
our
people have had very terrible struggles and haven't made it to
the
level you have. You can't condemn them either. They did what
they
could do and they say what they saw to their own level.

Barbara: But a very small percent.

53-16 Interviewer #1: Yes, a small percent. But what I cherish, I have to share with you is the number of survivors helping in the community, not just with other survivors, but with the general population.

53-29 Marion: I think we have a great feeling of social responsibility. During the Warsaw Ghetto, where you would think everyone was only thinking about themselves, there was the Jewish so called self help who were helping those who had less. There were kitchens for those who could not afford to buy food on the black market. I guess there is something embedded in us, maybe through family upbringing, like Barbara said, that's charity, tzadaka.

54-14 Interviewer #1 : It really struck me that all the way through the taping the degree to which the community maintained its standards and values as long as it could. Once it wasn't a community anymore it was hardly within your hand to keep that going.

54-28 Freddy: Isn't that what kept the Jewish people alive for two thousand years? Judaism is not just a religion, but it is a way of life, a civilization. There is a certain value system and it's stuck in us. Maybe it was hidden, maybe it was sleeping, but

we always sustained thinking and seeing like in the movies,
seeing

good life like we had at home. Sometimes we dreamed about it
when

we were hungry. We looked back to the nice Jewish family we had
and

it all came back. After we survived, if we survived, we will
revitalize, and there will be a renaissance. That's what we
believed. We at least had to try to do that.

55-16 Interviewer #1 : Could it be that it's happening
Freddy?

 Freddy: The survivors, whoever survived the
camp, must have been a tough cookie, a tough guy. And when
the American Jews said, "how come the survivors are so
successful?" I said that don't you see that they are the few
that survived, they are the tough people, they are veterans,
they went through hell? If they survived Auschwitz they had
something in them that made them stronger than the average
and they applied this after the war to new circumstances.
Obviously, a good person must have learned during the war
that there is an infinite capacity for evil in man, but there
is also a capacity for good. If we survived, we tried to be
good. In regards to shooting the Germans, there were times
when we were in camps that we said if we had a gun I would
kill him, but when the day after the war came, we were back
in civilization.

Interviewer #1: As we move to the end of the first hour of
the tape Freddy has put before us the notion of survival of

the fittest. But, I think we have to consider that there are dangers in that. If your children see you as larger than life, do we come back to Marion's point about difficulty being close you?

Barry: I don't know, even if I saw a killer that killed my relatives, I wouldn't have it in me. I just don't hate. I can't hate him. I couldn't even hit him- It's against my principles.

Interviewer #1: You have passed these things on to your granddaughter, I notice after seeing her on tape.

57-46 Barry: Of course. You remember the past, you think about it. You just have to go on in the future. I just don't hate. I don't think many survivors do. It's not in us.

 Sophie: I don't agree with that entirely. I think that it's personal. It's normal to hate, it's part of emotion. You don't love a person who has destroyed everything. It's just not possible. It's normal to want to get back at a person. I do not agree with you that we do not hate and that we forgive. We are not that good. We are Jewish people.

Interviewer #2: You already do have different events, though the events are recorded the same.

Interviewer #1: Apparently Hitler didn't destroy the individuality. We did not come out like one.

59-45 Interviewer #1: We started out by thinking about the feelings of being taped, but other things are arising that are so significant. While you were in the ccamps, you had some dreams, some objectives. How do feel now and where are you in your life with those things and wishes?

Marion: My dream in the camp was that there would be a full loaf of bread and a knife to cut it and not to have to be given a portion.

Barbara: My dream was that one night I'll go to sleep and I won't be hungry. Or that I would be able to sleep longer. Will I ever have enough sleep? It was hunger pains.

1-01-18 Sophie: The only thing we talked about was food,. That was the single subject. We talked about it constantly. The reason is obvious. We were so starving that there wasn't anything else we could think of.

1-01-51 Interviewer #2: Are you satisfied with your lives now?

Barry: I'm very satisfied. I think we've achieved quite a lot since coming to this country. I think a poll should be taken about loyalty to this country; they have had a more loyal citizen because we recognize the freedom and

tranquility.

Interviewer#1: And maybe the opportunity to have the whole loaf and not just someone slicing off a piece.

Barry: The ability for one to have more or less. You never have to go inside of a police station if you want to be good. We've had a full and satisfying life, particularly in the United States .

Beba: Talking about dreams, I don't know if you can, I lived one day at a time. If one day passed and I was still there there than that was an achievement. And food, that was a constant preoccupation. I was preoccupied with matters of time because I worked near the Gestapo and I saw what happened. There was a war on two fronts and they needed supplies. They always seemed short of this and that, but there always seemed to be enough trains for the Jews. I thought that we wouldn't be so lucky. I was pessimistic and I think that helped me. I was always concerned there wouldn't be enough time.

People that see me from my camp remind me that I always thought the end was near and we wouldn't make it. This pessimism colors my life. The preoccupation and dream was if we would have enough time.

1-05-36 Interviewer #1: We have food, time, sleep, what else?

Freddy; Obviously we were hungry, we couldn't think of anything else. It was like a sickness. There were moment, I was in Auchwitz, we had a group of youngsters who were part of a Zionist group who wanted to go to Israel and build a Kibbutz. We decided to have a Hannukah party and this Madriach talked about the Maccabbees of Israel. He was strong enough to talk about what he would do after the war. Why not another miracle? We dreamed this image for four or five months and it gave us strength.

Interviewer #1: but, did you relate to the pessimism of Beba because I wonder if some lives are a hostage to that pessimism.

1-08-48 Sophie: When you speak about how you feel about yourself, about the things you have, we are comfortable. Like Barry said, is more or less. I don't think I'll ever be the same. We go through the motions of living and having a good time, we rear our children, but as for me I won't be what I was.

Interviewer #1: What do you think it would have been like?

Sophie: First, I lost my hope in the human race. I don't think I have too much hope. I know what they are capable of and if circumstances permit it will happen again. There are forty wars going on around the world right now, so I really

don't have too much hope. I'm pessimistic.

1-10-57 Barry: I'm basically an optimist. I was always one. I will agree with the notion oh hunger and we did dream about food. When I came home from work in The Lodz Ghetto there was nothing to eat. I put my head down and dreamed. Truly, the smell was in my imagination. Basically I was an optimist. As bad as it was, I thought maybe tomorrow.

 Marion: The loaf of bread was true. In the first camp we didn't work on Sundays and we sat down and if we thought of chances of survival they were nihil. But something inside said maybe I will make it. One of my friends said not to talk about it because it makes you hungrier. So, to divert our conversation we talked about intersections in Warsaw. That was part of going back before the war. That's how we killed time.

I remember the disappointing moment when we heard about Roosavelt's death. That was the only outside news that the Germans gave us. We thought, what's going to happen to us know? The second big let down was in April at the end of the war and we found out about an agreement made to take prisoners to Switzerland. Our commander in Bergen Belsen(?) would not open the doors.

10-15-53 Freddy: Flo, you asked if we were satisfied with our lives. Every survivor is a missionary. I ask myself not only if we described enough, but if we have taught the

lessons of the Holocaust to our children and the world at large. If the lessons are forgotten it will come back. There are great powers ready to initiate another Holocaust and in this respect I'm a pessimist like Sophie. That is the biggest disappointment as far as I'm concerned. I blame survivors that we didn't do enough to remind those in power to remember the Holocaust. We feel we were running out of time, getting older. We felt that life must have meaning and what better meaning is there than to teach.

1-17-37 Interviewer #1: Maybe, Freddy, You're giving a reason for this project. The question is, should we have done it sooner?

 Interviewer #2: And what is the effect that this project is going to have on the rest of your lives, for you and your families? Combine what I said and what Flo said all together.

Barry: I'm quite satisfied with my life. I think it is a very necessary thing to be done, particularly ten, twenty, thirty years down the line when we are gone. This is one of the most important things to be done and I'm very proud to have been a participant in this endeavor.

1-18-36 Interviewer #1: Did it do something for you though? Did the American gathering do anything for you?

 Barry: When I was at an auction sale two

weeks ago one man came over to me we solicited him for funds for the Chair. He is not Jewish. He gave a substantial amount of money and we put him in a plaque at the hall. A friend of mine came up to me and said, " Barry, you know a friend of mine was at UCLA and saw my name on a plate. How come?" I said, you know when you give four thousand dollars... He said, " Okay, next time you have something like this you come to me and put my name on another plate. It's a worthy cause." this it what makes me happy. This is going to come out in younger generations. For what better way is there to educate?

1-19-44 Interviewer #1: I'm just going to explain that. You're talking about the Holocaust Chair in the history department at UCLA.

That has been endowed by the 1939 club and reaches many students on campus.

Beba: You asked what results this has. i don't know right now. It was good for me. I don't know if our children will have a chance to see it . I don't know what Yale is going to do with it. I hope it gets the greatest exposure possible and will not be left on a shelf frogotten. I want to go back to whether I'm satisfied with my life, whether I had better or worse times. I don't think this is very important. What is important is the legacy of the Holocaust. One thing that bothers me to no end is that the criminals are not brought to justice and just sit here and it's not our concern. The Germans are sitting in the highest

councils of the world. People are paying great attention to, they have the greatest industry, they are in positions of power. It's like nothing ever happened. This is what bothers me. Pretty soon we will not be here and they won't be here. They will never know about the Holocaust because they simply never bothered to tell their children about it. The German children don't know about the Holocaust and this I consider a great failure. Also, our community with our children; there is a second generation, but I think it's a minority.

1-21-29 Barbara: what about our government. There are criminals under our government who saught heaven and they got away with the biggest crimes. Germans, they wanted to annihilate us, I understand. But, this government, and that's because it was convenient, it was their policy. So now the skeleton is coming out of the closet and we know. The criminals are still here. They are hidden, they are in the intelligence, they are in high positions.

 Barry: Because of that it doesn't mean that we shouldn't do what we do for posterity- this education, whether it be at UCLA or another school.

Marion: I think we stepped on a difficult plateau. These are different things. I guess we have to remember that in the whole world the Jewish population is about fourteen million and to be honest we are not a very well liked group. There are very important political decisions being made. They need Arabs for oil, and they need Germans as a buffer against

Russia. They preoccupy tomorrow with that instead of our problem, that the Holocaust should never happen again. I agree with Sophie that if the situation is economically and politically right there is a chance of another Holocaust happening. There were many before. There were other things that happened to the Jews. But that doesn't preclude the situation that we should not do what we did because that might help.

1-24-32 Sophie:; I just want to say exclusive of what's going on around us we have to do our share.

We have no impact on what's going on around us, the politics, but I feel very good about the tape. As much as I was against it in the beginning, not against per se, but I couldn't do it, I feel good about it. The only thing that can save us is education. If we use it to educate people there is hope.

Interviewer #2: We only have time for one more question which we will have to do briefly. The question is, how do you hope this project is going to effect your children, either directly through you- maybe you've changed and that's going to effect you children? But let's focus on that you want to do this for you and your relationship with your children.

1-26-00 Beba: I can't say what it will do for my children. I can say what I hope it will do for them. I hope it will bring them closer to us, that there will be a showing for them. In this way they will become better acquainted with

us because I feel there is a great difference. We cannot reach them. We do have a second generation and when they see t.v. they watch Holocaust they have to go in to another house or room. There is a reason for that. I can say about my own friends that they have great difficulty understanding and communicating with their children. They talk on a different level. I would like to see that conquered. I am not able to do that, but I try my best. I hope this project will facilitate it.

1-27-21 Barry: I would like to see it even broadened. I would like to see the chair, or chairs, on the education in highschools and to teach more young people particularly. I think the message would get across because the further we get away from it the more perspective young people get.

 Sophie: I just about expressed what I felt, before. I believe the tape is an extremely useful thing. We should teach our children, not just our children, but young people, because our hope is really in them. And that should be expanded and taught in different ways and different levels. Now, in terms of my children. I can not answer that. I said I never talk to them about it but I think they should have the tape. If anything it's going to strengthen them and give them moral support. A lot of what made us stronger will make them stronger too.

Interviewer #1: So it may offer them the opportunity to interact with you also.

1-29-15 Freddy: If you look into the essence of it, the key word is sensitizing. If we make our children and all those who see the tape sensitive to the happenings then we have accomplished a lot. Obviously we talk about it to make people sensitive to human suffering and to make them aware that you are not alone in this world.

If we talk about broadening the project, what we haven't yet accomplished is to hold up the example of the few people that stood up during the Holocaust to show that a human being has to do under those circumstances . We as survivors have failed, only recently, a counter-realization, that it's not enough to show our children and the world only the capacity for evil. It's just as important to show the capacity for great. This can make the greatest difference, to show one human can save one thousand. We saw this all the time. I dare to say that we all survived because someone, somewhere helped us.

 Marion: I can't say that I know what the tapes will do. It depends what is done with them. If they are shelved, it's not good. They have to be put to use. The question that I asked before is if they will be available to schools, to synagogues, to organizations, and so on, and I guess this is not decided yet. What it will do for my children, I don't know. I told her there might be a possibility that I can purchase it and she sounded interested. She participated once on one with me as a second generation. I certainly hope these tapes will be put to use and not collect dust. We did as much as we could. Maybe we

didn't emphasize everything. I want to go back to what Freddy said; that there were not enough good people and I want to pay some tribute to a gentle Pole because of whom I might have survived the war. He was very helpful. He questioned as to if they were really as bad as everyone says and I said yes. Even though I survived because of a Pole, there were really very few of those. As a rule you do not have a good record, I said.

1-32-35 Barbara: I'd like to leave this legacy to my children and grandchildren but that they should not view the middle age woman who faces them but a young girl who struggled, who had courage. I hope they will take an example that during difficult times they will have time and they will know what we sacrificed. There is another part. I was picturing at Yale and UCLA when future historians and leaders will study they will not just get a sheet with statistics. They will see a real person, they will see real tears. I hope this is a legacy we will leave for the future generations.

Interviewer #1: So, in 2084, feelings will be seen?

Barbara: Yes, it's not played by an actress. It's just a person who lived through hell, that had hope and I am an optimist. I must survive and I was obsessed with this. I hope that it will be a better world.

Barry: We all talked about ourselves and the tape. I would like to salute those who were instrumental in

this. They deserve as much praise as we do.

Interviewer #1: It's been a privilege that you've allowed us to share in your experience. It's been a very meaningful experience for all of us.

1-35-55 Interviewer #2: Let me pull a few things together. I shared with Flo that this was one of the most extraordinary experiences of my life. That you and others would be willing to share with us the most difficult moments that have put you in a vulnerable position, again to be willing to have that pain. What I heard tonight was many different themes. One of them was social. That as a group of people who were victimized by war, by anti semitism before the war, and after the war you came to America and were victimized again and again, this time not only on purpose, but by a Jewish population who couldn't listen to what you were saying. It was overwhelming and we shut you down. We then took what we couldn't listen to and turned it around to accuse you of being sheep who walked to the slaughterhouse. You were chopped again and again. Now something's changing. Some of it has to do with your age. Because of NBC's program, because of Israel, because of Jewish pride, we can begin hearing you. We can survive it and you can survive telling the story. I hear you saying that you hope the experience isn't in vain/ You got through the camps, what got you through, you hope isn't in vain. The tapes will be used to make people more sensitive and to make this world a better place, and that's very exciting.

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