

1
00:00:00,000 --> 00:00:56,380

2
00:00:56,380 --> 00:00:56,880
OK.

3
00:00:56,880 --> 00:00:59,210
Go ahead.

4
00:00:59,210 --> 00:01:01,340
What do you think is
the important thing

5
00:01:01,340 --> 00:01:03,800
to be in telling of this story?

6
00:01:03,800 --> 00:01:05,630
Why is it important to tell it?

7
00:01:05,630 --> 00:01:09,440

8
00:01:09,440 --> 00:01:11,120
Well, basically it's issue--

9
00:01:11,120 --> 00:01:14,960
I mean, I teach a Holocaust
section in my Introduction

10
00:01:14,960 --> 00:01:16,430
to Anthropology course.

11
00:01:16,430 --> 00:01:19,550
And I introduced it
without realizing

12
00:01:19,550 --> 00:01:20,900
that I was even introducing it.

13
00:01:20,900 --> 00:01:23,690

Without realizing
that I was in any way

14
00:01:23,690 --> 00:01:28,010
a concentration
camp survivor's son.

15
00:01:28,010 --> 00:01:29,930
Basically, total
denial to the extent

16
00:01:29,930 --> 00:01:33,170
that I still don't even
feel myself to be that.

17
00:01:33,170 --> 00:01:35,540
And yet, I realize obviously
that, that's what's

18
00:01:35,540 --> 00:01:37,160
pushed me into my politics.

19
00:01:37,160 --> 00:01:38,930
And to my notion of--

20
00:01:38,930 --> 00:01:40,700
All my notions of
what one should

21
00:01:40,700 --> 00:01:42,590
do in my own righteousness.

22
00:01:42,590 --> 00:01:46,190
And my own of deep
frustration at my own country.

23
00:01:46,190 --> 00:01:48,500
And at humanity's
treatment of itself.

24
00:01:48,500 --> 00:01:50,030
I think basically--

25

00:01:50,030 --> 00:01:51,447

I mean, what I try
to do and where

26

00:01:51,447 --> 00:01:53,405

I realized that I had
all these lessons from it

27

00:01:53,405 --> 00:01:55,880

was the message I was trying
to get out to the students.

28

00:01:55,880 --> 00:01:58,430

And the first thing was that
they should not be ignorant.

29

00:01:58,430 --> 00:01:59,888

And they should
question authority.

30

00:01:59,888 --> 00:02:02,780

They should not be cogs in a
wheel that destroys people.

31

00:02:02,780 --> 00:02:08,539

And so the--

32

00:02:08,539 --> 00:02:10,665

See the thing that I
keep hearing from him

33

00:02:10,665 --> 00:02:13,040

is that all these people were
doing all these things that

34

00:02:13,040 --> 00:02:17,720

were making this possible,
without being evil

35

00:02:17,720 --> 00:02:19,460

individually.

36

00:02:19,460 --> 00:02:23,360
With just going through
the logic of surviving

37
00:02:23,360 --> 00:02:24,620
and the bureaucracy.

38
00:02:24,620 --> 00:02:27,500
Now, you get that clearly in
something like Shoah as well.

39
00:02:27,500 --> 00:02:30,590

40
00:02:30,590 --> 00:02:34,040
And I was thinking that I just
saw Shoah actually recently.

41
00:02:34,040 --> 00:02:38,150
But basically the idea
is so that more Auschwitz

42
00:02:38,150 --> 00:02:39,815
don't happen again.

43
00:02:39,815 --> 00:02:40,940
But I think it's actually--

44
00:02:40,940 --> 00:02:43,610
I mean, I saw it was
Alvin Gouldner a sociology

45
00:02:43,610 --> 00:02:45,363
professor said that in the 60s.

46
00:02:45,363 --> 00:02:47,530
We've got to teach our
students about the Holocaust,

47
00:02:47,530 --> 00:02:49,100
so more Auschwitz' don't happen.

48

00:02:49,100 --> 00:02:51,060

But then, I think it's
actually more than that.

49

00:02:51,060 --> 00:02:54,440

I think that more Holocausts
are happening all over the place

50

00:02:54,440 --> 00:02:55,280

right now.

51

00:02:55,280 --> 00:03:01,700

In none of them perhaps with
that extraordinary intensity.

52

00:03:01,700 --> 00:03:03,590

But they're happening
all over the place.

53

00:03:03,590 --> 00:03:04,670

And you see it even--

54

00:03:04,670 --> 00:03:06,650

And you see it being
recreated with some

55

00:03:06,650 --> 00:03:09,920

of the exact same patterns
of ignorance, of compliance,

56

00:03:09,920 --> 00:03:12,148

of collaboration.

57

00:03:12,148 --> 00:03:14,690

And my work in Central America
of course, was very directing.

58

00:03:14,690 --> 00:03:16,898

And I was always saying,
well, if Americans knew what

59

00:03:16,898 --> 00:03:18,330

their tax dollars were doing.

60
00:03:18,330 --> 00:03:20,070
They wouldn't want
that to happen.

61
00:03:20,070 --> 00:03:23,360
They wouldn't want
kids to be blown up,

62
00:03:23,360 --> 00:03:26,820
and people to be
tortured, and so forth.

63
00:03:26,820 --> 00:03:29,270
And yet there was just
no way you could ever

64
00:03:29,270 --> 00:03:32,360
get anyone to believe
that, that was happening.

65
00:03:32,360 --> 00:03:39,710
And so in my class, with the
students that was one thing--

66
00:03:39,710 --> 00:03:42,015
is understanding the
implications of your actions.

67
00:03:42,015 --> 00:03:42,890
And where you fit in.

68
00:03:42,890 --> 00:03:43,557
I mean, I also--

69
00:03:43,557 --> 00:03:45,620
And this is the other
Holocaust-type thing.

70
00:03:45,620 --> 00:03:50,407
I mean, to take it to one
of its furthest parallels,

71

00:03:50,407 --> 00:03:51,990
or comparisons in
terms of daily life.

72

00:03:51,990 --> 00:03:52,700
I mean, sure.

73

00:03:52,700 --> 00:03:56,260
The inner city, the
US ghetto is obvious.

74

00:03:56,260 --> 00:04:00,440
The human rights violations
in war zones are obvious.

75

00:04:00,440 --> 00:04:01,550
But I also did--

76

00:04:01,550 --> 00:04:03,500
I wrote a book on the
United Fruit Company

77

00:04:03,500 --> 00:04:04,610
in Central America.

78

00:04:04,610 --> 00:04:05,730
It's a lot less obvious.

79

00:04:05,730 --> 00:04:07,130
But here you had a work camp.

80

00:04:07,130 --> 00:04:09,890
A concentration camp.

81

00:04:09,890 --> 00:04:12,143
That is what one's experience--

82

00:04:12,143 --> 00:04:13,310
I lived-- And what did I do?

83

00:04:13,310 --> 00:04:14,685

I threw myself
into the barracks,

84
00:04:14,685 --> 00:04:17,300
and lived there for a
year with the workers.

85
00:04:17,300 --> 00:04:19,490
And it was a racially
organized workforce.

86
00:04:19,490 --> 00:04:22,100
With the Indians
spreading the pesticides.

87
00:04:22,100 --> 00:04:24,098
Blacks working in this section.

88
00:04:24,098 --> 00:04:25,640
Hispanics working
in another section.

89
00:04:25,640 --> 00:04:26,813
White Americans work.

90
00:04:26,813 --> 00:04:28,730
And it was this completely
racially segregated

91
00:04:28,730 --> 00:04:30,020
to the point that you're--

92
00:04:30,020 --> 00:04:33,470
The size of your room was
determined even, practically

93
00:04:33,470 --> 00:04:34,970
on the basis of--

94
00:04:34,970 --> 00:04:36,620
And certainly your pay.

95

00:04:36,620 --> 00:04:38,420
And certainly, your
chances of getting

96
00:04:38,420 --> 00:04:41,250
poisoned by the pesticides.

97
00:04:41,250 --> 00:04:48,260
So just for people
to be aware even

98
00:04:48,260 --> 00:04:52,100
of what owning stock in
the United Fruit Company

99
00:04:52,100 --> 00:04:54,200
implies, in terms of
the human suffering

100
00:04:54,200 --> 00:04:56,960
that the United Fruit
Company represents.

101
00:04:56,960 --> 00:04:58,400
And no one does, of course.

102
00:04:58,400 --> 00:05:01,130
And it's impossible for one
to understand the implications

103
00:05:01,130 --> 00:05:02,180
of one's actions.

104
00:05:02,180 --> 00:05:10,310
But basically, I want my
students to not be ignorant.

105
00:05:10,310 --> 00:05:14,760
And understand the
ethical implications

106
00:05:14,760 --> 00:05:19,320
of where they're fitting in.

107
00:05:19,320 --> 00:05:21,613
Do you think that
a Holocaust could

108
00:05:21,613 --> 00:05:24,470
happen in this country
to the Jews again?

109
00:05:24,470 --> 00:05:30,320
Well, I mean, like I say,
I think it's happening--

110
00:05:30,320 --> 00:05:33,470
Not to the Jews, but it's
happening to Puerto Ricans.

111
00:05:33,470 --> 00:05:34,550
It's happening to Blacks.

112
00:05:34,550 --> 00:05:37,490
It's happening to Mexicans
trying to cross the border.

113
00:05:37,490 --> 00:05:41,411
It's happening to whatever.

114
00:05:41,411 --> 00:05:46,880
Workers at DuPont that are
poisoned by their work.

115
00:05:46,880 --> 00:05:50,600
Whatever the Agent
Orange on some

116
00:05:50,600 --> 00:05:53,250
of the homeless on some level.

117
00:05:53,250 --> 00:05:56,090
So I think that's
what's upsetting to me,

118

00:05:56,090 --> 00:05:58,700
is that we haven't
learned anything from it.

119
00:05:58,700 --> 00:06:02,720
And that we focus in on
these technical issues,

120
00:06:02,720 --> 00:06:04,770
without understanding
the big picture.

121
00:06:04,770 --> 00:06:07,910
The other thing, of course,
is from a moral perspective.

122
00:06:07,910 --> 00:06:09,980
I still want there
to be heroes in life.

123
00:06:09,980 --> 00:06:11,640
And I want there
to be good and bad.

124
00:06:11,640 --> 00:06:13,443
And that's still
confusing to me.

125
00:06:13,443 --> 00:06:15,860
I haven't been able to deal
with that on a personal level.

126
00:06:15,860 --> 00:06:18,170
And I mean, one
thing for example.

127
00:06:18,170 --> 00:06:20,210
This is one thing I
do think about is--

128
00:06:20,210 --> 00:06:25,753
If you were there, would
you be separating people

129

00:06:25,753 --> 00:06:27,170

at the train
station, or would you

130

00:06:27,170 --> 00:06:29,745

be putting your brothers
and sisters in an oven.

131

00:06:29,745 --> 00:06:32,120

Now, I know that on some level
I can say, no, I wouldn't.

132

00:06:32,120 --> 00:06:33,860

Because otherwise I wouldn't
have gone to El Salvador,

133

00:06:33,860 --> 00:06:34,933

and gotten bombed.

134

00:06:34,933 --> 00:06:37,100

I wouldn't have lived for
five years in East Harlem.

135

00:06:37,100 --> 00:06:39,050

I wouldn't have lived
in a workers barracks.

136

00:06:39,050 --> 00:06:41,300

And then even the
contradictions of what I did.

137

00:06:41,300 --> 00:06:43,908

I got thrown out of
Nicaragua by the Sandinistas.

138

00:06:43,908 --> 00:06:45,200

I went down there to help them.

139

00:06:45,200 --> 00:06:47,180

My government violating
their political rights,

140

00:06:47,180 --> 00:06:51,005
and then I saw them being racist
towards their Miskitu Indians.

141
00:06:51,005 --> 00:06:53,130
I wrote a thing there, and
got thrown out of there.

142
00:06:53,130 --> 00:06:55,790
So on some level, I
have a sense that I

143
00:06:55,790 --> 00:06:58,160
wouldn't have succumbed
to bureaucratic authority,

144
00:06:58,160 --> 00:06:59,637
to self-interest.

145
00:06:59,637 --> 00:07:00,720
That's what I worry about.

146
00:07:00,720 --> 00:07:02,870
Now, obviously one
does on another level.

147
00:07:02,870 --> 00:07:07,790

148
00:07:07,790 --> 00:07:10,250
I think that was basically--

149
00:07:10,250 --> 00:07:14,420
That said, so the first
time I had any awareness

150
00:07:14,420 --> 00:07:18,572
that my father's
experience affected me.

151
00:07:18,572 --> 00:07:20,030
And I still don't
know, like I say,

152
00:07:20,030 --> 00:07:21,447
in a real way how
it affected me--

153
00:07:21,447 --> 00:07:24,170
Was a few years ago
the psychologist

154
00:07:24,170 --> 00:07:27,170
I was seeing was saying, Oh,
you're a Holocaust survivor.

155
00:07:27,170 --> 00:07:29,810
I mean, you're a
Holocaust survivor's son.

156
00:07:29,810 --> 00:07:32,620
And you should go to a support
group of Holocaust survivors'.

157
00:07:32,620 --> 00:07:33,890
And I said, what me?

158
00:07:33,890 --> 00:07:34,992
Are you kidding, no.

159
00:07:34,992 --> 00:07:36,200
I'm not a Holocaust survivor.

160
00:07:36,200 --> 00:07:37,970
My father wasn't
in the Holocaust.

161
00:07:37,970 --> 00:07:39,440
And he was a privileged laborer.

162
00:07:39,440 --> 00:07:41,900
So what were you seeing
the psychologist about?

163
00:07:41,900 --> 00:07:45,740

Just general life-type stuff.

164

00:07:45,740 --> 00:07:50,090

Upper-middle class indulgence,
or whatever the reasons are.

165

00:07:50,090 --> 00:07:53,390

166

00:07:53,390 --> 00:07:56,160

And I never did go
to a support group.

167

00:07:56,160 --> 00:07:57,620

Now, he was very
interested in it.

168

00:07:57,620 --> 00:07:59,210

And tried to make
me talk about it,

169

00:07:59,210 --> 00:08:01,260

and I never got
very far with it.

170

00:08:01,260 --> 00:08:03,260

I went and talked to my
father about it, saying,

171

00:08:03,260 --> 00:08:05,240

my psychologist thinks it's
very important that you've

172

00:08:05,240 --> 00:08:06,073

had this experience.

173

00:08:06,073 --> 00:08:07,400

And that I'm a product of it.

174

00:08:07,400 --> 00:08:09,140

And my father's
response is, no, no, no.

175

00:08:09,140 --> 00:08:11,120

It's not important to you
because I never talked to you

176

00:08:11,120 --> 00:08:12,370

about it when you were little.

177

00:08:12,370 --> 00:08:14,680

I was very careful
never to talk about it.

178

00:08:14,680 --> 00:08:17,180

And then, when I talked about
it I always contextualized it.

179

00:08:17,180 --> 00:08:19,013

Which was very interesting,
because it never

180

00:08:19,013 --> 00:08:21,830

occurred to me that he did
anything conscious whatsoever

181

00:08:21,830 --> 00:08:22,490

around it.

182

00:08:22,490 --> 00:08:25,580

183

00:08:25,580 --> 00:08:27,882

And so I tried to
push him on that.

184

00:08:27,882 --> 00:08:29,090

And he just says, no, no, no.

185

00:08:29,090 --> 00:08:29,900

That's ridiculous.

186

00:08:29,900 --> 00:08:31,430

My experience, I wasn't Jewish.

187

00:08:31,430 --> 00:08:33,830

I wasn't meant to be killed.

188

00:08:33,830 --> 00:08:36,080

I didn't suffer.

189

00:08:36,080 --> 00:08:40,309

So those are

basically those that--

190

00:08:40,309 --> 00:08:41,690

I mean, I thought

about that now.

191

00:08:41,690 --> 00:08:45,320

And I have only been able to

see it intellectually to know

192

00:08:45,320 --> 00:08:48,350

that it affects me.

193

00:08:48,350 --> 00:08:51,260

I know I do worry about

that thing of collaborating

194

00:08:51,260 --> 00:08:56,900

with the enemy to torture

your people all the time.

195

00:08:56,900 --> 00:08:59,390

When I taught it, I used

two different books.

196

00:08:59,390 --> 00:09:00,560

And it was very interesting.

197

00:09:00,560 --> 00:09:03,630

So the first book I used was

Bettelheim's The Informed

198

00:09:03,630 --> 00:09:05,410

Heart, which worked well.

199
00:09:05,410 --> 00:09:07,160
And then, of course,
it went out of print.

200
00:09:07,160 --> 00:09:09,020
You can't use it
anymore in teaching.

201
00:09:09,020 --> 00:09:13,250
And then I made the mistake
of using This Way to the Gas,

202
00:09:13,250 --> 00:09:14,150
Ladies and Gentlemen.

203
00:09:14,150 --> 00:09:17,420
And the students rebelled,
which was interesting.

204
00:09:17,420 --> 00:09:20,120
And it was a very
interesting thing.

205
00:09:20,120 --> 00:09:23,030
Was, I think the message is
the same in the two books.

206
00:09:23,030 --> 00:09:24,140
What did they rebel about?

207
00:09:24,140 --> 00:09:26,270
They said that-- It was
really interesting because

208
00:09:26,270 --> 00:09:28,250
as an anthropologist
who studies racism,

209
00:09:28,250 --> 00:09:29,660
ethnicity, and so forth.

210

00:09:29,660 --> 00:09:32,090

They were built in
the same way you'll

211

00:09:32,090 --> 00:09:34,970

see cultural nationalists
of different ethnic groups

212

00:09:34,970 --> 00:09:37,670

rebellling against how
their people are portrayed.

213

00:09:37,670 --> 00:09:40,400

And the response was a
non-Jew doesn't have the right

214

00:09:40,400 --> 00:09:41,375

to write about this.

215

00:09:41,375 --> 00:09:42,875

Which was an
extraordinary response.

216

00:09:42,875 --> 00:09:46,530

217

00:09:46,530 --> 00:09:47,030

OK.

218

00:09:47,030 --> 00:09:48,890

In that same class I
was also using a book

219

00:09:48,890 --> 00:09:50,750

about Black poverty in America.

220

00:09:50,750 --> 00:09:53,600

Very powerful,
and horrible book.

221

00:09:53,600 --> 00:09:54,627

Photographs of Poverty.

222

00:09:54,627 --> 00:09:56,960

And there were several black students in the class said,

223

00:09:56,960 --> 00:10:00,260

a white person doesn't have the right to write about my people.

224

00:10:00,260 --> 00:10:02,510

And portray us like this.

225

00:10:02,510 --> 00:10:05,840

And as an anthropologist, I could listen to the language.

226

00:10:05,840 --> 00:10:08,930

And it was the same response was coming forth.

227

00:10:08,930 --> 00:10:12,410

And now, I think personally that Bettelheim's argument is

228

00:10:12,410 --> 00:10:18,260

the same as Barofsky's.

229

00:10:18,260 --> 00:10:20,310

Except that Barofsky is really horrible.

230

00:10:20,310 --> 00:10:22,220

I mean, he's just totally horrible,

231

00:10:22,220 --> 00:10:24,290

whereas Bettelheim has been able to frame

232

00:10:24,290 --> 00:10:26,360

in terms of ultimate love.

233

00:10:26,360 --> 00:10:32,520

But they didn't have that
reaction to the Bettelheim

234
00:10:32,520 --> 00:10:33,020
book.

235
00:10:33,020 --> 00:10:34,940
Now, maybe it was because
of the presentation.

236
00:10:34,940 --> 00:10:37,850
Maybe it's because he's Jewish.

237
00:10:37,850 --> 00:10:39,892
I don't know, and I
wish the book was still

238
00:10:39,892 --> 00:10:40,850
in print in that sense.

239
00:10:40,850 --> 00:10:43,070
Because the other
books I haven't

240
00:10:43,070 --> 00:10:45,770
been able to get at the
message that I'm looking for,

241
00:10:45,770 --> 00:10:47,090
in terms of teaching about it.

242
00:10:47,090 --> 00:10:47,810
Which is?

243
00:10:47,810 --> 00:10:49,610
Which is not just
the horror of it.

244
00:10:49,610 --> 00:10:52,070
Because that people grasp.

245
00:10:52,070 --> 00:10:54,050

That six million
people were killed.

246
00:10:54,050 --> 00:10:57,360
That maybe more, that
extraordinary suffering.

247
00:10:57,360 --> 00:11:02,400
But it's that issue of
that the whole thing was

248
00:11:02,400 --> 00:11:06,835
done bureaucratically with
collaboration at all levels.

249
00:11:06,835 --> 00:11:08,460
And that it wouldn't
have been possible

250
00:11:08,460 --> 00:11:09,780
without that collaboration.

251
00:11:09,780 --> 00:11:11,550
And that this issue
of ignorance is just

252
00:11:11,550 --> 00:11:13,260
so extraordinarily important.

253
00:11:13,260 --> 00:11:15,303
And that people are
able to not understand

254
00:11:15,303 --> 00:11:16,470
what's going on around them.

255
00:11:16,470 --> 00:11:18,780
What the implications
are of anything

256
00:11:18,780 --> 00:11:21,690
that they're living in,
in terms of the suffering

257
00:11:21,690 --> 00:11:25,060
that it inflicts on people.

258
00:11:25,060 --> 00:11:26,880
And that they just
can't trust authority.

259
00:11:26,880 --> 00:11:29,010
They can't trust the
mainstream judgment

260
00:11:29,010 --> 00:11:31,900
of their society, of their
family, of everything

261
00:11:31,900 --> 00:11:32,400
around them.

262
00:11:32,400 --> 00:11:33,983
That they have to
question everything.

263
00:11:33,983 --> 00:11:40,380
Otherwise they'll be
participating in micro versions

264
00:11:40,380 --> 00:11:42,420
of different Holocausts.

265
00:11:42,420 --> 00:11:44,125
So let me ask you,
is there anything

266
00:11:44,125 --> 00:11:47,550
about your father's story
that you wanted to tell about.

267
00:11:47,550 --> 00:11:49,560
That I haven't asked you about?

268
00:11:49,560 --> 00:11:50,740

I don't think so.

269

00:11:50,740 --> 00:11:52,620

I think-- I mean,
I'm sure there'll

270

00:11:52,620 --> 00:11:55,503

be an idea that will
come up here and there.

271

00:11:55,503 --> 00:11:57,420

The most important of
course, would be for you

272

00:11:57,420 --> 00:11:59,430

to interview him.

273

00:11:59,430 --> 00:12:01,360

And I always worry.

274

00:12:01,360 --> 00:12:03,810

It's funny, I have this
worry that all he'll do

275

00:12:03,810 --> 00:12:07,710

is deny it in the sense--

276

00:12:07,710 --> 00:12:09,840

But one could go through--

277

00:12:09,840 --> 00:12:12,460

I mean, I was listening to
the tape and, he kept going,

278

00:12:12,460 --> 00:12:16,203

I was hungrier in Nice
than I was at Auschwitz.

279

00:12:16,203 --> 00:12:18,120

And then you push him
on, and you push him on.

280

00:12:18,120 --> 00:12:20,078

And he goes, well, it
was because we had access

281

00:12:20,078 --> 00:12:21,510

to the counterfeit tickets.

282

00:12:21,510 --> 00:12:23,370

And then you go, what about
that first month when you

283

00:12:23,370 --> 00:12:24,240

were with the petty criminals?

284

00:12:24,240 --> 00:12:26,490

Well, they're the guy who
threw his knife on the table

285

00:12:26,490 --> 00:12:27,660

and said, I eat first.

286

00:12:27,660 --> 00:12:33,450

And so anyhow, it's just--

287

00:12:33,450 --> 00:12:35,250

But of course--

288

00:12:35,250 --> 00:12:37,920

He won't offer, but
he'll respond at probes.

289

00:12:37,920 --> 00:12:41,190

That and also, he'll
offer it indirectly.

290

00:12:41,190 --> 00:12:43,740

In the sense that, well, the
guy working my job before him

291

00:12:43,740 --> 00:12:46,150

was killed.

292

00:12:46,150 --> 00:12:48,630

And then, Oh, but

I was sure that--

293

00:12:48,630 --> 00:12:50,880

He will say something like,

I was sure that half of us

294

00:12:50,880 --> 00:12:51,760

were going to die.

295

00:12:51,760 --> 00:12:52,680

So I tried to escape.

296

00:12:52,680 --> 00:12:53,705

Things like that.

297

00:12:53,705 --> 00:12:57,270

298

00:12:57,270 --> 00:12:59,820

Or he'll start

describing the starving

299

00:12:59,820 --> 00:13:01,410

Jews that he was working with.

300

00:13:01,410 --> 00:13:03,150

Which are-- It's an incredible--

301

00:13:03,150 --> 00:13:05,520

Or he'll describe

the women's being--

302

00:13:05,520 --> 00:13:06,480

I think they were--

303

00:13:06,480 --> 00:13:08,638

The one example, I

think was Ukrainian.

304

00:13:08,638 --> 00:13:09,180

I'm not sure.

305

00:13:09,180 --> 00:13:11,040

Ukrainian women being
deloused, and there

306

00:13:11,040 --> 00:13:12,468

being miles and miles up.

307

00:13:12,468 --> 00:13:13,760

And you all of a sudden get it.

308

00:13:13,760 --> 00:13:15,630

You get an awareness of it.

309

00:13:15,630 --> 00:13:18,300

310

00:13:18,300 --> 00:13:20,530

And then, but the most
frustrating thing of course,

311

00:13:20,530 --> 00:13:21,250

for me was--

312

00:13:21,250 --> 00:13:22,875

One of the most
frustrating was that he

313

00:13:22,875 --> 00:13:25,110

didn't know that people who
were being selected out,

314

00:13:25,110 --> 00:13:27,840

and exterminated.

315

00:13:27,840 --> 00:13:29,950

And that he thought just--

316

00:13:29,950 --> 00:13:32,407

Oh, well-- The other thing,
of course, that's interesting

317
00:13:32,407 --> 00:13:34,740
is that people didn't believe
him when he got to France.

318
00:13:34,740 --> 00:13:36,780
Even telling just
the simple story of--

319
00:13:36,780 --> 00:13:40,670
There's work camps where
people are starving to death.

320
00:13:40,670 --> 00:13:42,940
Have you discussed with
him being interviewed?

321
00:13:42,940 --> 00:13:43,440
Yeah.

322
00:13:43,440 --> 00:13:45,600
And his response is what?

323
00:13:45,600 --> 00:13:48,405
He thinks that this story
is a waste of your time.

324
00:13:48,405 --> 00:13:49,770
Which is amazing.

325
00:13:49,770 --> 00:13:52,050
I mean, and of course
I agree with him.

326
00:13:52,050 --> 00:13:54,390
I'm worried that that's
true in the sense that--

327
00:13:54,390 --> 00:13:56,660
But on another level, of course.

328
00:13:56,660 --> 00:14:00,750

I think it's super
important to get all these--

329
00:14:00,750 --> 00:14:02,880
Those other labor camps
around Auschwitz--

330
00:14:02,880 --> 00:14:04,260
Was dramatically different--

331
00:14:04,260 --> 00:14:05,220
Yeah, right.

332
00:14:05,220 --> 00:14:08,220
Others-- or at least the
one that I know [INAUDIBLE]..

333
00:14:08,220 --> 00:14:13,280
You've pretty much covered
about what I was covering.

334
00:14:13,280 --> 00:14:15,550
What I was going to cover.

335
00:14:15,550 --> 00:14:18,420
Mainly, I mean, what
is your overall sense

336
00:14:18,420 --> 00:14:19,950
of your father's story.

337
00:14:19,950 --> 00:14:24,990
I mean, do you have
a feeling that--

338
00:14:24,990 --> 00:14:26,830
But what else do you
think he's hiding,

339
00:14:26,830 --> 00:14:29,430
or do you think there's stuff
that he hasn't told you?

340

00:14:29,430 --> 00:14:34,140

I think on some level that
he doesn't remember things,

341

00:14:34,140 --> 00:14:39,700

I think, in an organic way
as in the process of denial.

342

00:14:39,700 --> 00:14:46,500

Yeah, now, I don't know.

343

00:14:46,500 --> 00:14:52,710

I mean, I just don't
know what he's--

344

00:14:52,710 --> 00:14:54,240

there isn't a
pattern where you can

345

00:14:54,240 --> 00:14:55,980

get him to tell
you more and more

346

00:14:55,980 --> 00:15:00,697

and more of issues in
a certain direction.

347

00:15:00,697 --> 00:15:01,530

That doesn't happen.

348

00:15:01,530 --> 00:15:03,113

So there isn't
anything obvious that I

349

00:15:03,113 --> 00:15:06,960

can point to like, let's say,
that issue of [Personal name]

350

00:15:06,960 --> 00:15:08,340

denounced so and so.

351

00:15:08,340 --> 00:15:09,300

I focused in on that.

352

00:15:09,300 --> 00:15:10,350

I thought that was
super interesting.

353

00:15:10,350 --> 00:15:11,880

It has a super
interesting message

354

00:15:11,880 --> 00:15:13,920

because he'll say
something like,

355

00:15:13,920 --> 00:15:15,540

I'm not like those
people that believe

356

00:15:15,540 --> 00:15:16,650

that if they're
right politically,

357

00:15:16,650 --> 00:15:18,210

they have the right
to kill someone.

358

00:15:18,210 --> 00:15:23,190

He'll say that very righteously,
and he'll say that all the time

359

00:15:23,190 --> 00:15:24,840

about anything.

360

00:15:24,840 --> 00:15:27,552

And yet, you can't
get him to say that--

361

00:15:27,552 --> 00:15:29,760

you can't get him to say
clearly that [Personal name]

362

00:15:29,760 --> 00:15:33,690

was systematically denouncing

people for the better

363

00:15:33,690 --> 00:15:37,800

good of his cell.

364

00:15:37,800 --> 00:15:39,450

And it's not like

you dig deeper,

365

00:15:39,450 --> 00:15:41,700

and then there's a little

more and then a little more,

366

00:15:41,700 --> 00:15:44,670

or you don't get

a sense of his--

367

00:15:44,670 --> 00:15:47,760

now, you get this sense of

anyone who survived is guilty.

368

00:15:47,760 --> 00:15:52,740

You get that totally clearly,

yet you can't get from him

369

00:15:52,740 --> 00:15:55,870

hidden evilness, a sense

of hidden evilness,

370

00:15:55,870 --> 00:15:57,880

that he performed.

371

00:15:57,880 --> 00:16:00,400

But at the same time,

you get this sense of one

372

00:16:00,400 --> 00:16:01,930

has to live with one's ethics.

373

00:16:01,930 --> 00:16:04,780

So if he gives you

advice on something

374

00:16:04,780 --> 00:16:07,180

totally unrelated
to anything, it'll

375

00:16:07,180 --> 00:16:09,070

be just unbelievably ethical.

376

00:16:09,070 --> 00:16:09,820

Don't do this.

377

00:16:09,820 --> 00:16:11,540

[INAUDIBLE]

378

00:16:11,540 --> 00:16:16,585

He's basically, I guess,
a hardcore atheist.

379

00:16:16,585 --> 00:16:19,390

380

00:16:19,390 --> 00:16:21,640

Now, it's not too
much of an issue

381

00:16:21,640 --> 00:16:25,030

because everyone, it
seems, in my family

382

00:16:25,030 --> 00:16:27,108

is a hardcore atheist
on both sides up

383

00:16:27,108 --> 00:16:28,150

through the grandparents.

384

00:16:28,150 --> 00:16:31,810

Now, my French grandmother
was a normal French Catholic,

385

00:16:31,810 --> 00:16:34,570

which meant that she went to
church four times in her life

386
00:16:34,570 --> 00:16:35,380
or whatever.

387
00:16:35,380 --> 00:16:39,880
Baptism, death, and then
whatever, communion.

388
00:16:39,880 --> 00:16:43,000
And so I was actually baptized
Catholic for no reason

389
00:16:43,000 --> 00:16:46,540
except to satisfy her, and
because it's a pretty ritual.

390
00:16:46,540 --> 00:16:50,680

391
00:16:50,680 --> 00:16:53,620
So it wasn't like
that was deviant.

392
00:16:53,620 --> 00:16:57,340
That was normal, and we grew
up in a secular environment

393
00:16:57,340 --> 00:16:59,110
in New York City.

394
00:16:59,110 --> 00:17:01,570
An upper middle class school.

395
00:17:01,570 --> 00:17:03,760
My school was probably
mostly Jewish,

396
00:17:03,760 --> 00:17:07,119
and it was basically secular
Jews with a Jewish identity

397
00:17:07,119 --> 00:17:09,640

but not a religious identity.

398

00:17:09,640 --> 00:17:10,900

So that was just normal.

399

00:17:10,900 --> 00:17:14,023

That wasn't something that
needed to be addressed

400

00:17:14,023 --> 00:17:15,940

or that needed to be
confronted or that I even

401

00:17:15,940 --> 00:17:19,869

think was changed perhaps
by the experience.

402

00:17:19,869 --> 00:17:21,910

Now, the ethical thing
was changed obviously.

403

00:17:21,910 --> 00:17:23,440

I mean, here he was.

404

00:17:23,440 --> 00:17:27,310

He pushed himself through this
business school right away

405

00:17:27,310 --> 00:17:29,638

knowing exactly
that-- but then he

406

00:17:29,638 --> 00:17:31,180

says at one point
he made a decision,

407

00:17:31,180 --> 00:17:33,082

I couldn't be a banker.

408

00:17:33,082 --> 00:17:34,540

And you get the
sense of I couldn't

409

00:17:34,540 --> 00:17:35,707
collaborate with the system.

410

00:17:35,707 --> 00:17:37,090
I had to work for humanity.

411

00:17:37,090 --> 00:17:39,530
You get this very,
very righteous sense.

412

00:17:39,530 --> 00:17:42,400
The other day with my son
who's now four years old,

413

00:17:42,400 --> 00:17:45,160
my son was a year old, and
we had the video camera.

414

00:17:45,160 --> 00:17:46,570
I mean, my son's birthday party.

415

00:17:46,570 --> 00:17:49,210
We said, papa, tell us a story.

416

00:17:49,210 --> 00:17:50,890
Tell Emiliano some
words of advice,

417

00:17:50,890 --> 00:17:54,520
and he laid this heavy trip on
my poor son, which I realized

418

00:17:54,520 --> 00:17:56,620
was the trip that
was laid on all of us

419

00:17:56,620 --> 00:17:59,117
was you're being born into
a family with privilege.

420

00:17:59,117 --> 00:18:00,700
You're being given

all the advantages.

421

00:18:00,700 --> 00:18:02,770

Make sure that you
return it to humanity.

422

00:18:02,770 --> 00:18:08,350

You go, wow, what kind of a
sense of guilt and so forth is.

423

00:18:08,350 --> 00:18:12,070

Now, that would have to
come, I think, on some level

424

00:18:12,070 --> 00:18:15,887

probably from the Auschwitz
experience but maybe not.

425

00:18:15,887 --> 00:18:17,470

I mean, maybe it had
to do with coming

426

00:18:17,470 --> 00:18:20,440

from a French bureaucratic,
service-oriented family.

427

00:18:20,440 --> 00:18:21,350

You have a sister?

428

00:18:21,350 --> 00:18:21,850

Yeah.

429

00:18:21,850 --> 00:18:22,642

And what does she--

430

00:18:22,642 --> 00:18:28,780

Well, she-- well, she works
for a perfectly enough--

431

00:18:28,780 --> 00:18:31,540

for Dow Jones.

432

00:18:31,540 --> 00:18:33,820

She works for
international capital.

433

00:18:33,820 --> 00:18:37,450

Now, she started out working
for human rights organization

434

00:18:37,450 --> 00:18:41,230

and did several years of
very effective human rights

435

00:18:41,230 --> 00:18:42,070

organizations.

436

00:18:42,070 --> 00:18:44,020

So she's not your typical--

437

00:18:44,020 --> 00:18:46,240

I mean, she is the typical
Wall Street success

438

00:18:46,240 --> 00:18:48,040

in terms of the
extent of her career

439

00:18:48,040 --> 00:18:51,700

and whatever being the second
highest woman in Dow Jones type

440

00:18:51,700 --> 00:18:52,570

of thing.

441

00:18:52,570 --> 00:18:56,660

She's effective,
and does it well,

442

00:18:56,660 --> 00:19:00,440

but her politics
aren't that of a--

443

00:19:00,440 --> 00:19:04,600

She's very liberal politically,

and she doesn't like the people

444

00:19:04,600 --> 00:19:05,170
in business.

445

00:19:05,170 --> 00:19:07,492
She doesn't approve of
their human interaction

446

00:19:07,492 --> 00:19:08,200
and their values.

447

00:19:08,200 --> 00:19:11,020

448

00:19:11,020 --> 00:19:15,490
So I know that that's
an issue for her.

449

00:19:15,490 --> 00:19:18,490
And it leads to big arguments
between her and I, of course,

450

00:19:18,490 --> 00:19:21,220
because I have too much of
my father's righteousness

451

00:19:21,220 --> 00:19:22,180
or my mother's as well.

452

00:19:22,180 --> 00:19:25,390

453

00:19:25,390 --> 00:19:30,040
OK, you keep saying your father
says all survivors are guilty.

454

00:19:30,040 --> 00:19:30,880
Yeah.

455

00:19:30,880 --> 00:19:37,480
Is that because the Jews bribed

people to give them bread

456

00:19:37,480 --> 00:19:41,380
and because the Jews
held in the death

457

00:19:41,380 --> 00:19:44,500
camps to survive were the
actual-- not just the Jews--

458

00:19:44,500 --> 00:19:47,440
but the people in the camps had
to do things that they wouldn't

459

00:19:47,440 --> 00:19:49,240
normally do to survive?

460

00:19:49,240 --> 00:19:51,460
Where's that guilt coming from?

461

00:19:51,460 --> 00:19:55,210
See he doesn't let you
know how much of that

462

00:19:55,210 --> 00:19:57,730
is from what he witnessed,
how much is that

463

00:19:57,730 --> 00:19:59,710
from what he read afterwards.

464

00:19:59,710 --> 00:20:01,180
He doesn't read actually.

465

00:20:01,180 --> 00:20:03,190
He always refuses
to read anything.

466

00:20:03,190 --> 00:20:05,470
I mean, not refuses, but
he never finds the books

467

00:20:05,470 --> 00:20:07,960
and hasn't read them and says
none of them are accurate.

468
00:20:07,960 --> 00:20:10,113
None of them talk about
how really horrible it was.

469
00:20:10,113 --> 00:20:11,530
It was much, much
worse than that.

470
00:20:11,530 --> 00:20:12,488
These are Mickey Mouse.

471
00:20:12,488 --> 00:20:15,010
They're like The Sorrow and
The Pity, that French movie.

472
00:20:15,010 --> 00:20:16,630
That's a Mickey
Mouse picnic compared

473
00:20:16,630 --> 00:20:19,210
to how horrible it really was
with the collaboration was

474
00:20:19,210 --> 00:20:19,752
really about.

475
00:20:19,752 --> 00:20:22,252
He only likes the one that have
total contradiction in them.

476
00:20:22,252 --> 00:20:23,650
For example, he
likes that Lucien

477
00:20:23,650 --> 00:20:26,920
Lacombe where the
boy falls in love

478
00:20:26,920 --> 00:20:30,610

and becomes an SS Nazi
out of sheer stupidity.

479
00:20:30,610 --> 00:20:32,740
No, no, no, not that one.

480
00:20:32,740 --> 00:20:34,420
That one he hasn't
even seen yet.

481
00:20:34,420 --> 00:20:36,010
I'm going to force
him to see that,

482
00:20:36,010 --> 00:20:39,580
but because then he always has
a good discussion after it,

483
00:20:39,580 --> 00:20:42,400
and I haven't even
seen Lucien Lacombe.

484
00:20:42,400 --> 00:20:44,800
But it's a story of
some 18-year-old boy

485
00:20:44,800 --> 00:20:47,530
who falls in love with some
woman and joins the SS troops.

486
00:20:47,530 --> 00:20:50,410
And he has those kind of stories
where the collaborator is not

487
00:20:50,410 --> 00:20:55,220
evil, where the survivor's evil.

488
00:20:55,220 --> 00:20:56,880
No one is aware of
what they're doing,

489
00:20:56,880 --> 00:20:59,010
and everyone is just

acting like a human.

490

00:20:59,010 --> 00:21:01,830

Now, in terms of
what it's about,

491

00:21:01,830 --> 00:21:05,380

I mean, part of it you get from
that bread story, for example.

492

00:21:05,380 --> 00:21:06,960

And then in the
same breath, he'll

493

00:21:06,960 --> 00:21:09,120

say, well, they
were just surviving.

494

00:21:09,120 --> 00:21:11,050

And anyone would have
done that to survive,

495

00:21:11,050 --> 00:21:13,590

but then you do get
some kind of sense

496

00:21:13,590 --> 00:21:15,600

of the horror of humanity.

497

00:21:15,600 --> 00:21:21,390

But then the other thing
is his description,

498

00:21:21,390 --> 00:21:23,760

and here he says he
just doesn't remember,

499

00:21:23,760 --> 00:21:27,780

but he seems to
remember that there

500

00:21:27,780 --> 00:21:29,910

were Jews who weren't starving.

501
00:21:29,910 --> 00:21:34,587
Now, he says now in retrospect
that maybe that's not right.

502
00:21:34,587 --> 00:21:35,670
Maybe they weren't Jewish.

503
00:21:35,670 --> 00:21:37,295
Maybe they were some
other kind, but he

504
00:21:37,295 --> 00:21:41,400
thought that they were Jewish
prisoners with the yellow.

505
00:21:41,400 --> 00:21:45,420

506
00:21:45,420 --> 00:21:48,220
And then he says, and he
uses the word they were fat,

507
00:21:48,220 --> 00:21:51,600
which is sort of the expression
of the time or whatever.

508
00:21:51,600 --> 00:21:55,270
It sounds so horrible nowadays.

509
00:21:55,270 --> 00:21:59,490
So he'll bring that up, and
he's very upset about that.

510
00:21:59,490 --> 00:22:05,160

511
00:22:05,160 --> 00:22:08,130
There isn't a clear
answer to that.

512
00:22:08,130 --> 00:22:10,920

Now, at the same time,
he won't say all.

513
00:22:10,920 --> 00:22:12,495
He'll be cautious
about, he'll say

514
00:22:12,495 --> 00:22:17,790
many people have a heavy
conscience type of thing.

515
00:22:17,790 --> 00:22:20,790

516
00:22:20,790 --> 00:22:23,380
You see, the other thing is
he's more subtle about it.

517
00:22:23,380 --> 00:22:26,190
So then he'll do
a self blame thing

518
00:22:26,190 --> 00:22:29,010
of being from the
upper middle class.

519
00:22:29,010 --> 00:22:31,290
I was able to survive
because I was articulate

520
00:22:31,290 --> 00:22:35,130
and knew how to count, and
I've been to high school.

521
00:22:35,130 --> 00:22:40,330
Therefore, I got promoted to a
non-death job, non-mortal job.

522
00:22:40,330 --> 00:22:43,920
And so even about his
friend who was a survivor,

523
00:22:43,920 --> 00:22:49,200

was a real survivor,
he'll say, well, he

524
00:22:49,200 --> 00:22:50,730
was the son of an industrialist.

525
00:22:50,730 --> 00:22:52,260
Of course he survived.

526
00:22:52,260 --> 00:22:53,700
He knew how to act.

527
00:22:53,700 --> 00:22:56,460
He had all the cultural
capital that it takes.

528
00:22:56,460 --> 00:22:57,480
They weren't peasants?

529
00:22:57,480 --> 00:23:04,330
Right, so in that sense, there
there's no blame or anything,

530
00:23:04,330 --> 00:23:09,450
but there is some kind
of a notion of guilt

531
00:23:09,450 --> 00:23:11,352
by privilege in some sense.

532
00:23:11,352 --> 00:23:12,810
Maybe I'm reading
too much into it,

533
00:23:12,810 --> 00:23:15,018
and this is sort of my
personal interpretation of it.

534
00:23:15,018 --> 00:23:20,340

535
00:23:20,340 --> 00:23:23,610

One of the things I like to
look at in the survivor stories

536
00:23:23,610 --> 00:23:24,868
is those issues of chance.

537
00:23:24,868 --> 00:23:26,160
One thing I happened to notice.

538
00:23:26,160 --> 00:23:27,535
I don't know if
you've noticed it

539
00:23:27,535 --> 00:23:30,710
is how often the medical
dimension is present.

540
00:23:30,710 --> 00:23:33,660
A whole bunch of people
had some kind of connection

541
00:23:33,660 --> 00:23:37,270
with the medical
infirmary in the camps.

542
00:23:37,270 --> 00:23:39,630
And I just keep noticing
it over and over

543
00:23:39,630 --> 00:23:41,340
and over, even that
they were just--

544
00:23:41,340 --> 00:23:43,890
that they just were the one
that their job was to clean up

545
00:23:43,890 --> 00:23:46,080
the medical infirmary.

546
00:23:46,080 --> 00:23:49,920
I had a survivor
talk in my class

547
00:23:49,920 --> 00:23:53,250
at Washington University where I
taught before who is very, very

548
00:23:53,250 --> 00:23:54,930
effective, and he
survived because he

549
00:23:54,930 --> 00:23:57,090
was a watch repairman.

550
00:23:57,090 --> 00:23:59,270
And so he repaired.

551
00:23:59,270 --> 00:24:01,320
Now, there you get
this whole thing

552
00:24:01,320 --> 00:24:03,920
of at what point does
that become ethical.

553
00:24:03,920 --> 00:24:05,640
OK, so you're
repairing the watches

554
00:24:05,640 --> 00:24:08,185
of the people that have
been killed for the Nazis

555
00:24:08,185 --> 00:24:09,060
to make money off of.

556
00:24:09,060 --> 00:24:11,100
At what point is
that a collaboration?

557
00:24:11,100 --> 00:24:13,930
At what point is that not--
my father's response was

558

00:24:13,930 --> 00:24:17,970
he was repairing
people's watches that

559
00:24:17,970 --> 00:24:19,150
had been ripped off of them.

560
00:24:19,150 --> 00:24:20,400
Whatever the kind of thing is.

561
00:24:20,400 --> 00:24:23,520

562
00:24:23,520 --> 00:24:26,640
Yeah, the other thing that
was funny was when he went--

563
00:24:26,640 --> 00:24:28,530
just a little quick thing.

564
00:24:28,530 --> 00:24:31,440
The other night on the phone he
talks about when he went back

565
00:24:31,440 --> 00:24:33,600
to Auschwitz how shocked
he was at how small

566
00:24:33,600 --> 00:24:36,240
it was, and he couldn't
believe how small

567
00:24:36,240 --> 00:24:38,250
it was, that he
thought it was going

568
00:24:38,250 --> 00:24:39,780
to be this gigantic place.

569
00:24:39,780 --> 00:24:41,275
The whole thing,
the conversation

570

00:24:41,275 --> 00:24:42,540
that you had on the phone?

571

00:24:42,540 --> 00:24:47,340
Oh, I told him I was going
to be interviewed here,

572

00:24:47,340 --> 00:24:49,800
and I maybe asked,
when you went back--

573

00:24:49,800 --> 00:24:51,230
maybe I asked him
some specific--

574

00:24:51,230 --> 00:24:53,340
I tried to get the name
of the town he was--

575

00:24:53,340 --> 00:24:56,250
the name of the labor
camp that he was at,

576

00:24:56,250 --> 00:24:58,438
and he remembers it with
a B, and then he says it's

577

00:24:58,438 --> 00:25:00,480
[? Mislowitz. ?] And he
said, no, that's a place.

578

00:25:00,480 --> 00:25:02,230
That was the furthest
town we were allowed

579

00:25:02,230 --> 00:25:04,350
to go to and stuff like that.

580

00:25:04,350 --> 00:25:08,160
He remembered the name
of the first Russian city

581

00:25:08,160 --> 00:25:11,880
where the war changed hands, and
the Germans started retreating,

582
00:25:11,880 --> 00:25:14,430
and he said that was his
happiest moment in terms

583
00:25:14,430 --> 00:25:17,145
of the propaganda
network that they had.

584
00:25:17,145 --> 00:25:18,020
I forget what it was.

585
00:25:18,020 --> 00:25:30,090
[Place name] Yeah,
that's not at all clear

586
00:25:30,090 --> 00:25:32,820
whether it's just a
generalized thing,

587
00:25:32,820 --> 00:25:35,130
or whether it's
specific memories.

588
00:25:35,130 --> 00:25:38,440

589
00:25:38,440 --> 00:25:43,210
It sounds like he makes a
distinction between guilt

590
00:25:43,210 --> 00:25:48,340
and conscience when he's
referring to Jews who survived

591
00:25:48,340 --> 00:25:51,100
or people who survived in that--

592
00:25:51,100 --> 00:25:54,310
it seems that everything

turns on this collaboration,

593

00:25:54,310 --> 00:25:56,470
whether you collaborated or not.

594

00:25:56,470 --> 00:26:00,685
And I'm wondering if you
think, in your interviews

595

00:26:00,685 --> 00:26:02,560
with him, that he's
holding back because it's

596

00:26:02,560 --> 00:26:06,100
you who's interviewing
him and not a stranger.

597

00:26:06,100 --> 00:26:08,380
That he has an emotional
connection with you,

598

00:26:08,380 --> 00:26:12,790
and that no matter how hard he
tries, he's still your father,

599

00:26:12,790 --> 00:26:14,830
and there's a protective edge.

600

00:26:14,830 --> 00:26:17,680
Well, I get the impression that
he hasn't told other things

601

00:26:17,680 --> 00:26:19,990
to other people, which
would be, I mean,

602

00:26:19,990 --> 00:26:23,500
the way to test that to ask
all people who know him well

603

00:26:23,500 --> 00:26:25,990
to tell me as much
as they possibly

604

00:26:25,990 --> 00:26:28,030

know about his experience,
which I haven't done.

605

00:26:28,030 --> 00:26:30,910

Or to have him come
and do an interview--

606

00:26:30,910 --> 00:26:32,830

But he's so self reflect--

607

00:26:32,830 --> 00:26:35,080

I mean, he's such a
survivor that on some level,

608

00:26:35,080 --> 00:26:37,180

he's going to know that
I might have access

609

00:26:37,180 --> 00:26:40,120

to this at some point.

610

00:26:40,120 --> 00:26:42,280

Everything is very
calculated in his life.

611

00:26:42,280 --> 00:26:44,800

Not in a negative
way, but any time you

612

00:26:44,800 --> 00:26:46,990

ask him for any kind
of advice, it's almost

613

00:26:46,990 --> 00:26:48,850

like you hear the
Holocaust each time.

614

00:26:48,850 --> 00:26:51,400

Should I ask for a
raise from my boss?

615

00:26:51,400 --> 00:26:53,860

Should I confront
this bad person

616

00:26:53,860 --> 00:26:56,950

in my department who
is doing such and such?

617

00:26:56,950 --> 00:26:59,553

You've got to think of this
as how human beings are.

618

00:26:59,553 --> 00:27:00,970

And he'll start
saying, you've got

619

00:27:00,970 --> 00:27:03,700

to understand human
beings are this.

620

00:27:03,700 --> 00:27:05,830

Has that every been
a burden for you?

621

00:27:05,830 --> 00:27:07,240

Not consciously.

622

00:27:07,240 --> 00:27:08,980

I mean, the only
burden for me has

623

00:27:08,980 --> 00:27:13,360

been this thing of
him refusing to be

624

00:27:13,360 --> 00:27:14,830

politically clear about it.

625

00:27:14,830 --> 00:27:17,020

That I was a resistance fighter.

626

00:27:17,020 --> 00:27:17,920

I risked my life.

627

00:27:17,920 --> 00:27:18,962

I could have been killed.

628

00:27:18,962 --> 00:27:22,570

We smuggled bread to
the Jewish workers.

629

00:27:22,570 --> 00:27:25,780

He just won't ever say that.

630

00:27:25,780 --> 00:27:30,520

That was the thing, and that
he didn't join the underground

631

00:27:30,520 --> 00:27:31,330

after getting out.

632

00:27:31,330 --> 00:27:32,830

That was a big worry.

633

00:27:32,830 --> 00:27:34,406

That was another
thing that came out.

634

00:27:34,406 --> 00:27:36,406

For example, I pushed him
on that the other day,

635

00:27:36,406 --> 00:27:37,600

and he said, don't
you understand?

636

00:27:37,600 --> 00:27:38,850

He goes, don't you understand?

637

00:27:38,850 --> 00:27:40,130

I was sick.

638

00:27:40,130 --> 00:27:42,970

Of course, yeah, sure, he

had survived this camps.

639

00:27:42,970 --> 00:27:44,090

He lost his teeth.

640

00:27:44,090 --> 00:27:44,710

He had ulcers.

641

00:27:44,710 --> 00:27:45,880

He had dysentery.

642

00:27:45,880 --> 00:27:49,060

He wasn't physically
capable of running around

643

00:27:49,060 --> 00:27:52,060

in the sewers of
Paris and fighting.

644

00:27:52,060 --> 00:27:53,500

The other thing
that's interesting

645

00:27:53,500 --> 00:27:56,320

is that so many people
within his entourage

646

00:27:56,320 --> 00:27:59,810

were involved in the
underground in some way.

647

00:27:59,810 --> 00:28:02,260

And I don't know if that's
typical of French men his age.

648

00:28:02,260 --> 00:28:03,190

I don't think it is.

649

00:28:03,190 --> 00:28:04,900

I mean, the impression
one gets in France

650

00:28:04,900 --> 00:28:07,240
is that no one resisted.

651
00:28:07,240 --> 00:28:08,832
I mean, that's his impression.

652
00:28:08,832 --> 00:28:10,540
Now, at the same time,
all you hear about

653
00:28:10,540 --> 00:28:12,543
is this cousin who did that.

654
00:28:12,543 --> 00:28:13,710
The concierge that did that.

655
00:28:13,710 --> 00:28:17,052

656
00:28:17,052 --> 00:28:18,760
He will paint some of
them out as heroes.

657
00:28:18,760 --> 00:28:22,720
Like he paints the woman
who was a girl then,

658
00:28:22,720 --> 00:28:27,070
the girl that fed him, he
paints as just a total hero.

659
00:28:27,070 --> 00:28:29,050
What he points to it
not is that she fed him,

660
00:28:29,050 --> 00:28:32,290
but that she was able to
cross German lines because she

661
00:28:32,290 --> 00:28:33,040
was a little girl.

662

00:28:33,040 --> 00:28:34,330

No one suspected
her, and then she

663

00:28:34,330 --> 00:28:35,500

said she was
bringing information

664

00:28:35,500 --> 00:28:37,410

about where the German
troops were and where they--

665

00:28:37,410 --> 00:28:39,303

Did he ever have future
contact with her?

666

00:28:39,303 --> 00:28:40,720

Yeah, she's a close
friend of his.

667

00:28:40,720 --> 00:28:41,080

Really?

668

00:28:41,080 --> 00:28:41,350

Yeah.

669

00:28:41,350 --> 00:28:41,850

Really?

670

00:28:41,850 --> 00:28:43,060

Is she still in France?

671

00:28:43,060 --> 00:28:45,310

No, she lives in the
suburbs of New York.

672

00:28:45,310 --> 00:28:49,340

673

00:28:49,340 --> 00:28:54,380

Yeah, they have dinner at her
house relatively regularly,

674

00:28:54,380 --> 00:28:56,130
and he thinks she's great.

675

00:28:56,130 --> 00:28:59,210

676

00:28:59,210 --> 00:29:03,350
That's the only person,
basically, from that period

677

00:29:03,350 --> 00:29:04,520
that he has contact with.

678

00:29:04,520 --> 00:29:07,719

679

00:29:07,719 --> 00:29:09,835
When we're in Paris,
Paris is full of--

680

00:29:09,835 --> 00:29:11,210
I mean, one of
the things you get

681

00:29:11,210 --> 00:29:12,880
is this false idea
of resistance.

682

00:29:12,880 --> 00:29:14,630
You have all this
plaques on the building.

683

00:29:14,630 --> 00:29:16,310
(SPEAKS FRENCH).

684

00:29:16,310 --> 00:29:18,270
18 year old who fought
for the resistance,

685

00:29:18,270 --> 00:29:19,853
and you have these
plaques all over as

686

00:29:19,853 --> 00:29:24,050
if the whole city was resisting.

687

00:29:24,050 --> 00:29:27,140
And so I try to use
that to jog his memory,

688

00:29:27,140 --> 00:29:30,230
and there's one on the building
where my grandmother lived.

689

00:29:30,230 --> 00:29:32,240
Although, I think she
moved into it afterwards.

690

00:29:32,240 --> 00:29:37,170
And so his thing about that was
the people in the building--

691

00:29:37,170 --> 00:29:39,470
it was pretty unbelievable--
moved the plaque away

692

00:29:39,470 --> 00:29:40,520
from the entrance.

693

00:29:40,520 --> 00:29:44,210
You see the bullet marks
where the guy killed him,

694

00:29:44,210 --> 00:29:47,420
and then you see the place
where they drilled into the wall

695

00:29:47,420 --> 00:29:48,380
to remove the plaque.

696

00:29:48,380 --> 00:29:50,150
They had the plaque up there,
and then they moved it,

697

00:29:50,150 --> 00:29:52,230
and I asked him as a little
kid, why did they move that?

698
00:29:52,230 --> 00:29:53,688
And he said, oh,
people didn't want

699
00:29:53,688 --> 00:29:56,300
to be offended by the
sight of a death every time

700
00:29:56,300 --> 00:29:58,880
they walked in their door.

701
00:29:58,880 --> 00:30:01,260
He was obviously sort
of angry about it.

702
00:30:01,260 --> 00:30:03,020
And it is extraordinary.

703
00:30:03,020 --> 00:30:06,260
You see the bullet marks, and
then you see the screw holes.

704
00:30:06,260 --> 00:30:08,960
And then in the maid's
entrance to the building,

705
00:30:08,960 --> 00:30:11,042
you see where they re-put the--

706
00:30:11,042 --> 00:30:12,250
where they re-put the plaque.

707
00:30:12,250 --> 00:30:15,260

708
00:30:15,260 --> 00:30:17,730
But then he'll do a funny trick
with the whole Vichy thing,

709

00:30:17,730 --> 00:30:18,230
for example.

710

00:30:18,230 --> 00:30:19,243
He won't come out.

711

00:30:19,243 --> 00:30:20,660
You'd think that
someone like that

712

00:30:20,660 --> 00:30:24,410
would come out real strong
against Vichy, right?

713

00:30:24,410 --> 00:30:26,030
And he won't do that.

714

00:30:26,030 --> 00:30:28,610
He'll say, well, you've
got to figure out

715

00:30:28,610 --> 00:30:33,740
whether more people were killed
because of it or against it.

716

00:30:33,740 --> 00:30:35,510
It's an incredible
thing for me to hear

717

00:30:35,510 --> 00:30:37,260
because his whole
message is the opposite.

718

00:30:37,260 --> 00:30:38,250
Don't collaborate.

719

00:30:38,250 --> 00:30:40,700
Be aware of what
your collaboration is

720

00:30:40,700 --> 00:30:42,740
about, and everything

you do is collaboration.

721

00:30:42,740 --> 00:30:44,865

And then all of a sudden,
he does the reverse trip.

722

00:30:44,865 --> 00:30:47,780

That, don't think it's so easy
to be a resistance fighter.

723

00:30:47,780 --> 00:30:51,110

724

00:30:51,110 --> 00:30:53,180

For example, escaping
from Auschwitz

725

00:30:53,180 --> 00:30:55,070

when you're in the death camp.

726

00:30:55,070 --> 00:30:57,500

Somehow he thinks that's
a bad thing to do,

727

00:30:57,500 --> 00:31:01,550

because if you were Jewish
or a political prisoner,

728

00:31:01,550 --> 00:31:03,660

a certain number of
people were killed.

729

00:31:03,660 --> 00:31:06,020

So then for him, that wouldn't
have been the right thing

730

00:31:06,020 --> 00:31:06,878

to do.

731

00:31:06,878 --> 00:31:09,170

And he talks like that's the
first thing that comes up.

732

00:31:09,170 --> 00:31:11,450

I'll say, I ran into
someone whose father escaped

733

00:31:11,450 --> 00:31:14,850

and, oh, well, his father got so
many people killed by escaping.

734

00:31:14,850 --> 00:31:16,700

It's a funny thing, right?

735

00:31:16,700 --> 00:31:17,714

It's morality.

736

00:31:17,714 --> 00:31:21,140

737

00:31:21,140 --> 00:31:23,882

But the issue is,
of course, don't

738

00:31:23,882 --> 00:31:25,340

think that you're
so right that you

739

00:31:25,340 --> 00:31:26,810

can get people killed for it.

740

00:31:26,810 --> 00:31:28,160

I mean, that's the other thing.

741

00:31:28,160 --> 00:31:31,920

742

00:31:31,920 --> 00:31:33,960

So in that sense, he
was never, for example,

743

00:31:33,960 --> 00:31:37,340

in that whole anti-communist
whole thing in the Cold War,

744

00:31:37,340 --> 00:31:38,840
he was never anti-communist.

745

00:31:38,840 --> 00:31:41,030
I mean, he was always
anti-communist fundamentally,

746

00:31:41,030 --> 00:31:43,790
but he was never anti-communist
or pro-communist in terms

747

00:31:43,790 --> 00:31:47,990
of thinking that communism was
any different from American--

748

00:31:47,990 --> 00:31:50,750
All these systems were
evil in some sense,

749

00:31:50,750 --> 00:31:53,450
and some were more evil
than others, but all of them

750

00:31:53,450 --> 00:31:56,150
are ultimately get that
kind of an impression,

751

00:31:56,150 --> 00:31:59,330
and that there's all
kinds of human compromises

752

00:31:59,330 --> 00:32:04,730
that can be made that makes
sense and that have to be made.

753

00:32:04,730 --> 00:32:08,090
For example, he worked
for getting aid to Vietnam

754

00:32:08,090 --> 00:32:09,770
at the height of
the Vietnam War,

755

00:32:09,770 --> 00:32:11,450

that somehow some
kind of the UN was

756

00:32:11,450 --> 00:32:14,420

able to get some kind of aid
projects in to North Vietnam.

757

00:32:14,420 --> 00:32:17,870

758

00:32:17,870 --> 00:32:21,170

He was horrified at the
Americans for their position

759

00:32:21,170 --> 00:32:22,790

on the whole war
and the whole thing.

760

00:32:22,790 --> 00:32:27,290

At the same time, the communists
are killing people and putting

761

00:32:27,290 --> 00:32:28,910

them in a concentration camp.

762

00:32:28,910 --> 00:32:31,320

He was totally
upfront about that.

763

00:32:31,320 --> 00:32:34,070

Would you want your
father to see this tape?

764

00:32:34,070 --> 00:32:39,890

I'd be embarrassed, of
course, but basically, yeah.

765

00:32:39,890 --> 00:32:42,140

Do you think it's something
that you'd share with him?

766

00:32:42,140 --> 00:32:43,730

Yeah, what I'll do
is I'll look at it,

767

00:32:43,730 --> 00:32:46,065

and then I imagine
I'll show it to him.

768

00:32:46,065 --> 00:32:48,440

I mean, it's an embarrassing
tape, of course, and I was--

769

00:32:48,440 --> 00:32:49,310

In what Way

770

00:32:49,310 --> 00:32:52,403

Well, in all way, in some sense.

771

00:32:52,403 --> 00:32:54,320

I've been thinking about
this for a few weeks,

772

00:32:54,320 --> 00:32:57,020

and I was wondering,
well, why don't I

773

00:32:57,020 --> 00:32:59,720

say things that
won't embarrass me

774

00:32:59,720 --> 00:33:01,640

so I can show it to
my mother and sister

775

00:33:01,640 --> 00:33:06,567

and so forth and not hurt
their feelings or whatever.

776

00:33:06,567 --> 00:33:08,150

And so I was going
to be a little more

777

00:33:08,150 --> 00:33:11,280

cautious than I was, and
obviously, I wasn't cautious.

778
00:33:11,280 --> 00:33:14,240
I mean, obviously, I held
back some things on some level

779
00:33:14,240 --> 00:33:16,280
but not as much as
I thought I would.

780
00:33:16,280 --> 00:33:19,730

781
00:33:19,730 --> 00:33:21,200
But you see what I worry--

782
00:33:21,200 --> 00:33:23,450
What parts of it would
you be embarrassed about?

783
00:33:23,450 --> 00:33:26,150
Some of the righteousness issue.

784
00:33:26,150 --> 00:33:29,480
My political righteousness.

785
00:33:29,480 --> 00:33:33,980
The psychoanalysis of my father
and of myself and my sister.

786
00:33:33,980 --> 00:33:40,945

787
00:33:40,945 --> 00:33:43,640
The other thing is that
I'm always scared of,

788
00:33:43,640 --> 00:33:45,170
and this is why--

789
00:33:45,170 --> 00:33:48,470

I'm always scared
that I romanticize

790
00:33:48,470 --> 00:33:49,700
my father's experience.

791
00:33:49,700 --> 00:33:51,700
I try to hold back, because
his whole message is

792
00:33:51,700 --> 00:33:54,380
don't romanticize it.

793
00:33:54,380 --> 00:33:58,520
And then I have seen that I
have romanticized it concretely

794
00:33:58,520 --> 00:33:59,340
in the past.

795
00:33:59,340 --> 00:34:02,510
Now, as I'm talking there's been
like only about four places,

796
00:34:02,510 --> 00:34:04,340
maybe there's been
a dozen places,

797
00:34:04,340 --> 00:34:06,620
where I've stopped myself
where I see myself about

798
00:34:06,620 --> 00:34:08,750
to romanticize it.

799
00:34:08,750 --> 00:34:12,440
Where it would be instead
of the guy before him died,

800
00:34:12,440 --> 00:34:14,960
it was people were
dying on his--

801

00:34:14,960 --> 00:34:18,199

people were dying on the
train track instead of the guy

802

00:34:18,199 --> 00:34:19,699

before him died in
a work accident.

803

00:34:19,699 --> 00:34:25,114

804

00:34:25,114 --> 00:34:27,620

And because he would talk so
little about it, of course,

805

00:34:27,620 --> 00:34:29,780

it lent itself to
romanticization.

806

00:34:29,780 --> 00:34:32,210

So it wasn't until recently
that I learned that there

807

00:34:32,210 --> 00:34:33,650

were two escape attempts.

808

00:34:33,650 --> 00:34:35,179

One, on his own.

809

00:34:35,179 --> 00:34:38,179

One, through
[? Serger. ?] Because I

810

00:34:38,179 --> 00:34:39,800

somehow combined
the two of them.

811

00:34:39,800 --> 00:34:45,110

812

00:34:45,110 --> 00:34:48,370

So that's the kind of

thing that I worry about,

813
00:34:48,370 --> 00:34:49,370
and that's embarrassing.

814
00:34:49,370 --> 00:34:50,480
It's embarrassing
to romanticize.

815
00:34:50,480 --> 00:34:52,480
Actually, I want to know
what the few things are

816
00:34:52,480 --> 00:34:56,060
that you didn't say that
you might have said.

817
00:34:56,060 --> 00:34:59,810
Well, no, I could have talked
more sort of about my El

818
00:34:59,810 --> 00:35:01,457
Salvador experience.

819
00:35:01,457 --> 00:35:03,290
I mean, on some level,
it gets too personal.

820
00:35:03,290 --> 00:35:04,700
My own El Salvador experience.

821
00:35:04,700 --> 00:35:06,500
My work.

822
00:35:06,500 --> 00:35:11,090
I spent a year doing human
rights work around El Salvador,

823
00:35:11,090 --> 00:35:15,478
basically, trying to testify
in Congress on television

824

00:35:15,478 --> 00:35:16,770
to the United Nations actually.

825
00:35:16,770 --> 00:35:20,790
I provided testimony on
violation of human rights

826
00:35:20,790 --> 00:35:23,810
in the killing of
civilians in El Salvador.

827
00:35:23,810 --> 00:35:28,010
And so some awareness that I
had of how even I was dealing

828
00:35:28,010 --> 00:35:29,090
with the memories of it.

829
00:35:29,090 --> 00:35:36,340

830
00:35:36,340 --> 00:35:39,260
It's amazing that I
haven't read systematically

831
00:35:39,260 --> 00:35:40,175
Holocaust accounts.

832
00:35:40,175 --> 00:35:43,610

833
00:35:43,610 --> 00:35:45,560
I read systematically
about the STO stuff.

834
00:35:45,560 --> 00:35:47,150
It was great because
I got my father

835
00:35:47,150 --> 00:35:50,270
to talk about it so that I
could get an A in the paper.

836

00:35:50,270 --> 00:35:52,062

I mean, that was how

I presented it to him.

837

00:35:52,062 --> 00:35:54,478

That was the first time he

ever talked about it in detail,

838

00:35:54,478 --> 00:35:55,160

in real detail.

839

00:35:55,160 --> 00:35:57,080

And it was, if you don't

talk to me-- because he

840

00:35:57,080 --> 00:35:57,930

was saying, no, no, no, no.

841

00:35:57,930 --> 00:36:00,013

And I said, look forget

about all the other issues

842

00:36:00,013 --> 00:36:01,890

of whether your

story is worth it.

843

00:36:01,890 --> 00:36:03,290

I want to get an

A on this paper.

844

00:36:03,290 --> 00:36:05,060

Let's be cynical about this.

845

00:36:05,060 --> 00:36:07,860

I have a French professor.

846

00:36:07,860 --> 00:36:10,970

I have a French professor

who wants the analysis

847

00:36:10,970 --> 00:36:13,970

to be that the tragedy

of French collaboration

848

00:36:13,970 --> 00:36:17,030
is revealed in the
STO experience, wham.

849

00:36:17,030 --> 00:36:20,267
And then I started giving him
all the statistics on STO which

850

00:36:20,267 --> 00:36:21,350
he didn't know, of course.

851

00:36:21,350 --> 00:36:24,380

852

00:36:24,380 --> 00:36:26,090
And then he didn't
agree basically

853

00:36:26,090 --> 00:36:28,310
with my analysis of it,
which was that the Vichy

854

00:36:28,310 --> 00:36:34,580
government made possible a
larger number of internments

855

00:36:34,580 --> 00:36:37,010
of labor migration.

856

00:36:37,010 --> 00:36:41,960
That's been well documented
for the Jewish deportation.

857

00:36:41,960 --> 00:36:46,010
I was doing the equivalent
of that for the just--

858

00:36:46,010 --> 00:36:47,750
they're sacrificing.

859

00:36:47,750 --> 00:36:49,820
Whatever, that they
sent their own citizens

860
00:36:49,820 --> 00:36:53,120
and that ultimately
that sort of--

861
00:36:53,120 --> 00:36:54,890
whatever, that labor migration.

862
00:36:54,890 --> 00:36:56,840
This is a very symbolic thing.

863
00:36:56,840 --> 00:37:01,310

864
00:37:01,310 --> 00:37:04,070
Yeah, so some of
those kind of issues.

865
00:37:04,070 --> 00:37:05,990
You must be pretty
proud of your father.

866
00:37:05,990 --> 00:37:08,990
Oh, yeah, yeah, I
am because I think

867
00:37:08,990 --> 00:37:11,000
actually his message
is an important one,

868
00:37:11,000 --> 00:37:14,930
and I think that it's great that
he's self-deprecating about it

869
00:37:14,930 --> 00:37:15,710
on some level.

870
00:37:15,710 --> 00:37:19,160

871

00:37:19,160 --> 00:37:23,810

Because I think it is honest
in terms of his understanding

872

00:37:23,810 --> 00:37:25,220

of the experience.

873

00:37:25,220 --> 00:37:29,040

I mean, I think it's
right in some sense.

874

00:37:29,040 --> 00:37:33,740

And I guess it's frustrating to
me that people aren't heroes,

875

00:37:33,740 --> 00:37:37,370

and I still haven't
accepted that.

876

00:37:37,370 --> 00:37:38,785

I mean, I'm sure
it's true, and I

877

00:37:38,785 --> 00:37:40,910

guess that's the message
from-- one of the messages

878

00:37:40,910 --> 00:37:44,330

from the Holocaust.

879

00:37:44,330 --> 00:37:47,750

I mean, I see the crack dealers
selling to pregnant women,

880

00:37:47,750 --> 00:37:51,860

selling to their cousins,
beating up their girlfriends,

881

00:37:51,860 --> 00:37:53,240

beating up their kids.

882

00:37:53,240 --> 00:37:56,240

You see this extraordinary
violence on the street,

883
00:37:56,240 --> 00:37:58,970
and I'm sure that I've
been sort of seeking out

884
00:37:58,970 --> 00:38:01,077
that kind of thing in
terms of understanding

885
00:38:01,077 --> 00:38:03,410
the depths of human horror
that are sort of structurally

886
00:38:03,410 --> 00:38:05,750
imposed but then get acted
out by the individuals

887
00:38:05,750 --> 00:38:06,920
who are trapped in it.

888
00:38:06,920 --> 00:38:10,730

889
00:38:10,730 --> 00:38:13,430
And your father would
remain totally nonjudgmental

890
00:38:13,430 --> 00:38:14,900
about a situation like that?

891
00:38:14,900 --> 00:38:16,535
Yeah, he'll say, oh, that--

892
00:38:16,535 --> 00:38:18,410
he'll say something
like, oh, that reminds me

893
00:38:18,410 --> 00:38:21,952
of in the camp the guys
that used to sell the shoes.

894

00:38:21,952 --> 00:38:23,660

Oh, yeah, of course,
that's what people--

895

00:38:23,660 --> 00:38:25,820

I mean, he won't be
surprised by any of it.

896

00:38:25,820 --> 00:38:29,360

I'm really surprised because
you and your father both

897

00:38:29,360 --> 00:38:33,140

say he's not a survivor, yet
he has had such a major impact

898

00:38:33,140 --> 00:38:35,630

on his ethics and yours.

899

00:38:35,630 --> 00:38:37,790

The other thing is that maybe--

900

00:38:37,790 --> 00:38:39,380

I wonder if I'm
over-intellectualize--

901

00:38:39,380 --> 00:38:43,850

I always wonder, of course, if
I'm over-intellectualizing it.

902

00:38:43,850 --> 00:38:46,240

The psychologists
thought it was obvious

903

00:38:46,240 --> 00:38:47,440

that that would be the case.

904

00:38:47,440 --> 00:38:48,815

And then everyone
I talked to who

905

00:38:48,815 --> 00:38:51,273

is in any way related to
this kind of a project

906
00:38:51,273 --> 00:38:52,690
says, oh, yeah,
of course you are.

907
00:38:52,690 --> 00:38:55,745

908
00:38:55,745 --> 00:38:58,990
Now, the other thing is, my
mother's a very righteous,

909
00:38:58,990 --> 00:39:02,390
moral, political person also.

910
00:39:02,390 --> 00:39:05,890
Now, she's in the more classic,
American, puritanical style

911
00:39:05,890 --> 00:39:10,810
of total and absolute morality
all over the place and very

912
00:39:10,810 --> 00:39:12,140
judgmental and so forth.

913
00:39:12,140 --> 00:39:15,080

914
00:39:15,080 --> 00:39:18,910
You read these books
on which generation

915
00:39:18,910 --> 00:39:23,200
became politicized and so forth
and ensuring I'm the son of a--

916
00:39:23,200 --> 00:39:25,690
I'm also the son of
a social worker who

917

00:39:25,690 --> 00:39:28,060

had liberal, social,
Democratic politics,

918

00:39:28,060 --> 00:39:30,590

and then I just carried them
to their logical conclusion.

919

00:39:30,590 --> 00:39:33,880

So it could be just the product
of that upper middle class

920

00:39:33,880 --> 00:39:36,220

righteousness as well.

921

00:39:36,220 --> 00:39:38,845

But probably the two aren't--

922

00:39:38,845 --> 00:39:41,980

probably there's a reason
why she is married to him

923

00:39:41,980 --> 00:39:42,670

and so forth.

924

00:39:42,670 --> 00:39:46,390

925

00:39:46,390 --> 00:39:52,340

So now, in terms of that, what
I don't understand, of course,

926

00:39:52,340 --> 00:39:56,020

is why I haven't read all
the books on the Holocaust

927

00:39:56,020 --> 00:39:57,877

as an academic.

928

00:39:57,877 --> 00:39:59,710

The first thing you do
is literature review.

929
00:39:59,710 --> 00:40:03,190
I haven't done a literature
review on the Holocaust.

930
00:40:03,190 --> 00:40:05,800
Each time I read a book, it
has an unbelievable effect

931
00:40:05,800 --> 00:40:09,670
emotionally on me, and
I can't put them down.

932
00:40:09,670 --> 00:40:11,890
The most overpowering
one is the autobiography

933
00:40:11,890 --> 00:40:17,770
of the guy who worked
putting dead bodies--

934
00:40:17,770 --> 00:40:20,860
Sonderkommando when he
was interviewed in Shoah.

935
00:40:20,860 --> 00:40:24,760
That's for me the most
extraordinary one.

936
00:40:24,760 --> 00:40:29,087
The -- he was Czech I couldn't
read that whole book even.

937
00:40:29,087 --> 00:40:29,920
I sort of put it in.

938
00:40:29,920 --> 00:40:30,640
It got overdue.

939
00:40:30,640 --> 00:40:32,080
I had to take it back.

940

00:40:32,080 --> 00:40:34,780
And then I saw him again
in the Shoah movie,

941
00:40:34,780 --> 00:40:38,140
and it came all back
to me, and I used it

942
00:40:38,140 --> 00:40:41,530
in lectures the
chapters from that.

943
00:40:41,530 --> 00:40:45,430

944
00:40:45,430 --> 00:40:48,400
I haven't even been
able to read Primo Levi,

945
00:40:48,400 --> 00:40:53,017
and I find his to
be very, very mild,

946
00:40:53,017 --> 00:40:54,850
and that's why I didn't
use it in the class.

947
00:40:54,850 --> 00:40:56,142
I thought it was much too mild.

948
00:40:56,142 --> 00:40:58,210
It doesn't get these issues
I'm trying to get at.

949
00:40:58,210 --> 00:41:04,840

950
00:41:04,840 --> 00:41:06,290
I saw a movie that was--

951
00:41:06,290 --> 00:41:08,500
I mean, a play that
was good in Paris

952
00:41:08,500 --> 00:41:12,520
actually by an
Israeli who was also

953
00:41:12,520 --> 00:41:16,030
I presume the son
of real survivors

954
00:41:16,030 --> 00:41:20,800
who wrote a play about
the Polish ghetto, which

955
00:41:20,800 --> 00:41:22,090
is unbelievable.

956
00:41:22,090 --> 00:41:27,910
And I took my father to that,
and he thought that was good.

957
00:41:27,910 --> 00:41:32,302
And oh, yeah, that's beginning
to get at the right issues.

958
00:41:32,302 --> 00:41:33,760
And of course,
there has been a lot

959
00:41:33,760 --> 00:41:38,688
of good analysis of that, for
example, of the Warsaw ghetto,

960
00:41:38,688 --> 00:41:40,480
and that whole issue
of the whole structure

961
00:41:40,480 --> 00:41:42,852
of collaboration
versus resistance

962
00:41:42,852 --> 00:41:44,560
that went on there
and all the confusion.

963
00:41:44,560 --> 00:41:48,280
Europa, Europa I just
saw a few weeks ago,

964
00:41:48,280 --> 00:41:49,960
and I thought that
was terrific, though

965
00:41:49,960 --> 00:41:53,170
of course there the message
is muted because it's a child.

966
00:41:53,170 --> 00:41:55,960
The fact of the matter
is that was an adult.

967
00:41:55,960 --> 00:41:58,540
That wasn't youthful naivete
that had him do all that.

968
00:41:58,540 --> 00:42:00,817
That was what human
beings are about.

969
00:42:00,817 --> 00:42:01,900
So the message gets muted.

970
00:42:01,900 --> 00:42:05,020
You can forgive a child, and
you can make it that way.

971
00:42:05,020 --> 00:42:26,260

972
00:42:26,260 --> 00:42:29,950
I don't know what exactly
in terms of whether--

973
00:42:29,950 --> 00:42:33,760
I mean, the fact of the
matter is that maybe it

974

00:42:33,760 --> 00:42:38,110

is that he probably
wouldn't have died

975

00:42:38,110 --> 00:42:41,320

because the liberation was--

976

00:42:41,320 --> 00:42:45,520

I'll say he wouldn't have
died because his boss was

977

00:42:45,520 --> 00:42:47,990

the guy that was made head
of the liberation experience

978

00:42:47,990 --> 00:42:50,770

so he definitely would have had
access to food and whatever.

979

00:42:50,770 --> 00:42:53,140

I don't know.

980

00:42:53,140 --> 00:42:55,210

So I don't know.

981

00:42:55,210 --> 00:42:56,770

I don't know what
his relationship

982

00:42:56,770 --> 00:42:57,790

in a sense to Auschwitz.

983

00:42:57,790 --> 00:43:00,690

I think the it's important
that you share this story.

984

00:43:00,690 --> 00:43:02,772

I think you've done
a really good job.

985

00:43:02,772 --> 00:43:03,670

You really have.

986
00:43:03,670 --> 00:43:06,820

987
00:43:06,820 --> 00:43:07,530
Is there any--

988
00:43:07,530 --> 00:43:12,230

989
00:43:12,230 --> 00:43:15,950
I can't think of anything
that you haven't covered.

990
00:43:15,950 --> 00:43:18,410
No, I can't.

991
00:43:18,410 --> 00:43:20,790
Other than to just say thank
you for sharing the story,

992
00:43:20,790 --> 00:43:23,090
and it's this kind
of perspective

993
00:43:23,090 --> 00:43:25,670
that helps us in a
lot of ways to deal

994
00:43:25,670 --> 00:43:28,103
with this kind of analysis.

995
00:43:28,103 --> 00:43:30,470
Is there anything
else you want to say?

996
00:43:30,470 --> 00:43:31,430
No, thanks a lot.

997
00:43:31,430 --> 00:43:32,680
Thanks for doing this project.

998

00:43:32,680 --> 00:43:33,940

OK.

999

00:43:33,940 --> 00:45:33,000