

OK. Go ahead.

What do you think is the important thing to be in telling of this story? Why is it important to tell it?

Well, basically it's issue-- I mean, I teach a Holocaust section in my Introduction to Anthropology course. And I introduced it without realizing that I was even introducing it. Without realizing that I was in any way a concentration camp survivor's son. Basically, total denial to the extent that I still don't even feel myself to be that. And yet, I realize obviously that, that's what's pushed me into my politics. And to my notion of-- All my notions of what one should do in my own righteousness. And my own of deep frustration at my own country. And at humanity's treatment of itself.

I think basically-- I mean, what I try to do and where I realized that I had all these lessons from it was the message I was trying to get out to the students. And the first thing was that they should not be ignorant. And they should question authority. They should not be cogs in a wheel that destroys people. And so the-- See the thing that I keep hearing from him is that all these people were doing all these things that were making this possible, without being evil individually. With just going through the logic of surviving and the bureaucracy.

Now, you get that clearly in something like Shoah as well. And I was thinking that I just saw Shoah actually recently. But basically the idea is so that more Auschwitz don't happen again. But I think it's actually-- I mean, I saw it was Alvin Gouldner a sociology professor said that in the 60s. We've got to teach our students about the Holocaust, so more Auschwitz' don't happen. But then, I think it's actually more than that. I think that more Holocausts are happening all over the place right now. In none of them perhaps with that extraordinary intensity. But they're happening all over the place. And you see it even-- And you see it being recreated with some of the exact same patterns of ignorance, of compliance, of collaboration.

And my work in Central America of course, was very directing. And I was always saying, well, if Americans knew what their tax dollars were doing. They wouldn't want that to happen. They wouldn't want kids to be blown up, and people to be tortured, and so forth. And yet there was just no way you could ever get anyone to believe that, that was happening. And so in my class, with the students that was one thing-- is understanding the implications of your actions. And where you fit in. I mean, I also-- And this is the other Holocaust-type thing. I mean, to take it to one of its furthest parallels, or comparisons in terms of daily life.

I mean, sure. The inner city, the US ghetto is obvious. The human rights violations in war zones are obvious. But I also did-- I wrote a book on the United Fruit Company in Central America. It's a lot less obvious. But here you had a work camp. A concentration camp. That is what one's experience-- I lived-- And what did I do? I threw myself into the barracks, and lived there for a year with the workers. And it was a racially organized workforce. With the Indians spreading the pesticides. Blacks working in this section. Hispanics working in another section. White Americans work. And it was this completely racially segregated to the point that you're-- The size of your room was determined even, practically on the basis of-- And certainly your pay. And certainly, your chances of getting poisoned by the pesticides.

So just for people to be aware even of what owning stock in the United Fruit Company implies, in terms of the human suffering that the United Fruit Company represents. And no one does, of course. And it's impossible for one to understand the implications of one's actions. But basically, I want my students to not be ignorant. And understand the ethical implications of where they're fitting in.

Do you think that a Holocaust could happen in this country to the Jews again?

Well, I mean, like I say, I think it's happening-- Not to the Jews, but it's happening to Puerto Ricans. It's happening to Blacks. It's happening to Mexicans trying to cross the border. It's happening to whatever. Workers at DuPont that are poisoned by their work. Whatever the Agent Orange on some of the homeless on some level. So I think that's what's upsetting to me, is that we haven't learned anything from it. And that we focus in on these technical issues, without understanding the big picture. The other thing, of course, is from a moral perspective.

I still want there to be heroes in life. And I want there to be good and bad. And that's still confusing to me. I haven't

been able to deal with that on a personal level. And I mean, one thing for example. This is one thing I do think about is-- If you were there, would you be separating people at the train station, or would you be putting your brothers and sisters in an oven. Now, I know that on some level I can say, no, I wouldn't. Because otherwise I wouldn't have gone to El Salvador, and gotten bombed. I wouldn't have lived for five years in East Harlem. I wouldn't have lived in a workers barracks. And then even the contradictions of what I did. I got thrown out of Nicaragua by the Sandinistas.

I went down there to help them. My government violating their political rights, and then I saw them being racist towards their Miskitu Indians. I wrote a thing there, and got thrown out of there. So on some level, I have a sense that I wouldn't have succumbed to bureaucratic authority, to self-interest. That's what I worry about. Now, obviously one does on another level. I think that was basically-- That said, so the first time I had any awareness that my father's experience affected me. And I still don't know, like I say, in a real way how it affected me-- Was a few years ago the psychologist I was seeing was saying, Oh, you're a Holocaust survivor.

I mean, you're a Holocaust survivor's son. And you should go to a support group of Holocaust survivors'. And I said, what me? Are you kidding, no. I'm not a Holocaust survivor. My father wasn't in the Holocaust. And he was a privileged laborer.

So what were you seeing the psychologist about?

Just general life-type stuff. Upper-middle class indulgence, or whatever the reasons are. And I never did go to a support group. Now, he was very interested in it. And tried to make me talk about it, and I never got very far with it. I went and talked to my father about it, saying, my psychologist thinks it's very important that you've had this experience. And that I'm a product of it. And my father's response is, no, no, no. It's not important to you because I never talked to you about it when you were little. I was very careful never to talk about it. And then, when I talked about it I always contextualized it. Which was very interesting, because it never occurred to me that he did anything conscious whatsoever around it.

And so I tried to push him on that. And he just says, no, no, no. That's ridiculous. My experience, I wasn't Jewish. I wasn't meant to be killed. I didn't suffer. So those are basically those that-- I mean, I thought about that now. And I have only been able to see it intellectually to know that it affects me. I know I do worry about that thing of collaborating with the enemy to torture your people all the time. When I taught it, I used two different books. And it was very interesting. So the first book I used was Bettelheim's *The Informed Heart*, which worked well. And then, of course, it went out of print.

You can't use it anymore in teaching. And then I made the mistake of using *This Way to the Gas, Ladies and Gentlemen*. And the students rebelled, which was interesting. And it was a very interesting thing. Was, I think the message is the same in the two books.

What did they rebel about?

They said that-- It was really interesting because as an anthropologist who studies racism, ethnicity, and so forth. They were built in the same way you'll see cultural nationalists of different ethnic groups rebelling against how their people are portrayed. And the response was a non-Jew doesn't have the right to write about this. Which was an extraordinary response. OK. In that same class I was also using a book about Black poverty in America. Very powerful, and horrible book. *Photographs of Poverty*.

And there were several black students in the class said, a white person doesn't have the right to write about my people. And portray us like this. And as an anthropologist, I could listen to the language. And it was the same response was coming forth. And now, I think personally that Bettelheim's argument is the same as Barofsky's. Except that Barofsky is really horrible. I mean, he's just totally horrible, whereas Bettelheim has been able to frame in terms of ultimate love. But they didn't have that reaction to the Bettelheim book.

Now, maybe it was because of the presentation. Maybe it's because he's Jewish. I don't know, and I wish the book was still in print in that sense. Because the other books I haven't been able to get at the message that I'm looking for, in terms

of teaching about it.

Which is?

Which is not just the horror of it. Because that people grasp. That six million people were killed. That maybe more, that extraordinary suffering. But it's that issue of that the whole thing was done bureaucratically with collaboration at all levels. And that it wouldn't have been possible without that collaboration. And that this issue of ignorance is just so extraordinarily important. And that people are able to not understand what's going on around them. What the implications are of anything that they're living in, in terms of the suffering that it inflicts on people.

And that they just can't trust authority. They can't trust the mainstream judgment of their society, of their family, of everything around them. That they have to question everything. Otherwise they'll be participating in micro versions of different Holocausts.

So let me ask you, is there anything about your father's story that you wanted to tell about. That I haven't asked you about?

I don't think so. I think-- I mean, I'm sure there'll be an idea that will come up here and there. The most important of course, would be for you to interview him. And I always worry. It's funny, I have this worry that all he'll do is deny it in the sense-- But one could go through-- I mean, I was listening to the tape and, he kept going, I was hungrier in Nice than I was at Auschwitz. And then you push him on, and you push him on. And he goes, well, it was because we had access to the counterfeit tickets. And then you go, what about that first month when you were with the petty criminals?

Well, they're the guy who threw his knife on the table and said, I eat first. And so anyhow, it's just-- But of course--

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

That and also, he'll offer it indirectly. In the sense that, well, the guy working my job before him was killed. And then, Oh, but I was sure that-- He will say something like, I was sure that half of us were going to die. So I tried to escape. Things like that. Or he'll start describing the starving Jews that he was working with. Which are-- It's an incredible-- Or he'll describe the women's being-- I think they were-- The one example, I think was Ukrainian. I'm not sure. Ukrainian women being deloused, and there being miles and miles up. And you all of a sudden get it. You get an awareness of it.

And then, but the most frustrating thing of course, for me was-- One of the most frustrating was that he didn't know that people who were being selected out, and exterminated. And that he thought just-- Oh, well-- The other thing, of course, that's interesting is that people didn't believe him when he got to France. Even telling just the simple story of-- There's work camps where people are starving to death.

Have you discussed with him being interviewed?

Yeah.

And his response is what?

He thinks that this story is a waste of your time. Which is amazing. I mean, and of course I agree with him. I'm worried that that's true in the sense that-- But on another level, of course. I think it's super important to get all these-- Those other labor camps around Auschwitz--

Was dramatically different--

Yeah, right.

Others-- or at least the one that I know [INAUDIBLE].

You've pretty much covered about what I was covering. What I was going to cover. Mainly, I mean, what is your overall sense of your father's story. I mean, do you have a feeling that-- But what else do you think he's hiding, or do you think there's stuff that he hasn't told you? I think on some level that he doesn't remember things, I think, in an organic way as in the process of denial. Yeah, now, I don't know. I mean, I just don't know what he's-- there isn't a pattern where you can get him to tell you more and more and more of issues in a certain direction. That doesn't happen. So there isn't anything obvious that I can point to like, let's say, that issue of [Personal name] denounced so and so. I focused in on that.

I thought that was super interesting. It has a super interesting message because he'll say something like, I'm not like those people that believe that if they're right politically, they have the right to kill someone. He'll say that very righteously, and he'll say that all the time about anything. And yet, you can't get him to say that-- you can't get him to say clearly that [Personal name] was systematically denouncing people for the better good of his cell.

And it's not like you dig deeper, and then there's a little more and then a little more, or you don't get a sense of his-- now, you get this sense of anyone who survived is guilty. You get that totally clearly, yet you can't get from him hidden evilness, a sense of hidden evilness, that he performed. But at the same time, you get this sense of one has to live with one's ethics. So if he gives you advice on something totally unrelated to anything, it'll be just unbelievably ethical. Don't do this.

[INAUDIBLE].

He's basically, I guess, a hardcore atheist. Now, it's not too much of an issue because everyone, it seems, in my family is a hardcore atheist on both sides up through the grandparents. Now, my French grandmother was a normal French Catholic, which meant that she went to church four times in her life or whatever. Baptism, death, and then whatever, communion. And so I was actually baptized Catholic for no reason except to satisfy her, and because it's a pretty ritual.

So it wasn't like that was deviant. That was normal, and we grew up in a secular environment in New York City. An upper middle class school. My school was probably mostly Jewish, and it was basically secular Jews with a Jewish identity but not a religious identity. So that was just normal. That wasn't something that needed to be addressed or that needed to be confronted or that I even think was changed perhaps by the experience. Now, the ethical thing was changed obviously.

I mean, here he was. He pushed himself through this business school right away knowing exactly that-- but then he says at one point he made a decision, I couldn't be a banker. And you get the sense of I couldn't collaborate with the system. I had to work for humanity. You get this very, very righteous sense. The other day with my son who's now four years old, my son was a year old, and we had the video camera. I mean, my son's birthday party. We said, papa, tell us a story.

Tell Emiliano some words of advice, and he laid this heavy trip on my poor son, which I realized was the trip that was laid on all of us was you're being born into a family with privilege. You're being given all the advantages. Make sure that you return it to humanity. You go, wow, what kind of a sense of guilt and so forth is. Now, that would have to come, I think, on some level probably from the Auschwitz experience but maybe not. I mean, maybe it had to do with coming from a French bureaucratic, service-oriented family.

You have a sister?

Yeah.

And what does she--

Well, she-- well, she works for a perfectly enough-- for Dow Jones. She works for international capital. Now, she started out working for human rights organization and did several years of very effective human rights organizations. So she's not your typical-- I mean, she is the typical Wall Street success in terms of the extent of her career and whatever being the second highest woman in Dow Jones type of thing.

She's effective, and does it well, but her politics aren't that of a-- She's very liberal politically, and she doesn't like the people in business. She doesn't approve of their human interaction and their values. So I know that that's an issue for her. And it leads to big arguments between her and I, of course, because I have too much of my father's righteousness or my mother's as well.

OK, you keep saying your father says all survivors are guilty.

Yeah.

Is that because the Jews bribed people to give them bread and because the Jews held in the death camps to survive were the actual-- not just the Jews-- but the people in the camps had to do things that they wouldn't normally do to survive? Where's that guilt coming from?

See he doesn't let you know how much of that is from what he witnessed, how much is that from what he read afterwards. He doesn't read actually. He always refuses to read anything. I mean, not refuses, but he never finds the books and hasn't read them and says none of them are accurate. None of them talk about how really horrible it was. It was much, much worse than that. These are Mickey Mouse.

They're like *The Sorrow and The Pity*, that French movie. That's a Mickey Mouse picnic compared to how horrible it really was with the collaboration was really about. He only likes the one that have total contradiction in them. For example, he likes that Lucien Lacombe where the boy falls in love and becomes an SS Nazi out of sheer stupidity. No, no, no, not that one.

That one he hasn't even seen yet. I'm going to force him to see that, but because then he always has a good discussion after it, and I haven't even seen Lucien Lacombe. But it's a story of some 18-year-old boy who falls in love with some woman and joins the SS troops. And he has those kind of stories where the collaborator is not evil, where the survivor's evil. No one is aware of what they're doing, and everyone is just acting like a human.

Now, in terms of what it's about, I mean, part of it you get from that bread story, for example. And then in the same breath, he'll say, well, they were just surviving. And anyone would have done that to survive, but then you do get some kind of sense of the horror of humanity. But then the other thing is his description, and here he says he just doesn't remember, but he seems to remember that there were Jews who weren't starving.

Now, he says now in retrospect that maybe that's not right. Maybe they weren't Jewish. Maybe they were some other kind, but he thought that they were Jewish prisoners with the yellow. And then he says, and he uses the word they were fat, which is sort of the expression of the time or whatever. It sounds so horrible nowadays. So he'll bring that up, and he's very upset about that.

There isn't a clear answer to that. Now, at the same time, he won't say all. He'll be cautious about, he'll say many people have a heavy conscience type of thing. You see, the other thing is he's more subtle about it. So then he'll do a self blame thing of being from the upper middle class. I was able to survive because I was articulate and knew how to count, and I've been to high school.

Therefore, I got promoted to a non-death job, non-mortal job. And so even about his friend who was a survivor, was a real survivor, he'll say, well, he was the son of an industrialist. Of course he survived. He knew how to act. He had all the cultural capital that it takes.

They weren't peasants?

Right, so in that sense, there there's no blame or anything, but there is some kind of a notion of guilt by privilege in some sense. Maybe I'm reading too much into it, and this is sort of my personal interpretation of it. One of the things I like to look at in the survivor stories is those issues of chance. One thing I happened to notice. I don't know if you've noticed it is how often the medical dimension is present.

A whole bunch of people had some kind of connection with the medical infirmary in the camps. And I just keep noticing it over and over and over, even that they were just-- that they just were the one that their job was to clean up the medical infirmary. I had a survivor talk in my class at Washington University where I taught before who is very, very effective, and he survived because he was a watch repairman. And so he repaired.

Now, there you get this whole thing of at what point does that become ethical. OK, so you're repairing the watches of the people that have been killed for the Nazis to make money off of. At what point is that a collaboration? At what point is that not-- my father's response was he was repairing people's watches that had been ripped off of them. Whatever the kind of thing is.

Yeah, the other thing that was funny was when he went-- just a little quick thing. The other night on the phone he talks about when he went back to Auschwitz how shocked he was at how small it was, and he couldn't believe how small it was, that he thought it was going to be this gigantic place.

The whole thing, the conversation that you had on the phone?

Oh, I told him I was going to be interviewed here, and I maybe asked, when you went back-- maybe I asked him some specific-- I tried to get the name of the town he was-- the name of the labor camp that he was at, and he remembers it with a B, and then he says it's [? Mislowitz. ?] And he said, no, that's a place. That was the furthest town we were allowed to go to and stuff like that.

He remembered the name of the first Russian city where the war changed hands, and the Germans started retreating, and he said that was his happiest moment in terms of the propaganda network that they had. I forget what it was. [Place name] Yeah, that's not at all clear whether it's just a generalized thing, or whether it's specific memories.

It sounds like he makes a distinction between guilt and conscience when he's referring to Jews who survived or people who survived in that-- it seems that everything turns on this collaboration, whether you collaborated or not. And I'm wondering if you think, in your interviews with him, that he's holding back because it's you who's interviewing him and not a stranger. That he has an emotional connection with you, and that no matter how hard he tries, he's still your father, and there's a protective edge.

Well, I get the impression that he hasn't told other things to other people, which would be, I mean, the way to test that to ask all people who know him well to tell me as much as they possibly know about his experience, which I haven't done.

Or to have him come and do an interview--

But he's so self reflect-- I mean, he's such a survivor that on some level, he's going to know that I might have access to this at some point. Everything is very calculated in his life. Not in a negative way, but any time you ask him for any kind of advice, it's almost like you hear the Holocaust each time. Should I ask for a raise from my boss? Should I confront this bad person in my department who is doing such and such? You've got to think of this as how human beings are. And he'll start saying, you've got to understand human beings are this.

Has that every been a burden for you?

Not consciously. I mean, the only burden for me has been this thing of him refusing to be politically clear about it. That I was a resistance fighter. I risked my life. I could have been killed. We smuggled bread to the Jewish workers. He just won't ever say that. That was the thing, and that he didn't join the underground after getting out. That was a big worry.

That was another thing that came out. For example, I pushed him on that the other day, and he said, don't you understand? He goes, don't you understand? I was sick. Of course, yeah, sure, he had survived this camps. He lost his teeth. He had ulcers. He had dysentery. He wasn't physically capable of running around in the sewers of Paris and fighting. The other thing that's interesting is that so many people within his entourage were involved in the underground in some way. And I don't know if that's typical of French men his age. I don't think it is. I mean, the impression one gets in France is that no one resisted. I mean, that's his impression.

Now, at the same time, all you hear about is this cousin who did that. The concierge that did that. He will paint some of them out as heroes. Like he paints the woman who was a girl then, the girl that fed him, he paints as just a total hero. What he points to it not is that she fed him, but that she was able to cross German lines because she was a little girl. No one suspected her, and then she said she was bringing information about where the German troops were and where they-

Did he ever have future contact with her?

Yeah, she's a close friend of his.

Really?

Yeah.

Really? Is she still in France?

No, she lives in the suburbs of New York. Yeah, they have dinner at her house relatively regularly, and he thinks she's great. That's the only person, basically, from that period that he has contact with. When we're in Paris, Paris is full of-- I mean, one of the things you get is this false idea of resistance. You have all this plaques on the building. (SPEAKS FRENCH).

18 year old who fought for the resistance, and you have these plaques all over as if the whole city was resisting. And so I try to use that to jog his memory, and there's one on the building where my grandmother lived. Although, I think she moved into it afterwards. And so his thing about that was the people in the building-- it was pretty unbelievable-- moved the plaque away from the entrance. You see the bullet marks where the guy killed him, and then you see the place where they drilled into the wall to remove the plaque.

They had the plaque up there, and then they moved it, and I asked him as a little kid, why did they move that? And he said, oh, people didn't want to be offended by the sight of a death every time they walked in their door. He was obviously sort of angry about it. And it is extraordinary. You see the bullet marks, and then you see the screw holes. And then in the maid's entrance to the building, you see where they re-put the-- where they re-put the plaque.

But then he'll do a funny trick with the whole Vichy thing, for example. He won't come out. You'd think that someone like that would come out real strong against Vichy, right? And he won't do that. He'll say, well, you've got to figure out whether more people were killed because of it or against it. It's an incredible thing for me to hear because his whole message is the opposite. Don't collaborate. Be aware of what your collaboration is about, and everything you do is collaboration. And then all of a sudden, he does the reverse trip. That, don't think it's so easy to be a resistance fighter.

For example, escaping from Auschwitz when you're in the death camp. Somehow he thinks that's a bad thing to do, because if you were Jewish or a political prisoner, a certain number of people were killed. So then for him, that wouldn't have been the right thing to do. And he talks like that's the first thing that comes up. I'll say, I ran into someone whose father escaped and, oh, well, his father got so many people killed by escaping. It's a funny thing, right?

It's morality.

But the issue is, of course, don't think that you're so right that you can get people killed for it. I mean, that's the other thing. So in that sense, he was never, for example, in that whole anti-communist whole thing in the Cold War, he was never anti-communist. I mean, he was always anti-communist fundamentally, but he was never anti-communist or pro-communist in terms of thinking that communism was any different from American--

All these systems were evil in some sense, and some were more evil than others, but all of them are ultimately get that kind of an impression, and that there's all kinds of human compromises that can be made that makes sense and that have to be made. For example, he worked for getting aid to Vietnam at the height of the Vietnam War, that somehow some

kind of the UN was able to get some kind of aid projects in to North Vietnam. He was horrified at the Americans for their position on the whole war and the whole thing. At the same time, the communists are killing people and putting them in a concentration camp. He was totally upfront about that.

Would you want your father to see this tape?

I'd be embarrassed, of course, but basically, yeah.

Do you think it's something that you'd share with him?

Yeah, what I'll do is I'll look at it, and then I imagine I'll show it to him. I mean, it's an embarrassing tape, of course, and I was--

In what Way

Well, in all way, in some sense. I've been thinking about this for a few weeks, and I was wondering, well, why don't I say things that won't embarrass me so I can show it to my mother and sister and so forth and not hurt their feelings or whatever. And so I was going to be a little more cautious than I was, and obviously, I wasn't cautious. I mean, obviously, I held back some things on some level but not as much as I thought I would. But you see what I worry--

What parts of it would you be embarrassed about?

Some of the righteousness issue. My political righteousness. The psychoanalysis of my father and of myself and my sister. The other thing is that I'm always scared of, and this is why-- I'm always scared that I romanticize my father's experience. I try to hold back, because his whole message is don't romanticize it. And then I have seen that I have romanticized it concretely in the past. Now, as I'm talking there's been like only about four places, maybe there's been a dozen places, where I've stopped myself where I see myself about to romanticize it.

Where it would be instead of the guy before him died, it was people were dying on his-- people were dying on the train track instead of the guy before him died in a work accident. And because he would talk so little about it, of course, it lent itself to romanticization. So it wasn't until recently that I learned that there were two escape attempts. One, on his own. One, through [? Serger. ?] Because I somehow combined the two of them. So that's the kind of thing that I worry about, and that's embarrassing. It's embarrassing to romanticize.

Actually, I want to know what the few things are that you didn't say that you might have said.

Well, no, I could have talked more sort of about my El Salvador experience. I mean, on some level, it gets too personal. My own El Salvador experience. My work. I spent a year doing human rights work around El Salvador, basically, trying to testify in Congress on television to the United Nations actually. I provided testimony on violation of human rights in the killing of civilians in El Salvador. And so some awareness that I had of how even I was dealing with the memories of it.

It's amazing that I haven't read systematically Holocaust accounts. I read systematically about the STO stuff. It was great because I got my father to talk about it so that I could get an A in the paper. I mean, that was how I presented it to him. That was the first time he ever talked about it in detail, in real detail. And it was, if you don't talk to me-- because he was saying, no, no, no, no.

And I said, look forget about all the other issues of whether your story is worth it. I want to get an A on this paper. Let's be cynical about this. I have a French professor. I have a French professor who wants the analysis to be that the tragedy of French collaboration is revealed in the STO experience, wham. And then I started giving him all the statistics on STO which he didn't know, of course.

And then he didn't agree basically with my analysis of it, which was that the Vichy government made possible a larger number of internments of labor migration. That's been well documented for the Jewish deportation. I was doing the



equivalent of that for the just-- they're sacrificing. Whatever, that they sent their own citizens and that ultimately that sort of-- whatever, that labor migration. This is a very symbolic thing. Yeah, so some of those kind of issues.

You must be pretty proud of your father.

Oh, yeah, yeah, I am because I think actually his message is an important one, and I think that it's great that he's self-deprecating about it on some level. Because I think it is honest in terms of his understanding of the experience. I mean, I think it's right in some sense. And I guess it's frustrating to me that people aren't heroes, and I still haven't accepted that.

I mean, I'm sure it's true, and I guess that's the message from-- one of the messages from the Holocaust. I mean, I see the crack dealers selling to pregnant women, selling to their cousins, beating up their girlfriends, beating up their kids. You see this extraordinary violence on the street, and I'm sure that I've been sort of seeking out that kind of thing in terms of understanding the depths of human horror that are sort of structurally imposed but then get acted out by the individuals who are trapped in it.

And your father would remain totally nonjudgmental about a situation like that?

Yeah, he'll say, oh, that-- he'll say something like, oh, that reminds me of in the camp the guys that used to sell the shoes. Oh, yeah, of course, that's what people-- I mean, he won't be surprised by any of it.

I'm really surprised because you and your father both say he's not a survivor, yet he has had such a major impact on his ethics and yours.

The other thing is that maybe-- I wonder if I'm over-intellectualize-- I always wonder, of course, if I'm over-intellectualizing it. The psychologists thought it was obvious that that would be the case. And then everyone I talked to who is in any way related to this kind of a project says, oh, yeah, of course you are. Now, the other thing is, my mother's a very righteous, moral, political person also.

Now, she's in the more classic, American, puritanical style of total and absolute morality all over the place and very judgmental and so forth. You read these books on which generation became politicized and so forth and ensuring I'm the son of a-- I'm also the son of a social worker who had liberal, social, Democratic politics, and then I just carried them to their logical conclusion.

So it could be just the product of that upper middle class righteousness as well. But probably the two aren't-- probably there's a reason why she is married to him and so forth. So now, in terms of that, what I don't understand, of course, is why I haven't read all the books on the Holocaust as an academic. The first thing you do is literature review. I haven't done a literature review on the Holocaust. Each time I read a book, it has an unbelievable effect emotionally on me, and I can't put them down.

The most overpowering one is the autobiography of the guy who worked putting dead bodies-- Sonderkommando when he was interviewed in Shoah. That's for me the most extraordinary one. The -- he was Czech I couldn't read that whole book even. I sort of put it in. It got overdue. I had to take it back. And then I saw him again in the Shoah movie, and it came all back to me, and I used it in lectures the chapters from that.

I haven't even been able to read Primo Levi, and I find his to be very, very mild, and that's why I didn't use it in the class. I thought it was much too mild. It doesn't get these issues I'm trying to get at. I saw a movie that was-- I mean, a play that was good in Paris actually by an Israeli who was also I presume the son of real survivors who wrote a play about the Polish ghetto, which is unbelievable. And I took my father to that, and he thought that was good.

And oh, yeah, that's beginning to get at the right issues. And of course, there has been a lot of good analysis of that, for example, of the Warsaw ghetto, and that whole issue of the whole structure of collaboration versus resistance that went on there and all the confusion. Europa, Europa I just saw a few weeks ago, and I thought that was terrific, though of course there the message is muted because it's a child. The fact of the matter is that was an adult. That wasn't youthful naivete that had him do all that. That was what human beings are about. So the message gets muted. You can forgive a

child, and you can make it that way.

I don't know what exactly in terms of whether-- I mean, the fact of the matter is that maybe it is that he probably wouldn't have died because the liberation was-- I'll say he wouldn't have died because his boss was the guy that was made head of the liberation experience so he definitely would have had access to food and whatever. I don't know. So I don't know. I don't know what his relationship in a sense to Auschwitz.

I think it's important that you share this story. I think you've done a really good job. You really have. Is there any-- I can't think of anything that you haven't covered. No, I can't. Other than to just say thank you for sharing the story, and it's this kind of perspective that helps us in a lot of ways to deal with this kind of analysis. Is there anything else you want to say?

No, thanks a lot. Thanks for doing this project.

OK.