

1
00:00:00,000 --> 00:00:59,250

2
00:00:59,250 --> 00:01:01,320
What do you think is
the important thing

3
00:01:01,320 --> 00:01:03,880
to be in telling of this story?

4
00:01:03,880 --> 00:01:05,550
Why it's important or not.

5
00:01:05,550 --> 00:01:11,250

6
00:01:11,250 --> 00:01:14,910
I teach a Holocaust
section in my Introduction

7
00:01:14,910 --> 00:01:18,540
to Anthropology course,
and I introduced it

8
00:01:18,540 --> 00:01:20,940
without realizing that I
was even introducing it,

9
00:01:20,940 --> 00:01:25,770
without realizing that I was
in any way a concentration camp

10
00:01:25,770 --> 00:01:27,960
survivor's son.

11
00:01:27,960 --> 00:01:29,880
Basically total
denial to the extent

12
00:01:29,880 --> 00:01:33,120
that I still don't even

feel myself to be that.

13

00:01:33,120 --> 00:01:35,250

And yet I realize,
obviously, that that's

14

00:01:35,250 --> 00:01:37,140

what's pushed me
into my politics,

15

00:01:37,140 --> 00:01:40,950

into all my notions of
who what one should do.

16

00:01:40,950 --> 00:01:43,680

And my own
righteousness and my own

17

00:01:43,680 --> 00:01:47,520

of deep frustration at my
own country and humanity's

18

00:01:47,520 --> 00:01:50,220

treatment of itself.

19

00:01:50,220 --> 00:01:51,810

What I try to do,
and where I realized

20

00:01:51,810 --> 00:01:53,310

that I had all these
lessons from it

21

00:01:53,310 --> 00:01:55,860

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

22

00:01:55,860 --> 00:01:58,380

And the first thing was that
they should not be ignorant

23

00:01:58,380 --> 00:01:59,520

and they should

question authority.

24

00:01:59,520 --> 00:02:01,950

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

25

00:02:01,950 --> 00:02:08,960

26

00:02:08,960 --> 00:02:10,615

The thing that I
keep hearing from him

27

00:02:10,615 --> 00:02:12,990

is that all these people were
doing all these things that

28

00:02:12,990 --> 00:02:17,700

were making this possible
without being evil

29

00:02:17,700 --> 00:02:23,310

individually, with just going
through the logic of surviving

30

00:02:23,310 --> 00:02:24,570

and the bureaucracy.

31

00:02:24,570 --> 00:02:27,450

Now you get that clearly in
something like Shoah as well.

32

00:02:27,450 --> 00:02:31,320

33

00:02:31,320 --> 00:02:34,020

I just saw Shoah,
actually, recently.

34

00:02:34,020 --> 00:02:38,130

But basically the idea
is so that more Auschwitz

35

00:02:38,130 --> 00:02:39,420
don't happen again.

36

00:02:39,420 --> 00:02:42,330

37

00:02:42,330 --> 00:02:44,010
Alvin Goldner, a
sociology professor,

38

00:02:44,010 --> 00:02:45,395
said that in the 60s.

39

00:02:45,395 --> 00:02:47,520
We've got to teach our
students about the Holocaust

40

00:02:47,520 --> 00:02:49,093
so more Auschwitz don't happen.

41

00:02:49,093 --> 00:02:51,010
But then I think it's
actually more than that.

42

00:02:51,010 --> 00:02:54,420
I think that more holocausts
are happening all over the place

43

00:02:54,420 --> 00:02:57,300
right now.

44

00:02:57,300 --> 00:03:02,370
None of them perhaps with
that extraordinary intensity,

45

00:03:02,370 --> 00:03:04,650
but they're happening
all over the place.

46

00:03:04,650 --> 00:03:06,630
And you see it being
recreated with some

47
00:03:06,630 --> 00:03:09,900
of the exact same patterns
of ignorance, of compliance,

48
00:03:09,900 --> 00:03:12,177
of collaboration.

49
00:03:12,177 --> 00:03:14,760
And my work in Central America,
of course, was very directing.

50
00:03:14,760 --> 00:03:16,385
I was always saying,
well, if Americans

51
00:03:16,385 --> 00:03:18,310
knew what their tax
dollars were doing,

52
00:03:18,310 --> 00:03:19,950
they wouldn't want
that to happen.

53
00:03:19,950 --> 00:03:23,340
They wouldn't want
kids to be blown up

54
00:03:23,340 --> 00:03:26,770
and people to be
tortured and so forth.

55
00:03:26,770 --> 00:03:29,220
And yet there was just
no way you could ever

56
00:03:29,220 --> 00:03:32,340
get anyone to believe
that that was happening.

57
00:03:32,340 --> 00:03:37,260
And so in my class
with the students

58

00:03:37,260 --> 00:03:40,590

that was one thing
is understanding

59

00:03:40,590 --> 00:03:43,460

the implications of your
actions and where you fit in.

60

00:03:43,460 --> 00:03:46,260

And this is the other
Holocaust, to take it

61

00:03:46,260 --> 00:03:51,330

to one of its furthest parallels
or comparisons in terms

62

00:03:51,330 --> 00:03:51,940

of daily life.

63

00:03:51,940 --> 00:03:56,240

I mean, sure, the inner city,
the U.S. Ghetto is obvious,

64

00:03:56,240 --> 00:04:00,420

the human rights violations
in war zones are obvious.

65

00:04:00,420 --> 00:04:03,450

But I wrote a book on
the United Fruit Company

66

00:04:03,450 --> 00:04:04,580

in Central America.

67

00:04:04,580 --> 00:04:06,270

It's a lot less
obvious, but here you

68

00:04:06,270 --> 00:04:08,520

had a work camp, a
concentration camp.

69

00:04:08,520 --> 00:04:12,540

70

00:04:12,540 --> 00:04:13,290

And what did I do?

71

00:04:13,290 --> 00:04:15,290

I threw myself into the
barracks and lived there

72

00:04:15,290 --> 00:04:16,709

for a year with the workers.

73

00:04:16,709 --> 00:04:19,470

And it was a racially
organized workforce

74

00:04:19,470 --> 00:04:23,507

with the Indians spreading
the pesticides, Blacks working

75

00:04:23,507 --> 00:04:25,590

this section Hispanics
working in another section,

76

00:04:25,590 --> 00:04:26,763

white Americans work--

77

00:04:26,763 --> 00:04:28,680

And it was just completely
racially segregated

78

00:04:28,680 --> 00:04:31,080

to the point that
the size of your room

79

00:04:31,080 --> 00:04:35,400

was determined practically on
the basis of, and certainly

80

00:04:35,400 --> 00:04:38,040

your pay, and

certainly your chances

81
00:04:38,040 --> 00:04:39,690
of getting poisoned
by the pesticides.

82
00:04:39,690 --> 00:04:45,150

83
00:04:45,150 --> 00:04:48,240
So just for people
to be aware even

84
00:04:48,240 --> 00:04:52,080
of what owning stock in
the United Fruit Company

85
00:04:52,080 --> 00:04:54,180
implies in terms of
the human suffering

86
00:04:54,180 --> 00:04:56,910
that the United Fruit
Company represents.

87
00:04:56,910 --> 00:04:59,700
And no one does, of course,
and it's impossible for one

88
00:04:59,700 --> 00:05:02,160
to understand the
implications of one's actions.

89
00:05:02,160 --> 00:05:10,290
But basically I want my
students to not be ignorant

90
00:05:10,290 --> 00:05:16,860
and understand the ethical
implications of where

91
00:05:16,860 --> 00:05:19,095
they're fitting in.

92
00:05:19,095 --> 00:05:24,390
Do you think a holocaust could
happen to the Jews again?

93
00:05:24,390 --> 00:05:31,200
Well, like I say, I think
it's happening not to the Jews

94
00:05:31,200 --> 00:05:33,450
but it's happening
to Puerto Ricans,

95
00:05:33,450 --> 00:05:36,345
it's happening to Blacks,
it's happening to Mexicans

96
00:05:36,345 --> 00:05:37,470
trying to cross the border.

97
00:05:37,470 --> 00:05:41,760
It's happening to
whatever workers

98
00:05:41,760 --> 00:05:47,280
at DuPont that are poisoned
by their work, whatever,

99
00:05:47,280 --> 00:05:53,200
the ask the Agent Orange,
the homeless on some level.

100
00:05:53,200 --> 00:05:55,720
So I think that's
what's upsetting

101
00:05:55,720 --> 00:05:58,690
to me is that we haven't
learned anything from it

102
00:05:58,690 --> 00:06:02,710
and that we focus in on
these technical issues

103
00:06:02,710 --> 00:06:04,700
without understanding
the big picture.

104
00:06:04,700 --> 00:06:06,850
The other thing, of
course, is from a sort

105
00:06:06,850 --> 00:06:07,870
of moral perspective.

106
00:06:07,870 --> 00:06:09,940
I still want there
to be heroes in life

107
00:06:09,940 --> 00:06:11,410
and I want there
to be good and bad

108
00:06:11,410 --> 00:06:13,750
and and that's still
confusing to me.

109
00:06:13,750 --> 00:06:17,202
I haven't been able to deal
with that on a personal level.

110
00:06:17,202 --> 00:06:18,910
One thing, for example,
this is one thing

111
00:06:18,910 --> 00:06:22,540
I do think about is
if you were there,

112
00:06:22,540 --> 00:06:26,770
would you be separating
people at the train station

113
00:06:26,770 --> 00:06:28,780
or would you be
putting your brothers

114
00:06:28,780 --> 00:06:29,747
and sisters in an oven?

115
00:06:29,747 --> 00:06:32,080
Now I know that on some level
I can say, no, I wouldn't.

116
00:06:32,080 --> 00:06:33,820
Because otherwise I wouldn't
have gone to El Salvador

117
00:06:33,820 --> 00:06:34,930
and gotten bombed.

118
00:06:34,930 --> 00:06:37,090
I wouldn't have lived for
five years in East Timor.

119
00:06:37,090 --> 00:06:38,980
I wouldn't have lived
in a workers barracks.

120
00:06:38,980 --> 00:06:41,260
And then even the
contradictions of what I did.

121
00:06:41,260 --> 00:06:43,493
I got thrown out of
Nicaragua by the Sandinistas,

122
00:06:43,493 --> 00:06:45,160
although I went down
there to help them,

123
00:06:45,160 --> 00:06:47,240
my government
violating their rights.

124
00:06:47,240 --> 00:06:50,840
And then I saw them being racist
towards their Miskitu Indians

125

00:06:50,840 --> 00:06:53,090

and I wrote a thing there
and got thrown out of there.

126

00:06:53,090 --> 00:06:55,480

So I on some level
I have a sense

127

00:06:55,480 --> 00:06:58,150

that I wouldn't have succumbed
to bureaucratic authority,

128

00:06:58,150 --> 00:06:59,627

to self-interest.

129

00:06:59,627 --> 00:07:00,710

That's what I worry about.

130

00:07:00,710 --> 00:07:02,810

Now obviously one
does on another level.

131

00:07:02,810 --> 00:07:05,920

132

00:07:05,920 --> 00:07:10,550

So basically I think that
was basically that sense.

133

00:07:10,550 --> 00:07:16,732

So the first time I had any
awareness that it affected me,

134

00:07:16,732 --> 00:07:18,940

that my father's experience
affected me-- and I still

135

00:07:18,940 --> 00:07:21,970

don't know, like I say, in a
real way how difficult it was.

136

00:07:21,970 --> 00:07:24,790

A few years ago the psychologist
that I was seeing was saying,

137
00:07:24,790 --> 00:07:29,770
oh, you're a Holocaust
survivor's son

138
00:07:29,770 --> 00:07:32,525
and you should go to a support
group of Holocaust survivors.

139
00:07:32,525 --> 00:07:33,400
And I said, what, me?

140
00:07:33,400 --> 00:07:34,300
What are you kidding?

141
00:07:34,300 --> 00:07:36,130
No, I'm not a
Holocaust survivor.

142
00:07:36,130 --> 00:07:37,930
My father wasn't
in the Holocaust

143
00:07:37,930 --> 00:07:39,700
and he was in privileged labor.

144
00:07:39,700 --> 00:07:41,860
What we see in psychology about?

145
00:07:41,860 --> 00:07:45,790
Just general life type stuff.

146
00:07:45,790 --> 00:07:50,333
Upper middle class indulgence
or whatever the reasons are.

147
00:07:50,333 --> 00:07:53,350

148
00:07:53,350 --> 00:07:56,140

And I never did go
to a support group.

149
00:07:56,140 --> 00:07:58,128
Now he was very
interested in it and tried

150
00:07:58,128 --> 00:07:59,170
to make me talk about it.

151
00:07:59,170 --> 00:08:01,253
And I never got
very far with it.

152
00:08:01,253 --> 00:08:02,920
I went and talked to
my father about it,

153
00:08:02,920 --> 00:08:04,240
saying my psychologist
thinks it's

154
00:08:04,240 --> 00:08:06,032
very important that
you had this experience

155
00:08:06,032 --> 00:08:07,360
and that I'm a product of it.

156
00:08:07,360 --> 00:08:09,100
And my father's response
was, no, no, no.

157
00:08:09,100 --> 00:08:11,080
It's not important to you
because I never talked to you

158
00:08:11,080 --> 00:08:12,330
about it when you were little.

159
00:08:12,330 --> 00:08:14,682
I was very careful
never to talk about it.

160
00:08:14,682 --> 00:08:17,140
And then when I talked about
it I always contextualized it.

161
00:08:17,140 --> 00:08:18,973
Which was very interesting,
because it never

162
00:08:18,973 --> 00:08:21,820
occurred to me that he did
anything conscious whatsoever

163
00:08:21,820 --> 00:08:22,430
around it.

164
00:08:22,430 --> 00:08:25,540

165
00:08:25,540 --> 00:08:28,630
And so I tried to push him
on that and he just says,

166
00:08:28,630 --> 00:08:30,470
no, it's ridiculous.

167
00:08:30,470 --> 00:08:31,390
I wasn't Jewish.

168
00:08:31,390 --> 00:08:33,789
I wasn't meant to be killed.

169
00:08:33,789 --> 00:08:34,510
I didn't suffer.

170
00:08:34,510 --> 00:08:37,659

171
00:08:37,659 --> 00:08:43,000
So I've thought about
that now and I've only

172

00:08:43,000 --> 00:08:45,280

been able to see it
intellectually to know

173

00:08:45,280 --> 00:08:46,320

that it affects me.

174

00:08:46,320 --> 00:08:51,220

And I know I do worry about
that thing of collaborating

175

00:08:51,220 --> 00:08:56,560

with the enemy to torture
your people all the time.

176

00:08:56,560 --> 00:08:59,353

And when I taught it, I
used two different books,

177

00:08:59,353 --> 00:09:00,520

and it was very interesting.

178

00:09:00,520 --> 00:09:03,580

The first book I used was
Bettelheim's The Informed

179

00:09:03,580 --> 00:09:05,210

Heart, which worked well.

180

00:09:05,210 --> 00:09:06,960

And then, of course,
it went out of print.

181

00:09:06,960 --> 00:09:08,980

You can't use it
anymore in teaching.

182

00:09:08,980 --> 00:09:13,210

And then I made the mistake
of using This Way to the Gas,

183

00:09:13,210 --> 00:09:14,110

Ladies and Gentlemen.

184

00:09:14,110 --> 00:09:17,380

And the students rebelled,
which was interesting.

185

00:09:17,380 --> 00:09:20,530

And it was a very
interesting thing.

186

00:09:20,530 --> 00:09:22,990

I think the message is
the same in the two books.

187

00:09:22,990 --> 00:09:24,100

What did they say?

188

00:09:24,100 --> 00:09:25,810

They said that, it
was really interesting

189

00:09:25,810 --> 00:09:28,910

because as an anthropologist
who studies racism, ethnicity

190

00:09:28,910 --> 00:09:31,840

and so forth, they
rebelled in the same way

191

00:09:31,840 --> 00:09:34,930

you'll see cultural nationalists
of different ethnic groups

192

00:09:34,930 --> 00:09:37,630

rebellling against how
their people are portrayed.

193

00:09:37,630 --> 00:09:40,360

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

194

00:09:40,360 --> 00:09:42,835

to write about this, which

was an extraordinary response.

195

00:09:42,835 --> 00:09:46,960

196

00:09:46,960 --> 00:09:48,610

In that same class,

I was also using

197

00:09:48,610 --> 00:09:50,520

a book about Black

poverty in America,

198

00:09:50,520 --> 00:09:54,850

a very powerful and horrible

book, photographs of poverty.

199

00:09:54,850 --> 00:09:56,530

And there were

several Black students

200

00:09:56,530 --> 00:09:59,030

in the class that said a white

person doesn't have the right

201

00:09:59,030 --> 00:10:02,500

to write about my people

and portray us like this.

202

00:10:02,500 --> 00:10:05,800

And it was as an anthropologist

I could listen to the language

203

00:10:05,800 --> 00:10:08,890

and it was the same

response was coming forth.

204

00:10:08,890 --> 00:10:12,130

And now I think personally

that Bettelheim's argument

205

00:10:12,130 --> 00:10:19,180

is the same as with Borowski's,

except that Borowski's

206

00:10:19,180 --> 00:10:20,170
really horrible.

207

00:10:20,170 --> 00:10:22,180
I mean, he's just
totally horrible

208

00:10:22,180 --> 00:10:24,280
whereas Bettelheim has
been able to frame it

209

00:10:24,280 --> 00:10:25,900
in terms of ultimate love.

210

00:10:25,900 --> 00:10:29,440

211

00:10:29,440 --> 00:10:32,480
But they didn't have that
reaction to the Bettelheim

212

00:10:32,480 --> 00:10:32,980
book.

213

00:10:32,980 --> 00:10:34,900
Now maybe it was because
of the presentation,

214

00:10:34,900 --> 00:10:38,602
maybe it's because he's
Jewish, I don't know.

215

00:10:38,602 --> 00:10:40,810
And I wish the book was
still in print in that sense.

216

00:10:40,810 --> 00:10:43,060
Because the other
books I haven't

217

00:10:43,060 --> 00:10:46,090
been able to get at the message
that I'm looking for in terms

218
00:10:46,090 --> 00:10:46,990
of teaching about it.

219
00:10:46,990 --> 00:10:47,860
Which is?

220
00:10:47,860 --> 00:10:52,030
Which is not just the horror of
it because that people grasp,

221
00:10:52,030 --> 00:10:54,220
that 6 million
people were killed,

222
00:10:54,220 --> 00:10:57,310
maybe more, that
extraordinary suffering.

223
00:10:57,310 --> 00:11:02,380
But it's that issue of
that the whole thing was

224
00:11:02,380 --> 00:11:06,785
done bureaucratically, with
collaboration at all levels,

225
00:11:06,785 --> 00:11:08,410
and that it wouldn't
have been possible

226
00:11:08,410 --> 00:11:09,760
without that collaboration.

227
00:11:09,760 --> 00:11:11,500
And that this issue
of ignorance is just

228
00:11:11,500 --> 00:11:13,240
so extraordinarily important.

229
00:11:13,240 --> 00:11:15,340
And that people are
able to not understand

230
00:11:15,340 --> 00:11:17,590
what's going on around them,
what the implications are

231
00:11:17,590 --> 00:11:21,670
of anything that they're living
in, in terms of the suffering

232
00:11:21,670 --> 00:11:24,220
that it inflicts on people.

233
00:11:24,220 --> 00:11:26,860
And that they just
can't trust authority.

234
00:11:26,860 --> 00:11:28,960
They can't trust the
mainstream judgment

235
00:11:28,960 --> 00:11:31,850
of their society, of their
family, of everything

236
00:11:31,850 --> 00:11:32,350
around them.

237
00:11:32,350 --> 00:11:33,933
That they have to
question everything.

238
00:11:33,933 --> 00:11:40,360
Otherwise, they'll be
participating in micro versions

239
00:11:40,360 --> 00:11:42,030
of the different holocausts.

240

00:11:42,030 --> 00:11:44,570

So let me let me
ask you, is there

241

00:11:44,570 --> 00:11:47,080

anything in your father's
story that you want to tell

242

00:11:47,080 --> 00:11:49,540

or me to ask you about.

243

00:11:49,540 --> 00:11:51,607

I don't think so.

244

00:11:51,607 --> 00:11:53,440

I mean, I'm sure there'll
be an idea that'll

245

00:11:53,440 --> 00:11:55,412

come up here and there.

246

00:11:55,412 --> 00:11:57,370

The most important, of
course, would be for you

247

00:11:57,370 --> 00:11:59,410

to interview him.

248

00:11:59,410 --> 00:12:01,870

And I always worry,
it's funny, I

249

00:12:01,870 --> 00:12:06,850

have this worry that all
he'll do is sort of deny it.

250

00:12:06,850 --> 00:12:10,523

251

00:12:10,523 --> 00:12:12,440

I was listening to the
tape and he kept going,

252

00:12:12,440 --> 00:12:15,981

I was hungrier in Nice
than I was at Auschwitz.

253

00:12:15,981 --> 00:12:18,064

And then you push him on
it and you push him on it

254

00:12:18,064 --> 00:12:20,106

and he goes, well, that
was because we had access

255

00:12:20,106 --> 00:12:21,490

to the counterfeit tickets.

256

00:12:21,490 --> 00:12:23,390

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

257

00:12:23,390 --> 00:12:24,190

were with the petty criminals.

258

00:12:24,190 --> 00:12:26,690

Well, there the guy through his
knife on the table and said,

259

00:12:26,690 --> 00:12:27,250

I eat first.

260

00:12:27,250 --> 00:12:31,120

261

00:12:31,120 --> 00:12:33,430

So anyhow, it's just--

262

00:12:33,430 --> 00:12:35,200

But of course--

263

00:12:35,200 --> 00:12:37,900

[INAUDIBLE]

264

00:12:37,900 --> 00:12:41,200
That, and also he'll
offer it indirectly

265
00:12:41,200 --> 00:12:43,000
in the sense that,
well, the guy working

266
00:12:43,000 --> 00:12:46,180
my job before he was killed.

267
00:12:46,180 --> 00:12:48,610
And then, oh, but
I was sure that--

268
00:12:48,610 --> 00:12:50,860
He will say something like,
I was sure that half of us

269
00:12:50,860 --> 00:12:52,660
were going to die,
so I tried to escape.

270
00:12:52,660 --> 00:12:53,950
Things like that.

271
00:12:53,950 --> 00:12:56,890
And you get in a--

272
00:12:56,890 --> 00:12:59,260
Or then or he'll
start describing

273
00:12:59,260 --> 00:13:02,980
the starving Jews that he
was working with, which are--

274
00:13:02,980 --> 00:13:05,500
Or he'll describe the
women's being de--

275
00:13:05,500 --> 00:13:06,410
I think they were--

276
00:13:06,410 --> 00:13:08,770
The one example I
think was Ukrainian.

277
00:13:08,770 --> 00:13:10,780
I'm not sure, Ukrainian
women being deloused

278
00:13:10,780 --> 00:13:12,610
and being miles
and miles of them

279
00:13:12,610 --> 00:13:15,580
and you all of a sudden
get an awareness of it.

280
00:13:15,580 --> 00:13:18,380

281
00:13:18,380 --> 00:13:21,040
And then the most frustrating
thing, of course, for me was,

282
00:13:21,040 --> 00:13:22,498
or one of the most
frustrating, was

283
00:13:22,498 --> 00:13:25,090
that he didn't know that
people were being selected out

284
00:13:25,090 --> 00:13:27,820
and exterminated.

285
00:13:27,820 --> 00:13:32,005
And that he thought the other
thing, of course, that's

286
00:13:32,005 --> 00:13:33,880
interesting is that
people didn't believe him

287

00:13:33,880 --> 00:13:34,797
when he got to France.

288

00:13:34,797 --> 00:13:37,030
Even telling just the
simple story of there's

289

00:13:37,030 --> 00:13:40,700
work camps where people
are starving to death.

290

00:13:40,700 --> 00:13:42,940
Have you discussed
with him the interview.

291

00:13:42,940 --> 00:13:43,930
Yeah.

292

00:13:43,930 --> 00:13:48,650
He thinks that this story
is a waste of your time.

293

00:13:48,650 --> 00:13:49,750
Which is amazing.

294

00:13:49,750 --> 00:13:52,030
I mean, of course,
I agree with him.

295

00:13:52,030 --> 00:13:55,120
I'm worried that that's true,
in the sense that you know--

296

00:13:55,120 --> 00:13:56,650
But, on another
level, of course,

297

00:13:56,650 --> 00:14:01,480
I think it's super important
to get all those other labor

298

00:14:01,480 --> 00:14:02,575

camps around Auschwitz.

299

00:14:02,575 --> 00:14:04,260

It was dramatically different.

300

00:14:04,260 --> 00:14:04,810

Yeah.

301

00:14:04,810 --> 00:14:06,310

Right.

302

00:14:06,310 --> 00:14:08,170

Lisa, what have I not asked.

303

00:14:08,170 --> 00:14:12,408

You pretty much covered
about what I was covering,

304

00:14:12,408 --> 00:14:15,370

or was going to cover.

305

00:14:15,370 --> 00:14:18,370

Mainly, I mean, what
is your overall sense

306

00:14:18,370 --> 00:14:19,930

of your father's story.

307

00:14:19,930 --> 00:14:25,390

I mean you have
the feeling that--

308

00:14:25,390 --> 00:14:27,213

What else do you
think he's hiding?

309

00:14:27,213 --> 00:14:29,380

Do you think there is stuff
that he hasn't told you.

310

00:14:29,380 --> 00:14:34,090

I think on some level, that

he doesn't remember things,

311

00:14:34,090 --> 00:14:39,560

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

312

00:14:39,560 --> 00:14:40,060

Yeah.

313

00:14:40,060 --> 00:14:45,760

314

00:14:45,760 --> 00:14:46,480

I don't know.

315

00:14:46,480 --> 00:14:47,590

I mean, I just don't know.

316

00:14:47,590 --> 00:14:52,660

317

00:14:52,660 --> 00:14:54,220

There isn't a
pattern where you can

318

00:14:54,220 --> 00:14:55,930

get him to tell
you more and more

319

00:14:55,930 --> 00:15:00,647

and more of issues in
a certain direction.

320

00:15:00,647 --> 00:15:01,480

That doesn't happen.

321

00:15:01,480 --> 00:15:04,360

So there isn't anything obvious
that I can point to like,

322

00:15:04,360 --> 00:15:08,290

let's say that issue of,

SS denounced so and so.

323

00:15:08,290 --> 00:15:09,240

I focused in on that.

324

00:15:09,240 --> 00:15:10,300

I thought that was
super interesting.

325

00:15:10,300 --> 00:15:11,860

Has a super interesting message.

326

00:15:11,860 --> 00:15:13,870

Because he'll say
something like,

327

00:15:13,870 --> 00:15:15,520

I'm not like those
people that believe

328

00:15:15,520 --> 00:15:16,600

that if they're
right politically,

329

00:15:16,600 --> 00:15:18,160

they have the right
to kill someone.

330

00:15:18,160 --> 00:15:22,000

He'll say that very righteously.

331

00:15:22,000 --> 00:15:24,820

And he'll say that all
the time about anything.

332

00:15:24,820 --> 00:15:29,140

And yet, you can't get
him to say clearly,

333

00:15:29,140 --> 00:15:33,160

that soldier was systematically
denouncing people,

334

00:15:33,160 --> 00:15:35,275
for the better good of his cell.

335

00:15:35,275 --> 00:15:37,780

336

00:15:37,780 --> 00:15:39,790
And it's not like you dig
deeper in that there's

337

00:15:39,790 --> 00:15:41,373
a little more, and
then a little more.

338

00:15:41,373 --> 00:15:44,620

339

00:15:44,620 --> 00:15:48,090
Now you get this sense of
anyone who survived is guilty.

340

00:15:48,090 --> 00:15:50,440
Get that, totally clearly.

341

00:15:50,440 --> 00:15:54,370
Yet, you can't get from him
sort of hidden evilness,

342

00:15:54,370 --> 00:15:57,840
a sense of hidden evilness
that he performed.

343

00:15:57,840 --> 00:16:00,360
But at the same time,
you get the sense of one

344

00:16:00,360 --> 00:16:01,900
has to live with one's ethics.

345

00:16:01,900 --> 00:16:04,770
So if he gives you
advice on something,

346
00:16:04,770 --> 00:16:07,140
totally unrelated
to anything, it'll

347
00:16:07,140 --> 00:16:09,030
be just unbelievably ethical.

348
00:16:09,030 --> 00:16:11,490
Don't do this.

349
00:16:11,490 --> 00:16:16,560
He's basically, I guess,
a hardcore atheist.

350
00:16:16,560 --> 00:16:19,350

351
00:16:19,350 --> 00:16:21,600
Now it's not too
much of an issue,

352
00:16:21,600 --> 00:16:24,960
because everyone it
seems, in my family,

353
00:16:24,960 --> 00:16:26,910
is a hardcore atheist,
on both sides,

354
00:16:26,910 --> 00:16:28,110
up through the grandparents.

355
00:16:28,110 --> 00:16:31,860
Now my French grandmother
was a normal French Catholic,

356
00:16:31,860 --> 00:16:34,530
which meant that she went to
church four times in her life,

357
00:16:34,530 --> 00:16:35,340

or whatever.

358

00:16:35,340 --> 00:16:38,130

Baptism, you know,
death, and you know,

359

00:16:38,130 --> 00:16:39,810

and then whatever, communion.

360

00:16:39,810 --> 00:16:42,990

And so I was actually baptized
Catholic, for no reason,

361

00:16:42,990 --> 00:16:45,360

except to satisfy
her, and you know

362

00:16:45,360 --> 00:16:48,000

because it's a pretty ritual.

363

00:16:48,000 --> 00:16:53,570

Now, it wasn't like
that was deviant.

364

00:16:53,570 --> 00:16:54,570

That was sort of normal.

365

00:16:54,570 --> 00:16:57,300

And we grew up in a
secular environment

366

00:16:57,300 --> 00:17:00,378

in New York City, an
upper middle class school.

367

00:17:00,378 --> 00:17:01,920

It was basically,
actually, my school

368

00:17:01,920 --> 00:17:03,750

was probably mostly Jewish.

369

00:17:03,750 --> 00:17:07,220
And it was basically secular
Jews, with a Jewish identity,

370
00:17:07,220 --> 00:17:09,130
not a religious identity.

371
00:17:09,130 --> 00:17:10,859
So that was just normal.

372
00:17:10,859 --> 00:17:13,317
That wasn't something
like that needed

373
00:17:13,317 --> 00:17:15,150
to be addressed, or
needed to be confronted,

374
00:17:15,150 --> 00:17:19,829
or that I even think was changed
perhaps, by the experience.

375
00:17:19,829 --> 00:17:21,869
Now the ethical thing
was changed, obviously.

376
00:17:21,869 --> 00:17:24,420
I mean here he was,
he pushed himself

377
00:17:24,420 --> 00:17:27,300
through this business
school, right away,

378
00:17:27,300 --> 00:17:28,319
knowing exactly that.

379
00:17:28,319 --> 00:17:30,600
But then he says,
at one point, he

380
00:17:30,600 --> 00:17:33,098
made a decision I

couldn't be a banker.

381

00:17:33,098 --> 00:17:35,640

You get the sense of, I couldn't
collaborate with the system,

382

00:17:35,640 --> 00:17:37,050

I had to work for humanity.

383

00:17:37,050 --> 00:17:39,490

You get this very,
very righteous sense.

384

00:17:39,490 --> 00:17:42,360

The other day, with my son,
who's now four years old.

385

00:17:42,360 --> 00:17:43,390

My son was a year old.

386

00:17:43,390 --> 00:17:46,530

And we had the video camera
at my son's birthday party.

387

00:17:46,530 --> 00:17:49,200

We said, papa tell us a story.

388

00:17:49,200 --> 00:17:50,880

Tell him some words of advice.

389

00:17:50,880 --> 00:17:53,880

And he laid this heavy
trip on my poor son.

390

00:17:53,880 --> 00:17:57,090

Which I realized was the trip
that was laid on all of us.

391

00:17:57,090 --> 00:17:59,077

You're being born into
a family with privilege.

392

00:17:59,077 --> 00:18:00,660

You're being given
all the advantages.

393

00:18:00,660 --> 00:18:02,730

Make sure that you
return it to humanity.

394

00:18:02,730 --> 00:18:04,230

You go wow.

395

00:18:04,230 --> 00:18:08,280

With kind of a sense
of guilt, and so forth.

396

00:18:08,280 --> 00:18:12,060

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

397

00:18:12,060 --> 00:18:15,540

probably from the
Auschwitz experience.

398

00:18:15,540 --> 00:18:16,200

But maybe not.

399

00:18:16,200 --> 00:18:17,783

I mean, maybe it had
to do with coming

400

00:18:17,783 --> 00:18:20,430

from a French, bureaucratic,
service-oriented, family.

401

00:18:20,430 --> 00:18:21,310

You have a sister?

402

00:18:21,310 --> 00:18:21,810

Yeah.

403

00:18:21,810 --> 00:18:23,550

And what does she do?

404

00:18:23,550 --> 00:18:24,540

And how does she feel?

405

00:18:24,540 --> 00:18:31,500

Well she works for Dow Jones.

406

00:18:31,500 --> 00:18:33,780

She works for
international capital.

407

00:18:33,780 --> 00:18:37,410

Now, she started out working
for human rights organization,

408

00:18:37,410 --> 00:18:41,190

and did several years of
very effective human rights

409

00:18:41,190 --> 00:18:41,790

organizations.

410

00:18:41,790 --> 00:18:43,980

You know, so she's
not your typical,

411

00:18:43,980 --> 00:18:45,780

I mean she is a
typical Wall Street

412

00:18:45,780 --> 00:18:49,020

success, in terms of the extent
of her career and whatever,

413

00:18:49,020 --> 00:18:52,530

being the second highest woman
in Dow Jones type of thing.

414

00:18:52,530 --> 00:18:53,940

She's effective.

415

00:18:53,940 --> 00:18:54,870

And does it well.

416
00:18:54,870 --> 00:19:00,377
But her politics aren't
that I mean, she's you know,

417
00:19:00,377 --> 00:19:01,710
she's very liberal, politically.

418
00:19:01,710 --> 00:19:05,160
And she doesn't like
the people in business.

419
00:19:05,160 --> 00:19:07,482
She doesn't approve of
their human interaction

420
00:19:07,482 --> 00:19:08,190
and their values.

421
00:19:08,190 --> 00:19:10,970

422
00:19:10,970 --> 00:19:13,500
So I know that that's
an issue for her.

423
00:19:13,500 --> 00:19:18,450
And it leads to big arguments
between her and I, of course.

424
00:19:18,450 --> 00:19:21,180
Because I have too much of
my father's righteousness,

425
00:19:21,180 --> 00:19:24,202
or my mother's as well.

426
00:19:24,202 --> 00:19:25,350
What else?

427
00:19:25,350 --> 00:19:26,520
OK.

428
00:19:26,520 --> 00:19:30,000
You keep saying your father's
says all survivor's are guilty.

429
00:19:30,000 --> 00:19:30,870
Yeah.

430
00:19:30,870 --> 00:19:37,440
Is that because the Jews bribed
people to give them bread

431
00:19:37,440 --> 00:19:43,620
and because the Jews held in
the death camps to survive.

432
00:19:43,620 --> 00:19:45,030
Not just the Jews,
but the people

433
00:19:45,030 --> 00:19:47,850
in the camps had to do things
that they wouldn't normally

434
00:19:47,850 --> 00:19:49,200
do to survive.

435
00:19:49,200 --> 00:19:51,420
Where's that guilt coming from?

436
00:19:51,420 --> 00:19:55,200
See, he doesn't let you
know how much of that

437
00:19:55,200 --> 00:19:57,480
is from what he witnessed,
how much of that

438
00:19:57,480 --> 00:19:59,670
is from what he read afterwards.

439
00:19:59,670 --> 00:20:01,170

He doesn't read, actually.

440

00:20:01,170 --> 00:20:03,180

He always refuses
to read anything.

441

00:20:03,180 --> 00:20:05,395

I mean not refuses, he
never finds the books.

442

00:20:05,395 --> 00:20:06,270

And hasn't read them.

443

00:20:06,270 --> 00:20:07,950

And says none of
them are accurate.

444

00:20:07,950 --> 00:20:10,110

None of them talk about
how really horrible it was.

445

00:20:10,110 --> 00:20:11,472

Much, much worse than that.

446

00:20:11,472 --> 00:20:12,430

These are Mickey Mouse.

447

00:20:12,430 --> 00:20:15,000

Like The Sorrow and the
Pity, that French movie.

448

00:20:15,000 --> 00:20:17,280

That's a Mickey Mouse
picnic compared to it

449

00:20:17,280 --> 00:20:19,538

really was, what the
collaboration was really about.

450

00:20:19,538 --> 00:20:22,080

He only likes the ones that have
total contradiction in them.

451

00:20:22,080 --> 00:20:25,140

For example he likes
that Luciene Lacombe,

452

00:20:25,140 --> 00:20:29,310

where the boy falls in love with
eh eh and becomes an SS Nazi,

453

00:20:29,310 --> 00:20:30,280

out of sheer stupidity.

454

00:20:30,280 --> 00:20:30,780

No.

455

00:20:30,780 --> 00:20:30,900

No.

456

00:20:30,900 --> 00:20:31,400

No.

457

00:20:31,400 --> 00:20:32,730

Not that one.

458

00:20:32,730 --> 00:20:34,380

That one he hasn't
even seen yet.

459

00:20:34,380 --> 00:20:37,080

I'm going to force
him to see that.

460

00:20:37,080 --> 00:20:39,540

Because then he always has
a good discussion after it.

461

00:20:39,540 --> 00:20:42,390

And I haven't even
seen Luciene Lacombe.

462

00:20:42,390 --> 00:20:44,790

But it's a story of
some 18-year-old boy

463

00:20:44,790 --> 00:20:47,490
falls in love with some woman
and joins the SS troops.

464

00:20:47,490 --> 00:20:49,573
And, you know, he has those
kind of stories, where

465

00:20:49,573 --> 00:20:51,180
the collaborator is not evil.

466

00:20:51,180 --> 00:20:55,200
Where the survivor is evil.

467

00:20:55,200 --> 00:20:56,850
No one is aware of
what they're doing.

468

00:20:56,850 --> 00:20:58,980
And everyone is just
acting like a human.

469

00:20:58,980 --> 00:21:01,800
Now, in terms of
what it's about.

470

00:21:01,800 --> 00:21:05,350
I mean part of it, you get from
that bread story, for example.

471

00:21:05,350 --> 00:21:06,930
And then in the
same breath, he'll

472

00:21:06,930 --> 00:21:08,843
say well they were
just surviving.

473

00:21:08,843 --> 00:21:11,010
And you know anyone would
have done that to survive.

474

00:21:11,010 --> 00:21:13,860

But then you do get
some kind of sense

475

00:21:13,860 --> 00:21:15,570

of the horror of humanity.

476

00:21:15,570 --> 00:21:21,360

But then the other thing
is his description.

477

00:21:21,360 --> 00:21:23,730

And here he says he
just doesn't remember,

478

00:21:23,730 --> 00:21:27,750

but he seems to
remember that there

479

00:21:27,750 --> 00:21:29,880

were Jews who weren't starving.

480

00:21:29,880 --> 00:21:34,425

Now, he says now, in retrospect,
that maybe that's not right.

481

00:21:34,425 --> 00:21:37,050

Maybe they weren't Jewish, maybe
there were some other kind of.

482

00:21:37,050 --> 00:21:39,370

He thought that they
were political prisoners,

483

00:21:39,370 --> 00:21:41,350

you know Jewish prisoners,
with the yellow.

484

00:21:41,350 --> 00:21:43,950

485

00:21:43,950 --> 00:21:48,190

And then he says, he uses
the word they were fat,

486
00:21:48,190 --> 00:21:51,496
which is sort of the expression
of the time, or whatever.

487
00:21:51,496 --> 00:21:54,540
It sounds so horrible nowadays.

488
00:21:54,540 --> 00:21:57,000
So he'll bring that up.

489
00:21:57,000 --> 00:21:59,450
And he's very upset about that.

490
00:21:59,450 --> 00:22:03,120

491
00:22:03,120 --> 00:22:08,130
So there isn't a
clear answer to that.

492
00:22:08,130 --> 00:22:10,920
Now at the same time,
he won't say all, right.

493
00:22:10,920 --> 00:22:12,060
He'll be cautions about it.

494
00:22:12,060 --> 00:22:17,790
He'll say many people have a
heavy conscience type of thing.

495
00:22:17,790 --> 00:22:20,820

496
00:22:20,820 --> 00:22:23,380
You see, the other thing is,
he's more subtle about it.

497
00:22:23,380 --> 00:22:26,190

So then he'll do
a self-blame thing

498
00:22:26,190 --> 00:22:28,180
of being from the
upper middle class.

499
00:22:28,180 --> 00:22:30,360
So I was able to
survive, because I

500
00:22:30,360 --> 00:22:33,130
was articulate, and
knew how to count,

501
00:22:33,130 --> 00:22:35,160
and I'd been to high school.

502
00:22:35,160 --> 00:22:38,010
Therefore I got promoted
to a non-death job,

503
00:22:38,010 --> 00:22:40,330
you know, non-mortal job.

504
00:22:40,330 --> 00:22:43,920
And so, even about his
friend, who was a survivor.

505
00:22:43,920 --> 00:22:45,810
Was a real survivor.

506
00:22:45,810 --> 00:22:50,740
Hell say, well, oh, yeah, he
was the son of an industrialist,

507
00:22:50,740 --> 00:22:52,290
of course he survived.

508
00:22:52,290 --> 00:22:53,700
He knew how to act.

509

00:22:53,700 --> 00:22:56,188

He had all the cultural
capital that it takes.

510

00:22:56,188 --> 00:22:57,480

You mean they weren't peasants.

511

00:22:57,480 --> 00:22:57,980

Right.

512

00:22:57,980 --> 00:23:00,580

513

00:23:00,580 --> 00:23:04,340

So in that sense there,
there's no blame or anything.

514

00:23:04,340 --> 00:23:10,300

But there is some kind of a
notion of guilt by privilege,

515

00:23:10,300 --> 00:23:11,362

in some sense.

516

00:23:11,362 --> 00:23:12,820

Maybe I'm reading
too much into it.

517

00:23:12,820 --> 00:23:14,903

And it's sort of my personal
interpretation of it.

518

00:23:14,903 --> 00:23:20,350

519

00:23:20,350 --> 00:23:23,750

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

520

00:23:23,750 --> 00:23:25,045

is those issues of chance.

521

00:23:25,045 --> 00:23:26,170
One thing, I have noticed--

522
00:23:26,170 --> 00:23:27,712
I don't know if
you've noticed this--

523
00:23:27,712 --> 00:23:30,880
is how often the medical
dimensions is present.

524
00:23:30,880 --> 00:23:33,670
A whole bunch of people
had some kind of connection

525
00:23:33,670 --> 00:23:37,250
with the medical
infirmary in the camps.

526
00:23:37,250 --> 00:23:40,060
And I just keep noticing it,
over, and over, and over.

527
00:23:40,060 --> 00:23:43,900
Even that they just were the one
that their job was to clean up

528
00:23:43,900 --> 00:23:46,090
the medical infirmary.

529
00:23:46,090 --> 00:23:50,890
I had a survivor talk in my
class at Washington University,

530
00:23:50,890 --> 00:23:53,800
where I taught before, who
is very, very effective.

531
00:23:53,800 --> 00:23:57,110
And he survived because
he was a watch repairman.

532
00:23:57,110 --> 00:23:59,200

And so he repaired--

533

00:23:59,200 --> 00:24:02,558

Now there you get this
whole thing, at what

534

00:24:02,558 --> 00:24:03,850

point does that become ethical.

535

00:24:03,850 --> 00:24:04,180

OK.

536

00:24:04,180 --> 00:24:06,263

So you're repairing the
watches of the people that

537

00:24:06,263 --> 00:24:09,070

have been killed, for the
Nazis to make money off of.

538

00:24:09,070 --> 00:24:11,047

In what point is
that a collaboration,

539

00:24:11,047 --> 00:24:12,130

in what point is that not.

540

00:24:12,130 --> 00:24:14,530

My father's response
is, you know,

541

00:24:14,530 --> 00:24:17,980

he was repairing
people's watches that

542

00:24:17,980 --> 00:24:19,240

had been ripped off of them.

543

00:24:19,240 --> 00:24:22,630

Or whatever that
kind of thing is.

544

00:24:22,630 --> 00:24:23,710
Oh, yeah.

545
00:24:23,710 --> 00:24:27,760
The other thing that was funny,
one, just a little quick thing

546
00:24:27,760 --> 00:24:30,673
he said, the other night on
the phone, he talks about,

547
00:24:30,673 --> 00:24:32,590
when he went back to
Auschwitz, how shocked he

548
00:24:32,590 --> 00:24:34,930
was how small it was.

549
00:24:34,930 --> 00:24:37,360
And he couldn't believe
how small it was.

550
00:24:37,360 --> 00:24:39,610
And he thought it was going
to be this gigantic place.

551
00:24:39,610 --> 00:24:41,944
How did you bring that up in
conversation the other night

552
00:24:41,944 --> 00:24:42,510
on the phone?

553
00:24:42,510 --> 00:24:45,520
Oh, I told him I was going
to be interviewed here.

554
00:24:45,520 --> 00:24:49,780
And maybe I asked,
when you went back,

555
00:24:49,780 --> 00:24:51,270
maybe I asked him

some specifics.

556

00:24:51,270 --> 00:24:54,280

I tried to get the name of the
town, the name of the labor

557

00:24:54,280 --> 00:24:56,260

camp he was at.

558

00:24:56,260 --> 00:24:59,145

And he remembers it was a B and
then he says it's Mislovitz.

559

00:24:59,145 --> 00:25:00,520

And he says no,
that's the place,

560

00:25:00,520 --> 00:25:03,300

it was the furthest town
we were allowed to go to,

561

00:25:03,300 --> 00:25:04,390

and stuff like that.

562

00:25:04,390 --> 00:25:08,500

He remembered the name of
the first Russian city, where

563

00:25:08,500 --> 00:25:11,890

the war changed hands, and the
Germans started retreating.

564

00:25:11,890 --> 00:25:14,050

And he said that was
his happiest moment,

565

00:25:14,050 --> 00:25:16,030

in terms of the
propaganda network

566

00:25:16,030 --> 00:25:20,010

that they had, I
forget what it was.

567
00:25:20,010 --> 00:25:20,510
Whatever.

568
00:25:20,510 --> 00:25:26,990

569
00:25:26,990 --> 00:25:27,490
Yeah.

570
00:25:27,490 --> 00:25:30,670
So that's not at all
clear, whether it's just

571
00:25:30,670 --> 00:25:35,140
sort of a generalized thing, or
whether it's specific memories.

572
00:25:35,140 --> 00:25:38,470

573
00:25:38,470 --> 00:25:43,210
It sounds like he makes a
distinction between guilt

574
00:25:43,210 --> 00:25:48,340
and conscience, when he's
referring to Jews who survived,

575
00:25:48,340 --> 00:25:51,130
or people who survived.

576
00:25:51,130 --> 00:25:54,310
It seems that everything
turns on this collaboration,

577
00:25:54,310 --> 00:25:56,500
whether you collaborated or not.

578
00:25:56,500 --> 00:26:00,730
And I'm wondering, if you
think, in your interviews

579

00:26:00,730 --> 00:26:04,384
with him, that he's holding
back because it's you,

580

00:26:04,384 --> 00:26:06,100
and not a stranger.

581

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

582

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

583

00:26:12,790 --> 00:26:14,320
and there's a protective edge.

584

00:26:14,320 --> 00:26:17,680
I get the impression that
he hasn't told other things

585

00:26:17,680 --> 00:26:19,780
to other people.

586

00:26:19,780 --> 00:26:22,900
I mean the way to test that,
to ask all people who know him

587

00:26:22,900 --> 00:26:25,960
well, to tell me as
much as they possibly

588

00:26:25,960 --> 00:26:28,030
know about his experience,
which I haven't done.

589

00:26:28,030 --> 00:26:30,155
Or to have him come
and do an interview,

590

00:26:30,155 --> 00:26:31,030
so he's here with us.

591
00:26:31,030 --> 00:26:33,413
But he's so self reflective.

592
00:26:33,413 --> 00:26:35,080
He's such a survivor,
that on some level

593
00:26:35,080 --> 00:26:37,180
he's going to know that
I might have access

594
00:26:37,180 --> 00:26:39,790
to this at some point.

595
00:26:39,790 --> 00:26:42,280
I mean, everything is very
calculated in his life.

596
00:26:42,280 --> 00:26:43,960
Not in a negative way.

597
00:26:43,960 --> 00:26:46,510
But any time you ask him
for any kind of advice,

598
00:26:46,510 --> 00:26:48,640
it's almost like you hear
the Holocaust each time.

599
00:26:48,640 --> 00:26:51,370
You know, should I ask
for a raise from my boss?

600
00:26:51,370 --> 00:26:55,150
Should I confront this you know
bad person in my department who

601
00:26:55,150 --> 00:26:56,950
is doing such and such?

602

00:26:56,950 --> 00:26:59,385

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

603

00:26:59,385 --> 00:27:00,760

And he'll start
saying, you know,

604

00:27:00,760 --> 00:27:03,125

you got to understand
human beings are this.

605

00:27:03,125 --> 00:27:05,818

Has that ever been
a burden for you?

606

00:27:05,818 --> 00:27:07,210

Not consciously.

607

00:27:07,210 --> 00:27:08,980

I mean, the only
burden for me, has

608

00:27:08,980 --> 00:27:13,330

been this thing of
him refusing to be

609

00:27:13,330 --> 00:27:14,800

politically clear about it.

610

00:27:14,800 --> 00:27:16,820

That I was a resistance.

611

00:27:16,820 --> 00:27:17,578

I risked my life.

612

00:27:17,578 --> 00:27:18,620

I could have been killed.

613

00:27:18,620 --> 00:27:22,370

We smuggled bread to
the Jewish workers.

614
00:27:22,370 --> 00:27:24,850
And he just won't ever say that.

615
00:27:24,850 --> 00:27:27,460
And that was the thing.

616
00:27:27,460 --> 00:27:31,300
And that he didn't join the
underground after getting out.

617
00:27:31,300 --> 00:27:32,350
That was a big worry.

618
00:27:32,350 --> 00:27:32,850
Right.

619
00:27:32,850 --> 00:27:34,840
Now that was another
thing that came out.

620
00:27:34,840 --> 00:27:36,280
For example, I pushed him
on that the other day.

621
00:27:36,280 --> 00:27:37,655
And he said don't
you understand,

622
00:27:37,655 --> 00:27:39,940
he goes, don't you
understand, I was sick.

623
00:27:39,940 --> 00:27:42,940
Which I of course, yeah sure,
he had survived this camp.

624
00:27:42,940 --> 00:27:44,060
He lost his teeth.

625
00:27:44,060 --> 00:27:44,680
He had ulcers.

626
00:27:44,680 --> 00:27:45,850
He had dysentery.

627
00:27:45,850 --> 00:27:49,660
He wasn't physically capable
of running around the sewers

628
00:27:49,660 --> 00:27:52,030
of Paris and fighting.

629
00:27:52,030 --> 00:27:53,470
The other thing
that's interesting

630
00:27:53,470 --> 00:27:56,290
is that so many people,
within his entourage,

631
00:27:56,290 --> 00:27:59,392
were involved in the
underground in some way.

632
00:27:59,392 --> 00:28:02,220
And I don't know if that's
typical of Frenchmen his age.

633
00:28:02,220 --> 00:28:03,150
I don't think it is.

634
00:28:03,150 --> 00:28:07,230
I mean the question one gets in
France is that no one resisted.

635
00:28:07,230 --> 00:28:08,863
I mean, that's his impression.

636
00:28:08,863 --> 00:28:10,530
Now at the same time,
all you hear about

637
00:28:10,530 --> 00:28:13,680

is this cousin who did that,
that concierge that did that.

638
00:28:13,680 --> 00:28:16,845

639
00:28:16,845 --> 00:28:18,720
And he will paint some
of them out as heroes,

640
00:28:18,720 --> 00:28:22,710
like he paints that the
woman, who is a girl then,

641
00:28:22,710 --> 00:28:26,400
the girl that fed him, he
paints is just a total hero.

642
00:28:26,400 --> 00:28:29,160
And what he points to it,
not is that she fed him,

643
00:28:29,160 --> 00:28:31,745
that she was able to
cross German lines,

644
00:28:31,745 --> 00:28:33,870
because she was a little
girl, No one suspected her.

645
00:28:33,870 --> 00:28:35,460
And then she was
bringing information

646
00:28:35,460 --> 00:28:37,110
about where the
German troops were.

647
00:28:37,110 --> 00:28:38,990
Has he ever had future
contact with her?

648
00:28:38,990 --> 00:28:39,490

Yeah.

649

00:28:39,490 --> 00:28:40,560

She's a close friend of his.

650

00:28:40,560 --> 00:28:41,040

Really?

651

00:28:41,040 --> 00:28:41,340

Yeah.

652

00:28:41,340 --> 00:28:41,840

Really?

653

00:28:41,840 --> 00:28:42,990

Is she still in France?

654

00:28:42,990 --> 00:28:43,490

No.

655

00:28:43,490 --> 00:28:46,710

She lives in the
suburbs of New York.

656

00:28:46,710 --> 00:28:48,670

That's dramatic.

657

00:28:48,670 --> 00:28:49,320

So they go.

658

00:28:49,320 --> 00:28:49,820

Yeah.

659

00:28:49,820 --> 00:28:54,360

They have dinner at her
house, relatively regularly.

660

00:28:54,360 --> 00:28:56,100

And he thinks she's great.

661

00:28:56,100 --> 00:28:59,190

662
00:28:59,190 --> 00:29:03,300
That's the only person,
basically, from that period,

663
00:29:03,300 --> 00:29:04,500
that he has contact with.

664
00:29:04,500 --> 00:29:07,699

665
00:29:07,699 --> 00:29:10,193
When we're in Paris, you
know, Paris is full of--

666
00:29:10,193 --> 00:29:11,610
I mean the one
thing, you get this

667
00:29:11,610 --> 00:29:13,020
is false idea of resistance.

668
00:29:13,020 --> 00:29:16,020
You have all these plaques on
the building, [SPEAKING FRENCH]

669
00:29:16,020 --> 00:29:18,250
18 year old who fought
for the resistance.

670
00:29:18,250 --> 00:29:19,750
And you have these
plaques all over.

671
00:29:19,750 --> 00:29:21,900
As if the whole
city was resisting.

672
00:29:21,900 --> 00:29:27,600
And so I try to use
that to jog his memory.

673

00:29:27,600 --> 00:29:30,190

There's one on the building
where my grandmother lived.

674

00:29:30,190 --> 00:29:32,220

Or I think she moved
into it afterwards.

675

00:29:32,220 --> 00:29:36,960

And so his thing about that,
was the people in the building,

676

00:29:36,960 --> 00:29:39,450

and it was pretty unbelievable,
moved the plaque away

677

00:29:39,450 --> 00:29:40,470

from the entrance.

678

00:29:40,470 --> 00:29:44,160

You see the bullet marks, right,
where the guy that killed him.

679

00:29:44,160 --> 00:29:46,120

And then you see
the plaque the place

680

00:29:46,120 --> 00:29:48,370

where they drilled into the
wall to remove the plaque.

681

00:29:48,370 --> 00:29:49,390

They had the plaque up there.

682

00:29:49,390 --> 00:29:50,140

And then moved it.

683

00:29:50,140 --> 00:29:52,560

And I asked him, as a little
kid, why did they move it?

684

00:29:52,560 --> 00:29:54,750

People didn't want
to be offended

685
00:29:54,750 --> 00:29:58,380
by the sight of a death, every
time they walked in the door.

686
00:29:58,380 --> 00:30:01,240
And you know, he's obviously,
sort of angry about it.

687
00:30:01,240 --> 00:30:02,970
And it is sort of extraordinary.

688
00:30:02,970 --> 00:30:06,240
You see the bullet marks and
then you see the screw holes.

689
00:30:06,240 --> 00:30:08,940
And then in the Maid's
entrance to the building,

690
00:30:08,940 --> 00:30:12,210
see where they put the plaque.

691
00:30:12,210 --> 00:30:15,240

692
00:30:15,240 --> 00:30:17,790
But then he'll do a funny trick
with the whole Vichy thing.

693
00:30:17,790 --> 00:30:19,223
For example, he won't come out.

694
00:30:19,223 --> 00:30:20,640
You'd think that
someone like that

695
00:30:20,640 --> 00:30:24,360
would come up real strong
against Vichy, right?

696

00:30:24,360 --> 00:30:26,010

And he won't do that.

697

00:30:26,010 --> 00:30:28,590

He'll say, well, you
got to figure out

698

00:30:28,590 --> 00:30:32,730

whether more people were killed
because of it or against it.

699

00:30:32,730 --> 00:30:35,168

It's an incredible
thing for me to hear,

700

00:30:35,168 --> 00:30:36,960

because this whole
message is the opposite.

701

00:30:36,960 --> 00:30:38,910

Don't collaborate,
be aware of what

702

00:30:38,910 --> 00:30:41,010

your collaboration is about.

703

00:30:41,010 --> 00:30:42,720

And everything you
do is collaboration.

704

00:30:42,720 --> 00:30:44,803

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

705

00:30:44,803 --> 00:30:48,000

Don't think it's so easy
to be a resistance fighter.

706

00:30:48,000 --> 00:30:53,400

And then, for example, escaping
from Auschwitz, when you're

707

00:30:53,400 --> 00:30:55,450
in the death camp,
see, on some level,

708
00:30:55,450 --> 00:30:57,450
he thinks that's
a bad thing to do.

709
00:30:57,450 --> 00:31:01,530
Because if you were Jewish
or political prisoner,

710
00:31:01,530 --> 00:31:03,640
a certain number of
people were killed.

711
00:31:03,640 --> 00:31:06,000
So then for him, that wouldn't
have been the right thing

712
00:31:06,000 --> 00:31:06,738
to do.

713
00:31:06,738 --> 00:31:09,030
And he talks like that's the
first thing that comes up.

714
00:31:09,030 --> 00:31:11,440
We all say, I ran into
someone whose father escaped,

715
00:31:11,440 --> 00:31:14,820
and well his father got so
many people killed by escaping.

716
00:31:14,820 --> 00:31:16,680
It's a funny thing, right.

717
00:31:16,680 --> 00:31:20,280
His morality leads him.

718
00:31:20,280 --> 00:31:23,508
So, you know, but the issue

is, of course, the issue

719

00:31:23,508 --> 00:31:25,050

is, don't think that
you're so right,

720

00:31:25,050 --> 00:31:26,790

that you can get
people killed for it.

721

00:31:26,790 --> 00:31:28,140

I mean, that's the other thing.

722

00:31:28,140 --> 00:31:30,790

723

00:31:30,790 --> 00:31:33,940

And so in, that sense he
was never, for example,

724

00:31:33,940 --> 00:31:37,320

in that whole anti-communist
whole thing, in the Cold War,

725

00:31:37,320 --> 00:31:38,790

he was never anti-communist.

726

00:31:38,790 --> 00:31:41,010

I mean he was always
anti-communist fundamentally,

727

00:31:41,010 --> 00:31:43,440

but he was never
anti-communist or pro-communist

728

00:31:43,440 --> 00:31:45,278

in terms of thinking
that communism

729

00:31:45,278 --> 00:31:47,070

was any different from
American capitalism.

730

00:31:47,070 --> 00:31:50,730

You know, all these systems
were evil, in some sense.

731

00:31:50,730 --> 00:31:52,650

And some were more
evil than others.

732

00:31:52,650 --> 00:31:54,150

But all of them are
ultimately evil.

733

00:31:54,150 --> 00:31:56,130

You get that kind
of an impression.

734

00:31:56,130 --> 00:31:59,280

And that there's all
kinds of human compromises

735

00:31:59,280 --> 00:32:01,770

that can be made
that make sense.

736

00:32:01,770 --> 00:32:02,910

And that have to be made.

737

00:32:02,910 --> 00:32:08,070

So for example, he worked
for getting aid to Vietnam,

738

00:32:08,070 --> 00:32:09,750

at the height of
the Vietnam War.

739

00:32:09,750 --> 00:32:12,540

That somehow some kind of UN
was able to get some kind of aid

740

00:32:12,540 --> 00:32:14,940

projects in to North Vietnam.

741

00:32:14,940 --> 00:32:18,930

And so you know, he
was he was horrified

742

00:32:18,930 --> 00:32:21,120

at the Americans
for their position

743

00:32:21,120 --> 00:32:22,920

on the whole war
and the whole thing.

744

00:32:22,920 --> 00:32:27,270

At the same time, the communists
are killing people, and putting

745

00:32:27,270 --> 00:32:28,890

them in a concentration camps.

746

00:32:28,890 --> 00:32:31,540

He was totally
upfront about that.

747

00:32:31,540 --> 00:32:33,540

Would you want your
father to see this tape?

748

00:32:33,540 --> 00:32:40,370

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

749

00:32:40,370 --> 00:32:42,130

Is it something that
you'd share with him?

750

00:32:42,130 --> 00:32:42,630

Yeah.

751

00:32:42,630 --> 00:32:44,213

What I'll do is I'll
look at it, and I

752

00:32:44,213 --> 00:32:46,110

imagine I'll show it to him.

753

00:32:46,110 --> 00:32:48,690

I mean, it's embarrassing
tape, of course.

754

00:32:48,690 --> 00:32:49,290

In what way?

755

00:32:49,290 --> 00:32:52,083

Well in all ways, in some sense.

756

00:32:52,083 --> 00:32:54,000

I've been thinking about
this for a few weeks.

757

00:32:54,000 --> 00:32:54,500

Oh, sure.

758

00:32:54,500 --> 00:32:57,270

And I was wondering,
why don't I say

759

00:32:57,270 --> 00:33:00,000

things that won't
embarrass me, so I

760

00:33:00,000 --> 00:33:02,970

can show it to my mother
and sister and so forth,

761

00:33:02,970 --> 00:33:05,160

and not hurt their
feelings, or whatever.

762

00:33:05,160 --> 00:33:08,470

And then I was going to
be a little more cautious,

763

00:33:08,470 --> 00:33:08,970

than I was.

764

00:33:08,970 --> 00:33:11,260
Obviously, I wasn't cautious.

765
00:33:11,260 --> 00:33:14,220
I mean, obviously, I held back
some things on some level,

766
00:33:14,220 --> 00:33:16,260
but not as much as
I thought I would.

767
00:33:16,260 --> 00:33:20,700

768
00:33:20,700 --> 00:33:22,222
Tell us some of
the things that you

769
00:33:22,222 --> 00:33:23,430
would feel embarrassed about.

770
00:33:23,430 --> 00:33:26,100
Some of the
righteousness issue--

771
00:33:26,100 --> 00:33:29,460
my political righteousness.

772
00:33:29,460 --> 00:33:33,377
The sort of psychoanalysis
of my father, and of myself,

773
00:33:33,377 --> 00:33:33,960
and my sister.

774
00:33:33,960 --> 00:33:36,690

775
00:33:36,690 --> 00:33:45,600
And the other thing
is that I'm always

776

00:33:45,600 --> 00:33:49,650
scared that I romanticize
my father's experience.

777
00:33:49,650 --> 00:33:50,610
I try to hold back.

778
00:33:50,610 --> 00:33:52,800
Because his whole message
is don't romanticize.

779
00:33:52,800 --> 00:33:59,015
And then I have romanticized
it, concretely, in the past.

780
00:33:59,015 --> 00:34:00,390
Now, as I'm talking,
there's been

781
00:34:00,390 --> 00:34:02,970
like only about four
places, maybe there's

782
00:34:02,970 --> 00:34:05,550
been a dozen places,
where I've stopped myself,

783
00:34:05,550 --> 00:34:08,482
where I see myself
about to romanticize it.

784
00:34:08,482 --> 00:34:12,420
Where it would be, instead
of the guy before him died,

785
00:34:12,420 --> 00:34:18,179
it was, people were dying on the
train track, instead of the guy

786
00:34:18,179 --> 00:34:19,650
before him died in
a work accident.

787

00:34:19,650 --> 00:34:25,475

788

00:34:25,475 --> 00:34:27,600

Because he would talk so
little about it, of course

789

00:34:27,600 --> 00:34:29,760

it lent itself to
romanticisation.

790

00:34:29,760 --> 00:34:32,190

So it wasn't until recently
that I learned that there

791

00:34:32,190 --> 00:34:33,449

were two escape attempts.

792

00:34:33,449 --> 00:34:37,260

One on his own, one
through Starger.

793

00:34:37,260 --> 00:34:39,770

Because I sort of somehow
combined the two of them.

794

00:34:39,770 --> 00:34:42,500

795

00:34:42,500 --> 00:34:48,350

And so that's the kind of
thing that I worry about.

796

00:34:48,350 --> 00:34:49,350

And that's embarrassing.

797

00:34:49,350 --> 00:34:51,239

It's embarrassing to
romanticize something.

798

00:34:51,239 --> 00:34:53,040

I want to know the
few things you didn't

799
00:34:53,040 --> 00:34:56,040
think that you might have said.

800
00:34:56,040 --> 00:34:57,570
Well no.

801
00:34:57,570 --> 00:35:04,230
I could have talked more sort
of about my own El Salvador

802
00:35:04,230 --> 00:35:06,480
experience.

803
00:35:06,480 --> 00:35:11,040
I spent a year doing human
rights work around El Salvador.

804
00:35:11,040 --> 00:35:15,510
Basically trying to testify
in Congress, on television,

805
00:35:15,510 --> 00:35:17,040
to the United
Nations, actually, I

806
00:35:17,040 --> 00:35:20,760
did testimony, on
violation of human rights,

807
00:35:20,760 --> 00:35:23,790
in the killing of
civilians in El Salvador.

808
00:35:23,790 --> 00:35:27,990
And so some awareness that I
had of how even I was dealing

809
00:35:27,990 --> 00:35:29,920
with the memories of it.

810
00:35:29,920 --> 00:35:37,830

And it's amazing
that I haven't read,

811
00:35:37,830 --> 00:35:40,125
systematically, the
Holocaust accounts.

812
00:35:40,125 --> 00:35:43,590

813
00:35:43,590 --> 00:35:45,540
I read, systematically,
about the STO stuff.

814
00:35:45,540 --> 00:35:47,100
It was great because
I got my father

815
00:35:47,100 --> 00:35:50,250
to talk about it so that I
could get an A on the paper.

816
00:35:50,250 --> 00:35:51,883
I mean that was how
I presented to him.

817
00:35:51,883 --> 00:35:54,300
That was the first time he
ever talked about it in detail,

818
00:35:54,300 --> 00:35:55,060
in real detail.

819
00:35:55,060 --> 00:35:57,060
And it was, if you don't
talk to me-- because he

820
00:35:57,060 --> 00:35:57,910
was saying no, no, no, no.

821
00:35:57,910 --> 00:36:00,077
And I said, look, forget
about all the other issues,

822
00:36:00,077 --> 00:36:01,870
of whether your
story is worth it.

823
00:36:01,870 --> 00:36:03,270
I want to get an
A on this paper.

824
00:36:03,270 --> 00:36:06,930
Let's be cynical about this.

825
00:36:06,930 --> 00:36:07,820
Right.

826
00:36:07,820 --> 00:36:10,950
I have a French professor
who wants the analysis

827
00:36:10,950 --> 00:36:13,950
to be that the tragedy
of French collaboration

828
00:36:13,950 --> 00:36:16,260
is revealed in the
STO experience.

829
00:36:16,260 --> 00:36:16,798
Wham.

830
00:36:16,798 --> 00:36:18,840
And then I started giving
them all the statistics

831
00:36:18,840 --> 00:36:23,340
on STO, which he
didn't know, of course.

832
00:36:23,340 --> 00:36:26,070
And then and then he
didn't agree, basically,

833

00:36:26,070 --> 00:36:27,400
with my analysis of it.

834
00:36:27,400 --> 00:36:29,160
Which was that the
Vichy government

835
00:36:29,160 --> 00:36:37,275
made possible a larger number of
internments of labor migration.

836
00:36:37,275 --> 00:36:41,520
That's been well documented
for the Jewish deportation.

837
00:36:41,520 --> 00:36:46,980
So I was doing the sort
of equivalent of they're

838
00:36:46,980 --> 00:36:48,090
sacrificing whatever.

839
00:36:48,090 --> 00:36:50,580
That they sent their own
citizens and ultimately,

840
00:36:50,580 --> 00:36:55,000
that sort of whatever
labor migration,

841
00:36:55,000 --> 00:36:56,820
is sort of a very
symbolic thing.

842
00:36:56,820 --> 00:37:00,980

843
00:37:00,980 --> 00:37:01,480
Yeah.

844
00:37:01,480 --> 00:37:03,928
So some of those kind of issues.

845

00:37:03,928 --> 00:37:05,970

It sounds to me that you're
proud of your father.

846

00:37:05,970 --> 00:37:06,820

Oh, Yeah.

847

00:37:06,820 --> 00:37:07,320

Yeah.

848

00:37:07,320 --> 00:37:08,160

I am.

849

00:37:08,160 --> 00:37:10,980

Because I think, actually, his
message is an important one.

850

00:37:10,980 --> 00:37:14,880

And I think that it's great that
he's self-deprecating about it,

851

00:37:14,880 --> 00:37:15,690

on some level.

852

00:37:15,690 --> 00:37:19,140

853

00:37:19,140 --> 00:37:23,790

Because I think it is honest,
in terms of his understanding

854

00:37:23,790 --> 00:37:25,200

of the experience.

855

00:37:25,200 --> 00:37:28,990

I mean I think it's
right, in some sense.

856

00:37:28,990 --> 00:37:33,750

And I guess it's frustrating to
me that people aren't heroes.

857

00:37:33,750 --> 00:37:35,500

And I still haven't
accepted that.

858

00:37:35,500 --> 00:37:38,520

But I'm sure it's true.

859

00:37:38,520 --> 00:37:41,982

And I guess that's one of the
messages from the Holocaust.

860

00:37:41,982 --> 00:37:44,670

861

00:37:44,670 --> 00:37:47,700

I see the crack dealers
selling to pregnant women,

862

00:37:47,700 --> 00:37:51,810

selling to their cousins,
beating up their girlfriends,

863

00:37:51,810 --> 00:37:52,875

beating up their kids.

864

00:37:52,875 --> 00:37:54,750

You know, you see this
extraordinary violence

865

00:37:54,750 --> 00:37:57,240

on the streets, and
I'm sure that I've

866

00:37:57,240 --> 00:38:00,440

been sort of seeking out
that kind of thing, in terms

867

00:38:00,440 --> 00:38:02,450

of understanding the
depths of human horror

868

00:38:02,450 --> 00:38:03,740

that are strictly imposed.

869

00:38:03,740 --> 00:38:05,720

But then get acted
out by the individuals

870

00:38:05,720 --> 00:38:06,890

who are trapped in it.

871

00:38:06,890 --> 00:38:10,710

872

00:38:10,710 --> 00:38:13,030

And your father would remain
totally not judgemental

873

00:38:13,030 --> 00:38:14,840

about a situation like that.

874

00:38:14,840 --> 00:38:16,505

Yeah.

875

00:38:16,505 --> 00:38:18,380

He'll say something
like, oh, that reminds me

876

00:38:18,380 --> 00:38:21,933

of in the camp, the guys
that used to sell shoes.

877

00:38:21,933 --> 00:38:23,600

Oh, yeah, of course
that's what people--

878

00:38:23,600 --> 00:38:25,433

I mean, you won't be
surprised by any of it.

879

00:38:25,433 --> 00:38:29,330

I'm really surprised, because
you and your father both

880

00:38:29,330 --> 00:38:30,750
say he's not a survivor.

881
00:38:30,750 --> 00:38:34,025
And yet, it has had such a
major impact on his ethics,

882
00:38:34,025 --> 00:38:35,070
and yours.

883
00:38:35,070 --> 00:38:35,570
Yeah.

884
00:38:35,570 --> 00:38:40,588
The other thing is that I
always wonder of course if I'm

885
00:38:40,588 --> 00:38:41,630
overintellectualizing it.

886
00:38:41,630 --> 00:38:46,110
This psychologist
thought it was obvious,

887
00:38:46,110 --> 00:38:47,430
that would be the case.

888
00:38:47,430 --> 00:38:48,920
And then everyone
I talked to, who

889
00:38:48,920 --> 00:38:51,235
is in any way related to
this kind of a project

890
00:38:51,235 --> 00:38:51,860
says, oh, yeah.

891
00:38:51,860 --> 00:38:53,780
Of course you are.

892
00:38:53,780 --> 00:38:58,970

Now the other thing is, my
mother's a very righteous,

893
00:38:58,970 --> 00:39:02,390
moral, political person, also.

894
00:39:02,390 --> 00:39:05,870
Now she's in the more classic
American, puritanical style

895
00:39:05,870 --> 00:39:10,160
of total and absolute
morality, all over the place,

896
00:39:10,160 --> 00:39:12,120
and very judgmental
and so forth.

897
00:39:12,120 --> 00:39:15,020

898
00:39:15,020 --> 00:39:20,240
You read these books on, which
generation became politicized

899
00:39:20,240 --> 00:39:23,570
and so forth, and sure I am.

900
00:39:23,570 --> 00:39:25,640
I'm also the son of
a social worker, who

901
00:39:25,640 --> 00:39:28,040
had liberal, social,
Democratic, politics,

902
00:39:28,040 --> 00:39:30,570
and then I just carried them
to their logical conclusion.

903
00:39:30,570 --> 00:39:33,290
So I could be just a product
of that upper middle class

904
00:39:33,290 --> 00:39:36,170
sort of righteousness as well.

905
00:39:36,170 --> 00:39:41,960
But probably, there's a reason
why she is married to him

906
00:39:41,960 --> 00:39:42,620
and so forth.

907
00:39:42,620 --> 00:39:47,180

908
00:39:47,180 --> 00:39:47,900
now

909
00:39:47,900 --> 00:39:52,320
In terms of that, what I
don't understand, of course,

910
00:39:52,320 --> 00:39:56,000
is why I haven't read all
the books on the Holocaust.

911
00:39:56,000 --> 00:39:58,610
As an academic, I mean,
first thing you do

912
00:39:58,610 --> 00:39:59,690
is literature review.

913
00:39:59,690 --> 00:40:03,170
I haven't done a literature
review on the Holocaust.

914
00:40:03,170 --> 00:40:05,780
Each time I read a book it
has an unbelievable effect,

915
00:40:05,780 --> 00:40:07,130
emotionally, on me.

916
00:40:07,130 --> 00:40:08,990
And I can't put them down.

917
00:40:08,990 --> 00:40:11,000
The worst, the most
overpowering one,

918
00:40:11,000 --> 00:40:12,560
is the autobiography
of the guy who

919
00:40:12,560 --> 00:40:18,630
worked in the, putting dead
bodies in-- the Sonderkommando

920
00:40:18,630 --> 00:40:19,190
one.

921
00:40:19,190 --> 00:40:20,840
He was interviewed in Shoah.

922
00:40:20,840 --> 00:40:24,740
That's, for me, the
most extraordinary one.

923
00:40:24,740 --> 00:40:27,450
The Czech.

924
00:40:27,450 --> 00:40:29,390
I couldn't read that whole book.

925
00:40:29,390 --> 00:40:31,820
I put it on, it got overdue,
I had to take it back.

926
00:40:31,820 --> 00:40:34,760
But then I saw him again
in the Shoah movie,

927
00:40:34,760 --> 00:40:37,400
and it came all back to me.

928
00:40:37,400 --> 00:40:41,480
And I used it in lectures,
the chapters from that.

929
00:40:41,480 --> 00:40:44,420

930
00:40:44,420 --> 00:40:48,380
But, you know, I haven't even
been able to read Primo Levi.

931
00:40:48,380 --> 00:40:52,190
And I find his to
be very, very mild.

932
00:40:52,190 --> 00:40:54,668
And that's why I didn't
use it in the class.

933
00:40:54,668 --> 00:40:55,960
I thought it was much too mild.

934
00:40:55,960 --> 00:40:58,160
It doesn't get to these
issues I'm trying to get at.

935
00:40:58,160 --> 00:41:05,900

936
00:41:05,900 --> 00:41:08,780
I saw a play that was
good, in Paris, actually,

937
00:41:08,780 --> 00:41:13,070
by an Israeli, who was
also, I guess, I presume,

938
00:41:13,070 --> 00:41:17,480
the son of real
survivors, who wrote

939

00:41:17,480 --> 00:41:22,020
a play about the Polish
ghetto, which is unbelievable.

940
00:41:22,020 --> 00:41:27,890
And I took my father to that,
and he thought that was good.

941
00:41:27,890 --> 00:41:29,390
and Oh, yeah.

942
00:41:29,390 --> 00:41:32,330
That's beginning to get
at the right issues.

943
00:41:32,330 --> 00:41:33,770
And of course there
has been a lot

944
00:41:33,770 --> 00:41:38,752
of good analysis of that, for
example, of the Warsaw ghetto.

945
00:41:38,752 --> 00:41:40,460
And that whole issue,
the whole structure

946
00:41:40,460 --> 00:41:43,623
of collaboration versus
resistance that went on there,

947
00:41:43,623 --> 00:41:44,540
and all the confusion.

948
00:41:44,540 --> 00:41:47,887
Europa Europa I just
saw a few weeks ago

949
00:41:47,887 --> 00:41:49,220
and I thought that was terrific.

950
00:41:49,220 --> 00:41:50,595
Though, you know,

of course there

951

00:41:50,595 --> 00:41:52,580

the message is muted,
because it's a child.

952

00:41:52,580 --> 00:41:54,080

You know, the fact
of the matter is

953

00:41:54,080 --> 00:41:57,687

that was an adult that
wasn't youthful naivete, that

954

00:41:57,687 --> 00:41:58,520

had him do all that.

955

00:41:58,520 --> 00:42:00,797

That was what human
beings are about.

956

00:42:00,797 --> 00:42:01,880

So the message gets muted.

957

00:42:01,880 --> 00:42:05,000

You can forgive a child and
you can make it that way.

958

00:42:05,000 --> 00:42:30,280

959

00:42:30,280 --> 00:42:32,530

I mean, the fact
of the matter is

960

00:42:32,530 --> 00:42:35,380

that maybe it is that he
probably wouldn't have died.

961

00:42:35,380 --> 00:42:40,280

I guess, I mean, because the
liberation was, I don't know,

962

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

well, I say he
wouldn't have died

963

00:42:42,280 --> 00:42:46,600

because his boss was the
guy that was made head

964

00:42:46,600 --> 00:42:48,010

of the liberation experience.

965

00:42:48,010 --> 00:42:50,708

And he definitely would have
had access to food and whatever.

966

00:42:50,708 --> 00:42:51,250

I don't know.

967

00:42:51,250 --> 00:42:55,118

I mean so I don't know.

968

00:42:55,118 --> 00:42:57,160

I don't know what his
relationship, in the sense,

969

00:42:57,160 --> 00:42:58,120

to Auschwitz is.

970

00:42:58,120 --> 00:43:00,833

I think it's important
that you've his story.

971

00:43:00,833 --> 00:43:02,583

And I think you've
done a really good job.

972

00:43:02,583 --> 00:43:02,986

OK.

973

00:43:02,986 --> 00:43:03,390

Good.

974

00:43:03,390 --> 00:43:04,148

You really have.

975

00:43:04,148 --> 00:43:07,016

976

00:43:07,016 --> 00:43:07,972

Is there any--

977

00:43:07,972 --> 00:43:11,796

978

00:43:11,796 --> 00:43:16,040

I can't think of anything
you haven't covered.

979

00:43:16,040 --> 00:43:18,400

No, I can't.

980

00:43:18,400 --> 00:43:20,740

Other than to say thank
you for sharing the story.

981

00:43:20,740 --> 00:43:23,030

And it's this kind
of perspective

982

00:43:23,030 --> 00:43:25,895

that helps us, in a
lot of ways to deal

983

00:43:25,895 --> 00:43:28,040

with this kind of analysis.

984

00:43:28,040 --> 00:43:30,590

Is there anything else
you you wanted to say?

985

00:43:30,590 --> 00:43:31,090

No.

986

00:43:31,090 --> 00:43:31,632

Thanks a lot.

987

00:43:31,632 --> 00:43:33,600

Thanks for doing this project.

988

00:43:33,600 --> 00:45:33,245