

1 INTERVIEW WITH: Marvin Lasker
2 INTERVIEWER: Unknown
3 DATE: Unknown
4 PLACE: Unknown
5 TRANSCRIBER: Nancy J. Campbell, Fort Dodge, Iowa.

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7 A. My name is Marvin Lasker. I was born in Lodz,
8 Poland. I spent a lot of time, also, in my father's home
9 which is Dzialoszyce in the area of Kielce. And I left
10 Lodz in 1939 in December, shortly--the day that the
11 Germans started evacuating all Jews to the ghetto. I
12 went to the small town of Dzialoszyce where my
13 grandparents lived, where I spent about a year and a half
14 at so-called partial freedom, although very restrictive,
15 where we also had to do some forced labor, and at which
16 time we were taken to the concentration camp of Krakow
17 when I was with my father together.

18 From Krakow we were taken into a camp in Kielce,
19 Poland, where we worked in a foundry. And from there we
20 were taken to Auschwitz. We arrived in Auschwitz in the
21 middle of 1944, and we were placed in a camp which was
22 called a gypsy camp in Buna. That was--we arrived there
23 a day after all the gypsies were exterminated.
24 Fortunately our people that we came from Kielce came as
25 so-called mechanics and journeyman mechanics, which was

1 not quite the case, but we did managed to survive by it.
2 And we were--we were not exterminated.

3 We were sent to Buna, which is part of Auschwitz,
4 where we worked in the I. G. Farben industry in Buna.
5 And I was there with my father and quite a few friends of
6 mine. As a matter of fact, a very close friend of mine,
7 who is presently my partner, was there with me with his
8 brother and his father. And both our fathers were taken
9 away in late November of 1944 with the selection which
10 was conducted by the infamous Mengele.

11 From there we were overnight evacuated in either
12 late December or the very beginning of January to a
13 concentration camp in--oh, I forget. The name escapes me
14 at this moment. Anyway, we were taken on a march which
15 lasted for about 14 hours. Obviously, during the march,
16 whoever couldn't keep up was shot right on the spot.
17 There we were all concentrated and put in open cattle
18 cars and traveled for about ten days until we arrived in
19 Buchenwald.

20 From the train that we rode from there, there
21 were approximately about eight thousand people on the
22 train. I couldn't quite state the exact number, but less
23 than half walked out under their own power.

24 In Buchenwald, we stayed in a so-called
25 quarantine camp for a time where we worked in, you know,

1 in a stone mine or quarry, carrying stones and just being
2 harassed. We also on a few occasions went to the nearby
3 town of Weimar which was very badly bombarded. And we
4 had to clear up the debris and so on.

5 Then on April 6 of 1945, when the war was
6 seemingly coming to an end, or the Germans were already
7 in a retreat, although it was unknown to us, to the
8 majority of us there, all the Germans came out and had
9 all Jews in Buchenwald congregate on the (inaudible) and
10 the (inaudible) place, because Buchenwald also had a lot
11 of nonJewish prisoners. And they gathered a group of
12 three thousand of us, and they started to evacuate us in
13 front of the approaching either Russian or American
14 armies.

15 We marched for four weeks completely without
16 food. Wherever we slept overnight, we--they cooked for
17 us maybe a few potatoes. Mainly we survived on grass and
18 garbage and what not. And every day the lines became
19 smaller. They had wagons following our march where
20 people who couldn't make it anymore were placed on the
21 wagons and then the minute we passed a populated area,
22 they were all shot and left to the side of the road.

23 Finally in May 4th--May 3rd at night, actually,
24 we were still 150, 160 people left from the original
25 three thousand. And three of our people escaped. They

1 were caught by the Verma (?), which was the regular army
2 force, which was different than the SS, itself, or the
3 Gestapo.

4 It happened that where the Germans put us up for
5 that night on May 3, nearby in the forest was a German
6 headquarters. And I, myself, heard as the Germans
7 captured the three guys, they came to us, German general
8 was there; and he argued with the SS that the SS has to
9 join his ranks to defend the homeland, Germany, rather
10 than guard us and hide under the umbrella of guarding us
11 and so on. There was quite a fight that went on between
12 them. And the general obviously won, because it was
13 already towards the end of the war, and the SS didn't
14 have that overwhelming power of persuasion. And he sent
15 along some of his guards, so that the SS left us.

16 About two miles from where we slept there was a
17 women's prison. Actually it was a farm prison for women
18 who were either political or criminal or whatever. And
19 the SS left us there.

20 Unfortunately, the three people that escaped,
21 they still managed to kill right at the entrance to that
22 camp where the Germans left us. And as they left us
23 there, they left us in the care of a single old gendarme
24 who guarded the women prisoners. And we arrived there on
25 May 4th, around noontime. About 8 o'clock at night, two

1 American tanks came in to liberate us. It wasn't the
2 regular army, because the next town, which was also about
3 two miles removed, that's how far the Third Army went.
4 And they had no right to go any further than their orders
5 from the general headquarters.

6 But that particular town had a camp where farm
7 subjects were interned. It was not a concentration camp.
8 It was a camp where they were under the auspices of the
9 International Red Cross. In that particular camp, we had
10 five Jewish people who were able to obtain Paraguayan
11 citizenship during the war. And as they were liberated
12 by the Americans, some of the population told them about
13 a group of prisoners being left out of town. And the
14 American commander gave them arms, gave them two tanks,
15 and asked for volunteers from the American army to drive
16 them down and see who those prisoners are.

17 And those were the people that came in with
18 machine guns--civilians. And we were laying in the
19 barracks. I at that time already weighed less than 70
20 pounds, and none of us could move. We were all typhoid
21 infested already. And lo and behold, one of the people
22 that came in from the civilians from the Red Cross camp
23 was a cousin of mine whom I didn't recognize or know,
24 because last time I saw him--we lived in different towns--
25 I was nine years old.

1 But as luck will have it, when they came in,
2 they started asking questions, "Who are you," you know.
3 And obviously we didn't want to admit that we were Jews.
4 We didn't know what to say. But a guy who was liberated
5 with me and slept in the same bed with me started
6 screaming, "Urich Lasker." You know, he recognized him,
7 because they lived in Bedzin, Poland, in the same house.
8 And he said, "We are Jews," you know. We wanted to kill
9 him, because who do you say to civilians that we are Jews?
10 They're going to kill us. And that was the point of
11 liberation.

12 The minute the American army found out who we
13 are, they send in ambulances with Red Cross help. They
14 surrounded all the neighborhood doctors, and the
15 political women who were in the political prison were
16 also liberated from that prison. They all remained with
17 us, nurses and health care; and the entire camp of 158 of
18 us was converted into a hospital for about three months
19 until we all got back on our feet. And that was about
20 the story of the liberation ghetto.

21 And obviously I lost every single member of my
22 family I have, other than two cousins, which I--which were
23 left. I have nobody else. And six months later, I met a
24 gal who I knew from home. She comes also--she was a
25 couple years in Auschwitz. We knew each other by sight.

1 And we were married in April of '46. We still together.
2 We have two lovely daughters. We have two grandchildren
3 now. And we hope to forget the past and build a new
4 family and stay alive.

5 Q. That sounds very good to me. If it's okay, I
6 would like to back up some and ask you some details of
7 what you can tell me or would like to tell me. When you
8 left Lodz and went to this small town, what did you do
9 and what was it like there? I mean, how do you spend a
10 day and how did you try and keep out of trouble there?

11 A. Well, keeping out of trouble for us, Jewish
12 people, was very easy. Family togetherness, family life,
13 was such--and especially if you're specifically in a
14 small town--that we couldn't get into mischief or any
15 type of thing, No. 1. No. 2, it was embedded within all
16 our families, the point of education. And although I was
17 pleading with my father and saying to him, "Dad, look
18 what's going on. What do you want from me," you know, so
19 on and so forth, my father hired, other than rabbis,
20 every single person who knew anything, starting with
21 English, bookkeeping, shorthand, whatever. And I had to
22 attend classes until the day that we were surrounded and
23 sent to concentration camp, every single day practically.
24 There was no time for any mischief.

25 Q. But how did your whole family as Jews keep out

1 of trouble with the larger forces at hand?

2 A. There was no way to keep out of trouble. In the
3 small town, the first year and a half was a little bit
4 easier than in the other places where official ghettos
5 and everything else was concerned, although you can
6 consider that little town as a ghetto by itself, because
7 before the war, it had a population of close to eight
8 thousand people of which 95 percent were Jewish. So that
9 that particular town in itself was a so-called ghetto.

10 We survived by trying to sell out what
11 possessions we had, accumulate a little money, because we
12 didn't know what the next day brings about, although this
13 wasn't part of my situation. As I mentioned before, my
14 preoccupation had to be with education, which my father
15 forced upon me.

16 Q. How old were you at that point?

17 A. I was at that point, I was 16 years old. And
18 there were a lot of atrocities going on. There were
19 people sent to concentration camp. The Jewish
20 administration of the town had to provide so many people
21 for this concentration camp or this forced labor camp and
22 so on. There were every day, there were different
23 situations where we felt the pressure, we felt the brunt
24 of all what's coming and what's going on, until one day
25 they surrounded the entire town. All the older people

1 and unable to work were shot right outside of town at a
2 cemetery.

3 The rest of us were brought to the adjoining
4 town by small--we had a connecting railroads, which was
5 not all-track railroad, who came to the next town where
6 the normal railroad was the transportation to larger
7 cities. They took us all there. There we went through
8 another segregation selection where most able-bodied
9 people were sent to Krakow for forced labor. And later
10 we found out that the rest of all weaker people, all
11 females, all children, were directly sent to Treblinka to
12 where they were gassed and exterminated. And that's how
13 we came to come to the concentration camp in Krakow and
14 so on from there on.

15 Q. You ended up then at Auschwitz?

16 A. Yes.

17 Q. What was it like there?

18 A. When I came to Auschwitz, other than the
19 knowledge that the crematoriums and the gas chambers are
20 working 24 hours a day--

21 Q. You knew that?

22 A. Oh, sure, we knew that. You couldn't help
23 knowing it, because you saw thousands and hundred of
24 thousands people coming in any day and none basically
25 coming back. Rather than a trickle, a few, whoever they

1 thought they might need for work, coming into the camp,
2 the rest never made it beyond the extermination end of
3 the thing, the showers and so on and so forth. We knew
4 it because the entire air and water and food smelled of
5 burned bodies, the stench from the ovens in the
6 concentration camp. And as I say when in November of '44,
7 my father was taken away, he also was gassed and
8 exterminated there. And that's my life story until now.
9 Here are the two daughters of mine.

10 Q. Do either of you have anything that you would
11 like to contribute?

12 A. Up until very lately, I didn't try to infest
13 them with the possibility. Other than listening to some
14 conversations that they possibly understood, we didn't
15 dwell on our past too much, at least I didn't try to.
16 Now I would like them to know what happened, because they
17 are grown up and they can tell what happened and
18 hopefully follow the theme of this gathering to keep
19 remembering what happened.

20 Q. Have you talked about it much before to anyone?

21 A. We talked to a lot of people. We talk between
22 ourselves as we meet people. I met here several people
23 that I was liberated with that I didn't see for many
24 years. We reminisce. We are-- Invariably, I'm still in
25 touch. I'm still socially connected with some people

1 that we were together. As a matter of fact, my own
2 partner is one of those that was together with me in
3 concentration camp. And inevitably from time to time we
4 reminisce about those years. We don't dwell on it too
5 much. We try not to. But can't help yourself but remind
6 yourself of things.

7 Q. Very big part of your life?

8 A. Oh, yeah.

9 Q. But do you feel because you're talking to us now
10 that it's important that you did try and leave this or
11 leave a record or make a record to be sure that other
12 people know?

13 A. Now, the record that I left at this time is not
14 even 1 percent of the things that we went through. I
15 told you where I was and what I went through, myself.
16 But actually more important is the part what we saw, the
17 atrocities that we saw, that we witnessed children being
18 slaughtered and thrown out of windows by German SS, that
19 we saw mass graves and people shot indiscriminately. And
20 the atrocities that were going on can possibly not be
21 described by a layman like myself who hasn't got the
22 ability of, you know, putting it in a form of a book or
23 form of some type of literature of the times that
24 happened.

25 I think this is the crux of the matter that

1 humanity can come to that situation, regardless of who
2 the oppressed is.

3 Oh, myself, as for myself, I never felt that I--
4 that the world owes me anything or I--maybe that's why I
5 was better able to cope with it. I was quite young, and
6 I didn't feel that I should carry a chip on my shoulder,
7 that the world owes me anything or just because I was at
8 the wrong time at the wrong place. It could happen to
9 anybody. And that's why I tried to build a new life and
10 to go on with life, because that's the name of human
11 beings, you know. That's the final outcome of human
12 beings. That's about it.

13 Q. What gave you the will to live while you were
14 going through that experience? Did you find people who
15 gave it up? And why did you keep going?

16 A. Contrary to everybody's belief in the present
17 time, you'll find people who maybe financially suddenly
18 lose a lot of money, and they'll commit suicide. They'll
19 commit suicide for not being able to find themselves or
20 whatever the reasons are. I--whatever I witnessed,
21 myself, at the worst of times, I can attest to it that I
22 only witnessed about three or four deliberate suicides.
23 I witnessed people giving up completely, physically and
24 mentally, which wasn't quite the same as a suicide, you
25 know.

1 Q. And they didn't last long?

2 A. And they didn't last long. But in the worst of
3 circumstances, it's the nature of human being--and that's
4 what I witnessed--that the will to survive and to live
5 maybe the next minute--"Let me last another minute,
6 another ten minutes, another hour," and that was the
7 force that kept us alive, more than this situation of
8 giving up.

9 I can also truthfully say--I mean, that's
10 something, my own assumption--that if people find
11 themselves in that predicament without a feeling of guilt,
12 which sometimes people associate prisoners as being
13 prisoners who committed an act of sabotage against the
14 government or murder or killing or everything, when you
15 find--that was my personal experience that I was a
16 prisoner without being guilty other than being born a Jew--
17 the will to live was very great.

18 My own father was possibly the world's greatest
19 optimist. And even the day that he was taken away, he
20 says, "Don't ever give up, and things are going to change,
21 if not today, tomorrow." He probably inspired me very
22 much. And I went along, cried; was no hero, or I cannot
23 attribute my survival to some act of heroism that I did
24 myself. I just tried to stay out of trouble as much as
25 possible, keeping the lowest profile possible, not to

1 throw myself in the eyes of the Germans and so on, and
2 keep on going and pretending to work or to march or
3 whatever, with the last breath whatever possible.

4 And that's how I got liberated, fortunately by
5 the--it's either 82nd or 87th Rainbow Division of the
6 Third Army under General Patton in May of 1945. And we
7 arrived at those shores here in America in May of 1949.
8 And that's where we started to build a new life. My
9 daughter was born in 1950; my other daughter, 1953. And
10 the rest of the story maybe they can pick up from there.

11 Q. How did you come to the United States and, also,
12 how did you feel about the United States-- Well, the
13 United States liberated you, but I have heard some people
14 say that the United States didn't do very much even
15 though there was knowledge of what was going on in Europe
16 at that time. So both of those things, how did you feel
17 about coming here?

18 A. No. 1, being as young as I was and the limited
19 exposure, contrary to today's world, to world news and
20 world situations and media and everything else that we
21 have today, we were quite limited to world knowledge.
22 While being in a concentration camp, we were obviously
23 cut off completely from all sources of any knowledge of
24 anything. I at the time was not aware of what America
25 did or didn't do or what the world did or didn't do for

1 us. All those things came to being later. I have some
2 feelings on it, obviously.

3 The reason I came to America is very simple,
4 that when I met my wife, she has a sister who one day, a
5 very good friend of mine, we were liberated together, had
6 a dream at night that his girlfriend is alive. He went
7 looking for her. Turned out that he found his girlfriend
8 and the sister--with the sister, who is now my wife, and
9 we are now brother-in-laws. He had an aunt in America
10 before the war.

11 And in 1939, he had a student visa to come to
12 America. When he went to pick up his visa in Warsaw, the
13 war broke out. But when he was liberated, he remembered
14 his aunt's address in New York and so on. And the first
15 soldier that encountered us, he asked him to write. We
16 couldn't write to America then but the soldiers could.
17 And the soldier put him in contact with his aunt, and he
18 was fortunate enough to come to America with the second
19 boat of immigrants, of DPs, after he got married with his
20 girlfriend.

21 And we remained in Europe, myself and my wife.
22 When he came here, he did everything possible to provide
23 the necessary papers and so on. And we came over three
24 years later to America, so we joined them as being
25 so-called closest family.

1 It wasn't any-- My obvious dream, being brought
2 up in a Zionist environment, with Zionist organizations,
3 and so on--my generation--my dream was Israel. But being
4 of that circumstance, that my wife wanted to be with her
5 sister together and so on, we decided to come to America.

6 Now, the present feeling and the subsequent
7 feeling about finding out that America didn't know much
8 about it, it's completely unbelievable to me, because the
9 America Army and Air Force couldn't help but know
10 everything that was going on. When we worked in Buna in
11 I. G. Farden, the Americans knew exactly when the
12 factories were ready for production, and that day they
13 came in and bombed it, put it out of commission so the
14 Germans couldn't build either chemicals or fuel or
15 whatever they manufactured over there. And they couldn't
16 help but see all the prisoners there.

17 I think this is quite a big subject. Either it
18 was necessary for the war effort; there was not much
19 interest. I read now a lot about it. I read a lot of
20 story that the President Roosevelt didn't conduct himself
21 quite well. He knew about situations. Whether other
22 Jewish people could have been saved, it's difficult for
23 me to render an opinion without knowing all the details
24 and everything else. I, myself, try, before making up my
25 mind or rendering an opinion, to know both of the stories

1 complete. Obviously, it hurts. It has a bad feeling.
2 But I think that it is--to a measure it has changed now,
3 although we still have big forces who are maybe against
4 the Jewish people.

5 I still feel there's some anti-Semitism going on
6 all over America, which is unfortunate. But in a way,
7 America has helped Israel, which has a big place in every
8 one of our hearts. And we feel very free here. At
9 certain times if I don't remember my past, I don't even
10 think I was born any place else, or I'm completely
11 acclimatized or used to the American way of life. And I
12 feel that I am quite free. I'm free to support Israel.
13 I'm free to do or say whatever I please, which is
14 something that we cherish very much.

15 Q. It seems to me that we have quite a few options
16 in this country, and I'm very grateful for that. One of
17 our other questions: Do you see that there is more
18 anti-Semitism today? Do you have any feeling that it's
19 increasing in any way?

20 A. I wouldn't say that it's increasing. I saw a
21 tremendous change in America. When we first came to
22 America, we knew that there were a lot of prominent
23 people--the German world, which obviously they were the
24 first ones that we were exposed to or in government who
25 at the time in 1949, '50, and so on, were slightly hiding

1 the Jewishness. I saw a reversal of that, complete 180
2 degrees, totally. And I don't think that their
3 popularity or the people who are the so-called
4 celebrities and so on, who are Jews, that their
5 popularity has diminished because they are Jews.

6 Obviously, we have some unfortunate incidents
7 like the incident at Skokie and so on, the Ku Klux Klan,
8 which maybe isn't directly against Jews openly, but I
9 don't think they'll stop just with black people, are just
10 as much anti-Jewish. I think in a way maybe, as it is
11 normal, that atrocities in abnormal behavior sells more
12 newspapers. Maybe their propaganda is more written about
13 more than the positive forces that were going around.

14 I, personally, in social life and the business
15 world, which I deal with a lot of people from all
16 different nationalities, from Yankees to Italians to
17 Irish people and so on, I don't find any specific
18 anti-Semitism in my own environment where I am, although
19 I'm not exposed to such a tremendous amount of people.

20 Unfortunately, I have a very big heart against
21 Polish Gentile people; and this is the only group of
22 people that, even some of Polish extraction that are born
23 here, even subconsciously carry some anti-Semitic veins
24 in them, you know. And this is complete different
25 chapter in the history of our problem that we had in

1 Europe and specifically in Poland.

2 To dramatize it is that even Hitler couldn't and
3 didn't dare commit all those--the biggest atrocities
4 against Jews any place else but on Polish soil where he
5 had quite a bit help and applause by our so-called Polish
6 neighbors and friends, although we were the same Polacks;
7 and I never considered myself anything else but a Polack,
8 you know. But unfortunately it didn't work out that way.
9 Even the people that lived next door to us, neighbors of
10 ours, it stemmed from religion persecution, from religion
11 lies, from lies that still was hanging all over Poland
12 that Jews slaughter young Christian kids for Passover for
13 the blood and that Jews were the only ones responsible
14 for killing Christ and what not and so on. That's the
15 only thing that I carry a lot of animosities against our
16 old neighbors and Polish people. And I still find a
17 little vein of that in even second and third generation
18 Polacks who are infested with that type of thing.
19 Otherwise, I haven't found any specific (inaudible) in
20 America in my limited environment and so on.

21 DAUGHTER: I just wanted to say that as I was
22 hearing him talk, a couple of years ago, a friend of mine
23 who is Jewish had said to me that she believed that
24 anyone who wasn't Jewish was anti-Semitic. And I heard
25 her say that and I thought, "Isn't she silly." I mean,

1 that's just not true.

2 And today, I say the same thing, that I honestly
3 believe that anyone who isn't Jewish is anti-Semitic.
4 And I don't mean that they have to be blatant about it.
5 But I think that it's just something that they were
6 brought up with, something that perhaps was passed on to
7 them by their parents or grandparents or the political
8 environment.

9 And I have in the past couple of years,
10 especially, I'd say the past one or two years, because
11 I've become proud of who I am and very conscious of being
12 Jewish, have found from even friends of mine, comments
13 that I take as anti-Semitic. And I don't-- I'm not
14 paranoid about it, but there are subtle anti-Semitic
15 comments that come out from people who aren't Jewish and
16 also from people who are Jewish who don't--who aren't in
17 touch with themselves. And with them I confront them.

18 But I really think it's true; and it just
19 doesn't always have to be blatant, but it is subtle. And
20 I'm very, very aware of it. And it hurts sometimes, too.
21 But, anyway, I just want to say one more thing, okay,
22 that again, it's only the past couple of years where I
23 have felt my parents paying a lot. You know, growing up,
24 you knew that something dreadful happened to them. And I
25 felt it, not so much knew what happened or understood it.

1 Finally when I came to understand it and deal with it, I
2 mean, it was so hard for me to talk about it ever without--
3 I mean, even now I feel emotional about it--without
4 crying. But I can talk about it now and accept it as a
5 part of myself.

6 And where I used to see them as victims, and
7 also see myself as a victim, it is only in the past
8 couple of years where I really see them as strong people,
9 living a joyful life and as survivors, and also see
10 myself as a survivor, which is a big difference and a
11 wonderful thing for me. Anyway, that's--

12 Q. Were you aware that whatever thing had happened
13 to your parents was because they were Jews?

14 DAUGHTER: Yeah, very much so. And there was a
15 time in my life when I resented it, when I resented being
16 Jewish, when I did not like the Jewish religion or Jewish
17 people. And I went through that portion. Whether it was
18 rebelling, whatever it was, it was just part of my own
19 self-denial and also some self-hate. And then when I
20 began to love what being Jewish meant and to love my
21 family and also love myself, that I really began to
22 experience a joy of living, you know.

23 Q. Do you have a response to that?

24 A. I'm glad it turned out that way. I tried very
25 hard to impose it to turn out that way. Maybe I made

1 some mistakes along the way. I don't know. I'm not
2 aware of it. I probably did. I'll be the first one to
3 admit it. But under the circumstances, I was limited in
4 my ability to pay that much attention, maybe, and was
5 very preoccupied with trying to support them in a halfway
6 decent way, which occupied me 14, 16 hours a day, seven
7 days a week.

8 And I also, as I mentioned before, I didn't want
9 to talk about it to any extent, without having today's
10 better knowledge of it, of how to approach it and how to
11 explain it, maybe. I didn't want to burden them with all
12 those stories and things. And any human being, I believe,
13 if he finds something out onesidedly, might not totally
14 believe it unless they come to themselves to analyze it
15 and find out about it and try to see what actually
16 happened and whose fault it is and what limitations they
17 are and why the limitations are there and so on and so
18 forth. So they have to--you can't force anybody to think
19 your way or understand your way or--as much as you would
20 like to.

21 Q. So it's taken you this amount of time to try and
22 reconcile or deal with what happened to you so that you
23 could speak to your children about it?

24 A. I feel they had to find out and come to a
25 greater understanding of general world situation,

1 political situation, circumstances, and everything else,
2 to be able to understand, because even some of our
3 survivors--and myself, maybe, included--today living
4 already a normal life; and the reminiscences are hard to
5 believe it ourselves, you know, that those things could
6 have happened and could have occurred.

7 So how could we-- You can never force another
8 human being to understand what happened and maybe
9 understand why you are different. And some of their
10 peers' parents which they visited their homes, and they
11 saw a different attitude and different, maybe, a
12 different way of life, which as being in America they
13 might have liked better. I also understood the situation,
14 maybe they came to their peers' homes, and their parents
15 were very well versed in English; and we were a little--I
16 think maybe they're ashamed of it. And I wouldn't
17 condemn it. I would understand that they might be
18 ashamed that their parents maybe are not so well-versed
19 in the English language or, you know, it's understandable
20 in this transitional time until you get established,
21 until you see the daylight, so to speak, that you
22 rationalize and say, "Who are those parents of ours?" Do
23 you understand?

24 But as a six-year-old or five-year-old don't
25 understand. He sees the other parents speak beautiful

1 English, maybe behaves a little different. We may behave
2 a little--yet too many European traits which we couldn't
3 get rid of so easily and so on. "Why are they so
4 different?" They might have resented it until they
5 understood what's all about and how it came about and
6 what's happened.

7 DAUGHTER: You must done have all right.

8 A. In what respect? They still give me--

9 (End of side one of tape.)

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