

**Interview with Dustin Dezube  
December 7, 2000**

**Beginning Tape One, Side A**

Question: **United States** Holocaust Memorial Museum, **Jeff and Toby Herr** collection. This is an interview with **Dustin Dezube**, conducted by **Regine Beyer**, on December 7<sup>th</sup>, 2000, in Mr. **Dezube's** home in **Boston**. Mr. **Dezube** is the grandson of Holocaust survivors **Amalie** and **Norman Salsitz**, and the son of Mrs. **Esther Dezube**, their daughter, all of whom have been interviewed for the **United States** Holocaust Memorial Museum's oral history collection. This interview is part of the **USHMM's** post Holocaust interview project. The **US** Holocaust Memorial Museum gratefully acknowledges **Jeff and Toby Herr** for making this interview possible. This is tape number one, side **A**. Okay. The first question is an easy one, what is your full name?

Answer: My full name is **Dustin Isaac Dezube**.

Q: And when were you born, and where?

A: I was born at **Brigham Women's** Hospital in 1983, March 11<sup>th</sup>.

Q: Were you named after somebody in particular, and if so, what do you know about that person? Tell me a little bit about --

A: The **D** in **Dustin** comes from my great-grandfather **David** on my grandmother's side -- on my mom's, of course. And they didn't want to name me **David**, but they took the **D** and went with a name that started with a **D**. My middle

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name, **Isaac**, I believe comes also -- comes after my grandfather's father. My last name is artificial, it was made up upon coming to **America**. And that's my name.

Q: Do you -- do you relate to the people you were name -- named after in some way? Does it have special meaning for you?

A: I've seen pictures of them, but the fact that my name, it's not a very strong connection.

Q: You do have a Hebrew name, too.

A: I do, **Davide**, and that also -- that was translated. There was no connection.

Q: Okay, give me a little sen -- give me a sense of how you see your grandparents. What -- what -- wh-when you would -- okay, try to describe your grandfather a little bit. How do you see him, or how you saw him, if that -- maybe that has changed, even.

A: Mm-hm.

Q: When you sort of look back at who you as a -- as a smaller boy, how did you relate to both of them? Give me a picture of who she is, or was, and how you saw him.

A: This is, of course, on my mother's side, and they are both great people, but quite different. My grandfather, he's a storyteller, he's tenacious, in a good way. He's funny, he's loving. He's done so much with his life. I'm really proud of him,

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and there's a lot of aspects of him which I'd like to emulate in myself when I grow older. Not all, but a lot.

Q: Like what?

A: I admire his determination. His ability to stick to principles. I admire how he made himself up from an immigrant to what he is now. I admire his courage and strength that he exhibited during the war. And my grandmother, she's very loving, she's very emotional, whereas my grandfather is not as emotional. The one thing I do remember him getting very upset about was I dated, briefly, a girl that wasn't Jewish and that deeply upset him. But that's over.

Q: Did you understand why that upset him?

A: I did, I -- I -- I certainly understood where he was coming from. At the time I was young and I had no -- no intentions of having a serious lo -- relationship with a non-Jewish girl. That was never -- it didn't cross my mind. I -- I do -- I do factor that in when I look at girls. But my grandmother, getting back to her, she's -- well actually, I actually call him **Sabba**, which is grandfather in Hebrew, and I call her **Savta**. So ca -- is that -- can I --

Q: Yeah, whatever

A: Alright, alright.

Q: -- you just keep on going until you --

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A: And **Savta's** very loving, she's very emotional, she cares a lot about everyone in the family. We're especially close because I'm the eldest. And I'm also proud of her, she survived, she has a ton of interesting stories, too. She speaks seven different languages, she's -- and just the other day I found out she knows calculus and she's a very intelligent woman. And she's in good shape, she walks every day. And I'm very proud of each of them.

Q: How do you know much about who they were as -- ab-about their history, did you read their books, did they talk -- di-did they tell you?

A: I've heard stories ever since I was old enough to understand what they meant, about the war. I also read **Against All Odds**. Of course, I've -- I've known most of the stories that were going to be in the book before I read the book. My grandfather's full of stories, he just tells and I treasure them because he's a great storyteller. He composed a book of vignettes, and over two years ago I read that, it's coming out soon. And I've heard a lot orally, and I've read a lot. The one thing I -- I've heard a lot about his boyhood, his childhood in **Poland**. I -- I ha -- I haven't really -- I started reading the book, **A Jewish Boyhood in Poland**, but I didn't finish that.

Q: Do you think you might go actually to **Poland** someday to sort of see where that history started, or it hasn't occurred to you yet?

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A: It occurred to me to go to **Poland** and the surrounding area, but it would have been part of more of an organization or a program like the March of the Living, rather than to explore his childhood. But I think it would be interesting to see where he grew up, but I don't know what remnants there are.

Q: Do you remember -- not the book so much, but do you remember parts of stories that they told you when you were a youngster, when you go back -- not now, but -- but then, when you were maybe, I don't know, five or six or something?

A: Yeah.

Q: Is there anything that is particularly strong in your mind? If you could repeat that or talk about it a little bit.

A: Well, I always picture my grandfather as a heroic -- I see him mostly as a partisan fighter. He was the partisan fighter for a period of time and then he joined the Russian army, but that's the image I picture him, and he's told me heroic war stories and the like, and that's what comes to mind when I think of him. And my grandmother, she's told me stories too, and she was beautiful, and I just picture her as the charmer she was, as she went as a -- she masqueraded as a Pole. And that's the picture I get of her.

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Q: Were there some stories that affected you in a different way? That were very difficult for you to -- to hear, for some reason?

A: A lot of the stories I was told, they inspired me and they made me proud of my grandfather. One was where he was -- he was shot five times by his friends who turned on him, and he's obviously still alive today. And he has the bullet wounds to show, and -- but he -- I never heard so much of the atrocities that happened during the war, only much later, now. And I learned a lot more about them through my own reading, because I'm also very interested in the Holocaust, I've read more than several books over -- on the issue, I've seen movies, and through them I've gotten a more complete picture. I've visited, of course, the Holocaust Museum in **Washington, D.C.**, and **Israel**, and --

Q: Was that on your -- on your own initiative, or did you also learn about it in school?

A: I actually -- I -- I went to a parochial school, and surprisingly they didn't teach very much about the Holocaust, I'm assuming because they took it for granted that people understood what it was. We only briefly touched upon it in eighth grade. We didn't have a very general history course. But I'm aware that a lot of my friends that have gone up through the system in the public schools, they -- they know -- they know about what the Holocaust is. They've learned about it.

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Q: Did you talk to your -- d-do you have a feeling that you knew more about -- in a sense because you knew your grandparents, or because -- or did already learn what you were taught in school, kind of?

A: Absolutely. I -- I feel that I know a lot, a lot more about the Holocaust, and about all -- not all the aspects, but a lot more of the aspects than my friends, or than I was taught in school. And even in the books that I've read, because I have my grandfather to talk to, and whenever I had a question or -- I talked to him and I got firsthand feedback.

Q: Did he ever -- did they ever, either your grandmother or your grandfather, come to school to talk about it?

A: Well -- to my school? Not when I was there. They -- my grandfather, he is a speaker, he goes around and he constantly speaks at high schools, and junior high, colleges. He came to my brother's school, which was my old day school, but I was -- this was last year, so I must have been -- was either -- I was either a sophomore or junior. And he spoke briefly, and they put up a plaque.

Q: Do you talk to some of your friends, or did you talk with -- to some of your friends about your grandparents and about your own thoughts on the Holocaust?

A: I don't talk about my own thoughts on the Holocaust because I'm not sure there's so much room in that aspect, I think it's an atrocity. If I ever had a friend,

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which I haven't, but if someone made light of it, then I would. I do talk about my grandparents because, as I mentioned earlier, they're just spectacular people. I used to brag to my best friend about how many languages they spoke, and how they -- they have a very rich past, rich life. They're very impressive and I admire them for that, and I've bragged countless of times.

Q: Is that interesting to you? I mean, to your friends? Do they want to know about it?

A: It -- my friends were impressed. I -- I didn't go into all the stories, but I -- I told them some and then -- they're entertaining, they're funny. I never told them any of the really sad ones.

Q: Why not?

A: I don't know.

Q: You can think for a moment, if you want.

A: I am.

Q: [indecipherable] still like to know.

A: Why didn't I tell them sad ones?

Q: Yeah.

A: To be honest, I think that as they were my friends that I was telling these to, they were meant to be more entertaining. I was younger then. I don't think that it



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would have been proper conversation material if I started going into the severity of the Holocaust.

Q: Did it also feel sort of private because it was something that affected your grandparent's life very, very much? Do you feel like a little bit, protecting that part, or is that over interpreting?

A: I don't feel that, but there is actually -- I have mentioned how I lost a lot of my mother's -- the family on my mom's side. That does come to mind, I have told people that, because -- cause of they're -- my father and my mother's side is disproportional. But did I -- I did not mention how it actually came to be and how -- I me -- I know, of course, the history of how she hid up in the apartment and sh - - the rest of her family was down in the basement, with the whole remainder of the apartment building. I -- I -- I mean, I never told them that.

Q: Do you -- have you sort of -- do you feel that your -- your mother's experience with those -- with that -- with her parents was -- was -- and hearing the stories was a little different than your own? Did you -- is there sort of a difference that you see?

A: In hearing the stories? I don't --

Q: Well, in her response maybe, to them.

A: Do you mean by her upbringing, and how -- how --

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Q: Yeah. That you were maybe a little bit more removed from it, I mean, that you can sort of -- I don't know, I'm just fishing right now, to see whether -- you were listening, are you -- do you feel that you are listening to -- to your grandparents maybe in a slightly different way than your mother could?

A: I don't know if I'm listening to them differently, because I feel that I have a very strong connection to them. But I'm positive they had a much more profound influence on her just because she lived under them, and she must have told you in the other tapes. And I was just more removed from living with them, and they came up and when they came up, I -- you know, I had to finish all the food on my plate. But she had to live with that, so in that way I think she was more profoundly affected. I mean, she would -- never even would have considered to date someone that was not Jewish, whereas I did, despite I -- it greatly upset my mom, and even more so my grandparents.

Q: What does it mean for you to be Jewish? What --

A: To be Jewish is, for me it's my identity and for me it's more a part of me than a religious aspect, it's more a way of life and a sense of pride in my identity, like I would say that I'm Jewish not because I believe in all the aspects of Judaism. I don't keep **kashrut** and I don't pray three times a day. And I'm not absolutely the

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most religious person I know. And yet I strongly identify myself as a Jew, and am very proud to be a Jew. And in that sense I feel that that's my connection.

Q: You speak Hebrew.

A: I do.

Q: When -- when did you -- did you learn that in school, or --

A: I -- I did learn Hebrew at school. I've learned some at home, my dad speaks Hebrew, very, very archaically, it's the equivalent to what **Shakespeare** would be to English. It -- he speaks perfect Hebrew, whereas it hasn't been modified by the slang and the colloquial of **Israel**. My grandmother also speaks Hebrew. She taught it.

Q: Did you go to **Israel**?

A: I've been to **Israel** s -- many times. I love **Israel**. I --

Q: Talk a little bit more about -- about the country, what you love about it, and also about the family that you the -- that you have there, maybe.

A: I -- I don't know where to begin about **Israe** -- it's -- you know, it's a huge topic, it's beautiful in every way. The people are beautiful, the land is beautiful, the culture is beautiful. But my family, I -- I -- I do have family there. I'm not very close to much of it, except for my grandmother's sister, whose my grand-aunt, and I've been -- she used to have a **kibbutz** in **Israel** and I was there several times, and

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I visit her every time I go up to **Israel**, and some of my cousins, but besides that there's some family I don't know.

Q: You just don't know them well enough, or you don't relate to them for some reason?

A: I don't even think I've met all of my family.

Q: Let's talk about the family of your -- the other grandparents, from -- from your father's side.

A: From my dad's?

Q: Yeah. How do you -- how are they, how do you relate to them?

A: My -- my grandparents on his side? I -- I don't really relate to them at all. I'm not close to his mother, and his father died at a young -- when I was young. I wasn't very close to him either. I was always much, much more close to my mother's parents than my father's. And that -- that was since I was a young child.

**[indecipherable]** question.

Q: And had that to do, had -- yeah, sort of. I just have -- always have a little follow up.

A: Yeah, that's okay.

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Q: Did that have to do with who they were, or did that have to do with that you just were more exposed to them, that you lived more closely to them, and then you get to know them better, or something [indecipherable]

A: They -- they both live within a half an hour away and they're each five hours from here, so no, we -- I went up, I saw each of them. We actually always slept at my father's mom's house. I -- I -- I don't -- I don't connect to her as I do to my mom's parents. I honestly would like to be like my grandfather in so many ways. He's an impressive man. I love my grandmother on my mom's side too, she's very kindhearted and sweet and warm and intelligent. And I don't see that in my grandmother on my father's side. I -- nothing strikes me as special about her. I don't want to say that because --

Q: Okay, we'll leave that -- never mind, we'll just leave it at that. I don't --

A: -- no, well, why don't we do that.

Q: -- that -- that's all right, I just want to know more about the other grandparents anyway.

A: Yeah.

Q: Let's go to your siblings. Do you -- d-do they have as -- do you think, from your perspective, do they have a similar relationship to your grandparents -- now talking about your mother's parents.

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A: Oh.

Q: Or is there a different --

A: They're too young, and they -- my grandparents are getting older, less patient. I -- th-there's tension between the two occasionally. My -- out of the two sides, my grandparents and my brothers. They get along, but I don't feel they have the same relationship that I do.

Q: When you talk to each other, your siblings[indecipherable] are there questions that they ask you that they don't ask them, and -- to try to explain certain things, or do they relate to certain stories that they may have heard, differently than you? Do you have one example? I mean, I don't want to belabor this, but if there's something --

A: Regarding the Holocaust at least, as I said, I think they're too young still.

**Aaron's** turning 13, **Michael's** 10, and they're much more interested in video games.

Q: You heard it at five though, or at four --

A: Well, I was told these stories firsthand.

Q: Right.

A: At that point I was much more in contact with my mother's parents. I saw them -- we went up, and down to **New Jersey**. They came up much more frequently.

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And -- I'm trying to think back when I started reading all those books about the Holocaust. And I would have -- I'd say yeah, you know, maybe 12, maybe 13.

Q: Was it difficult for you to sort of accept that something like that cou-could happen? Did you have, sort of, questions that you wondered about things, and could you bring that up somewhere, if you had those questions?

A: I did have questions. One of my questions was my grandparents still believed in God. It's such a enormous event, the Holocaust, it's not easy to just treat -- even in an interview like this -- how can someone not wonder why something like that happened? And even when we see it again everywhere. Even now it's -- I don't know, I -- I-I -- I feel it's different though. I feel like -- I don't know.

Q: Try. What's -- what's the diff -- what's the -- what's the difference?

A: Between -- for me, the Holocaust, from the pictures I've created, from pictures I've seen, photographs, from movies, from books I've read, from my grandfather's story, it just seems so much more atrocious than anything even now in the world today where similar things happen. **Kosovo** and Serbs, and -- and I just think it's so much more terrible, and I -- I don't know if that's right, but I-I relate more to the Holocaust, obviously.

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Q: Okay. Let's talk a little bit about your family now. How do you see -- how do you see your mom and your dad and your siblings? Sort of describe a little bit the - the family, the relationships that you have.

A: Well, I'll start it out with my mom, cause I probably have the closest relationship with her. And she's a very warm woman just like my grandmother. She's very understanding. We -- as I child, I -- I must have -- you know, I -- she was always the one that would buy me clothes and take me to get a haircut. I was always closer to her than my father. And I used to play games with her and chess and every night she used to sing me **Shema** and she used to read to me. I'm very close to her. A couple -- and part of it was because I had a girlfriend that was, in addition to being non-Jewish, not really the nicest of people. And my mom and her didn't get along at all. And that, maybe my mom's work, other aspects led to tension and for the last year or so things have become more tense and she's had a shorter fuse and been more irate. But now I -- now that I broke up with her, my -- my ex-girlfriend now, I feel that things are getting -- you know, they are much better. I'm very close to my mom again, I hardly fight. With my dad also, I don't - we used fight all the time, it used to be an issue of he'd say do this, I'd no, I don't want to. Now, I -- I -- I help out. You know, he instilled in me a set of values that's th -- what the two of them really wanted to achieve, and I think they have.



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His main goal was to leave a legacy behind, and I think he accomplished that, and I get along with both of them now.

Q: In terms of a legacy, in terms of what, a f -- a family, a profession of life?

A: His legacy on my -- my dad's legacy would have to be one of principle. My grandfather's -- of course he wants to leave a legacy behind, and that is of the Holocaust and his survival. And he feels, and I feel the same way, that he shouldn't survive to see his heritage lost.

Q: Do you feel that you want to contribute, or that you can, or that you even should contribute to that in some way, to keep memory alive, somewhat?

A: I certainly do. And I don't doubt for a second that I will be telling my children and showing them in the movies, and reading them the books, of course when they become old enough to be able to understand. And teaching them about the Holocaust too, because I think it's extremely important that they know what their heritage is and where they came from.

Q: Yeah, I think we should flip over the cassette at this point. This is the end of tape one, interview with **Dustin Dezube**, and it's side A.

**End of Tape One, Side A**

**Beginning Tape One, Side B**

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Q: This is a continuation of a **United States** Holocaust Memorial Museum interview with **Dustin Dezube**. This is tape number one, side **B**. Okay, let's talk about your own aspirations then, for your own family. How do you think you're going to bring up your own kids, if you want them?

A: I do want kids, and I would like them to remain Jewish as well. I, myself, when I was dating a non-Jew as I mentioned -- I would never marry a non-Jew. If it was a non-Jew I was dating seriously, I would exp -- implicitly -- although I would have to bring it up at one point, that she would convert to Judaism. If I had a daughter, I would want her to marry a Jew, as well as if I had a son, although I'm not sure I would disown them as I've often been threatened myself by my grandparents. I would be very disappointed, and I think that would put some tension on our relationship. I hope though that won't be an issue, and I hope to raise my daughter with the notion that that's how it should be.

Q: Your grandfather told me that you went to **Israel** once with a youth group, right?

A: I did.

Q: What -- what did you do, what was the purpose of that trip and what did you do there?

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A: It was sponsored by the **sawha**, which is the Israeli army, and I toured **Israel** with members of the army, and I participated in **gonof** for a couple weeks, which is boot camp, basically. And I went around and I got a new perspective than another tour group might have given me. It was very interesting and I connected, and I've often been asked to join the American army now that I'm a senior. I have recruiters calling me constantly, but if I was to join an army, I'd much rather be part of the **sawha** than the **United States** army.

Q: Why?

A: I feel I connect to them more. I -- I connect to **Israel** more than **America** because in **Israel** everyone's Jewish. I have family there, and I have a history going back. I have learned about it since I was five years old, about **Israel**, about the temples, about the western wall, the **[indecipherable]**, everything.

Q: What about your friends here? Are they all Jewish, or do you also have non-Jewish friends?

A: I have -- I live -- I used to be sheltered in a parochial school, and all of my friends were then Jewish. When I entered high school, the atmosphere is not, of course all Jewish, and I have a lot of friends that are not Jewish. But I do live in a community that despite being, you know, o-open to everyone, of course, there is a

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large percentage of Jews. It's a large Jewish community. So I do have friends that are non-Jews, and I -- but I also have a lot of friends that are Jews.

Q: What kind of hobbies do you have, and what do you want to become, in terms of profession, what are, sort of, your aspirations?

A: I like to play pool. I like to play basketball. I -- my -- in terms of profession, I -- I want to go into gene therapy. I think that's a fascinating field.

Q: Into gene therapy?

A: Gene therapy, I'm taking an internship next semester at **Genzyme**, which is a -- it -- it works with genes, it's a genetic industry.

Q: What interests you particularly about that, the scientific challenge, the -- I don't want to lead you here, just --

A: The scientific challenge. It's a breakthrough field. What -- it -- it has so little boundaries, it's amazing. You could take it anywhere. It's the building blocks of life, you can understand everything, it's just so fascinating. That's another issue, it's -- it's hard to go into. I -- this diverges completely from --

Q: That's okay.

A: -- the Holocaust, but --

Q: It's part of your life though, so --

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A: It -- it is. But with genes, you can -- you can fix what went wrong in nature. If someone has diabetes, you can insert the right sequence. And it's so small, but you can insert it into them and they can start producing insulin themselves, rather than have to take it from a pig. And that's amazing, I think, that you can change something like that and of course once you get on that level, and if -- we're not there yet, but eventually you can cure all sorts of things, all ailments, you know, cancer, you can -- and I don't want -- I don't want to tamper with hu-humanity and I -- it's not my idea to make a perfect race, or you know, make everyone's **IQ** 150. But just to help people that have specific ailments.

Q: How do you feel about today's **Germany**. Have you ever talked to a German?

A: I've never talked to a German that wasn't Jewish, except I -- I know one girl that's German, but she's -- she's a classmate, she's -- she's younger than me. She's a freshman now. And never about her.

Q: No.

A: You're the first German I've probably spoken to and -- and I -- you've told me some things, and I -- I have wondered, do Germans relate to the Holocaust? What is there -- what's the general attitude and I'm extremely interested over what it would be for the different generations. How -- what -- what did survivors from that period -- or not survivors, but the generation in -- that participated in the

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Holocaust, what do they feel now? What do their -- what does the second generation feel, what about the third? And yeah, I have wondered about that.

Q: And there are few books here, right? One can't really read about it much.

A: I haven't seen anything about that.

Q: Could you imagine going to **Germany**?

A: I could. I could imagine going to **Germany**, and I think that would be worthwhile to find out.

Q: When you heard that I would interview you today, what did you sort of -- have I asked you the question that you expected me to ask, or is there something that you really wanted to talk about?

A: Some of the questions were different, but they were along the lines that I expected. I wasn't sure if you'd go more into depth over the Holocaust itself, and hit different aspects of that. But aside from that, I -- I feel that you've covered everything that I expected and more.

Q: Mm. I guess that was the question --

A: This is a --

Q: -- more like should we, is there something missing that we sort of --

A: Yeah

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Q: -- sort of should address in terms of friends, interests, your grandparents, your family.

A: I mean, there's some topics that I could go and on about if time permitted.

Q: Like what -- now that you mention it. That was a dangerous thing to mention.

Like what?

A: Well --

Q: **Israel.**

A: Not -- not even **Israel** but my -- my grandparents, you know. I mean, I've had such a close relationship to them, and they've profoundly influenced my life, and I could just go on about that for --

Q: D-Do that a little bit more, if you don't mind.

A: It's just that they -- they've had a very strong impact on me, not -- not just in terms of the Holocaust, but it was always up to their expectations that I hoped to live. I-I-In terms of grades, I used to tell them how well I did in school, and not so much my parents, that I care about what they -- what they thought, but my grandparents. I never wanted -- I mean, I still do -- I don't ever want to disappoint them. And I always try very hard not to, whether it's by getting good grades or dating a Jew. And it meant always a lot to me, what they thought, their opinions. And I -- I -- I -- I love them, they're just incredible people. And they came up for

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my **Bar Mitzvah**, they came up for my graduation from eighth grade. We're very close. I remember from my [**indecipherable**] graduation, which was Hebrew high school, it was the Sunday school that I continued, my grandfather came up, even after there was some issue with his heart. And I'm -- it me-meant a lot to me, and I'm -- I'm -- I just try to, not make them happy, but live my life in a way that would make them proud. Whereas I don't do that for my father's mom, or -- or for even my parents, because I'm -- I'm close enough to my parents -- I -- I-I'm close enough to my grandparents that I want to live up to their expectations, but I'm removed enough that I can -- that I can try to do that, whereas at home with my mom and my father, of course, they see everything what's going on every single day. They know when something happens if I -- if I missed school today, if I played hooky. So it -- it's a different relationship. And I would never want to really present -- I only want to present the best to my grandparents, whereas my parents get the whole -- the whole deal.

Q: The whole deal, huh?

A: Yeah, absolutely.

Q: Yeah, well that's -- that's -- parents have to deal --

A: I want them to be -- I want my grandparents to be proud of me.



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Q: Do you think there's a little bit more patience in you deali -- being with your grandparents, a little more patience with how them dealing with you, than with your mother in this, somewhere?

A: In terms of?

Q: In terms of with each other? Do you think you have more patience for your -- who your grandparents are than your mother could have, maybe, for some reason?

A: Um --

Q: Is it easier sometimes to be more understanding a little bit than -- across two generations apart than maybe from generation to generation, I don't know.

A: All right, I think I see what you're asking. I m -- live in [indecipherable] I live a bunch of idioms in our language, sayings that sum up that some things don't change. And you know, you let -- they're two generations beyond, it's not worth fighting over some certain points. And I -- I understand that. I understand where my grands-parents are coming from when they wanted me to eat everything in my plate. And maybe my mom wasn't able -- she was a little less patient, but just probably because she had to live with it, whereas I don't, and it's -- it's -- it's -- it can be an ordeal. I have to -- I mean, as much as I love my grandparents, every time they come up I have to prep myself because I don't have the luxury of just going to sleep when I'd want, you know I have to spend time with them, which I

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like to do, but I -- I can't go out then, and if I had to live with that constantly, maybe.

Q: We're jumping back and forth, but maybe that's kind of interesting in itself, too. A lot of people talk about lessons of the Holocaust. For you personally, what - - what is something that you draw from -- from that terrible event, from knowing about it in ways that we cannot talk about quite, because the time is too short, and it's too complex. But sort of what are the lessons, quote unquote, as you see them? At least now.

A: The lessons are that you have to be proud of who you are. My mom tries to instill that in me. My grandparents tried to. And that believe it -- I think it's true, you -- you can't just not -- you -- you have to maintain a strong sense of identity to prevent these things from happening in the future. I'm getting back to the point I was saying, that even though I'm not really religious, I strongly identify myself as a Jew. And you need to stand up for that.

Q: As an American, too?

A: As American, too. I think if people wanted me to, I don't know, become a Canadian, I don't -- maybe. I strongly identify myself -- not s -- even more as a Jew than as American. American is where I live. There's y -- **America's** a big mixing pot, there's all different cultures. I'm a Jew.

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Q: Okay. We'll just leave it at that.

A: All right.

Q: Yeah.

A: Thank you very much.

Q: This is the -- concludes the **United States** Holocaust Memorial Museum  
interview with **Dustin Dezube**, this is tape one, side **B**, and thank you very much  
**Dustin.**

A: No problem.

Q: Okay, bye.

A: All right, have a good day.

**End of Tape One, Side B**

**Conclusion of Interview**