

**"Incorporating the Lessons of  
The Holocaust into French Classes:  
An Instructor's Resource Manual"**

**Eileen M. Angelini, Philadelphia University  
and  
Barbara P. Barnett, Agnes Irwin School**

## TABLE OF CONTENTS

<b>I. INTRODUCTION.....</b>	<b>3</b>
<b>II. CHRONOLOGY.....</b>	<b>4</b>
<b>III. GLOSSARY.....</b>	<b>5</b>
<b>IV. BIBLIOGRAPHY.....</b>	<b>10</b>
A. FILM AND VISUAL CULTURE.....	10
1. Documentaries.....	10
2. Fiction/Feature Films.....	12
3. Film Scripts: Complete written scenarios of film.....	15
4. Critical Commentaries.....	15
B. MUSIC.....	16
C. LITERATURE.....	17
1. Novels and Short Stories (Fiction).....	17
2. Memoirs, Testimonies, and Biographies.....	18
3. Critical Works/Commentaries.....	21
D. HISTORY.....	23
1. Occupation and Vichy.....	23
2. Resistance.....	26
3. Holocaust.....	28
4. Liberation.....	29
<b>V. DOCUMENTS/SPEECHES.....</b>	<b>30</b>
A. DECLARATION ANNOUNCING RESISTANCE OF THE (PROTESTANT) CHURCH: MESSAGE FROM THE TWO PASTORS FROM LE CHAMBON - ANDRÉ TROCMÉ AND EDOUARD THEIS - TO THEIR PARISH (SUNDAY JUNE 23, 1940) [REPRINTED WITH THE GENEROUS PERMISSION OF NELLY TROCMÉ HEWETT].....	30
B. LETTER WRITTEN BY ARCHBISHOP SALIÈGE IN 1942 ENCOURAGING CHRISTIANS TO TREAT THE JEWS AS THEIR BROTHERS.....	33
C. CHARLES DE GAULLE COMMENTS ON MARECHAL PETAIN IN HIS <u>MEMOIRES DE GUERRE, LE SALUT         1944-1946</u> , PLON, 1959.....	33
D. SPEECH BY ANDRÉ MALRAUX AT THE TRANSFER OF JEAN MOULIN’S ASHES TO THE PANTHEON (DECEMBER 19, 1964).....	33
E. SPEECH GIVEN BY PRESIDENT JACQUES CHIRAC ON JULY 16, 1995 (AT THE VEL D’HIV CEREMONY) RECOGNIZING FRANCE’S RESPONSIBILITY FOR DEPORTING JEWS.....	34
F. FRENCH CATHOLIC CHURCH APOLOGIZES FOR SILENCE DURING THE HOLOCAUST. LA “DECLARATION DE REPENTENCE” DE L’EGLISE DE FRANCE - DELIVERED BY ARCHBISHOP OLIVIER DE BERRANGER (LE 30 SEPTEMBRE 1997).....	35
<b>WORLD WAR II MEMORIALS IN FRANCE.....</b>	<b>36</b>
A. PARIS AND ENVIRONS.....	36
B. LYON AREA.....	39
C. OTHER DEPARTMENTS.....	39
Ain.....	39
Aisne.....	39
Allier.....	40
Alpes Maritimes.....	40

<i>Ardèche</i> .....	40
<i>Ardennes</i> .....	40
<i>Ariège</i> .....	40
<i>Aude</i> .....	40
<i>Bas-Rhin</i> .....	40
<i>Bouches-du-Rhône</i> .....	40
<i>Calvados</i> .....	41
<i>Charente</i> .....	41
<i>Corse</i> .....	41
<i>Dordogne</i> .....	42
<i>Doubs</i> .....	42
<i>Drômes</i> .....	42
<i>Essonne</i> .....	42
<i>Eure-et-Loir</i> .....	42
<i>Haut-Rhin</i> .....	42
<i>Haute-Marne</i> .....	42
<i>Haute-Savoie</i> .....	42
<i>Haute-Vienne</i> .....	43
<i>Hérault</i> .....	43
<i>Isère</i> .....	43
<i>Loire-Atlantique</i> .....	43
<i>Moselle</i> .....	43
<i>Nièvre</i> .....	43
<i>Nord</i> .....	43
<i>Pas-de-Calais</i> .....	44
<i>Pyrénées-Atlantiques</i> .....	44
<i>Pyrénées-Orientales</i> .....	44
<i>Rhône</i> .....	44
<i>Saint-Etienne</i> .....	44
<i>Seine-et-Marne</i> .....	44
<i>Somme</i> .....	44
<i>Vosges</i> .....	44
<i>Yonne</i> .....	44
<b>VI. RESOURCES</b> .....	<b>45</b>
A. MUSEUMS/LIBRARIES/ARCHIVES.....	45
B. RETAIL SALES.....	58
<b>VII. CLASSROOM ACTIVITIES/PROJECTS</b> .....	<b>60</b>
<b>VIII. WEBSITES</b> .....	<b>62</b>
<b>IX. REMERCIEMENTS/ACKNOWLEDGEMENTS</b> .....	<b>66</b>

## I. INTRODUCTION

This resource manual offers a plethora of material with which to teach the Holocaust in French language, literature, and civilization courses at both the secondary and post-secondary levels.

Eileen M. Angelini, Associate Professor of Foreign Languages and Director of the Foreign Language Program at Philadelphia University, received her Ph.D. in Twentieth-Century French Literature and Civilization in 1993 from Brown University. She recently attended Susan R. Suleiman's 1998 NEH Summer Seminar "War and Memory: Postwar Representations of the Occupation and World War II in French Literature, History and Film" at Harvard University.

Barbara P. Barnett, M.A., Head of Modern Languages at the Agnes Irwin School, received a grant from the National Endowment for the Humanities in 1993 to study France and the Holocaust. Her research led to the production of the award-winning documentary "Visages de la Shoah," which chronicles the life of French Holocaust survivor Marcel Jabelot who spent eighteen months at Auschwitz-Birkenau, lost his entire family and rebuilt his life in post-war Paris.

Angelini and Barnett have given numerous workshops on "Teaching the Holocaust in French Classes" at national and international meetings organized by the American Association of Teachers of French (AATF), the American Council on the Teaching of Foreign Languages (ACTFL) and the Northeast Conference on the Teaching of Foreign Languages (NECTFL).

## II. CHRONOLOGY

**1894-1906:** The Dreyfus Affair

### 1939

September 1: German invasion of Poland

September 3: Great Britain and France declare war on Germany

### 1940

June 12: France capitulates with Germany

June 14: Germans enter Paris

June 18: General Charles DeGaulle calls from London for continued resistance

June 22: France surrenders to Germany; France is demilitarized and Germany occupies 3/5 of country

July: French government moves to Vichy giving full powers to Maréchal Henri Philippe Pétain

### 1941

May: First roundups of foreign Jews in France

June: German invasion of Russia: "Statut des Juifs" passed in France (anti-Semitic laws enacted by Vichy government)

### 1942

May: Yellow star obligatory for Jews in Occupied Zone

July 16-17: Roundup of approximately 13,000 Jews (including 4,000 children) into the Vel d'Hiv (indoor bicycle arena) in Paris

November 11: German army invades Unoccupied Zone

### 1943

January: Creation of the French "milice"

September 8: Italy surrenders; Germans enter Nice and deport Jews

October: DeGaulle recognized as head of "Free France"

### 1944

June 6: Allied landing in Normandy

August 25: Liberation of Paris

### 1945

January 18: Germans evacuate Auschwitz; begin Death March

January 27: Russian army liberates Auschwitz

May 8: Germany surrenders; War in Europe is over

### 1995

July 16: President Jacques Chirac acknowledges France's role in the Holocaust

**1997**

September 30: French catholic Church apologizes for silence during the Holocaust.

### III. GLOSSARY

Definitions done with the assistance of: Epstein, Eric Joseph and Philip Rosen. Dictionary of the Holocaust: Biography, Geography, and Terminology. Westport, CT: Greenwood Press, 1997.

#### **Anti-Semites (Antisémites)**

People whose actions and feelings are characterized by dislike or hatred for Jews. Antisemitism during the Second World War resulted in discrimination, persecution, identifying of Jews to Nazi authorities and the Nazi attempt to exterminate all of the Jews living in Europe.

“**Arbeit Macht Frei**” (work makes free) at entrance of several concentration camps including Auschwitz, Dachau, Theresienstadt and Buchenwald.

#### **Aryan**

Member of the “master race” (strong, tall, blue-eyed, blond), according to Adolph Hitler.

#### **Aryanization (Aryanisation)**

Nazi expropriation of Jewish property and businesses.

#### **Auschwitz-Birkenau**

The largest of the Nazi extermination camps; located in Poland.

#### **Barbie, Klaus (le “boucher de Lyon”)**

Gestapo leader stationed in Lyons responsible for the murder of French Resistance leader Jean Moulin and many Jewish children. Convicted in France in 1987 for “crimes against humanity.”

#### **Benoit, Abbé Marie**

French priest in Marseilles and “righteous gentile” who smuggled more than four thousand Jews to safety.

#### **Bousquet, René**

Secretary general of the French National Policy in Vichy responsible for ordering the Vélodrome d’hiver roundup (July 1942). Assassinated in 1993 before being brought to trial for “crimes against humanity.”

#### **Brunner, Alois**

SS major, head of Drancy internment camp and assistant to Eichmann. He was responsible for sending more than twenty-three thousand Jews from France to Auschwitz.

**Buna-Monowice**

Slave labor camp; also called Auschwitz III.

**Chambon-sur-Lignon, le**

Small farming village in central France whose largely Huguenot population saved thousands of Jews including American filmmaker Pierre Sauvage.

**CIMADE, la (Comité Inter-Mouvement auprès des Evacués)**

French organization responsible for rescuing Jews and escorting them to Switzerland.

**Concentration camp (un camp de concentration)**

A camp where political enemies, prisoners of war and interned foreigners are held. The Nazis relocated Jews, gypsies, resistance fighters and other groups considered a threat to the Nazis in concentration camps. The camps were severely overcrowded and prisoners suffered from malnutrition and sickness. Prisoners of the concentration camps were frequently abused and killed. Six concentration camps were also death camps, centers of murder and extermination: Auschwitz, Treblinka, Sobibor, Majdanek, Chelmo and Belzec.

**CRIF (Comité Représentatif des Israelites de France)**

French organizations representing major Jewish institutions.

**Death March (La Marche de la Mort)**

The Nazis forced camp prisoners to walk toward the center of Germany when Russian troops approached. The Nazis destroyed the gas chambers at Auschwitz and tried to evacuate concentration camps to obliterate evidence of their extermination policy. Prisoners on death marches were forced to walk long distances without food, water and satisfactory clothing. Many died or were shot by guards along the way.

**Denounce (dénoncer)**

To turn in Jews and other groups considered undesirable to the S.S. or the Gestapo. People who were denounced were usually taken prisoner by the Nazis and deported to concentration camps.

**Deportation (la déportation)**

The resettlement of Jews and other groups from France to concentration camps and extermination camps in Germany, Poland and Eastern Europe. French officials and police helped Nazis find Jews and other “undesirables”.

**Drancy**

The internment camp near Paris where Jews stayed before deportation to Auschwitz. Before the war, Drancy served as police barracks.

**Dreyfus Affair**

A controversial political and judicial scandal that began in 1894 when Captain Alfred Dreyfus, a Jew from Alsace, was found guilty of treason. Pardoned in 1899, he was

eventually restored to his rank, promoted and decorated. Political opponents of Dreyfus were known for their antisemitism and the affair aroused a wave of antisemitism in France.

**Eichmann, Adolph**

Lieutenant Colonel in SS and mass murderer. Tried and hanged in Israel in 1962 for “crimes against humanity.”

**Final Solution (la solution finale)**

Extermination of all Jews.

**Free Zone (la Zone libre)**

The southern two-fifths of France which was not occupied by the Nazis prior to 1943. Many Jews left Paris for the “free zone” where they sought refuge from the Nazis and French police.

**Fry, Varian**

American rescuer and “righteous gentile” who saved more than 4,000 people from the Nazis, many of whom were prominent scholars, writers and artists.

**Gas Chamber (la chambre à gaz)**

Tightly sealed rooms in which Jews were killed when poisonous gas was pumped into the chamber.

**Genocide (le genocide)**

Systematic killing of ethnic, religious or national group.

**Gerlier, Cardinal Pierre-Marie**

Archbishop of Lyons and “righteous gentile” who ordered Catholic institutions to hide Jewish children.

**Gestapo (la Gestapo)**

The German secret police force which rounded up Jews living in France for deportation to Auschwitz.

**Glasberg, Alexandre (Abbé)**

Catholic priest converted from Judaism who helped rescue Jews.

**Goy (un “goy”)**

Yiddish for non-Jew.

**Gurs**

French internment camp used to house non-French Jews prior to deportation.

**Hautval, Dr. Adelaide**

French doctor and “righteous gentile” deported to Auschwitz.



**Hitler, Adolph**

Leader of the Nazi party from 1919-1945; Fuehrer and leader of the German racist State.

**Holocaust (l'holocauste)**

Destruction of European Jews.

**Internment Camp (un camp d'internement)**

A camp in which foreigners, prisoners of war or others considered dangerous to pursuing a war effort are confined during wartime.

**Jew (juif)**

Pejorative term marked on yellow badge triangle in Occupied France beginning in June, 1942.

**Kapo (un kapo)**

Leader of the block or barracks in concentration camps. Recruited by the Nazis, the Kapos were often Jews. They were so chosen so as to create dissent among the camp internees.

**Klarsfeld, Serge and Beate**

Nazi hunters in Paris responsible for apprehending Klaus Barbie and documenting the deportations from France.

**Laval, Pierre**

Vice-premier of Vichy appointed in 1942 tried by French court and hanged in 1945. Responsible for deporting women and children, as well as men.

**Leguay, Jean**

Vichy police chief and director of transit camps in French Occupied Zone.

**Les Milles**

Detention camp in southern France.

**Liberation (la Libération)**

Allied forces liberated Paris in August 1944. General Charles DeGaulle marched victoriously into Paris on August 25, 1944. The Liberation was followed by joyous celebration in the streets, and a sense of joy and optimism that lasted many months.

**Majdanek**

Death camp located near Lublin, Poland.

**Maquis (le Maquis)**

French underground active in the Massif Central.

**Mauthausen**

Concentration camp in Linz, Austria.

**Milice (la milice)**

Pro-Nazi Vichy French paramilitary of 30,000 formed in 1943 to support German Occupation and Pétain.

**Monowice**

Polish town and slave labor factory near Auschwitz.

**Odessa**

Russian port on the Black Sea in the Ukraine.

**OSE (Oeuvre de Secours aux Enfants israelites)**

Society for the rescue of Jewish children.

**Papon, Maurice**

Vichy official involved in deporting 1690 Jews. Convicted for “crimes against humanity” in 1998.

**Pétain, Maréchal Henri Philippe**

After the fall of France, the National Assembly voted to suspend the constitutional laws of the Third Republic, and gave World War I hero Maréchal Pétain full power as Head of State. The new government of Unoccupied France made its capital in the resort town of Vichy in South Central France.

**Pithiviers**

French internment and transit camp 65 miles south of Paris.

**Resistance (la Résistance)**

Opposition to Nazi occupation.

**Righteous gentiles (les “justes”)**

Christians who risked their lives to save Jews later honored by Yad Vashem in Israel.

**Rivesaltes**

French internment camp in southern France near Spanish border.

**Saliège, Monsignor Jules-Gérard**

Archbishop of Toulouse who actively opposed Vichy’s anti-Jewish measures.

**Shoah (la Shoah)**

The Hebrew word for the Holocaust.

**Status des Juifs**

Anti-Semitic laws issued by the Vichy government in October 1940 known as **Statuts des Juifs** which defined who was Jewish in the eyes of the French State and excluded Jews from top positions in government, the military, and the professions of teaching, radio, the press and theater.

**Vélodrome d'hiver**

An indoor bicycle arena in Paris where more than 13,000 Jews were kept after being rounded up on July 16 and 17, 1942. After being held three days at the Vel d'hiv, the Jews were transported to Auschwitz. The roundup of the Vel d'hiv has become a symbol of French collaboration in the deportation and eventual extermination of Jews living in France. France annually commemorates the deportation of the Jews on July 16 at an official ceremony in the Place des Martyrs Juifs.

**Vichy France (la France de Vichy)**

After the fall of France and the occupation of three-fifths of the country, the government of France—under the leadership of Maréchal Pétain—moved to the city of Vichy. Although the town of Vichy was in the unoccupied part of France, the French government collaborated with Nazi antisemitism and deportations of Jews and other “undesirables.”

**Yellow Star (l'Étoile Jaune)**

Jews in France and other European countries were required by law to wear a yellow star embroidered with “Jew” to identify them as Jews.

## IV. BIBLIOGRAPHY

### *A. FILM AND VISUAL CULTURE*

#### **1. Documentaries**

**A Legacy of Goodness: French Rescuers During World War II. Dir. Ruth Kapp Hartz. Videocassette. “Your Name is Renée Institute,” 512 St. James Place, Elkins Park, PA, 1997.**

The story of Ruth Kapp Hartz as a hidden child in France and the strong desire of Ruth’s saviors ( and their descendants) to promote the importance of remembering those who courageously helped French Jews survive. This video is an excellent follow-up to Hartz’s biography, Your Name is Renée (see below).

**Assignment Rescue. Dir. Richard Kaplan. Videocassette, 1997.**

A 26-minute documentary about the heroic efforts of American journalist Varian Fry in rescuing 200 famous intellectual refugees from the hands of the Nazis at the start of World War II and helping them leave Europe via Marseilles, France. Those rescued by Varian Fry include writers André Breton and Hannah Arendt, as well as artists Marc Chagall, Marcel Duchamp and Max Ernst. Also available is Fry’s autobiography of the same name published by Scholastic, Inc.

**Children of Chabannes. Dir. Lisa Gossels. Videocassette. Lisa Gossels Perennial Pictures, Inc., 1999 ([www.childrenofchabannes.org](http://www.childrenofchabannes.org)).**

A tale of courage, resilience and love set during World War II, The Children of Chabannes is the inspiring story of how people in the tiny village of Chabannes chose action over indifference and saved the lives of 400 Jewish refugee children.

**The Courage to Care. Dir. Robert Gardner. Videocassette. United Way, 1986.**

Nominated for an Academy Award in 1986 for best short documentary film, this film shows ordinary people who refused to succumb to the Nazis and rescued Holocaust victims. Includes interviews with Magda (now deceased) and Nelly Trocmé, wife and daughter of Pastor André Trocmé of Le Chambon-sur-Lignon. See below for information on companion text.

**Hotel Terminus: The Life and Times of Klaus Barbie. Dir. Marcel Ophuls. Videocassette. Virgin Visions, 1998.**

An exceptional documentary on the life of the former Gestapo agent Klaus Barbie who was condemned for crimes against humanity. Particularly haunting are scenes from his “hidden life” after World War II and from his trial in France.

**Le Chagrin et la pitié. Dir. Marcel Ophuls. Videocassette. Télévision Rencontre. 1970.**

To quote Susan R. Suleiman, this is the “groundbreaking documentary on the Occupation years in France.” Le Chagrin et la pitié led the way for the re-examination of France’s role in World War II at both the national and local levels.

**Nuit et Brouillard (Night and Fog). Dir. Alain Resnais. Videocassette. Home Vision Video, 1955.**

With haunting music and voice-overs, this documentary proves the existence of the German concentration camps during World War II. Footage includes the medical experiments to which the Jews were subjected as well as the liberation of the camps.

**L’Oeil de Vichy. Dir. Claude Chabrol. Videocassette. First Run Features Home Video, 1996.**

Vichy-produced propaganda, newsreels, and movie excerpts brilliantly illustrate the nature of Vichy ideology and collaboration.

**Shoah. Dir. Claude Lanzmann. Videocassette. Paramount Home Video, 1986.**

Lanzmann’s goal in Shoah is to depict the inhumanity of the Final Solution (1942-1944) through oral testimony. One of the most striking aspects of Shoah is the footage taken by Lanzmann in Poland. Due to its length, the complete text to the film with its preface by Simone de Beauvoir is extremely helpful (Lanzmann, Claude. Shoah. New York: Pantheon Books, 1985.)

**Visages de la Shoah (Faces of the Holocaust). Dir. Barbara Barnett. Videocassette. Barbara Barnett, The Agnes Irwin School, Rosemont, PA 1995.**

This award-winning documentary is the moving story of French Holocaust survivor Marcel Jabelot. Done in an interview format accompanied by authentic World War II archival photographs, Jabelot relates his experiences of survival in Auschwitz and the Death March.

**Weapons of the Spirit. Dir. Pierre Sauvage. Videocassette. First Run Features Home Video, 1988.**

Pierre Sauvage retraces his roots to a small Protestant town, le Chambon, in south central France. The people and the clergy of le Chambon united together to protect thousands of Jews from the Nazis and the collaborators in the Vichy government. A good companion guide to Weapons of the Spirit is Lest Innocent Blood Be Shed by Philip Hallie (see below).

## 2. Fiction/Feature Films

**L'Accompagnatrice. Dir. Claude Miller. Videocassette. Columbia Tri-star Home Video, 1992.**

A Parisian merchant sees collaboration with the Nazis as a means to dramatically increase his wealth. However, he is married to a beautiful and famous singer who has an illicit affair with the leader of the French Resistance. The interactions between these two colorful characters are seen through the eyes of the innocent young pianist who sacrifices her own chance at musical success by continuing to work for the wife.

**Une affaire de femmes. Dir. Claude Chabrol. Videocassette. New Yorker Video, 1998.**

During the Occupation, a man returns from captivity to find that his wife has acquired a profitable side job of conducting abortions. Based on the true story of Marie Latour, the last woman put to death in France.

**Les Alsaciens ou les deux Mathilde. Dir. Michel Favart. Videocassette. Pathé Vidéo, 1996.**

Focusing on the struggles of the people of the Alsace region as they are shuffled back and forth between being part of France and of Germany, this film traces the history of four generations of a family from the time of the war with Prussia in the 19<sup>th</sup> century to World War II. The strength of this film lies in its portrayal of conflicts with national and linguistic identity as well as how Strasbourg became a hotbed of action for the Resistance versus the Nazi collaborators during World War II. A novel was written based on this telefilm: DeTurenne, Henri and Francois Ducher. Les Alsaciens ou les deux Mathilde. Paris: Éditions Jean-Claude Lattès, 1996.

**Au revoir les enfants. Dir. Louis Malle. Videocassette. Orion Home Video, 1987.**

A student in a Catholic boarding school (a young Louis Malle) befriends a Jewish boy who is being hidden from the Germans. Tragedy strikes when the true identity of the boy is discovered.

**Le Chambon: La Colline aux mille enfants. Dir. Jean-Louis Lorenzi. Videocassette. Gateway Films, 1994.**

In the village of le Chambon-sur-Lignon lived farmers of Huguenot descent. Understanding the trauma of religious persecution, they vowed to help as many Jews as possible escape from the Nazis. Led by Pastor André Trocmé, they miraculously win the battle with their “weapons of the spirit.”

**Le Dernier métro. Dir. François Truffaut. Videocassette. Home Vision Video, 1980.**

In Paris during the Occupation, an actress continues to direct the theater company previously directed by her Jewish husband. It is believed that he has escaped from France, but in reality he is hidden in the basement of the theater. (film script available)

**Docteur Petiot. Dir. Christian de Chalonge. Videocassette. World Artists Home Video, 1990.**

Based on the true story of the French physician who lured desperate Jews trying to escape Nazi-occupied France only to steal everything they owned and murder them in his own private crematorium.

**Entre Nous. Dir. Diane Kurys. Videocassette. Fox Lorger Home Video, 1993.**

The story of two women who meet after the end of World War II and subsequently fall in love with one another. The first woman had been in a Jewish detention camp in the south of France when she met her husband. They were able to flee to Italy. The second woman’s fiancé had been killed in a German raid of her university. Their relationship builds upon their suffering from World War II. This film is unique in its showing of the French detention camps and of its showing of the lesser-known victims of the war.

**Un Héros très discret. Dir. Jacques Audiard. Videocassette. Strand Releasing, 1998.**

After World War II, a young Frenchman invents a heroic past with the French Resistance. As a result, he becomes a reputable officer in the French Army.

**Hiroshima mon amour. Dir. Alain Resnais. Videocassette. Argo Films, 1959.**

Set in Japan and linked by an amorous relationship, a Japanese architect and a French actress share memories of World War II from their very different perspectives. Her past includes a love affair with a German soldier during the Occupation and the shame it brought upon her family. Includes footage of the aftermath of the bombing of Hiroshima and the museums that Japan has built in its memory. Also available in written form: Duras, Marguerite. Hiroshima mon amour. Paris: Éditions Gallimard, 1998.

**Les Jeux interdits. Dir. René Clements. Videocassette. Home Vision Video, 1952.**

As a young French family desperately tries to escape to the Free Zone of France during World War II, a German air raid tragically orphans the little girl. She is taken in by

a peasant family and becomes fast friends with the peasant family's young son. Their games naively imitate the tragedies of the war around them.

**Lucie Aubrac. Dir. Claude Berri. Videocassette. Pathé Vidéo, 1997.**

Based on Lucie Aubrac's book,  Ils partiront dans l'ivresse (Outwitting the Gestapo), this film, with poetic license, focuses on Aubrac's efforts to free her husband, known clandestinely as Raymond Samuel, from the Gestapo. She is assisted by other members of the Resistance. The film also portrays the passionate and loving relationship between Aubrac and her husband.

**Lacombe Lucien. Dir. Louis Malle. Videocassette. Nouvelle Édition de Films, 1975.**

A misdirected country youth who wants to be with those who have guns, finds himself with a group of Nazi collaborators. The story has a dramatic turn of events when he falls in love with the daughter of a Jewish tailor. (film script available)

**Les Misérables du XXème siècle. Dir. Claude Lelouch. Videocassette. Orion Home Video, 1995.**

The trials and tribulations of a courageous man who helps a Jewish family during the Occupation.

**Monsieur Klein. Dir. Joseph Losey. Videocassette. Lira Films, 1976.**

A case of carefully planned mistaken identity: a Frenchman, Roman Catholic by birth, who profits enormously from the Occupation, desperately tries to prove he is not Jewish before being deported.

**Le Silence de la mer. Dir. Jean-Pierre Melville. Videocassette. Teledis, 1947 (MKS Video 1997).**

Adapted from a Vercors novella, Le Silence de la mer is a sensitive rendering of the hardship faced by an uncle and his niece who are forced to house a Nazi officer. Although uncle and niece vow never to speak to the Nazi officer, he tells them his innermost thoughts and feelings about France and the war. When he finally reaches an understanding with them, he is ordered to the Eastern front. For those wanting to read the book: Vercors. Le Silence de la mer. Paris: Le Livre de Poche, 1994.

**Le Train. Dir. Pierre Granier-Deferre. Videocassette. Home Vision Video, 1973.**

A sentimental drama with Jean-Louis Trintignant, Romy Schneider and Maurice Biraud that focuses on the German Occupation of France and a man who, separated from his wife, is drawn to a stranger on a crowded train.

**Uranus. Dir. Claude Berri. Videocassette. Prestige (Division of Miramax Films), 1991.**

Based on Marcel Armyé's novel, Uranus depicts a small rural town in post-Liberation France. In this town, which still has not recuperated from the destruction brought about by wartime bombing, the Communists have assumed power. For these Communists, sniffing out Nazi Collaborators is foremost on the agenda. Tensions mount as it becomes increasingly difficult to ascertain who had been a Nazi Collaborator, a

Resistance fighter, or someone who simply tried to survive the war with no particular political allegiance.

**Les Violons du bal. Dir. Michel Drach. Videocassette. Facets, 1974.**

A fictional account of a filmmaker who remembers his youth as a Jewish child during the Occupation of France.

**Voyages. Dir. Emmanuel Finkiel. Videocassette. Pathé Vidéo. 2000.**

This film sensitively depicts the contemporary experiences of three female Holocaust survivors: Riwka, age 65, a French woman who has long been living in Israel takes a bus tour of Poland that, in the middle of nowhere, breaks down; Régine, age 65, who lives alone in Paris, receives a letter from a man in Lithuania claiming to be her father, whom she always assumed had died in the camps; and Vera, age 85, a tireless émigré from Russia who traverses Israel in search of her lost cousin and who is bemused by the fact that no one in the Jewish homeland speaks a word of Yiddish.

**3. Film Scripts:** Complete written scenarios of film.

**Malle, Louis and Modiano, Patrick. Lacombe Lucien. Paris: Gallimard, 1974.**

**Malle, Louis. Au revoir les Enfants. Paris: Gallimard, 1987; or Paris: L'Avant-Scène, 1988.**

**Truffaut, François. Le Dernier Métro. Paris: L'Avant-Scène, 1983.**

**4. Critical Commentaries**

**Armes, Roy. "Cinema of Paradox: French Film Making during the Occupation." Gerhard Hirschfeld and Patrick Marsh. Collaboration in France: Politics in Culture during the Nazi Occupation, 1940-44. Oxford/New York/ Munich: Berg, 1989. 126-141.**

Armes provides an overview of the production of the approximately two hundred French films that appeared during the Occupation and reviews postwar assessments of their quality. He stresses the difficulty of evaluating the ideological content of individual films produced under multiple wartime constraints.

**Avisar, Ilan. Screening the Holocaust: Cinema's Images of the Unimaginable. Bloomington: Indiana U Press, 1988.**

Not limited to French cinema, this work also includes an excellent analysis of Night and Fog.



**Barnes, Russell. "Vercors: Morality and Commitment." Modern and Contemporary France 50 (1992) 3-10.**

Barnes assesses the legacy of Jean Bruller/Vercors – author of the Occupation classic Le silence de la mer – on the occasion of the dedication of his memorial plaque on the Pont des Arts by Edith Cresson in February 1992. He focuses on Bruller's postwar sympathy for the PCF and his later criticisms of the Party, and sees the latter as more in keeping with the spirit of his fiction.

**Braunschweig, Maryvonne and Bernard Gidel. Les Déportés d'Avon: Enquête autour du film de Louis Malle "Au Revoir les enfants". Paris: La Découverte, 1989.**

Braunschweig, a teacher of history in Avon/Fontainebleau, studies with her students the film of Louis Malle "Au Revoir les Enfants". They find themselves (more than forty years after the end of the war) in the same town as the Catholic boarding school attended by Malle and the three Jewish boys arrested by the Gestapo. Particularly interesting is the differentiation she makes between reality and artistic liberty taken by the filmmaker.

**Brosman, Catherine Savage. Visions of War in France: Fiction, Art, Ideology. Louisiana State University Press 1999.**

This work critically examines literary representations of war in France by a variety of authors and artists. Furthermore, it explores pertinent literary representations through disparate intellectual, ideological and historical contexts.

**Colombat, André. The Holocaust in French Film. Metuchen, N.J.: The Scarecrow Press, 1993.**

This is one of the few books devoted to the Holocaust in French film. Extremely well documented and informative. Directors include Resnais, Ophuls, Malle, Losey, Lanzmann, and Sauvage.

**Insdorf, Annette. Indelible Shadows: Film and The Holocaust. Cambridge: Cambridge UP, 1989.**

Another work that is not limited to French cinema and includes analyses of Le Dernier métro, Les Violons du bal, Lacombe Lucien, and Night and Fog.

***B. MUSIC***

The following three CDs are available on [www.amazon.com](http://www.amazon.com). Your search must include the name of the publisher (i.e., "Arkadia" for the first one and "Forlane" for the second and third CDs).

**Arkadia. Les Chansons sous l'occupation: French Songs of World War II.**

Includes music by guitarist, Djange Reinhardt. Although, Reinhardt lost three fingers to an accident, he continued composing and performing. His most popular song was "Nuages."

**Forlane. La Vie quotidienne en chansons sous la drôle de guerre et l'occupation: Volume Two – Quand la vie sépare ceux qui s'aiment (1939–1940).**

----- **Volume Three – De la propagande vichyssoise à l'optimisme de rigueur.**  
(1940–1942).

Although both Forlane CDs may be considered "saccharine" by some, the historical richness is not to be overlooked, like the Arkadia CD. Includes songs by Tino Rossi and Maurice Chevalier, both tainted as collaborators (Chevalier performed in Germany for POW's in exchange for protection of his Jewish mistress and her parents who were hiding in the south of France). Volume Three contains the popular hit, "Maréchal nous voilà", which is riddled with fascist themes.

### ***C. LITERATURE***

#### **1. Novels and Short Stories (Fiction)**

**Céline, L.-F. D'un château l'autre. Paris: Éditions Gallimard, 1957.**

Céline, controversial for his fascist political affiliations but published in the Pleaide editions because of his literary talent, gives an autofictional account of those Nazi collaborators in the French government who were hidden in a castle in the south of Germany from the time of the Allied Invasion into France in 1944 to the Fall of Berlin in 1945.

**Duras, Marguerite. La douleur. Paris: P.O.L., 1985.**

A collection of six short stories ("La douleur," "Monsieur X. dit ici Pierre Rabier," "Albert des Capitales," "Ter le milicien," "L'Ortie brisée," and "Aurélia Paris"), that presents the horrors of the Occupation through a variety of different perspectives (i.e. through the eyes of Resistant fighters and a hidden child). The first two stories can be seen as "autofictional" narratives by Duras. For example, in the first story, "La douleur," she recounts the agonizing time spent waiting for the return of her husband, Robert Anthelme, who was deported, and how François Mitterrand found him.

**Modiano, Patrick. La place de l'étoile. Paris: Éditions Gallimard, 1968.**

----- **Ronde de nuit. Paris: Éditions Gallimard, 1969.**

What is fascinating about Modiano's work is that he was born after the end of World War II but writes from the perspective of someone living through the Occupation. Particularly intriguing is Ronde de nuit where the main character is playing the role of a double spy and must decide whether to help the Resistance fighters or the Nazi collaborators.

----- **Dora Bruder. Paris: Éditions Gallimard, 1997.**

From a few clues and photographs, Modiano tries to reconstitute the story of Dora Bruder, a fifteen-year old, who left Drancy on September 18, 1942 on a convoy to Auschwitz. If he does not tell the story, no trace will remain of her life. This short narrative might very well be one of the best reflections on memory to appear in a long time. Written in simple, clear language, it is all the more moving and powerful.

**Perec, Georges. W ou le souvenir d'enfance. Paris: Éditions Denoël, 1975**

A fascinating narrative that alternates between Perec's autobiographical accounts of survival as a Jewish child during the Occupation, a child who had lost both his father and mother, and the fictional story of the island of W. W is an island that purports to uphold the ideals of the Olympic Games but is simultaneously an allegory for a concentration camp.

**Sartre, Jean-Paul. La Mort dans l'âme. Paris: Gallimard, 1981.**

Third novel of the "Roads to Freedom" series brilliantly portrays the traumas of the French defeat in 1940, the ambiguities of collaboration, and the varied paths to resistance. While the dialogue is often a bit awkward, most of the characters are quite realistically drawn.

**Semprun, Jorge. Le grand voyage. Paris: Gallimard, 1963.**

A powerful fictionalized account of a journey to the camps by resistant and Buchenwald survivor Semprun, a Spanish exile writing in French.

**Simon, Claude. La route des Flandres. Paris: Éditions du Seuil, 1960.**

Told in both first- and third-person narration, La route des Flandres depicts the rout of the French forces in World War II in the spring of 1940 (i.e. French cavalry versus German tanks). Flashbacks are made to eighteenth-century ancestors and consequently pride of family heritage comes to the forefront of the "Phony War."

**Vercors. Le Silence de la mer/ The Silence of the Sea. Oxford/Washington, D.C. : Berg, 1991. (Edited by James W. Brown and Lawrence D. Stokes)**

An excellent, annotated, bi-lingual edition of the Vercors novel of French Resistance. Particularly helpful are the historical and literary introductions, the extensive vocabulary lists and the select bibliography. (See film of the same name)

**2. Memoirs, Testimonies, and Biographies****Antelme, Robert. L'espèce humaine. Paris: Gallimard, 1957.**

This narrative by Marguerite Duras' husband who survived the camps (see La Douleur) has become a classic of Holocaust literature.

**Aubrac, Lucie. Outwitting the Gestapo. Trans. Konrad Bieber. Lincoln: University of Nebraska Press, 1993.**

Lucie Aubrac's horrifying account of her participation in the Resistance in the Vichy Zone. The added benefit to the English translation of the original text (Ils partiront dans l'ivresse. Paris: Éditions du Seuil, 1984.) is the introduction by Margaret Collins Weitz, author of Sisters in the Resistance (see above), who presents Aubrac's participation in the Resistance in the broader framework of political and feminist history.

**Aubrac, Lucie. La Résistance expliquée à mes petits-enfants. Paris: Seuil, 2000.**

Lucie Aubrac answers questions from her grandchildren about the Resistance in France and her experiences in the movement. Written in clear, concise French, this fifty-five-page book is accessible to intermediate or advanced students of French. A good accompaniment to the film Lucie Aubrac.

**Bellos, David. Georges Perec: A Life in Words. Boston, David R. Godine, Publisher, 1993.**

Bellos provides a detailed yet thoroughly entertaining biography of Georges Perec, recently recognized as one of the greatest French writers of the post-World War II era. The beauty of this biography lies in its portrayal of Perec's childhood during the Occupation. Perec's father died on the front, his mother was deported, and he was sent to the south of France via a Red Cross Envoy and hidden in a Catholic boys' school close to the family of his father's sister. Bellos also provides analysis into Perec's literary genius.

**Cayrol, Jean. Alerte aux ombres. Paris: Seuil, 1997.**

A collection of poems written in secrecy in the concentration camps by the scriptwriter of Night and Fog.

**Cretzmeyer, Stacy. Your Name is Renée: Ruth's Story as a Hidden Child. London: Oxford UP, 1994.**

The first person account of a young Jewish child who witnesses the chilling events in France during the Occupation and of her saviors who risk their own lives to protect her.

**Delbo, Charlotte. Auschwitz et après. Paris: Éditions de Minuit, 1971. Or available in three separate volumes:**

----- **Aucun de nous ne reviendra. Paris: Éditions de Minuit, 1970.**

----- **Une connaissance inutile. Paris: Éditions de Minuit, 1970.**

----- **Mesure de nos jours. Paris: Éditions de Minuit, 1971.**

----- **Convoi à Auschwitz. Paris: Éditions de Minuit, 1965.**

----- **Le mémoire et les jours. Paris: Berg Intl., 1985. Days and Memory. trans. Rosette Lamont. Vermont: Marlboro Press, 1990.]**

All of Delbo's narratives deal with her horrifying experience of being deported to Auschwitz and her repatriation into France. Particularly striking is her poetic style in the Auschwitz et après series (Aucun de nous ne reviendra, Une connaissance inutile, Mesure de nos jours). Equally noteworthy is Convoi à Auschwitz where Delbo gives compelling biographical portraits of her fellow deportees.

----- **“Spectres, mes compagnons” (“Phantoms, My Companions”). trans. Rosette Lamont. Massachusetts Review, 12.1 (January 1971): 23-30.**

Delbo tells the story of her journey to Auschwitz accompanied in her imagination by French literary figures: Julien Sorel, Fabrice del Dongo, Ondine, Phedre, and especially Molière's Alceste. Their appearance fortifies her. But as the train near its destination (Auschwitz), one by one they disappear. Even Molière's misanthrope Alceste cannot bear to face the atrocities of the camps and he too leaves, revealing the impossibility of culture and art amid such misery.

----- **Who Will Carry the Word?** Trans. Cynthia Haft, in Skloot, Robert, ed. **The Theatre of the Holocaust.** Madison: University of Wisconsin Press, 1982.

Delbo's play portrays the lives of women prisoners in Auschwitz. One of the characters, Claire, encourages her fellow inmates to maintain hope and try to live so that someone will survive to tell the story.

**Forché, Carolyn, ed. Against Forgetting: Twentieth-Century Poetry of Witness.** New York: W.W. Norton & Co., 1993.

A landmark anthology that encompasses works examining dark times from more than 140 poets from five continents. This volume includes many by French poets on the topic of the Holocaust.

**Joffo, Joseph. Un Sac de billes.** Paris: Editions Jean-Claude Lattes, 1973.

An incredibly well-written true story of Joseph Joffo, who, at the age of ten, escaped from the Occupied Zone to the Free Zone with his twelve-year-old brother Maurice. Told through the eyes of a child, this autobiography sheds light on the fear of the Nazi occupiers from a naively innocent perspective (i.e., crossing the line of demarcation between the two zones, little Joseph was upset not to find an "actual" physical line). Joffo also provides critical commentary on the film made based on his story: Un Sac de billes. Dir. Jacques Doillon. Videocassette. Renn Productions, 1975.

**Kofman, Sarah. Rue Ordener, Rue Labat.** Paris: Éditions Galilée, 1994.

Kofman's autobiographical account of survival as a Jewish child during the Occupation. She and her mother were hidden by a Catholic woman. Kofman struggled with the transfer of affection from her mother to the fascinating Catholic woman who hid her and her mother.

**Liebster, Simone Arnold. Facing the Lion: Memoirs of a Young Girl in Nazi Europe.** New Orleans: Grammaton Press, 2000.

Before World War II, Simone Arnold was a young girl who delighted in life. In 1942, the Nazis (the "lion") took over Alsace-Lorraine, and Simone's schools became Nazi propaganda machines. Based on her religious beliefs, Simone refused to accept the Nazi party as being above God. Refusing to say "Heil Hitler" led her to be persecuted by school staff and local officials, and ignored by friends. With her father already having been sent to a German concentration camp, Simone is wrested from her mother and sent to a reform school to be "reeducated." There, she learns that her mother has also been put in a camp. She remains in that harsh and abusive setting until the end of the war.

**Mitterrand, François and Elie Wiesel. Mémoire à deux voix.** Paris: Éditions Odile Jacob, 1995.

A fascinating interchange (in interview form) between François Mitterrand and Elie Wiesel. France's former president and Nobel peace prize winner Elie Wiesel share their ideas on a variety of subjects: including their youth, memories of the war years, religion and literature.

**Tichauer, Eva. J'étais le numéro 20832 à Auschwitz. Paris: Éditions L'Harmattan, 1988.**

Eva Tichauer was born in Berlin at the end of World War I. When Hitler came to power in 1933, she and her family (German-Jewish socialists and intellectuals) emigrated to Paris. Tichauer was in her second year of medical school when Germany invaded France. She and her mother were deported to Auschwitz via Drancy on July 16, 1942, during the Vel d'hiv roundup. Her father had been arrested in December 1941. Only Eva survived and her moving memoir speaks of her misfortune and recovery.

**Wiesel, Elie. La Nuit. Paris: Éditions de Minuit, 1998.**

A thoroughly-moving autobiographical account by Nobel Peace Prize laureate Elie Wiesel. He tells of his deportation to Auschwitz, the death of his mother and baby sister in the gas chambers, and the loss of his father in the final days of the Death March.

### 3. Critical Works/Commentaries

**Gorrara, Claire. Women's Representations of the Occupation in Post-'68 France. St. Martin's Press, 1998.**

Excellent, well written, concise study of works by French women that directly address the war years. Beginning with an overview of historical and literary narratives of the war years from 1945 to the present, Gorrara then discusses, in turn, women resisters' autobiographies; more radical works by Frederique Moret, Violette Maurice, and Marguerite Duras; Clara Malraux's works; and writing by "daughters of the Occupation," including daughters of resisters, collaborators, and deported Jews.

**Gorrara, Claire, "Writing and Memory: The Occupation and the Construction of the Self in the 1980's French Literature." Modern and Contemporary France 5 (1997) 35-45.**

Applying James E. Young's model of memory as an "evolving dialogic relationship with the present" to Lucie Aubrac's Ils partiront dans l'ivresse (1984, trans. Outwitting the Gestapo, 1993), and Dominique Garnier's Nice, pour mémoire (1980). Gorrara finds contrasting, but equally valid, efforts to reconstruct the past in the two memoirs.

**Haft, Cynthia. The Theme of Nazi Concentration Camps in French Literature. The Hague: Mouton, 1973.**

Although perhaps dated in its use of myth to interpret literature, this book draws heavily upon works of Charlotte Delbo whom the author interviewed extensively.

**Higgins, Lynn and Michael Holquist. New Novel, New Wave, New Politics: Fiction and the Representation of History in Post-war France. University of Nebraska Press, 1996.**

This work overturns the traditional approach of previous studies of the film and literature that emerged in France in the mid-1950s, studies that concentrated on formal innovations. This study argues that the new novelists and filmmakers "engage in a kind of

historiography” and “enact the conflicts, the double binds of postwar history and representation.” Dramatic re-visioning of works by Robbe-Grillet, Simon, Duras, Truffaut, Godard, and Resnais.

**Kaplan, Alice Yaeger. Reproductions of Banality: Fascism, Literature and French Intellectual Life. Minneapolis: U of Minnesota Press, 1986.**

An analysis of the ideology and aesthetics of French fascist writers. Of special interest are the sections on Brasillach, Céline, Drieu la Rochelle and Rebatet. Includes an interview with Maurice Bardèche.

**Kremer, S. Lillian. Women’s Holocaust Writing: Memory and Imagination. Lincoln: U of Nebraska Press, 1999.**

This is an excellent work that focuses on American Holocaust literature by women and representations of female Holocaust experiences.

**Langer, Lawrence L. The Age of Atrocity: Death in Modern Literature. Boston: Beacon Press, 1978.**

Examining, among others, the works of Thomas Mann, Albert Camus, Alexander Solzhenitzyn, and Charlotte Delbo, Langer explores the evolution of the idea of atrocity in the twentieth century and its impact on our notions of the human image. His last chapter on Delbo concentrates on her “frozen” images of the body and the physicality of death and dying, images that denote the corruptive power of atrocity, leaving little room for notions of transcendent longing or redemptive insight.

**Marks, Elaine. Marrano as Metaphor: The Jewish Presence in French Writing. NY: Columbia UP, 1996.**

This work offers a comprehensive analysis of the Jewish involvement in French literature from the sixteenth century to the contemporary context.

**Morris Alan. Collaboration and Resistance Reviewed: Writers and the “Mode Retro” in Post-Gaullist France. Oxford, England: Berg French Studies, 1992.**

Morris’ work is the first full-length examination of the reappraisal of the Occupation in France known as the “mode retro” that occurred in French writing of the 1970s and 1980s. The author presents the legacy of the Occupation in its cultural and historical context and the reasons for the development of the “mode retro.” He focuses on a generation of writers who, having had collaborating fathers, attempt to create in their works alternative myths of the Occupation and collaboration, particularly Pascal Jardin, Evelyne Le Garrec, Marie Chaix, and Patrick Modiano.

**Suleiman, Susan Rubin. Risking Who One is: Encounters with Contemporary Art and Literature. Cambridge: Harvard University Press, 1994.**

In this wonderful collection of essays, two are particularly noteworthy. “Life-Story, History, Fiction: Simone de Beauvoir’s Wartime Writings” discusses the changing image of Beauvoir with the 1990 publication of her war diaries, and also offers a new reading of her novel about the war, Le Sang des autres, published in 1945. “War Memories: On Autobiographical Reading” is a study primarily of memoirs by Jews who

were children during the war (Saul Friedlander, Georges Perec, Elie Wiesel, and Claudine Vegh) and defines autobiographical reading as “reading another person’s story as if it were your own.”

## ***D. HISTORY***

### **1. Occupation and Vichy**

**Aron, Raymond. Histoire de Vichy. Paris: Fayard, 1954.**

In the first lengthy postwar history of the Vichy government, Aron acknowledged the crimes of a handful of “unworthy Frenchmen” but generally portrayed Pétain and his regime favorably, endorsing the popular conservative argument that Vichy served as a “shield” against the German occupiers while anticipating an Allied victory.

**Azéma, Jean-Pierre. 1940: l'année terrible. Paris: Seuil, 1990.**

An almost day by day account of the events that led to the War and the Armistice. This is an essential resource for understanding who is who in other works of history or fiction, and the significance of events like Narvik, Dunkirk, and Mers-El-Kebir.

**Barcellinni, Serge et Annette Wieviorka. Passant, souviens-toi! Les lieux du souvenir de la Seconde guerre mondiale en France. Paris: Plon, 1995.**

A thorough survey and discussion of memorial sites, monuments, and plaques pertinent to the war in France.

**Belot, Robert. Lucien Rebatet, un itinéraire fasciste. Paris: Seuil, 1994.**

A well-documented biography of one the most virulent French fascists and anti-Semites. Rebatet's inflammatory rhetoric is interpreted as springing from buried feelings of inferiority, inadequacy, and failure.

**Burrin, Philippe. La France à l'Heure Allemande: 1940-1944. Paris: Seuil, 1993.**

Burrin's topical/chronological study contains a subtle analysis of complicated “networks of accommodation” which most of the French formed with the occupier (or found themselves joining) in the aftermath of defeat. Like most contemporary scholarship, it stresses that the French confronted “social fragmentation” and ambiguity from 1940 to 1944, rather than a simple choice between Vichy and Free France and between resistance and collaboration.

**Bracher, Nathan, ed. Contemporary French Civilization: Time to Remember 19.2 (Summer/Fall 1995): Entire Issue.**

A wonderfully rich issue of articles that is entirely dedicated to the history of France during World War II. Articles are in both French and English.



**Brunazzi, Elizabeth and Jeanine Parisier Plottel, eds. Contemporary French Civilization: Culture and Daily Life in Occupied France 23.2 (Summer/Fall 1999): Entire Issue.**

A superbly rich issue of articles that is entirely dedicated to culture and daily life in Occupied France. Articles are in both French and English.

**Conan, Eric and Henry Rousso. Vichy, un passé qui ne passe pas. Paris: Fayard, 1994.**

This work is a follow-up and update of Le Syndrome De Vichy (Paris: Seuil, 1990), reporting on the recent debates and controversies related to the German Occupation and the Holocaust: the belated commemoration of the “Vel d’Hiv” roundup, the lists of Parisian Jews rediscovered in government archives, the Touvier trial, Mitterrand’s ambiguous attitude to Pétain and Pétain’s memory, new questions about the Résistance.

**Farmer, Sarah Bennett. Martyred Village: commemorating the 1944 Massacre at Oradour-sur-Glane. California Academy of Sciences: December 1998.**

Excellent, well-written study of the events surrounding the massacre at Oradour and how their history has been seen in France in the post-war decades. Model of current historiographical work drawing upon Halbwachs, Nora, Rousso.

**Farmer, Sarah Bennett. “Oradour-sur-Glane: Memory in a Preserved Landscape.” French Historical Studies 19 (1995) 27-48.**

In this article and her longer study cited directly above, Farmer describes the problems involved in preserving the ruins of the village as a memorial of the German massacre of its inhabitants in 1944. As natural deterioration gradually destroys the “authentic character” of the village ruins, conservation efforts to halt the decay inevitably distort or falsify the memories the memorial is intended to evoke.

**Gordon, Bertram. Collaborationism in France during the Second World War. Ithaca: Cornell University Press, 1980.**

Building on Stanley Hoffman’s distinction between casual collaboration and pro-German collaborationism, this is one of the important post-70’s studies of the principal parties and organizations (the *Parti Populaire Français*, *Francistes*, *Rassemblement National Populaire*, and others) that sought to make common cause with the Nazis and find a privileged place in German-dominated Europe.

**Hellman, John. Knight Monks of Vichy France. Montreal and Kingston: Liverpool University Press/McGill-Queen’s University Press, 1997, 2ed.**

A fascinating study of the role played in the “National Revolution” by the Ecole Nationale des Cadres d’Uriage and the continuing influence of its ideology on the contemporary French scene. Hellman describes how the Uriage school came close to being a fascist training school.

**Lottman, Herbert. The Purge: The Purification of French Collaborators after World War II. New York: William Morrow, 1986.**

A well-researched account by a prolific journalist and popular historian of one of the most angrily-debated issues of the postwar era. Like most recent scholars, Lottman reduces the number of summary executions during the Liberation from more than 100,000 to less than 10,000, and reviews the sentences meted out by the courts of De Gaulle's Provisional Government.

**Marrus, Michael R., and Robert O. Paxton, Vichy France and the Jews. Stanford: Stanford University Press, 1981.**

A classic study of the Vichy treatment of the Jews. The authors show how administrative power, pride, and inertia combined with native French anti-Semitism resulted in persecution of the Jews and participation in the Holocaust.

**Milza, Pierre. Fascisme français, passé et présent. Paris: Flammarion, 1987.**

An outstanding history and analysis of French fascism from its origins to the present, including a study of the National Front's current ideology, and a chapter on Vichy France, where Milza answers the question "Was Vichy France a Fascist State?"

**Miner, Richard H. Dr. Seuss Goes to War: The World War II Editorial Cartoons of Theodor Seuss Geisel. New York: The New Press, 1999.**

A phenomenal collection of political cartoons by "Dr. Seuss" that portray the American "isolationist" perspective of what was happening in Vichy France and the rest of war-torn Europe. Miner provides excellent commentary that accompany each cartoon. Excellent resource for integrating cross-cultural discussion into the classroom.

**Ousby, Ian. Occupation: The Ordeal of France 1940-1944. New York: St. Martin's Press, 1998.**

A good popular history of the wartime years which incorporates the latest scholarship but does not deal directly with the problems of postwar interpretation, commemoration, and controversy.

**Passelecq, Georges and Bernard Suchecky. L'Encyclique cachée de Pie XI. Paris: La Découverte, 1995. (Published in translation as The Hidden Encyclical of Pius XI. Harcourt Brace, 1997.)**

The draft of an encyclical denouncing racism and anti-Semitism, commissioned in June 1938 by Pius XI and written by a prominent American Jesuit, Father John LaFarge, was rescued from oblivion by a Belgian monk and a Jewish historian. After Pius XI died in Feb. 1939, his successor, Pius XII, whose passivity during WWII and the Holocaust has been much criticized, buried the document in the Vatican archives.

**Paxton, Robert O. Vichy France: Old Guard and New Order, 1940-1944. New York: Columbia University Press, 1972.**

Still the starting point for any study of Vichy, this classic work destroyed the Gaullist myth of a "nation of resisters" and set the standard for all work on Vichy which followed.

**Rousso, Henry. Les Années noires: vivre sous l'Occupation. Paris: Gallimard (Série Découvertes Histoire), 1992.**

-----. **La Hantise du passé. Paris: Éditions Textuelles, 1998.**

While the Papon trial was unfolding, French historian Henry Rousso answered Philippe Petit's questions on the role of the historian in today's France, where the media and the courtroom sustain the Vichy syndrome.

**Sauber, Mariana. "Traces fragiles: Les plaques commémoratives dans les rues de Paris," Annales ESC 3 (mai-juin 1993): 715-27.**

A study of the Occupation and Liberation as memorialized on plaques on streets of Paris. Notes changing use of language and coverage of events associated with deportations, repression, and resistance and increased willingness to cite French participation on both sides of these events.

**Soucy, Robert. French Fascism: The Second Wave, 1933-1939. New Haven: Yale University Press, 1995.**

Clear, concise study of the Croix de feu, PPF, and fascist intellectuals in the 1930s. Soucy effectively challenges Sternhell by locating fascism firmly on the political right.

**Vidal-Nacquet, Pierre. Assassins of Memory: Essays on the Denial of the Holocaust. trans. Jeffrey Mehlman, New York: Columbia University Press, 1992.**

A collection of essays tracing the varieties of Holocaust "revisionism" and nicely demonstrating the roles played by Robert Faurisson, Paul Rassinier, and others, in the attempt to rewrite history.

**Zucotti, Susan. The Holocaust, the French, and the Jews. New York, NY: Basic Books, 1993.**

Excellent overview of Vichy France and the plight of Jews in France during World War II.

## **2. Resistance**

**Adler, Jacques. The Jews of Paris and the final solution: Communal response and internal conflicts, 1940-1944. Oxford: Oxford University Press, 1987.**

Jacques Adler, historian and former member of the French resistance, examines the role of Jewish organizations in Paris during the German Occupation. Also available in French under the title **Face à la persécution: les organisations juives à Paris de 1940 à 1944**.

**Hallie, Philip. Lest Innocent Blood Be Shed: The Story of the Village of Le Chambon and How Goodness Happened There. New York: Harper & Row, 1979.**

The story of the heroic people of le Chambon, a small Protestant town in south central France. In the face of the Vichy government and a division of the Nazi SS, these people protected thousands of Jews. A wonderful companion to Pierre Sauvage's documentary Weapons of the Spirit (see below).

**Latour, Anny. The Jewish Resistance in France. New York: Holocaust Library, 1981.**

Latour provides us with a classic study of this underemphasized subject. As an historian, and a French Jewish Resistant, her focus is specifically on the networks of Jewish Resistance in France. Chapter Four articulates invaluable insights on numerous clandestine French Jewish Resistance organizations (i.e, underground networks for child-rescue) through oral testimonies and narratives of participants. In particular, this scholarly study focuses on these Resistance organizations in their critical roles in rescuing Jewish children, mass-producing counterfeit "Aryan" documents, and combating German troops (the Jewish Maquis) through extensive case study analysis.

**Lazare, Lucien. How Jewish Organizations Fought the Holocaust in France. New York: Columbia University Press, 1996.**

Lazare provides critical new insights and a meticulously detailed historical analysis of the dynamic evolution of disparate French Jewish resistance organizations and the varied responses of such organizations from June 1940 to the Liberation. Most impressive of Lucien's work is his compelling argument that French Jewish organizations' efforts of rescuing Jews from the genocidal annihilation of the Nazis is a legitimate category of resistance. This is considered legitimate even though they did not consistently incorporate an overt or clandestine military effort to defeat the Nazis and remove Germans from French soil.

**Rittner, RSM, Carol, and Sondra Myers, eds. The Courage to Care: Rescuers of Jews During the Holocaust. New York: New York University Press, 1986.**

Based on the award-winning documentary of the same title (see above), this wonderful companion text includes a section devoted to Le Chambon-sur-Lignon with commentary provided by Pierre Sauvage, Magda Trocmé, Philip Hallie, Hans Solomon, Hanne Liebmann, and Rudy Appel.

**Sweets, John F. Choices in Vichy France: The French Under Nazi Occupation. New York: Oxford University Press, 1986.**

Sweets does not see the French as passive collaborators. His study of Clermont-Ferrand (the site of The Sorrow and the Pity) shows how the National Revolution was basically a failure, that enthusiasm for Vichy was brief, and that one can see many examples of "unofficial" resistance on the part of the French. He nicely illustrates the broad and complex spectrum between the extremes of collaboration and resistance.

**Weitz, Margaret Collins. Sisters in the Resistance: How Women Fought to Free France, 1940-1945. New York: J. Wiley, 1995.**

Weitz's work, dedicated "to all the French women who resisted occupation, oppression, and injustice," interestingly portrays the courage and strength of French women at all levels. From Lucie Aubrac to the women who transported coded information or even ammunitions in their bicycle baskets or baby carriages, Weitz tells their stories with candor and historical accuracy. Weitz also includes examples of stories of women who collaborated with the Nazi Occupiers. Weitz also edited a special issue of Contemporary French Civilization on the same topic: Mémoire et oubli: Women of the French Resistance 18.1 (Winter/Spring 1994).

### **3. Holocaust**

**Epstein, Eric Joseph and Philip Rosen. Dictionary of the Holocaust : Biography, Geography, and Terminology. Westport, Connecticut and London : Greenwood Press, 1997.**

An excellent resource, a handy reference book and essential teaching aid for all those involved in Holocaust studies. Organized alphabetically, the book includes more than 200 names of people, places and terms dealing with the Holocaust.

**Klarsfeld, Serge. Memorial to the Jews Deported from France 1942-1944. New York : Beate Klarsfeld Foundation, 1983.**

Documentation of the deportation of the victims of the Final Solution in France. This extraordinary work contains the names of the more than 75,000 Jews deported from France. The names of the deportees are listed chronologically by convoy and include the date and place of birth as well as the date of deportation. The list is a memorial to those who perished as well as an incredible historical document.

**Klarsfeld, Serge. Le Mémorial des Enfants juifs déportés de France. Paris: FFDJF, 1994.**

A tribute to the more than 3,500 Jewish children deported from France, Le Mémorial des Enfants juifs déportés de France lists the full name, the date and place of birth, the convoy and the last known address of each child. Particularly moving are the hundreds of photographs taken of these children before the war. The contrast between the beautiful family photos and the knowledge of what happened in the death camps is heart-wrenching and profoundly moving.

**Langer, Lawrence L. Holocaust Testimonies: The Ruins of Memory. New Haven: Yale University Press, 1991.**

Drawing upon three hundred of the taped interviews with Holocaust survivors at Yale's Fortunoff Video Archives, Langer studies the effects of trauma still ongoing fifty years after the experience of the Nazi death camps. Chapter 1 elaborates on Charlotte Delbo's distinction between common memory and deep memory.

**Langer, Lawrence L. Admitting the Holocaust: Collected Essays. New York: Oxford University Press, 1995.**

Langer uses diaries, memoirs, novels and testimonies to address the problem of writing about the Holocaust without introducing categories such as spiritual redemption which are inapplicable after the “rupture” of this event. Examines works of Styron, Ozick, Malamud, Borowski, among others.

**Milton, Sybil and Ira Nowinski. In Fitting Memory: The Art and Politics of Holocaust Memorials. Detroit: Wayne State University Press, 1991.**

The title poses the rhetorical question addressed by the work: to whose memory and how fitting? The authors place Holocaust memorials within their various national and political contexts, and include a number of memorials in France.

**Weisberg, Richard H. Vichy Law and the Holocaust in France. New York: University Press, 1996.**

Weisberg offers us a comprehensive and detailed analysis of the historic development of Vichy's exclusionary Jewish Laws. He demonstrates how the legal community in both the "Free Zone" and the "Occupied Zone" enthusiastically, and independently of the French bureaucracy, implemented anti-Jewish legislation that often surpassed German demands. Weisberg's most original and provocative interpretation of the rise of Vichy's exclusionary anti-Semitic laws was the French Roman Catholic representation of Jews as being incapable of being assimilated into the French state due to their alleged exclusionary allegiance to Talmudic laws and traditions.

**Wiedmer, Caroline. The Claims of Memory: Representations of the Holocaust in Contemporary Germany and France. Ithaca: Cornell UP, 1999.**

This is an outstanding work that articulates a critical interpretation of disparate contemporary cultural texts dealing with the Holocaust, including memorials, museums, books, and films in France and Germany.

**Wieviorka, Annette. Auschwitz expliqué à ma fille. Paris: Editions de Seuil, 1999.**

In the same collection as Lucie Aubrac's La Résistance expliquée à mes petits-enfants (see above), historian Annette Wieviorka answers questions on Auschwitz posed by her young daughter. An excellent introduction to the study of the Shoah (in the target language) for university or high school students. Succinct and easy to read.

#### **4. Liberation**

**Kedward, H.R. and Nancy Wood. The Liberation of France; Image and Event. Oxford: Berg, 1995.**

This is a valuable collection of essays dealing with various representations of the experience of Liberation. Articles include Ginette Vincendeau's analysis of Claude Berri's 1990 film Uranus, Nancy Wood's "Memory by Analogy: Hiroshima mon Amour", Philip Dine's examination of the themes of Occupation and Resistance in fiction of the Algerian

War, and Carrie Tar's examination of French Films' reflection of wartime changes in gender roles.

**Todorov, Tzvetan. A French Tragedy: Scenes of Civil War, Summer 1944. Hanover, NH: University Press of New England, 1996.**

Todorov's study of the cycle of liberation, hostage-taking, reprisal, combat and massacre in and around the village of Saint-Armand Montrond (Cher) after June 6, 1944, and their aftermath, underlines the confusion and violence that engulfed many of the French in the last months of the Occupation. Neither Germans, *miliciens*, Vichyites, nor resisters emerge from this story without some degree of responsibility (or blame) for the tragedies that result – leaving Saint-Armand with a legacy less easily memorialized than that of an Oradour or a Lidice.

## V. DOCUMENTS/SPEECHES

### ***A. DECLARATION ANNOUNCING RESISTANCE OF THE (PROTESTANT) CHURCH: MESSAGE FROM THE TWO PASTORS FROM LE CHAMBON - ANDRE TROCME AND EDOUARD THEIS- TO THEIR PARISH (SUNDAY JUNE 23 1940) [REPRINTED WITH THE GENEROUS PERMISSION OF NELLY TROCME HEWETT]***

Frères et soeurs,

Le président de la Fédération Protestante a prononcé hier à la radio une allocution à laquelle nous voulons joindre notre voix. Dans cette allocution, M. Boegner appelle l'Eglise Protestante de France à l'humiliation pour les fautes qui ont amené notre peuple à l'état où il se trouve aujourd'hui.

Comme lors des grandes détresses d'Israël, l'heure est à l'humiliation. Humilions-nous tous pour la part de responsabilité que nous avons dans la catastrophe générale. Humilions-nous pour les fautes que nous avons commises et pour celles que nous avons laissé commettre, pour notre laisser-aller, pour notre manque de courage qui ont rendu impossible le redressement devant les tempêtes menaçantes, pour notre manque d'amour devant les souffrances des autres, pour notre manque de foi en Dieu et notre idolâtrie de la richesse et de la force, pour tous Les sentiments indignes du Christ que nous avons tolérés ou entretenus dans nos coeurs, en un mot pour le péché dont nous avons chacun notre part et qui est la seule cause véritable des malheurs sans nom qui nous frappent.

Humilions-nous devant Dieu, chacun personnellement. Comme particuliers, comme chefs ou membres d'une famille, comme citoyens, et comme chrétiens, comme pasteurs, comme conseillers presbytéraux, comme moniteurs, comme unionistes, comme fidèles de l'Eglise. C'est de Dieu que nous implorons le pardon pour le péché dont nous

sommes personnellement coupables et pour le péché de notre peuple, de l'humanité actuelle et de l'Eglise d'aujourd'hui dont nous sommes solidaires. C'est de Dieu seul que nous attendons le relèvement.

Cependant nous devons nous garder de certaines manières de nous humilier qui seraient une désobéissance à Dieu.

Premièrement, gardons-nous de confondre humiliation et découragement, et de penser et de répandre autour de nous que tout est perdu. Il n'est pas vrai que tout soit perdu. La vérité évangélique n'est pas perdue, et elle sera proclamée librement du haut de cette chaire, dans les réunions et dans les visites. La parole de Dieu n'est pas perdue, et c'est là que se trouvent toutes les promesses et toutes les possibilités de relèvement pour nos personnes, pour notre peuple, pour l'Eglise. La foi n'est pas perdue : l'humiliation véritable n'affaiblit pas la foi, elle mène à une foi plus profonde en Dieu, à une volonté plus ardente de le servir.

En second lieu, gardons-nous de nous humilier, non pour nous-mêmes pour nos propres fautes, mais pour les autres, et dans un esprit d'amertume mêlé de rancune. Ces derniers jours, au cours de nos visites, nous avons entendu de nombreuses plaintes de soldats contre leurs officiers, et d'ouvriers contre leurs patrons, de riches contre les pauvres, et de pauvres contre les riches, de pacifistes contre les patriotes, et de patriotes contre les pacifistes, de croyants contre les incroyants, et d'incroyants contre les croyants. Chacun accuse les autres, chacun cherche à esquiver ses propres responsabilités pour charger ses concitoyens ou les peuples étrangers, oubliant que Dieu seul peut juger et mesurer la culpabilité de chacun. Nous ne croyons pas qu'une telle humiliation soit féconde et puisse préparer la reconstruction de notre pays et de l'Eglise.

En troisième lieu, en humiliant nos coeurs, n'humilions pas notre foi et nos convictions fondées sur l'Evangile. Ainsi, parce que nous n'avons pas bien utilisé de la liberté qui nous était donnée, ne renonçons pas à la liberté, sous prétexte d'humilité, pour devenir des esclaves, et plier lâchement devant les idéologies nouvelles. Ne nous faisons pas d'illusions : la doctrine totalitaire de la violence a acquis ces derniers jours un formidable prestige aux yeux du monde, parce qu'elle a, du point de vue humain, merveilleusement réussi. Cette doctrine, ceux qui ont vaincu notre pays vont tenter de nous y soumettre par la force, ou, ce qui est encore bien plus dangereux, d'en imprégner notre société française. S'humilier, ce n'est pas plier devant une telle doctrine. Nous sommes convaincus que la puissance de cette doctrine est comparable à l'autorité de la Bête, qui est décrite dans le chapitre 13 de l'Apocalypse. Cette doctrine n'est rien d'autre que l'antichristianisme. C'est pour nous une question de conscience que de l'affirmer, aujourd'hui comme hier. Il est à peu près certain que des enfants de notre église ont donné leur vie pour combattre cette doctrine. S'humilier de ses péchés, ce n'est pas maintenant, abdiquer devant elle. C'est en donnant nos vies à Jésus-Christ, au service de son évangile, de son Eglise universelle, que nous serons dans la fidélité et la véritable humilité.

A cet appel à l'humiliation chrétienne, nous voulons, frères et soeurs, ajouter quelques exhortations que nous vous adressons au nom de notre Seigneur Jésus-Christ.



D'abord, abandonnons aujourd'hui toutes nos divisions entre chrétiens, et toutes nos chicanes entre Français. Cessons de nous étiqueter, de nous désigner les uns les autres par ces termes où nous mettons du mépris : droite et gauche, paysans, ouvriers, intellectuels, prolétaires ou possédants, et de nous accuser mutuellement de tous les méfaits. Re commençons à nous faire confiance les uns aux autres, et à nous saluer et à nous accueillir, en nous rappelant à chaque rencontre, comme le faisaient les premiers chrétiens, que nous sommes frères et soeurs en Jésus.

Ensuite, ayant abandonné ces méfiances et ces haines, ainsi que les passions politiques auxquelles elles sont accrochées, groupons-nous décidément autour de Jésus-Christ, le chef de l'Eglise universelle, et adoptons, comme source de pensée, d'obéissance et d'action, son évangile rien que son évangile.

Enfin comprenons que le retour à l'obéissance nous oblige à des ruptures, ruptures avec le monde, ruptures avec des manières de vivre que nous avons acceptées jusqu'ici.

Des pressions paiennes formidables vont s'exercer, disions-nous, sur nous-mêmes et sur nos familles, pour tenter de nous entraîner à une soumission passive A l'idéologie totalitaire. Si l'on ne parvient pas tout de suite à soumettre nos âmes, on voudra soumettre au moins nos corps. Le devoir des chrétiens est d'opposer à la violence exercée sur leur conscience les armes de l'Esprit. Nous faisons appel à tous nos frères en Christ pour qu'aucun n'accepte de collaborer avec cette violence, et en particulier, dans les jours qui viennent, avec la violence qui sera dirigée contre le peuple anglais.

Aimer, pardonner, faire du bien à nos adversaires, c'est le devoir. Mais il faut le faire sans abdication, sans servilité, sans lâcheté. Nous résisterons, lorsque nos adversaires voudront exiger de nous des soumissions contraires aux ordres de l'Evangile. Nous le ferons sans crainte, comme aussi sans orgueil et sans haine.

Mais cette résistance morale n'est pas possible sans une rupture avec les esclavages intérieurs qui depuis longtemps dominant sur nous. Une période de souffrance, de disette peut-être, s'ouvre pour nous. Nous avons tous plus ou moins vécu dans le culte de Mammon, dans le culte du bien-être égoïste des petites familles, du plaisir facile, de la paresse, de la bouteille. A présent Nous allons être privés de beaucoup de choses. Cependant nous serons tentés de tirer notre épingle du jeu et de profiter encore de ce qui nous reste ou même de dominer sur nos frères. Sachons abandonner, frères et soeurs, notre orgueil et notre égoïsme, notre amour de l'argent et de notre confiance dans les possessions terrestres, apprenons à nous reposer, pour aujourd'hui et pour demain, sur notre Père qui est aux cieux, à attendre de lui le pain quotidien et à le partager avec nos frères, qu'il nous faut aimer autant que nous-mêmes.

Que Dieu nous libère des inquiétudes comme des fausses sécurités, qu'il nous donne sa paix que rien ni personne ne peut enlever à ses enfants, qu'il nous console dans nos deuils comme dans toutes nos épreuves, qu'il daigne faire de chacun de nous des

membres humbles et fiers de l'Eglise de Jésus-Christ, du corps de Christ, dans l'attente de royaume de justice et de l'amour, où sa volonté sera faite sur la terre comme au ciel.

***B. LETTER WRITTEN BY ARCHBISHOP SALIÈGE IN 1942 ENCOURAGING CHRISTIANS TO TREAT THE JEWS AS THEIR BROTHERS.***

**“Les Juifs sont nos amis” Mgr Saliège en 1942**

Le 30 août 1942, Mgr Jules-Géraud Saliège, archevêque de Toulouse, a fait lire cette lettre dans les églises de son diocèse:

“Mes très chers frères,

Il y a une morale chrétienne, il y a une morale humaine qui impose des devoirs et reconnaît des droits.

Ces devoirs et ces droits tiennent de la nature humaine. Ils viennent de Dieu. On ne peut pas les violer. Il n'est au pouvoir d'aucun mortel de les supprimer.

Que des enfants, des femmes, des pères et des mères soient traités comme un vil troupeau, que des membres d'une même famille soient séparés les uns des autres et embarqués pour une destination inconnue, il était réservé à notre temps de voir ce triste spectacle. Pourquoi le droit d'asile de nos églises n'existe-t-il plus? Dans notre diocèse, des scènes d'épouvante ont lieu dans les camps de Noé et de Récébédou. Les juifs sont des hommes, les juives sont des femmes. Les étrangers sont des hommes, les étrangères sont des femmes. Tout n'est pas permis contre eux, contre ces hommes et contre ces femmes, contre ces pères et mères de famille. Ils font partie du genre humain. Ils sont nos frères comme tant d'autres. Un chrétien ne peut l'oublier.”

***C. CHARLES DE GAULLE COMMENTS ON MARECHAL PETAIN IN HIS MEMOIRES DE GUERRE, LE SALUT 1944-1946, PLON, 1959.***

"Pour moi, la faute capitale de Pétain et de son gouvernement, c'était d'avoir conclu avec l'ennemi, au nom de la France, le soi-disant (Armistice)... Par-dessus tout, avoir soumis l'Etat à la discrétion du Reich, c'est cela qu'il fallait condamner, de telle sorte que la France fût dégagée de la flétrissure. Toutes les fautes que Vichy avait été amené à commettre ensuite : collaboration avec les envahisseurs ; combats livrés à la Résistance en liaison directe avec les polices et les troupes allemandes ; remise à Hitler de prisonniers politiques français, de Juifs, d'étrangers réfugiés chez nous ; concours fourni, sous forme de main-d'oeuvre, de matières, de fabrications, de propagande, à l'appareil guerrier de l'ennemi, découlant infailliblement de cette source empoisonnée."

***D. SPEECH BY ANDRE MALRAUX AT THE TRANSFER OF JEAN MOULIN'S ASHES TO THE PANTHEON (DECEMBER 19, 1964)***

"Voilà donc plus de vingt ans que Jean Moulin partit, par un temps de décembre sans doute semblable à celui-ci, pour être parachuté sur la terre de Provence, et devenir chef

d'un peuple de la nuit. Sans la cérémonie d'aujourd'hui, combien d'enfants de France sauraient son nom ? Il ne le retrouva lui-même que pour être tué ; et depuis, sont nés seize millions d'enfants...

Puissent les commémorations des deux guerres s'achever par la résurrection du peuple d'ombres que cet homme anima, qu'il symbolise, et qu'il fait entrer ici comme une humble garde solennelle autour de son corps de mort...

...Commémorant l'anniversaire de la libération de Paris, je disais : 'Ecoute ce soir, jeunesse de mon pays, ces cloches d'anniversaire qui sonneront comme celles d'il y a quatorze ans. Puisses-tu, cette fois, les entendre : elles vont sonner pour toi.'

L'hommage d'aujourd'hui n'appelle que le Chant qui va s'élever maintenant, ce *Chant des Partisans* que j'ai entendu murmurer comme un chant de complicité, puis psalmodier dans le brouillard des Vosges et les bois d'Alsace, mêlé au cri perdu des moutons des tabors, quand les bazookas de Corrèze avançaient à la rencontre des chars de Rundstedt lancés de nouveau contre Strasbourg. Ecoute aujourd'hui, jeunesse de France, ce qui fut pour nous le Chant du Malheur. C'est la marche funèbre des cendres que voici. A côté de Carnot avec les soldats de l'an II, de celles de Victor Hugo avec les Misérables, de celles de Jaurès veillées par la Justice, qu'elles reposent avec leur long cortège d'ombres défigurées. Aujourd'hui, jeunesse, puisses-tu penser à cet homme tu aurais approché tes mains de sa pauvre face informe du dernier jour, de ses lèvres qui n'avaient pas parlé ; ce jour-là, elle était le visage de la France..."

***E. SPEECH GIVEN BY PRESIDENT JACQUES CHIRAC ON JULY 16, 1995 (AT THE VEL D'HIV CEREMONY) RECOGNIZING FRANCE'S RESPONSIBILITY FOR DEPORTING JEWS.***

**“Déportation des Juifs de France: La France reconnaît sa responsabilité”**

"...la folie criminelle de l'occupant a été secondée par des Français, par l'état français.. La France, patrie des Lumières et des Droits de l'homme, terre d'accueil et d'asile, la France ce jour-là, accomplissait l'irréparable. Manquant à sa parole, elle livrait ses protégés à leurs bourreaux... Soixante-quatorze trains partiront vers Auschwitz. Soixante-seize mille n'en reviendront pas. Nous conservons à leur égard une dette imprescriptible.

...Je veux me souvenir que cet été 1942, qui révèle le vrai visage de 'la collaboration,' dont le caractère raciste après les lois anti-juives de 1940, ne fait pas de doute, sera pour beaucoup de nos compatriotes, celui du sursaut, de point de départ d'un vaste mouvement de résistance car il y a aussi la France droite, généreuse, fidèle à ses traditions, à son génie. Comment négliger les valeurs humanistes, les valeurs de liberté, de justice, de tolérance qui fondent l'identité française et nous obligent pour l'avenir.”

***F. FRENCH CATHOLIC CHURCH APOPOGIZES FOR SILENCE DURING THE HOLOCAUST. LA “DÉCLARATION DE REPENTENCE” DE L’ÉGLISE DE FRANCE – DELIVERED BY ARCHBISHOP OLIVIER DE BERRANGER (LE 30 SEPTEMBRE 1997)***

A la veille de l’anniversaire de la publication, le 3 octobre 1940, du premier statut des juifs, les évêques de France ont rendu publique, mardi 30 septembre 1997, à Drancy cette « déclaration » sur l’attitude de l’Eglise catholique de France sous le régime de Vichy.

“Événement majeur de l’histoire du XXe siècle, la tentative d’extermination du peuple juif par les nazis pose à la conscience des questions redoutables qu’aucun être humain ne peut écarter. L’Eglise catholique, loin d’en appeler à l’oubli, sait que la conscience se constitue par le souvenir et qu’aucune société, comme aucun individu, ne peut vivre en paix avec lui-même sur un passé refoulé ou mensonger.

L’Eglise de France s’interroge. Elle y est conviée, comme les autres Eglises, par le pape Jean Paul II, à l’approche du troisième millénaire: Il est bon que l’Eglise franchisse ce passage en ayant clairement conscience de ce qu’elle a vécu.. Reconnaître les fléchissements d’hier est un acte de loyauté et de courage qui a renforcé notre foi, qui nous fait percevoir les tentations et les difficultés d’aujourd’hui et nous prépare à les affronter...

...Nous n’avons pas à nous ériger en juges des personnes et des consciences à cette époque, nous ne sommes pas nous-mêmes coupables de ce qui s’est passé hier, mais nous en sommes solidaires parce que c’est notre Eglise et nous sommes obligés de constater aujourd’hui objectivement que des intérêts ecclésiaux entendus d’une manière excessivement restrictive ont passé avant les commandements de la conscience et nous devons nous demander pourquoi....

...Dès la veille de la guerre, Mgr Saliège recommandait aux catholiques du XX<sup>e</sup> siècle de chercher la lumière dans l’enseignement de Pie XI plutôt que dans tel édit d’Innocent III au XIIIe siècle. Pendant la guerre, des théologiens et exégètes, à Lyon et à Paris, mettaient prophétiquement en relief les racines juives du christianisme, en soulignant que la tige de Jessé avait fleuri en Israël, que les deux Testaments étaient indissociables, que la Vierge, le Christ, les Apôtres étaient juifs et que le christianisme est lié au judaïsme comme la branche au tronc qui l’a portée. Hélas, ils ne furent guère écoutés....

...Au jugement des historiens, c’est un fait bien attesté que, pendant des siècles, a prévalu dans le peuple chrétien, jusqu’au concile Vatican II, une tradition d’antijudaïsme marquant à niveaux divers de la doctrine et l’enseignement chrétiens, la théologie et l’apologétique, la prédication et la liturgie. Sur ce terreau, a fleuri jusqu’en notre siècle. De là des plaies toujours vives....

...Aujourd'hui nous confessons que ce silence fut une faute. Nous reconnaissons aussi que l'Eglise en France a alors failli à sa mission d'éducatrice des consciences et qu'ainsi elle porte avec le peuple chrétien la responsabilité de n'avoir pas porté secours dès les premiers instants quand la protestation et la protection étaient possibles et nécessaires, même si, par la suite, il y eut d'innombrables actes de courage.

C'est là un fait que nous reconnaissons aujourd'hui. Car cette défaillance de l'Eglise de France et sa responsabilité historique envers le peuple juif font partie d'elle-même. Nous confessons cette faute. Nous implorons le pardon et demandons au peuple juif d'entendre cette parole de repentance."

## **WORLD WAR II MEMORIALS in FRANCE**

### ***A. PARIS AND ENVIRONS***

#### **1. Cimetière Père-Lachaise**

- Mémorial du Père-Lachaise  
"Ici repose un inconnu déporté du travail victime de la trahison et de la barbarie Nazie"  
Memorial to the unknown deportee.
- Mémoires des camps au cimetière du Père-Lachaise  
(Auschwitz, Neuengamme, Ravensbrook, Mauthausen, Orianenbourg, Dachau, Flossenbourg, Auschwitz III, Buna-Monowitz, Bergen-Belsen)  
Series of Holocaust memorials organized by camps.
- Monument aux FTP/MOI  
Cimetière Père-Lachaise
- Monument aux combattants espagnols  
Cimetière Père-Lachaise

#### **2. Mémorial de Drancy**

Avenue Jean-Jaurès

Drancy

(Three miles from Paris. Short RER train ride from the Gare du Nord. Then take bus #148, direction Pantin, to the Memorial.)

Memorial to the Six Million Jews murdered by the Nazis and the Jews deported from France; formerly an internment camp for those headed to Auschwitz. Monument and railroad boxcar.

Tel: 011-33-1-48-96-50-00

**3. Mémorial de la déportation**

Île de la Cité (Located in a garden behind Notre-Dame on the tip of the Ile de la Cité, not far from the Pletzel)

Dedicated to the 200,000 French men and women of all races and religions who died in Nazi death camps during World War II.

**4. Mémorial du Maréchal LeClerc de Hauteclocque et de la Libération de Paris et Musée Jean-Moulin**

23, allée de la 2 DB Jardin Atlantique

(over Montparnasse train station)

75015 (métro: Gare Montparnasse)

tel: 011-33-1-40-64-39-44

fax: 011-33-1-43-21-28-30

Museums deal with the Free French Forces and the Resistance.

**5. Mémorial du martyr juif inconnu**

17, rue Geoffroy-l'Asnier

75004 Paris

tel: 011-33-1-42-77-44-72

fax: 011-33-1-48-87-12-50

métro :Saint-Paul (ligne 1) ou Pont Marie (ligne 7)

Bus: lignes 67, 69, 76 et 96

La Crypte et les expositions: dimanche au vendredi 10.00 à 13.00 et 14.00 à 18.00 sauf fêtes juives)

Memorial to the Six Million Jews who perished in the Holocaust. Also contains archives, expositions, books and a library.

**6. Monument “aux combattants polonais pour la défense de la France”**

Place de Varsovie

Honors Polish-born French who fought in the war.

**7. Monument de la Rafle du Vel d'hiv**

75015 (métro Bir Hakeem)

**8. Monument Jeanclos**

Champs-Élysées

Monument in honor of Jean Moulin.

**9. Musée de l'Armée**

Hôtel des Invalides

75007 Paris

**10. Musée de l'Histoire de France**

Hôtel national des Invalides

75007 Paris

**11. Musée de l'ordre de la Libération**

Hôtel national des Invalides  
75007 Paris

**12. Musée de la Marine**

Place du Trocadero et du 11 novembre  
75116

**13. Place des Martyrs Juifs du Vélodrome d'Hiver**

(Intersection of Quai de Grenelle and boulevard de Grenelle)  
Ceremony every July 16 to honor those deported from France.

**14. Plaque "à la mémoire des évadés de guerre et des passeurs"**

Invalides  
75007

**15. Plaque apposée Place Fontenoy****16. Plaques attestent de l'activité des imprimeurs de la presse clandestine**

- 17, rue des Cloys  
75018 Paris

- 4, rue Leneveux  
75014

**17. Plaque de l'Hôtel Lutécia**

Plaque inaugurated in 1984 to commemorate the 40<sup>th</sup> anniversary of the return of the deportees.

**18. Plaque Commémorative-La maison d'enfants de Saint-Mandé**

5, rue Grandville

Saint Mandé (near the Bois de Vincennes)

"A la mémoire de 19 petites filles et de leur institutrice Mademoiselle Cahen, arrêtées dans cette maison le 22 juillet 1944, déportées à Auschwitz, assassinées par les Nazis."

Memorial to the nineteen young Jewish girls (many of whom were orphans) and their teacher who were arrested in this home for children in July 1944 (one month before the liberation of Paris).

**19. Sculpture en hommage à Bertly Albrecht**

Paris

**20. Tombe de Jean Moulin**

Tomb of Jean Moulin in the Panthéon. (Moulin's ashes were transferred to the Panthéon by François Mitterrand in June 1993.)

**21. Urne de Cendres**

Des élèves du lycée Buffon fusillés en 1943  
Crypte de la Sorbonne  
Paris

**22. Vélodrome d'hiver**

8, boulevard de Grenelle  
75015

Plaque commemorating the more than 13,000 Jews arrested on July 16-17, 1942 and later sent to Auschwitz.

***B. LYON AREA*****1. Musée de la Résistance et de la Déportation**

14, avenue Berthelot  
69007 Lyon  
Tel: 011-33-4-72-73-33-54  
Fax: 011-33-4-72-73-32-98

Located at the former Gestapo headquarters in Lyon, this is a center for research, a museum and a memorial.

**2. Musée Mémorial des Enfants d'Izieu**

Izieu F-01300  
Tel: 011-33-4-79-87-20-00 et 011-33-4-79-87-25-69  
Fax: 011-33-4-79-87-25-01  
e-mail: [izieu@alma.fr](mailto:izieu@alma.fr)  
web: <http://www.izieu.alma.fr>

**3. Monument des prisonniers de guerre**

Cimetière de la Guillotine (Lyon)  
"Morts pour la France..la paix, la liberté."

***C. OTHER DEPARTMENTS*****Ain**

- Monument aux maquis de l'Ain au Cerdon  
"ou je meurs peinait la Patrie"
- Monument élevé sur le site de l'exécution de Victor Basch (Neyron)  
"Honneur aux martyrs"

**Aisne**

- Glaive de bronze de Leuilly-sous-Coucy



- Plaques apposées sur le socle du monument de Montcorne

### **Allier**

- Monument élevé sur le site d'exécution de Jean Zay. (Molles)

### **Alpes Maritimes**

- Monument de la Madone de Gorbio

### **Ardèche**

- Monument aux maquisards de Banne  
"À la gloire des maquisards qui interdirent la route des Cévennes à l'ennemi. À la mort de tous ceux qui tombèrent dans ces lieux juillet-août 1944"

### **Ardennes**

- Monument du 21e RMVE à Norival
- Monument aux spahis à la Horgne  
"A la gloire des spahis morts au champ d'honneur"
- Mémorial de Villy-la-Ferté  
"Hommage aux héros de Villy-la-Ferté mai 1940"
- Stèle de la réconciliation de Stonne  
"16 Inf. Div. Allemagne"

### **Ariège**

- Monument aux guérillas espagnols (Prayols)

### **Aude**

- Monument en hommage à Pierre Brossolette (Narbonne-Plage)

### **Bas-Rhin**

- Mémorial de l'incorporation de force à Obernai  
La Coupole- Centre d'histoire de la guerre et des fusées d'Helfaut-Wizernes (located 5 kilometers from Saint-Omer)  
BP. 284  
62504 Saint-Omer Cedex  
e-mail: lacoupole@lacoupole.com  
web: <http://www.lacoupole.com>  
A former German underground military base transformed into a museum of German weapons.

### **Bouches-du-Rhône**

- Monument Jean Moulin de Salon-de-Provence

**Calvados**

- Monument du Cimetière d'Urville
- Monument du mont Ormel
- Stèle de la libération de Bayeu

**Charente**

- Mémorial de la Résistance de Chasseneuil  
"Pour la Liberté et la Grandeur de la Patrie"

**Corse**

- Le "Danielle Casanova" à Ajaccio

**Dordogne**

- Plaque apposée à Périgueux

“Dans cette demeure pendant la Guerre et sous l’occupation allemande avec une foi absolue dans l’union indissoluble de l’Alsace et de la France s’abrita la mairie de Strasbourg septembre 1939 juillet 1945”

**Doubs**

- Le Musée de la Résistance et de la Déportation (à Besançon)

La Citadelle

25000 Besançon

tel: 03 81 83 37 14

A museum and research center with twenty rooms depicting the French Resistance and the Nazi occupation of France.

- Sculpture monumentale “Les étrangers dans la Résistance”. Besançon
- Statue de Bronze “Le Témoin” (à la Citadelle de Besançon)

**Drômes**

- Stèles de verre inaugurées à Vassieux-en-Vercors en 1994

**Essonne**

- Médaillon apposé dans le hall du centre Jean-Moulin de Fleury-Mérogis  
“Jean Moulin 1899-1943”

**Eure-et-Loir**

- Monument Jean Moulin à Chartres  
“A Jean Moulin, organisateur de la Résistance, héros et martyr”

**Haut-Rhin**

- Casemate-mémorial de Marckolsheim  
“Mémorial de la ligne Maginot du Rhin”
- Mémorial de Tambov à Mulhouse
- Monument de Bellersdorf

**Haute-Marne**

- Mémorial de Colombey-les-deux-Eglises

**Haute-Savoie**

- Monument aux résistants espagnols (à Annecy)  
“Aux espagnols morts pour la liberté dans les rangs de l’armée française de la résistance 1940-1945”

- Monument des Glières

### **Haute-Vienne**

- Monument ossuaire d'Oradour-sur-Glane  
Commemorates the massacre of an entire town by the SS on June 10 1944.

### **Hérault**

- Monument érigé dans le jardin public "Plateau des Poètes" à Béziers  
"A Jean Moulin fils de Béziers, organisateur de la Résistance, héros et martyr..." à ses frères en sacrifice"
- Stèle érigée dans la cour d'honneur du lycée Henri-IV à Beziers  
"Jean Moulin, compagnon de la Libération"

### **Isère**

- Chapelle monument de Villars-de-Lans
- Monument de la bataille des Alpes à Voreppe
- Nécropole de Saint-Nizier-en-Vercors

### **Loire-Atlantique**

- Mémorial des fusillés de Châteaubriant
- Monument aux fusillés de Nantes

### **Moselle**

- Monument de Charly-Oradour
- Monument de l'offensive du Warndt à Carling  
"A ses morts du Warndt"
- Stèle aux grenadiers polonais à Lagarde

### **Nièvre**

- Monument de Clamecy

### **Nord**

- Stèle au capitaine Wazny à Montigny-en-Ostrevent
- Monument du cimetière communal de Dunkerque  
"Aux combattants de l'armée polonaise tombés pour la défense et la libération de la France"

**Pas-de-Calais**

- Monument aux fusillés de la citadelle d'Arras
- Monument aux fusillés d'Oignies
- Monument en hommage au général Delestraint (Blache-Saint-Vaast)

**Pyrénées-Atlantiques**

- Monument d'Idron

**Pyrénées-Orientales**

- Monument des 20, 21 et 22 régiments de marche de volontaires étrangers à Barcarès
- Stèle de Port-Vendres

**Rhône**

- Monument de Caluire  
Jean Moulin 1899-1943
- Tata sénégalais de Chasselay

**Saint-Etienne**

- Stèle Jean Moulin de Saint-Étienne  
"Jean Moulin 1899-1943, unificateur de la Résistance"

**Seine-et-Marne**

- Monument élevé sur le site de l'exécution de Georges Mandel (Fontainebleau)  
"En ce lieu Georges Mandel est mort assassiné par les ennemis de la France le 7 juillet 1944"

**Somme**

- Monument d'Huppy
- Monument européen d'Huppy  
"Bataille d'Abbeville 20 mai-7 juin 1940"

**Vosges**

- Mémorial aux évadés et aux passeurs du Donon  
"A la mémoire des évadés de guerre et des passeurs"

**Yonne**

- Mémorial des déportés d'Auxerre

## VI. RESOURCES

### *A. MUSEUMS/LIBRARIES/ARCHIVES*

#### **Allentown Jewish Archives/Holocaust Resource Center**

702 N. 22<sup>nd</sup> Street  
Allentown, PA 18104  
tel: (215) 821-5500  
fax: (215) 821-8946

#### **American Gathering of Jewish Holocaust Survivors**

122 West 30<sup>th</sup> Street  
New York, NY 10001  
tel: (212) 239-4230  
fax: (212) 279-2926

#### **L'Amicale des Déportés d'Auschwitz**

73 Rue Parmentier  
75011 Paris  
tel: 011-33-1-47-00-90-95  
fax: 011-33-1-47-00-90-33

#### **Annual Scholars' Conference on the Holocaust and the Churches**

P.O. Box 10  
Merion Station, PA 19066  
tel: (610) 667-5437  
fax: (610) 667-0265

#### **Anti-Defamation League (ADL)**

823 United Nations Plaza  
New York, NY 10017  
tel: (212) 490-2525; (212) 885-7951; 1-800-343-5540  
fax: (212) 867-0779  
e-mail: [tmcndy@aol.com](mailto:tmcndy@aol.com)  
website: <http://www.adl.org>

#### **Association du Conservatoire du Camp de Drancy**

15, Cité de la Muette  
93700 Le Drancy FRANCE  
tel: 011-33-48-32-11-21; 011-33-48-95-35-05

#### **Au Coeur de la Communication**

35, rue Jouffroy d'Abbans  
75017 Paris FRANCE  
tel: 011-33-43-80-59-76  
fax: 011-33-47-64-39-09

**Baltimore Jewish Council**

5750 Park Heights Ave.  
Baltimore, MD 21215  
tel: (410) 542-4850  
fax: (410) 542-4834  
e-mail: baltjc@jon.ccjfnny.org

**Camp de Concentration du Struthof**

67130 Natzwiller FRANCE  
tel: 011-33-88-97-04-40

Also: **Direction Departementale des Anciens Combattants**

Service du Struthof  
tel: 011-33-88-76-76-76, ext. 6383

**Center for Holocaust Studies**

Clark University  
950 Main Street  
Worcester, MA 01610-1477  
tel: (508) 793-8897  
fax: (508) 793-8827  
e-mail: chs@clarku.edu  
website: <http://www.clarku.edu/center/holocaust>  
Contact: Deborah Dwork

**Centre de Documentation Juive Contemporaine (CDJC)**

17 rue Geoffroy-l'Asnier  
75004 Paris FRANCE  
tel: 01 42 77 44 72  
fax: 01 48 87 12 50  
e-mail: conatct@memorial-cdjc.org

**Centre d'Histoire de la Resistance et de la Deportation**

14, avenue Berthelot  
69007 Lyon FRANCE  
tel: 011-33-78-72-23-11

**Connecticut State Department of Education**

165 Capitol Avenue  
Room 215  
Hartford, CT 06106  
Daniel W. Gregg  
tel: (860) 566-5223

**Dallas Memorial Center for Holocaust Studies**

7900 Northaven Road  
Dallas, TX 75230  
tel: (214) 750-4654  
fax: (214) 750-4672

**Dayton Holocaust Resource Center**

100 East Woodbury Drive  
Dayton, OH 45415  
tel: (513) 278-7444  
fax: (513) 832-2121

**Drew University Center for Holocaust Studies**

Rose Memorial Library/ 301  
Madison, NJ 07940  
tel: (201) 408-3600  
fax: (201) 408-3768

**El Paso Holocaust Museum and Study Center**

401 Wallenberg Drive  
El Paso, TX 79912  
tel: (915) 833-5656  
fax: (915) 584-0243  
Web: <http://www.huntel.com>

**Facing History and Ourselves National Foundation**

16 Hurd Road  
Brookline, MA 02445  
tel: (617) 232-1595  
fax: (617) 232-0281  
e-mail: [info\\_boston@facing.org](mailto:info_boston@facing.org)  
website: <http://www.facing.org>  
Contact: Margot Strom

**Fortunoff Video Archive for Holocaust Testimonies**

P.O. Box 208240  
Sterling Memorial Library  
Yale University  
New Haven, CT 06520-8240  
tel: (203) 432-1879  
e-mail: [loren.burns@yale.edu](mailto:loren.burns@yale.edu)  
website: <http://www.fortunoff.archive@yale.edu>



**Fondation Pour la Mémoire de la Déportation**

71, rue Saint-Dominique  
75007 Paris FRANCE  
tel: 011-33-44-42-35-61  
fax: 011-33-44-42-35-62  
e-mail: [contactfmd@fmd.asso.fr](mailto:contactfmd@fmd.asso.fr)  
website: <http://www.fmd.asso.fr>

**Fred R. Crawford Witness to the Holocaust Project- Emory University**

Emory University  
Atlanta, GA 30322  
tel: (404) 329-6428  
Contact: Dr. Deborah Lipstadt

**Friends of Le Chambon**

8033 Sunset Boulevard  
suite 784  
Los Angeles, CA 90046  
tel: (213) 650-1774  
fax: (213) 654-4689

**Georgia Commission on the Holocaust**

330 Capital Ave. SE  
Atlanta, GA 30334  
tel: (404) 651-9273  
fax: (404) 657-8427

**Hatikvah Holocaust Education and Resource Center**

One Raoul Wallenberg Way  
Springfield, MA 01108  
tel: (413) 737-4348 attention : Jane Trigere  
e-mail: [director@hatikvah-center.org](mailto:director@hatikvah-center.org)  
website: <http://www.hatikvah-center.org>

**Hidden Child Foundation**

823 United Nations Plaza  
New York, NY 10017  
tel: (212) 885-7901

**Historical Society of the Jews of Alsace and Lorraine**

Attn: Andre Marc Haarscher, Secrétaire

20, rue Erwin

67000 Strasbourg FRANCE

Also: Office de Tourisme du Bas-Rhin

9, rue du Dome

67000 Strasbourg FRANCE

tel: 011-33-88-22-01-02

fax: 011-33-88-75-67-64

**Holocaust Center of North Shore Jewish Federation**

McCarthy School

76 Lake Street

Room 108

Peadbody, MA 01960

tel: (508) 535-0003

**Holocaust Child Survivors of Connecticut**

243 Quarry Road

Stamford, CT 06903

tel: (203) 322-7886

fax: (203) 329-3246

**Holocaust Education and Memorial Centre of Toronto**

4600 Bathurst Street

Toronto, Ontario

CANADA M2R 3V2

Contact: Dr. Carole Ann Reed, Director

e-mail: holmem@feduja.org

website: <http://www.holocaustcentre.fed.org>

**Holocaust/Genocide Education Center**

New Main Hall #501

West Chester University

West Cherster, PA 19383-2133

tel: (610) 436-2789

Contact: Dr. Irene Shur

**Holocaust Human Rights Center of Maine**

RR 1, Box 825

Palermo, ME 04354

tel: (207) 993-2620

**Holocaust Memorial Resource and Education Center of Central Florida**

851 N. Maitland Avenue  
Maitland, FL 32751  
tel : (407) 628-0555  
fax : (407) 628-1079

**Holocaust Museum Houston**

5401 Caroline Street  
Houston, TX 77044  
tel : (713) 942-8000  
fax : (713) 942-7953  
website: <http://www.hmh.org>

**Holocaust Museum Educational Center of the Delaware Valley**

Weinberg Jewish Community Center Campus  
1301 Springdale Road  
suite 200  
Cherry Hill, NJ 08003  
tel : (609) 751-9500, x 249  
fax : (609) 751-1697

**Holocaust Museum and Learning Center/St. Louis**

12 Millstone Campus Drive  
St. Louis, MO 63146  
tel : (314) 432-0020  
fax : (314) 432-1277

**Holocaust Museum and Resource Center of the Scranton-Lackawanna Jewish Federation**

601 Jefferson Avenue  
Scranton, PA 18510  
tel : (717) 961-2300  
fax : (717) 346-6147

**Holocaust Oral History Archive of Gratz College**

Old York Road and Melrose Avenue  
Melrose Park, PA 19027  
tel: (215) 635-7300 ext. 30  
fax: (215) 635-7320  
e-mail: [archives@gratz.edu](mailto:archives@gratz.edu)

**Holocaust Outreach Center of Florida Atlantic University**

P.O. Box 3091  
777 Glades Rd  
Boca Raton, FL 33431-0991  
tel : (561) 367-2929  
fax : (561) 367-3613

**Holocaust Resource Center Archives**

Queensborough Community College  
Bayside, NY 11364  
tel: (718) 225-1617  
Contact: William Shulman

**Holocaust Resource Center of Buffalo**

1050 Maryvale Drive  
Cheektowaga, NY 14225  
tel : (716) 634-9535  
fax : (716) 634-9625

**Holocaust Resource Center of Kean University**

Thompson Library second floor  
Kean College  
Union, NJ 07083  
tel : 908) 527-3049  
fax : (908) 629-7130

**Holocaust Resource Center – Keene State College**

229 Main Street  
Keene, NH 03435-3201  
tel: (603) 358-2490  
fax: (603) 358-2745  
e-mail: [holocaustctr@keene.edu](mailto:holocaustctr@keene.edu)

**Holocaust Resource Center, West River Teacher Center-Dickenson State College**

Dickenson State University  
North Campus  
Dickinson, ND 58601-4896  
tel : (701) 227-2129 or 2139  
fax : (701) 227-2006

**Holocaust Resource Center of Minneapolis**

8200 West 33<sup>rd</sup> Street  
Minneapolis, MN 55426  
tel : (612) 935-0316  
fax (612) 935-0319

**Holocaust Resource Center of Oklahoma**

P.O. Box 774  
Edmond, OK 73083-0774  
tel : (405) 359-7987  
fax : (405) 359-7987

**Holocaust Resource Center/ The Richard Stockton College of New Jersey**

The Richard Stockton College of New Jersey  
Pomona, NJ 08240  
tel : (609) 652-4699  
fax : (609) 748-5543

**Holocaust Studies Center and Museum, the Bronx High School of Science**

Bronx H.S. of Science  
75 West 205<sup>th</sup> Street  
Bronx, NY 10468  
tel : (718) 367-5252  
fax : (718) 796-2421

**Holocaust Survivors and Friends Education Center**

800 New Loudon Roasd  
Suite #400  
Latham, NY 12110  
tel: (518) 785-0035  
fax: (518) 783-1557  
e-mail: hsfec@chrisny.org

**Jewish Federation of Greater New Haven**

360 Amity Road  
Woodbridge, CT 06525-2136  
tel: (203) 387-2424  
fax: (203) 387-1818

**Jewish Federation of Las Vegas Holocaust Education Committee**

3909 S. Maryland Parkway  
Suite 400  
Las Vegas, NV 89119-7520  
tel : (702) 732-0556  
fax : (702) 732-3228

**Jewish Labor Committee**

25 East 21<sup>st</sup> Street

New York, NY 10010

tel: (212) 477-0707

Survivor Vladea Meed is Director of "The Holocaust and Jewish Resistance" Summer Teachers' Program. Participants visit Jewish historical sites and concentration camps in Poland, followed by an intensive program at Yad Vashem in Jerusalem and at Lochamei Haghetaot, north of Haifa.

**The Julius and Dorothy Koppelman Holocaust/Genocide Resource Center Rider University**

2083 Lawrenceville Road

Lawrenceville, NJ 08648

tel : (609) 896-5345

fax : (609) 895-5684

**Los Angeles Museum of the Holocaust: Martyrs Memorial**

6006 Wilshire Blvd.

Los Angeles, CA 90036

tel : (323) 761-8170

fax : (323) 761-817

e-mails: museumgroup@jewishla.org

LAMH78@hotmail.com

websites: www.LAMH.org

remembertoteach.com

Contact: Marcia Reines Josephy, Director

**Midwest Center for Holocaust Education**

5801 W. 115 St., Suite 106

Shawnee Mission, KS 66211-1800

tel : (913) 327-8190

fax : (913) 327-8193

**Montreal Holocaust Memorial Centre**

5151 Cote Ste Catherine Road

Montreal, Quebec

Canada H3W 1M6

tel : (514) 345-2605

fax : (514) 344-2651

e-mail: mhmc@accent.net

Contacts: Bill Surkis, Executive Director; or, Naomi Kramer, Education Director

**Massachusetts Department of Education**

350 Main Street  
Malden, MA 02148  
Contact: Wendell Bourne  
tel: (781) 388-3300 x495  
fax: (781) 388-3396  
Contact: JoAnne Grenier  
tel: (781) 388-3300 x217

**Museum of Tolerance**

9760 W. Pico Blvd.  
Los Angeles, CA 90035  
tel: (310) 553-9036  
fax: (310) 553-8007  
website: <http://www.wiesenthal.com>

**Musée Pour la Paix**

Esplanade Dwight Eisenhower  
BP 6261  
14066 Caen Cedex FRANCE  
tel: 011-33-31-06-06-44  
fax: 011-33-31-06-06-70  
e-mail: [memorial@unicaen.fr](mailto:memorial@unicaen.fr)  
website: <http://www.unicaen.fr/memorial>

**National Catholic Center for Holocaust Education**

Seton Hill College  
Greensburg, PA 15601  
tel : (412) 830-1033  
fax : (412) 830-4611

**National Center for Jewish Film**

Brandeis University  
Lown 102  
Waltham, MA 02254-9110  
tel: (617) 899-7044  
fax: (617) 736-2070

**New England Holocaust Memorial Committee**

59 Temple Place  
Suite 608  
Boston, MA 02111  
tel: (617) 338-2288  
fax: (617) 338-6885

**New Jersey Commission of Holocaust Education**

N.J. Dept. of Education  
240 W. State St. CN500  
Trenton, N.J. 08625-0500  
tel : (609) 292-9274  
fax : (609) 292-1211

**Nudel Holocaust Learning Center**

David Posnack Jewish center  
5850 South Pine Island Road  
Davie, FL 33328  
tel : (954) 434-0499 ext. 314  
fax : (954) 434-1741

**Ohio Council on Holocaust Education**

314 Satterfield Hall  
Kent State University  
Kent, Ohio 44242  
tel : (330) 672-2389  
fax : (330) 672-4009

**Oregon Holocaust Resource Center**

2043 College Way  
Warner 2S  
Forest Grove, OR 97116  
tel : (503) 359-2930  
fax : (503) 359-2246

**Pennsylvania Holocaust Education Task Force**

P.O. Box 499  
Harrisburg, PA 17108  
tel: (717) 238-5588  
fax: (717) 238-4626  
Contact: Michael A. Sand, Coordinator

**Rhode Island Holocaust Memorial Museum**

401 Elmgrove Avenue  
Providence, RI 02906  
tel: (401) 453-7860  
fax: (401) 861-8806  
e-mail: tlisciandro@jccri.org  
Contact: Tara V. Lisciandro



**Simon Wiesenthal Center**

c/o Dr. Simon Samuels  
64 avenue Marceau  
75008 Paris  
tel: 011-33-1-47-23-76-37  
fax: 011-33-1-47-20-84-02  
e-mail: centre.wiesenthal.com

**Skirball Cultural Center**

2701 N. Sepulveda Blvd.  
Los Angeles, CA 90049  
tel: (310) 440-4500  
website: <http://www.skirball.org>

**South Carolina Council on the Holocaust**

617 Glenthorne Road  
Columbia, SC 29203  
tel : (803) 786-0134  
fax : (803) 786-3789

**Southern Institute for Education and Research at Tulane University**

Tulane University  
MR Box 1692  
31 McAlister Drive  
New Orleans, LA 70118-5555  
tel : (504) 865-6100  
fax : (504) 862-8957

**Tauber Institute for the Study of European Jewry**

Brandeis University- mailstop 075  
Waltham, MA 02454  
tel : (781) 736-2127  
fax: (781) 736-2070  
e-mail: [tauber@brandeis.edu](mailto:tauber@brandeis.edu)  
Contact: Sylvia Fuks Fried or Mriam Hoffman

**Tennessee Holocaust Commission, INC.**

2417 West End Avenue  
Nashville, TN 37240  
tel : (615) 343-2563 or 343-1171  
fax : (615) 343-8355

**U.S. Holocaust Memorial Museum**

100 Raoul Wallenberg Place S.W.  
Washington, D.C. 20024-2150  
tel: (202) 488-0400  
fax: (202) 488-2690  
website: <http://www.ushmm.org>

**University of Minnesota Center for Holocaust and Genocide Studies**

University of Minnesota  
100 Nolte Hall West  
315 Pillsbury Drive  
Minneapolis, MN 55455  
tel: (612) 626-2235  
fax: (612) 626-9169  
e-mail: [feins001@tc.umn.edu](mailto:feins001@tc.umn.edu)  
website: <http://chgs.umn.edu>  
Contact: Dr. Stephen Feinstein, Director

**Vancouver Holocaust Education Center**

950 41<sup>st</sup> Avenue #50  
Vancouver, BC  
V5Z 2N7 CANADA  
tel: (604) 264-0499  
fax: (604) 264-0497  
email: [holedctr@cybestore.ca](mailto:holedctr@cybestore.ca) or [holedcrt@direct.ca](mailto:holedcrt@direct.ca)  
Education Director: Frieda Miller  
Executive Director: Dr. Roberta S. Kremer

**Varian Fry Foundation Project**

405 El Camino Real #213  
Menlo Park, CA 94025  
tel & fax: (650) 323-0530 (8 am to 10 pm)  
e-mail: [Fe.wem@forsythe.stanford.edu](mailto:Fe.wem@forsythe.stanford.edu)  
website: <http://www.almondseed.com/vfry>  
Varian Fry ( an American who volunteered to go to France for the Emergency Rescue Committee) saved or helped thousands of famous people leave Occupied France in 1940-1941 (i.e. Marc Chagall, Max Ernst, Jacques Lipchitz, Hannah Arendt).

**Video Judaica: The Sylvia Suckerman Memorial Video Library**

Temple de Hirsch Sinai  
1511 East Pike Street  
Seattle, WA 98122-4199  
tel: (206) 323-8486, ext. 215; Robert Shay at (206) 903-9010 or (425) 718-2930  
fax: (425) 452-9630  
The largest congregational Jewish video library in the U.S., featuring over 850 video tapes of Jewish interest. Lends to the community and institutions with security deposit.

**Washington State Holocaust Education Resource Center**

2031 Third Avenue  
Seattle, WA 98121  
tel: (206) 441-5747  
fax: (206) 443-0303  
e-mail: [info@wsherc.org](mailto:info@wsherc.org)  
website: <http://www.wsherc.org>

***B. RETAIL SALES***

**L'Avant-Scene** (Film scripts of Au Revoir les Enfants and Le Dernier Métro)

16 rue des Quatre-Vents  
75006 Paris  
tel: 011-33-1-46-34-28-20

**Barnett, Barbara** (documentary: Visages de la Shoah)

The Agnes Irwin School  
Ithan Avenue  
Rosemont, PA 19010  
tel: (610) 353-0388  
e-mail: [bbarnett@agnesirwin.org](mailto:bbarnett@agnesirwin.org)

**FACSEA**

972 Fifth Avenue  
New York, NY 10021  
tel: (212) 439-1439  
tel: 1-800-937-3624  
fax: (212) 439-1455

**Facets Video**

1517 West Fullerton Avenue  
Chicago, IL 60614  
tel: 1-800-331-6197  
fax: (773) 929-5437  
e-mail: [sales@facets.org](mailto:sales@facets.org)  
website: <http://www.facets.org>

**Film Arobics, Inc.**

9 Birmingham Place  
Vernon Hills, IL 60061  
1-800-TEACH-IT (832-2448)  
e-mail: [film@filmarobics.com](mailto:film@filmarobics.com)  
(Questions for Au revoir les Enfants)

**Ideal Foreign Books**

132-10 Hillside Avenue  
Richmond Hill, NY 11418  
tel: (718) 297-7477  
fax: (718) 297-7645  
e-mail: idealforeignbooks@worldnet.att.net

**Renaud-Bray**

Service aux collectivités  
5252, ch.de la Côte-des-Neiges  
Montréal (Québec) H3t 1X8  
tel: (514) 342-3395 or 1-800-667-3628  
fax: (514) 342-3796  
e-mail: vente@renaud-bray.com  
website: <http://www.renaud-bray.com>

**Schoenhof's Foreign Books**

76 Mt. Auburn Street  
Cambridge, MA 02138  
tel: (617) 547-8855  
fax: (617) 547-8551

**Social Studies School Service**

10200 Jefferson Boulevard  
P.O. Box 802  
Culver City, CA 90232  
tel: 1-800-421-4246  
fax: 1-800-944-5432  
Ask for "Holocaust" catalogue  
e-mail: access @ SocialStudies.com  
website: <http://SocialStudies.com>

**US Holocaust Memorial Shop**

100 Raoul Wallenberg Plaza, SW  
Washington, DC 20024-2150  
tel: (202) 488-6144

**Vedette Visuals** (French films with and without sub-titles)

4520 58<sup>th</sup> Ave. West  
Tacoma, WA 98466  
tel: (253) 564-4960  
fax: (253) 565-7644  
e-mail: info@vedettevisuals.com  
website: <http://www.vedettevisuals.com>

**World of Reading**

P.O. Box 13092

Atlanta, GA 30324-0092

tel: 1-800-729-3703

fax: (404) 237-5511

e-mail: polyglot@wor.com

website: <http://www.wor.com>

Contact: Cindy Tracy

**Zenger Video**

10200 Jefferson Boulevard

P.O. Box 802

Culver City, CA 90232-0802

tel: 1-800-421-4246

## VII. CLASSROOM ACTIVITIES/PROJECTS

We recommend that a unit on the Holocaust and the Events of World War II in the French Classroom begin with short documentaries in videotape or audiocassette format of survivor testimony (i.e. Visages de la Shoah), to be followed by published memoirs of survivors. Building upon this base of knowledge, proceed with feature-length films accompanied by script scenarios (i.e. Le Dernier métro, Au Revoir les enfants, and Lacombe Lucien). Complement these exercises with the study of literary works based on Vichy France. What follows is a list of possible student-centered activities that allow for independent reflection on the part of the student. An important goal, beyond of course the expansion of foreign language skills, of all these activities is “la perpétuation de la mémoire” and tolerance for the differences we perceive in others.

**1. Guest speakers: Local Holocaust survivors or hidden children. Contact the Holocaust Resource Center closest to you for suggestions.**

Students respond exceedingly well to interacting with a Holocaust survivor or hidden child. Students, having been sensitized to the horrors of the Holocaust and World War II, are extremely conscious of the need to ask respectful and content-appropriate questions. This activity greatly enhances foreign language skills because students are motivated by the interaction with an actual survivor (as opposed to students who just work with video clips and computer programs).

**2. Letters by students (in the target language) to survivors and/or hidden children**

Like Activity #1, students pay close attention to their writing skills as they do not want to offend the Holocaust survivor or hidden child. Moreover, when they receive a written response from the Holocaust survivor or hidden child, they are deeply moved.

**3. Creative responses to the study of the Holocaust: Students create poems, art work essays.**

As an extension of Activities #1 and #2, ask students to express what they have learned or experienced in a creative form of their own choosing. A suggested follow-up to this activity is to have students present their projects to their fellow classmates.

**4. Creative responses to Holocaust/Occupation Literature: Students write a letter (in the target language) to a literary character or characters.**

Similar to Activity #2 but this time inspired by literature. For example, using Le Silence de la mer by Vercors, try the following assignment:

"Une lettre du soldat allemand": Vous êtes Werner von Ebrennac. Écrivez une lettre imaginaire à l'oncle et à la nièce après votre départ dans laquelle vous parlez du séjour passé chez eux. Exprimez vos sentiments en ce qui concerne la guerre, la manière dans laquelle vous avez été reçu chez eux et votre avenir. Commencez la lettre avec la salutation: "Monsieur et Mademoiselle" et finissez par la formule de politesse suivante: "Recevez, Monsieur et Mademoiselle, l'expression de mes sentiments les plus respectueux."

**5. Focus on the events of World War II from a cross-cultural perspective.**

Using Dr. Seuss Goes to War: The World War II Editorial Cartoons of Theodor Seuss Geisel by Richard H. Minear, have students compare American editorial cartoons with Nazi propaganda posters (available, for example, from the U.S. Holocaust Memorial Museum in Washington, D.C.) and/or with the depiction of American bomber planes in the documentary by Claude Charbol.

**6. Attend an art exhibition or a theater production.**

Many art museums and galleries as well as theaters are presenting works on the Holocaust. For example, in 2000, the Museum of Fine Arts in Boston and the Jewish Museum in New York City held the exhibition, "Charlotte Salomon: Life? or Theatre?" Based on the work of a young German-Jewish woman who had fled to the south of France and who had entrusted her artwork to a French doctor before she was deported to a Nazi concentration camp, this exhibition displayed Charlotte's gouaches as well as texts and musical references to recreate a life scarred by both family tragedy and Nazi persecution. This exhibition then inspired the play by the same name that was presented in Philadelphia at the Prince Music Theater in February/March 2001.

**7. Visit to U.S. Holocaust Memorial Museum in Washington, D.C. or Museum of Tolerance in Los Angeles.**

A visit to these excellent museums is a wonderful opportunity for students and teachers alike. The exhibits, resource centers, and computer displays are top-notch. If financial constraints or time and distance prohibit a visit, contact the local Holocaust Resource Center for area activities and exhibits. Furthermore, both museums provide virtual tours on their websites.

**8. Internet projects using web sites dealing with the Holocaust.**

The internet provides a wealth of opportunities for student projects related to the Holocaust and World War II. See suggested websites provided below but also allow students to explore on their own (especially with French search engines, such as wanadoo.fr). The U.S. Holocaust Memorial Museum maintains an outstanding website and is a highly recommended classroom tool. As with all internet activities, sites need to be monitored for accuracy and assessibility. Warning: There is a great deal of Holocaust denial on the internet.

**9. Oral presentations by students using video clips from films and documentaries.**

Similar to an “explication de texte” of a literary work, ask students to do an oral presentation based on a clip from a film or a documentary. Let students explore what is available from their local or school libraries or if possible, download real audio from the internet. Students take great pride in discovering and explaining materials that they themselves find.

**10. Television broadcasts (France 2) and/or documentaires dealing with Vichy France and the Holocaust. Highlight current events.**

Much is in the news lately about Vichy France (i.e. the trials of Maurice Papon, racist attitudes in Switzerland and France, insurance claims by Holocaust survivors, and the Papal apology). Current events are a rich source for classroom discussion and must not be overlooked. Studying current events also emphasizes that the Holocaust and World War II are not ancient history and have great bearing on how we conduct our lives today and how to protect future generations from similar horrors. Discussion can be expanded to draw parallels, for example, to the events in Kosovo.

## VIII. WEBSITES

Below are 50 educational websites to learn about the Holocaust. For your convenience, the sites are also hyper-linked online at:  
<http://www.jr.co.il/hotsites/j-holoc.htm>

Yad Vashem - Jerusalem  
<http://www.yadvashem.org.il>

Holocaust Glossary - The Simon Wiesenthal Center  
<http://www.wiesenthal.com/resource/gloss.htm>

A Teacher's Guide to the Holocaust (USF)  
<http://fcit.coedu.usf.edu/Holocaust/>

Holocaust Teacher Resource Center (TRC)  
<http://www.Holocaust-trc.org/>

Cybrary of the Holocaust  
<http://remember.org/>

AMCHA - Israeli Centers for Holocaust Survivors and the Second Generation

<http://www.amcha.org.il>

Jewish Resources: The Holocaust

<http://www.us-israel.org/jsource/holo.html>

The Nizkor Project

<http://www.nizkor.org/>

Women and the Holocaust

<http://www.interlog.com/~mighty/>

The History Place - Holocaust Timeline

<http://www.historyplace.com/worldwar2/holocaust/timeline.html>

Holocaust World Resource Center

<http://www.hwrc.org/>

The Ghetto Fighters' House

<http://www.gfh.org.il/>

Witness Legacy - Contemporary Art About the Holocaust

<http://sunsite.utk.edu/witness/>

Photographs of the Holocaust

<http://history1900s.about.com/education/history1900s/library/holocaust/blpictures.htm>

The Mourners' Kaddish

<http://history1900s.about.com/education/history1900s/library/holocaust/blkaddish.htm>

Holocaust Survivor Oral Histories

<http://holocaust.umd.umich.edu/>

Fortunoff Video Archive for Holocaust Testimonies

<http://www.library.yale.edu/testimonies/homepage.html>

Holocaust / Shoah Resources (Dickerson)

<http://www.igc.apc.org/ddickerson/holocaust.html>

Holocaust Pictures Exhibition

<http://www.fmv.ulg.ac.be/schmitz/holocaust.html>

The Holocaust Chronicle

<http://www.holocaustchronicle.org/>



The Knesset Holocaust Site (Hebrew)

<http://www.knesset.gov.il/knesset/special/shoah.htm>

Beit Therezin

[http://www.cet.ac.il/terezin/ndx\\_e.htm](http://www.cet.ac.il/terezin/ndx_e.htm)

Anne Frank

<http://www.annefrank.com/>

Holocaust section of About.com

<http://history1900s.about.com/education/history1900s/library/holocaust/blholocaust.htm>

School Service: Holocaust Resources Catalog

<http://www.socialstudies.com/c/@oh1FWaBtyzsWA/Pages/holo.html>

The United States Holocaust Memorial Museum

<http://www.ushmm.org/>

SHOAH - Visual History Foundation

<http://www.vhf.org/>

March of the Living

<http://www.bonder.com/march.html>

The Holocaust: A Tragic Legacy

<http://library.advanced.org/12663/>

Mazal Library - A Holocaust Resource

<http://www.mazal.org/Default.htm>

Massuah - Institute for the Study of the Holocaust

<http://www.massuah.org/>

Rescuers From the Holocaust

<http://www.humboldt.edu/~rescuers/>

Holocaust History Project

<http://www.holocaust-history.org/>

Eicheman Trial Testimonies (Hebrew)

<http://www6.snunit.k12.il/shoa/shoa.html>

Adolf Eicheman Trial (PBS)

<http://www3.pbs.org/eichmann/>

Jewishpost Holocaust Remembrance Day

<http://www.jewishpost.com/holocaust/>

Teaching the Holocaust through Stamps

<http://mofetsrv.mofet.macam98.ac.il/~ochayo//einvert.htm>

Descendants of the Shoah

<http://www.descendants.org/index.html>

Holocaust Names (find holocaust survivors)

<http://www.holocaustnames.com/>

Children of Jewish Holocaust Survivors mailing list

<http://www.flash.net/~reyzl/2G-Legacy.html>

The Jewish Foundation for the Righteous

<http://www.jfr.org/main.html>

We Remember Jewish Opoczno

<http://www.geocities.com/Paris/Rue/4017/opocz.htm>

Treblinka Extermination Camp

<http://www.geocities.com/Paris/Rue/4017/treblink.htm>

Jewish Communities from Poland

<http://www.geocities.com/Paris/Rue/4017/comm.htm>

War Criminal Records Working Group

<http://www.nara.gov/iwg/>

Living Heirs (help in recovering assets)

<http://www.livingheirs.com/>

The Struma Tragedy

[http://www.alpas.net/uli/struma/struma\\_engl.htm](http://www.alpas.net/uli/struma/struma_engl.htm)

University of Minnesota CHGS

<http://www.chgs.umn.edu/>

Images of Reflection (pictures of the camps)

<http://www.imagesforreflection.com/places.html>

Holocaust Guide, Edition 2000

<http://www.u.arizona.edu/~shaked/guide.html>

## IX. REMERCIEMENTS/ACKNOWLEDGEMENTS

Eileen M. Angelini would like to gratefully acknowledge the contributions made by her fellow participants in Susan R. Suleiman's 1998 NEH Summer Seminar as well as Dr. Suleiman herself, to the annotated bibliography. Without the assistance of Mark Scholz, Grays Harbor College; Marie-Pierre Baggett, University of South Dakota at Brookings; Elizabeth Duvert, Independent Scholar; Andrea Fessser, University of Hawaii at Manoa; Mitch Gerber, Southeast Missouri State University; David Longfellow, Baylor University and Jean-Louis Pautrot, St. Louis University; the wealth of accuracy and detail of the bibliography would not have been possible. Mark Scholz was particularly helpful in locating and procuring music from the Vichy period. In addition, Angelini is highly appreciative of the two summer faculty research grants and sabbatical leave from Philadelphia University.

Barbara P. Barnett would like to thank the National Endowment for the Humanities, the Aronson Foundation, the Alexis Rosenberg Foundation, the Independent School Teachers Association and the Agnes Irwin School Community for their assistance. The Dictionary of the Holocaust, by Eric Joseph Epstein and Philip Rosen, was an excellent resource for this manual and provided many of the definitions used in the glossary.

Finally, Angelini and Barnett would also like to express gratitude to the American Association of Teachers of French (AATF) and the U.S. Department of Education for their full support and encouragement.