

THOMAS HARLAN

UNE VIE APRÈS LE NAZISME

Entretien avec
Jean-Pierre Stephan



capricci

Thomas Harlan Une Apr S Nazisme

JL Elias



Thomas Harlan Une Apreté au Nazisme:

Une vie contre une autre Sonia Combe, 2014-01-15 Buchenwald en 1944 des communistes allemands sauvent un enfant juif âgé de trois ans d'un convoi pour Auschwitz en rayant son nom de la liste. Un autre partira à sa place. Les circonstances du sauvetage de Stefan J. Zweig et la découverte d'interrogatoires et procès secrets menés à la fin de la guerre dans la zone d'occupation soviétique et en RDA ont soulevé un débat en Allemagne : victimes du nazisme, les antifascistes auraient-ils aussi des bourreaux ? Fondée sur l'écoulement de plus de 90 témoignages en anglais, allemand, russe et français collectés par la Shoah Foundation croisés avec la littérature mémorielle ainsi qu'avec des archives personnelles de déportés, notamment David Rousset, l'étude de Sonia Combe montre comment la substitution de victimes a pu être une modalité de survie dans les camps de concentration dont ont bénéficié aussi bien Stéphane Hessel qu'Imre Kertész ou encore Jorge Semprun. Analysant la pratique de l'échange comme une situation de choix sous contrainte, laquelle mémoriciens déportés et prisonniers politiques ont dû affronter et sur laquelle aucun tribunal humain, Primo Levi ne saurait statuer, elle s'interroge sur la révision de l'histoire de l'antifascisme en Allemagne réunifiée.

Jeune cinéma, 1984 **Cahiers du cinéma**, 2009-07 **Cinéma**, 1985 **Eichmann avant Jerusalem** Bettina Stangneth, 2016-10-12 Plus personne ne pourra jamais parler du pseudonyme Eichmann et de ses implications politiques sans se référer cet ouvrage. The New York Times Book Review. Lors de son procès à Jérusalem en 1961, Adolf Eichmann se présenta comme un simple bureaucrate qui n'aurait fait qu'obéir aux ordres. La philosophe Hannah Arendt crut quant à elle qu'il était certes un criminel antisémite notoire devant tout être châtié, mais qu'il n'aurait fait preuve d'aucun fanatisme particulier, parce que davantage préoccupé par sa carrière qu'autre chose, il aurait été incapable de distinguer le bien du mal. Cette thèse dite de la banalité du mal déclencha un tollé lors de sa parution. Très respectueuse de la grande spécialiste du totalitarisme, la philosophe et historienne allemande Bettina Stangneth y montre ici, nouveaux documents à l'appui et l'on en reste saisi d'effroi, que cette thèse ne saurait s'appliquer à celui qui fut l'un des plus grands artisans de la Solution finale. Pire encore, elle affirme que celui qui s'assura que les Juifs soient massacrés dans les camps de la mort nazis et qui s'enfuit en Argentine avec la complicité du Vatican en 1950 est aujourd'hui encore un personnage sur lequel la lumière n'est pas entièrement faite.

International Index to Film Periodicals, 1995 Voir et pouvoir Jean-Louis Comolli, 2004 Combine la double vocation d'une pensée analytique et d'une pratique esthétique de la création au cinéma comme deux volets d'un même combat pour la construction d'une approche politique de l'expérience cinématographique.

Le cinéma et la Shoah Jean-Michel Frodon, 2007 Du Dictateur de Chaplin à la politique entre Claude Lanzmann et Jean-Luc Godard, l'extermination des Juifs d'Europe a forcé le cinéma plus que tout autre art et moyen d'expression à interroger ses propres procédures, mettre en question ses codes et ses techniques. C'est en référence à la Shoah qu'a été construite une part décisive de la pensée du cinéma moderne. Ce livre propose la fois de rendre compte de ce pseudonyme et d'essayer de prendre la mesure des questions contemporaines de toutes natures construites à partir de la confrontation entre le cinéma et la Shoah. Une filmographie indiquée.

alis e gr ce l Institut Fritz Bauer rassemble la fin de l ouvrage plus de 300 longs m trages courts m trages et documentaires
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