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IRIS Summer Fellowship 2018

Thanks to the support of the Institute for Regional and International Studies, I was able to spend six weeks in Paris conducting research for my dissertation's second chapter, "On Forgetting and the Language of Silence". My dissertation entitled, "The World Silenced" explores different spaces of silence during the German Occupation in Paris (1940-1944) and the aftermath of World War II. I am particularly interested in the notion of silence surrounding the concepts of trauma, culpability, 'deliberate' amnesia and amnesty. I found that the testimonies of survivors and the postwar reports, compiled by the *Comité de l'histoire de la Deuxième Guerre Mondiale*, helped me frame the "Never Forget" movements of collective memory in parallel to the French government's lack of ownership of their collaboration with National Socialist Germany. The post-Holocaust French testimonies also help reframe the continuation of collective memory through the framing of individual memory and the notion of 'l'oubli' (forgetting).

My intention this Summer was to find out what these spaces of silence looked like and how they were represented through the press, military letters and propaganda during and after the war. I spent the entirety of my trip visiting the *Archives Nationales de la France* in Saint Denis, located on the northern outskirts of Paris, and the *Bibliothèque Nationale de la France*. At the Archives, I had specific access to thousands of primary sources, specifically in terms of propaganda during the Occupation and the French resistance's clandestine press. The number of journals, posters and the exchange of letters between the French and German government helped me uncover the socio-economic and nationalistic purpose of the war as well as how the French government framed the German occupation to French citizens. In terms of collaboration, the

Vichy regime exposed as much distaste towards Jewish people, as well as other citizens, a fact that was absent from many official postwar documents, but it was indeed represented in classified documents during the war. In contrast to this, the French *résistance* brought forth the importance of letting the public know about the atrocities of the French government. The evidence I found informed my opinion of the resistance and how their voices spoke against the Vichy regime. For instance, certain members of the resistance wore the Star of David and ended up being deported to concentration camps indicating that silence was not the response to the atrocities of the collaboration. These events depict the act of being silenced and silence as a response have led me to understand the phenomenon of the German Occupation and the Holocaust as a connection of the past to the present in which the government managed to silence the voices of the *résistants*, specifically those who were deported.

In addition to my archival research, I was also able to visit certain *lieux de mémoire* (memorials) in the Paris area, such as the *Mémorial de la Shoah* in Paris and Drancy, *Mémorial de la Libération Française* and even Resistance meeting sites such as the catacombs in Paris where they would frequently meet. The *Centre de Documentation Juive Contemporaine* in Drancy, France (about an hour away from the city), allowed me to look at specific documents such as internment camp records and newspaper articles where the French either admitted or neglected their involvement with the Germans in World War II. The Drancy Memorial site is currently located in front of the former internment camp in the 1940s. The museum for the memorial was built in 2012 as an addition to a memorial monument that had been built in the 1980s. The temporal distance between the War and the first memorialization of the site indicates France's unwillingness to admit to their collaboration with the Germans. On another note, the buildings where the prisoners were held are now public projects, HLM (*Habitation à Loyer*

Modéré), which shows the contrast between the memorial and the collective desire to forget the existence of their collaboration.

Due to this fieldwork research, my dissertation will better look at the phenomenon of silence from the point of view of the French administration, German propaganda and the French resistance's clandestine press. The silence of France's collective guilt contrasts the desire to remember the victims', specifically through the "Never Forget" movement, which has initiated multiple resources for scholars and the general public. In addition to this, my findings in Paris gave me the necessary context to better explore and answer my key research questions. Thanks to the generosity of the Institute for Regional and International Studies, my research trip has better informed the content of my dissertation and will further answer the questions of the representation of trauma.