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[Het achterhuis Anne Frank 2009-10-31](#) Anne Frank hield van 12 juni 1942 tot 1 augustus 1944 een dagboek bij. Zij schreef haar brieven alleen voor zichzelf, tot ze in de lente van 1944 op radio Oranje de minister van Onderwijs, Kunsten en Wetenschappen in ballingschap, Bolkestein, hoorde spreken. Hij zei dat na de oorlog alle getuigenissen van het lijden van het Nederlandse volk onder de Duitse bezetting verzameld en openbaar moesten worden gemaakt. Als voorbeeld noemde hij onder andere dagboeken. Onder de indruk van deze redevoering besloot Anne Frank na de oorlog een boek te publiceren. Haar dagboek zou daarvoor als basis dienen. In maart 1945 stierf Anne Frank op vijftienjarige leeftijd in het concentratiekamp Bergen-Belsen. De enige overlevende van de familie, Otto Frank, zorgde ervoor dat het dagboek van zijn dochter toch gepubliceerd werd. In 1947 verscheen Het Achterhuis. Het is sindsdien een van de meest gelezen boeken ter wereld. Het is in meer dan dertig landen verschenen en er zijn meer dan zestien miljoen exemplaren van verkocht. "Eén enkele Anne Frank ontroert ons meer dan de ontelbaren die net zo leden als zij, maar wier beeld in de schaduw is gebleven. Misschien moet dat ook zo zijn: als we het leed van alle mensen moesten en konden meelijden, zouden we niet kunnen leven." Primo Levi

[Federal Register 2013-06](#)

[The End of Cinema? André Gaudreault 2015-04-14](#) Is a film watched on a video screen still cinema? Have digital compositing, motion capture, and other advanced technologies remade or obliterated the craft? Rooted in their hypothesis of the "double birth of media," André Gaudreault and Philippe Marion take a positive look at cinema's ongoing digital revolution and reaffirm its central place in a rapidly expanding media landscape. The authors begin with an overview of the extreme positions held by opposing camps in the debate over cinema: the "digitalphobes" who lament the implosion of cinema and the "digitalphiles" who celebrate its new, vital incarnation. Throughout, they remind readers that cinema has never been a static medium but a series of processes and transformations powering a dynamic art. From their perspective, the digital revolution is the eighth major crisis in the history of motion pictures, with more disruptions to come. Brokering a peace among all sides, Gaudreault and Marion emphasize the cultural practice of cinema over rigid claims on its identity,

moving toward a common conception of cinema to better understand where it is headed next.

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