



Kelvin Grove State College
Humanities Department

YEAR 12 MODERN HISTORY

INQUIRY TOPIC: UNIT 3 National experiences of the Modern World:

Topic 5: Germany 1914-1945 → Nazi Germany and the Holocaust

Independent Source Investigation

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Historical Questions

Key Inquiry Question

To what extent was the Warsaw ghetto uprising in 1943 indicative of a significant act of Jewish resistance against the Nazi Party and their ideologies, including antisemitic values, attitudes and beliefs in response to the implementation of the 'Final Solution' during the Third Reich between 1933 and 1945?

Sub-Questions

1. What was the purpose of the Warsaw Ghetto and what living conditions did the Jewish community experience during its operation?
2. What were the key motives of the Jewish community and German authority in staging the uprising from a victim and perpetrator perspective, and how do these different perspectives contribute to growing historical consciousness?
3. How did the Warsaw ghetto uprising contribute to the pursuit of the 'Final Solution' and what are the contesting perspectives regarding the uprising?
4. What were the short-term effects of the Warsaw Ghetto uprising in 1943 on the Jewish community and ultimately what was the long-term significance of the event as an act of Jewish resistance?

Rationale

“We, who have been rescued from the ghetto, are ashamed to look at each other. Had we the right to save ourselves? Here everything smells of sun and flowers and there—there is only blood, the blood of my own people” (Berg, 1942, cited in Bard, 1996, online). This quote by Mary Berg broadened my awareness of the lives of many Jewish people during the Holocaust. Specifically, ghettoization and how it encompassed life, terror and resistance. I found most interesting resistance, particularly the 1943 Warsaw ghetto uprising which was one of the largest acts of Jewish resistance. I wanted to explore the varying perspectives to determine their significance in shaping the historical narrative surrounding the Third Reich from 1933 to 1945.

Hence, my inquiry question focuses on the significance of the Warsaw ghetto uprising as an act of resistance in response to Nazi ideology and the pursuit of the ‘Final Solution.’ To help answer this, the sub-questions focus on the ghetto, the differing motives of the Jews and Germans, the contribution to the ‘Final Solution’ and the short and long-term effects of the uprising.

I have chosen to explore both primary and secondary sources offering different perspectives, including perpetrator, victim and historian perspectives. Many were located through Yad Vashem, the World Holocaust Remembrance Centre, which provides extensive and reliable research. A useful primary source analysed was the Stroop Report, an official Nazi perpetrator document. A Jewish testimony interview was incorporated to provide a primary perspective, contesting the ghetto conditions and Nazi perpetrator perspective. It was critical to include a viewpoint from a historian, potentially contesting the motives of the ‘Final Solution.’

Initial hypothesis:

The Warsaw ghetto uprising in 1943 was clearly a significant act of Jewish resistance against the Nazi Party and their ideologies, including antisemitic values, attitudes and beliefs in response to the implementation of the ‘Final Solution’ during the Third Reich between 1933 and 1945.

Word count: 310

Source Analysis and Interrogations

Source no. 1 – Primary		
REFERENCE	<p>Stroop, J 1943, "Es gibt keinen jüdischen Wohnbezirk in Warschau mehr!" [There Is No Jewish Ghetto in Warsaw Anymore!]', <i>Stroop Report</i>, viewed 17 March 2020, <https://catalog.archives.gov/id/6003996>.</p> <p>Translated:</p> <p>Jewish Virtual Library n.d., <i>The Warsaw Ghetto: The Stroop Report - "The Warsaw Ghetto Is No More" (May 1943)</i>, viewed 17 March 2020, <https://www.jewishvirtuallibrary.org/the-stroop-report-may-1943>.</p>	
Relevant sub-question(s)	AUTHENTICATION OF EVIDENCE FROM SOURCES Source work (Does not count towards word limit)	INTERROGATION OF EVIDENCE FROM SOURCES Analysis and Evaluation (Does count towards word limit)
<p>SQ1</p> <p>SQ2</p> <p>SQ3</p> <p>SQ4</p>	<p>Translation of original source: "The creation of special areas to be inhabited by Jews, and the restriction of the Jews with regard to residence and trading is nothing new in the history of the East... These restrictions were imposed with the intention of protecting the Aryan population against the Jews."... "The Ghetto thus established in Warsaw was inhabited by about 400,000 Jews... It was separated from the rest of the city by partition and other walls and by walling-up of thoroughfares, windows, doors, open spaces, etc."...</p> <p>"It soon became clear, however, that not all dangers had been removed by this confining the Jews to one place. Security considerations required removing the Jews from the city of Warsaw altogether. The first large resettlement action took place in the period from 22 July to 3 October 1942. In this action 310,322 Jews were removed. In January 1943 a second resettlement action was carried out by which altogether 6,500 Jews were affected."</p> <p>"When we invaded the Ghetto for the first time, the Jews and the Polish bandits succeeded in repelling the participating units, including tanks and armored cars, by a well-prepared concentration of fire... Although firing commenced again, we now succeeded in combing out the blocks according to plan. The enemy was forced to retire from the roofs and elevated bases to the basements, dug-outs, and sewers... Late the first day we encountered rather heavy resistance, but it was quickly broken by a special raiding party." ...</p> <p>"The conditions discovered there are indescribable. I cannot imagine a</p>	<p>Primary source known as the "Stroop report", released by Jürgen Stroop, an SS commander, in 1943 informing Heinrich Himmler and Friedrich-Wilhelm Krüger about the liquidation of the Warsaw ghetto (Yad Vashem, 2020).</p> <p>From a primary perpetrator perspective of the National Socialist German Worker's Party (NSDAP), it is highly useful in displaying a primary viewpoint about the uprising, including explicitly stating the purpose of the ghetto was "protecting the Aryan population against the Jews" as they were "separated from the rest of the city by partition" which relates back to the Volksgemeinschaft, where they wanted to create a racially pure people's community.</p> <p>The image "forcibly pulled out of the dug-outs" is highly useful in illustrating the force the German authority used against the Jews. Most of the Jewish people in the image are women or young children, with men notably absent. This implies the nature of Nazi ideology, that it did not matter whether Jewish people were children, they needed to be exterminated.</p> <p>Whilst it is assumed the photographs were taken by German authority, the exact origin cannot be determined, reducing its reliability. The report was used as evidence in the Nuremberg Trial, meaning it reliably represents Nazi ideology, particularly antisemitism (Nomination form: International Memory of the</p>

greater chaos than in the Ghetto of Warsaw. The Jews had control of everything, from the chemical substances used in manufacturing explosives to clothing and equipment for the Armed Forces.”...

“the resistance put up by the Jews and bandits could be broken only by relentlessly using all our force and energy by day and night. On 23 April the Reichsfuehrer SS issued through the higher SS and Police Fuehrer East at Cracow his order to complete the combing out of the Warsaw Ghetto with the greatest severity and relentless tenacity. I therefore decided to destroy the entire Jewish residential area by setting every block on fire, including the blocks of residential buildings near the armament works... In this way, it should be possible to keep the small remainder of Jews there, if any, under constant pressure and to exterminate them eventually. The remaining Jews and bandits must be deprived of any chance of survival by destroying all remaining buildings and refuges and cutting off the water supply.”



Translation:
“To the transit place”

World Register, 2016).

The source was written in German; however, the supplementary translations may not be accurate, affecting the reliability of the interpretation.

Word Count: 211



~ Die Juden aus Berlin herausgeholt. ~

Translation:
“forcibly pulled out of the dug – outs”

Source no. 2 Secondary		
REFERENCE	Lanzmann, C, Rotem, S & Zuckerman, Y 2008, <i>Transcript of the Shoah interview with Simha Rotem and Yitzhak Zuckerman</i> , pdf, viewed 17 March 2020, < https://collections.ushmm.org/film_findingaids/RG-60.5048_01_trl_en.pdf >.	
Relevant sub-question(s)	AUTHENTICATION OF EVIDENCE FROM SOURCES Source work (Does not count towards word limit)	INTERROGATION OF EVIDENCE FROM SOURCES Analysis and Evaluation (Does count towards word limit)
SQ1 SQ2 SQ3 SQ4	<p>L: ask him to begin with when he became a member of the Jewish Combat Organization, and if we can begin to tell of those things that he has lived through himself.</p> <p>R-I:I joined the Jewish Combat Organization in 1942; at this time, I was not inside the ghetto but was in a collective farm that was preparing to move to Israel. I had for the first time participated in the Jewish Combat Organization at what was in effect its debut, after the first expulsion from the Warsaw ghetto, this was in the second part of 1942. At this time, I was sent as a representative of the Jewish Combat Organization</p> <p>L:They sent you where?</p> <p>R-I:My mission was to penetrate the interior of the ghetto. I have told you that the ghetto at this time was in the midst of the period of expulsion and annihilation; my task was to penetrate the ghetto with a certain number of papers ...make contact with different Zionist organizations which were working at that time in the interior of the ghetto....My parents were always in the ghetto; they were there at the time of the great deportation....And I remember the empty streets, the disemboweled houses, the Germans circulating in the streets, the Jews were brought out early in the morning to work and returned in the evening...December 1942, they closed the farm; we were all sent to the ghetto; the debut of the Jewish Combat Organization dates to this time; were organized in a manner that we were able to respond to, fight the Germans, who had been very surprised at the new developments in the ghetto. They didn't expect any kind of reaction; they had begun, this was at the beginning of 1943, to interrupt the deportations, they had tried to beat the Jews in another fashion, in order to deport them in another manner, but in any event not with combat arms...</p> <p>R-I:I don't think there were 50,000 Jews remaining, more like 80,000. In fact, the Jewish Combat Organization was constituted in July 1942,</p>	<p>The secondary source is a translated transcript of an interview between Simha Rotem, Yitzhak Zuckerman and Claude Lanzmann in 1979. Zuckerman, who established the Jewish Combat Organisation (ZOB), smuggled weapons and messages into the ghetto through sewers (Yitzhak Zuckerman, n.d., online). Rotem served as a liaison between the ghetto and Aryan side, leading a mass escape through the sewers (Bar-Ilan, n.d., online). Both are key individuals, providing a useful perspective that "human language is incapable of describing the horror... we battled with hunger, with thirst, ... we were cut off from everything."</p> <p>Whilst the reliability is reduced as the source was created 36 years after the uprising, it was intended to provide Lanzmann with primary perspectives for the documentary <i>Shoah</i>. The source was located through Yad Vashem and the United States Holocaust Memorial Museum, two highly credible Holocaust research sites, increasing the reliability.</p> <p>The source corroborates with Source 1 about the isolation of the ghetto. It usefully states "Germans were mainly inside the ghetto during the day and then withdrew at night," contesting Source 1 that states "resistance put up by the Jews ... could be broken only by relentlessly using all our force ... by day and night." This implies the differing perspectives and contestability surrounding the German authority that were attempting to deport the Jews in pursuit of the 'Final Solution' which was interrupted by Jewish resistance.</p> <p>Word count: 222</p>

... it is important to understand that at the beginning of the month, during the period of the first great deportation, that no-one in the ghetto knew what was going on; that there were extermination camps, we did not imagine that in the twentieth century that a genocide could happen there. And the Germans tried to mislead the Jews in all possible ways. They established two model camps at Poniatowa and at Trawniki [original transcript reads Poniatov and Travinsky]. and permitted delegations to go and to return, Jewish delegations from the ghetto, so that they could tell what happened in these model camps. They described to us the housing conditions, the life, and the work, which appeared acceptable...

A-I: ... during the first three days of combat, that the ghetto was nothing but fire, the Germans bombarded the exterior to try to destroy all that existed in the ghetto. It was the Jews, however, who had the [heights/advantage] the first three days. The Germans had not tried to fight in the interior; all their actions were launched from the exterior, by bombardments, and efforts to destroy, by artillery, the ghetto...

A-I: It is true that the Germans were mainly inside the ghetto during the day and then withdrew at night, because they were very afraid to enter the ghetto at night...

R-I: I believe that human language is incapable of describing the horror which we have known in the ghetto; in the streets of the ghetto, if we can still use the word 'streets', we were obliged to heap the corpses that were piled one on top of the other, we didn't have any more room to pass, and beyond the battle with the Germans we battled with hunger, with thirst, because we were cut off from everything, we were cut off of every system of water supply, we didn't have any contact with the outside world, we were completely isolated from the world. We were in a state that we had ceased to see the significance of continuing the fight, we had begun to think, along the lines of the direction of the Jewish Combat Organization, to try to break towards the rear side of Warsaw, outside of the ghetto

Source no. 3 Secondary		
REFERENCE	Harshav, B (Ed.) 1993, <i>A Surplus of Memory Chronicle of the Warsaw Ghetto Uprising</i> , 1 edn, University of California Press, Berkeley.	
Relevant sub-question(s)	AUTHENTICATION OF EVIDENCE FROM SOURCES Source work (Does not count towards word limit)	INTERROGATION OF EVIDENCE FROM SOURCES Analysis and Evaluation (Does count towards word limit)
SQ1 SQ2 SQ3 SQ4	<p>“not a systematic, consistent and objective history book...book is itself a source. It is an historic and specifically human source of someone who was at the heart of events and acts of that period” - ix</p> <p>“my estimate is that about 70,000 or 80,000 Jews remained in Warsaw before January 1943, on both sides of the wall. Before the war, there were more than 380,000 Jews in Warsaw. The estimate that was by October 1941 there were only 330,000 Jews, since many had fled. But in this period too, Jews were brought to Warsaw from other places. We can estimate that at the height of the ghetto period, there were about half a million Jews in Warsaw” - 263</p> <p>“we knew we were going to die. The question was only when and how to finish...strong desire to save someone who would tell about it, to save it for future generations...what did we say during the critical times...and we called on youth to climb the walls. To defend themselves. What did we want to do? To save most of the people. What did we demand from the outside world? To save our people any way they could. We were grown up and mature enough to look things straight in the face and deal with them. – 266</p> <p>“saving Jews became one of our most important functions. If some former leader came to me and said the most important thing was for him to survive, that was disgusting and repulsive. But I understood that was also one of the functions the Jewish Fighting Organisation had to accept; because it had emissaries, more possibilities, more people emotionally willing to engage in rescue operations. Therefore, we saw that it made sense that rescue operations in Warsaw also be done by the Jewish Fighting Organisation (ZOB). – 266</p> <p>“that was a time when the Jews of the ghetto recognised only one institution – the Jewish Fighting Organisation (ZOB). I’m not sure if</p>	<p>The source is a translation of Yitzhak Zuckerman’s memoir by Barbara Harshav. It is “an historic and specifically human source of someone who was at the heart of events.” This usefully provides a primary Jewish lived experience about the uprising including the major events, given they were dehumanised from perpetrator perspectives. And is useful in explicitly demonstrating the poor consequences Jewish people faced where “we knew we were going to die. The question was only when and how to finish.”</p> <p>Whilst the Jews were not completely successful in resisting, many “had a feeling of fulfillment.” This implies that many of the perspectives that have traditionally emerged from the historical consciousness were concerning the inhumane conditions faced by the Jews. This quote usefully implies that many of the successful stories of the Jews have been silenced, despite it being an important motive for further acts of resistance.</p> <p>This source corroborates with Source 2 about the personal experiences during the uprising. Particularly, Zuckerman’s statement about the conditions which corroborates with Rotem; “I believe that human language is incapable of describing the horror which we have known in the ghetto,” (Source 2).</p> <p>Whilst the source was translated, which questions the reliability, Harshav was awarded the PEN/Ralph Manheim Medal in 2018 for her efforts in translating historical sources, increasing the reliability (Bernofsky, 2018, online).</p> <p>Word count: 217</p>

the people even know of the existence of the Jewish National Committee.

“the January uprising taught us not only that contact between areas, but also contact between units... - 305

Extract from the letter Mordechai Anielewicz sent Yitzhak Zuckerman:

“things have surpassed our boldest dreams///the mine planted in the Brushmakers’ area exploded...radio station Swit broadcast a wonderful bulletin about our self-defence, I had a feeling of fulfillment. From this evening we are switching to a system of guerrilla action...I can’t describe to you the conditions in which the Jews are living. Only a few individuals will hold out. All the rest will be killed sooner or later. The die is cast. In all the bunkers where our comrades are hiding, you can’t light a candle at night for lack of oxygen. The main thing is the dream of my life has come true. I’ve lived to see a Jewish defence in the ghetto in all its greatness and glory.”

“but I couldn’t get rid of the past. After the Holocaust, it gets worse and worse...there were few people who knew the full scope and horror of what happened as I did. But, in January 1945, when I saw the vacuum left after the murder of my people, I broke down. And ever since, I’ve had enough time to take stock and to judge myself... Twenty, thirty years have gone by, and things still bubble up in you. Sometimes it’s only the fate of one person...and the essential thing, what is really important, is me confronting myself...” 678

Source no. 4 Secondary		
REFERENCE	Gutman, I 1994, <i>Resistance: The Warsaw Ghetto Uprising</i> , Houghton Mifflin, Boston.	
Relevant sub-question(s)	AUTHENTICATION OF EVIDENCE FROM SOURCES Source work (Does not count towards word limit)	INTERROGATION OF EVIDENCE FROM SOURCES Analysis and Evaluation (Does count towards word limit)
SQ1 SQ2 SQ3 SQ4	<p>“no act of Jewish resistance during the Holocaust fired the imagination quite as much as the Warsaw Ghetto Uprising of April 1943. It was an event of epic proportions, pitting a few poorly armed, starving Jews against the might of Nazi power. The ghetto Uprising was the first urban rebellion of consequence in any of the Nazi-occupied countries and was a significant point in Jewish history. The Uprising represents defiance and great sacrifice in a world characterised by destruction and death...The Warsaw Ghetto Uprising is a historical event, but it also has become a symbol of Jewish resistance and determination, a moment in history that has transformed the self-perception of Jewish people from passivity to active armed struggle. The Uprising has shaped Israel’s national self-understanding. It is viewed as the first Jewish rebellion since the heroic days of the Bar Kochba revolt in 135 C.E. The Uprising has become a universal symbol of resistance and courage.”</p> <p>“the commanders of the Uprising were young men in their twenties, Zionists, Communists, socialists – idealists with no battle experience, no military training. With but a few weapons and limited ammunition, they knew they had no chance to succeed. Their choice was ultimate: not whether to live or to die, but what choice to make as to their death.”</p> <p>... “during the days that followed, hundreds of thousands of Jews were dragged to the <i>Umschlagplatz</i> (assembly and deportation point) and transported in cattle cars to Treblinka...those awaiting deportation were anxious; families struggled to stay together while some sought to escape the ghetto, to find a place to hide on the ‘other wide of the wall’...demoralisation and recriminations were especially prominent, since in the early days of the July deportation a decision had been made that the time was not yet ripe for resistance. The survivors were frustrated and enraged that they had not fought the Germans or even struck out against the Jewish police. Remorse was deep...”</p>	<p>The secondary source was produced by Israel Gutman in association with the Miles Lerman Centre for the Study of Jewish Resistance of United States Holocaust Memorial Museum, a reliable and leading research centre.</p> <p>The book was written from the perspective of Professor Israel Gutman, an academic advisor and previous chief historian at Yad Vashem. He received a PhD for his thesis about the uprising in Warsaw (Yad Vashem, 2020, online). This increases the reliability as it is from a credible historian who also survived the uprising.</p> <p>The source explicitly states the uprising “was the first urban rebellion of consequence... represents defiance and great sacrifice in a world characterised by destruction and death.” This implies the ongoing determination from the Jews despite unfavourable conditions, conveying the resilient attitudes that characterised the Jewish community. This “transformed the self-perception...from passivity to active armed struggle.”</p> <p>The source is quite useful in explicitly demonstrating, from a different historian perspective, the pursuit of the ‘Final Solution’ where “hundreds of thousands of Jews were dragged to the Umschlagplatz ... transported ... to Treblinka.” This corroborates with the images in Source 1, which explicitly reveal the Jewish individuals and families being escorted away from the ghetto.</p> <p>Word count: 188</p>

“The Jewish Fighting Organisation, the ZOB, its leadership and fighters, emerged from the shadows of the first deportation. The ZOB members saw themselves as rejecting a Jewish tradition of passivity and compliance and returning to the heroic days of Jewish fighters of biblical times...a group of fighters under the command of Anielewicz attacked the Germans, and the first street battle occurred in the ghetto. By the third day of the *Atkion* the Germans were reduced to shooting wildly – and for the first time Jews had shot German soldiers. Armed resistance had begun. The Germans were suddenly hesitant and cautious. They did not go down to cellars, and each Jew they captured was searched. Streets became the scene of battle.”

“The Uprising itself, which began on April 19, 1943, the first night of Passover, continued until the final liquidation of the ghetto. Three days were allocated for liquidating the Warsaw ghetto. The battle of the bunkers continued for more than a month...the uprising was literally a revolution in Jewish history. Its importance was understood all too well by those who fought.”

Source no. 5 Secondary		
REFERENCE	Rozett, R 2013, <i>The Little Known Uprising – Warsaw Ghetto January 1943</i> , viewed 17 March 2020, < https://www.yadvashem.org/blog/the-little-known-uprising-warsaw-ghetto-january-1943.html >.	
Relevant sub-question(s)	AUTHENTICATION OF EVIDENCE FROM SOURCES Source work (Does not count towards word limit)	INTERROGATION OF EVIDENCE FROM SOURCES Analysis and Evaluation (Does count towards word limit)
SQ1 SQ2 SQ3 SQ4	<p>In January 1943 there were only 60,000 Jews left in the Warsaw Ghetto. They were what remained of the approximately 440,000 Jews who had been confined there. One-fifth had died of disease and starvation during the past two years, and the previous summer some 265,000 had been deported to the Treblinka extermination camp, and over 30,000 to other camps. At the start of the great deportation, the head of the Jewish Council, Adam Czerniakow had committed suicide rather than comply with German demands to provide census information about the ghetto, realizing the Germans would use it for the coming <i>Aktion</i>. His death, however, did nothing to stop the trains from rolling out of Warsaw. With Czerniakow dead and in wake of the deportations, a new <i>de facto</i> leadership emerged in the ghetto – the Jewish Fighting Organization, the ZOB, headed by Mordecai Anielewicz. The ZOB was a coalition primarily of various Zionist youth movements and the Jewish socialist Bund. Alongside it there was a smaller armed underground group, the Jewish Military Union, the ZZW, which represented the Revisionist Zionists.</p> <p>On Monday, January 18, 1943, seventy years ago, German forces entered the ghetto to round up Jews for transport. They planned to take about 8,000 people, but the ghetto population believed the final destruction of the ghetto was at hand. To the great surprise of the German forces, they met armed resistance.</p> <p>A group of Hashomer Hatsair members, led by Anielewicz and armed with pistols they had received from the Polish Home Army (AK), intercepted a column of Jews being led by a German force and fired upon the soldiers. In a nose-to-nose battle, most of the underground contingent was killed, but Anielewicz managed to overpower the soldier with whom he was struggling and he escaped unharmed. The news of the clash spread quickly to other cells of the underground and</p>	<p>This source is an article written by Dr. Robert Rozett, the director of the Yad Vashem Libraries, in 2013 about the initial uprising in the Warsaw ghetto between January 18th and 22nd 1943.</p> <p>It provides useful information regarding the Jewish motives for resistance and the key groups involved, including the ZOB and the “Jewish Military Union, the ZZW, which represented Revisionist Zionists.” This implies there was not one singular Jewish group involved, but it was the collective effort of the differing groups who had unified, setting aside differences in their beliefs.</p> <p>The source is useful in analysing the significance of the initial uprising that was largely marginalised due to its small scale, which began following the recommencement of deportations from the ghetto. It provided justification for the later uprising which occurred between April 29th and May 26th, where the Germans aimed to liquidate the ghetto. The quote; “showed the Jews of Warsaw that offering resistance to the German machinery of murder was possible, ... little or no chance to bring salvation,” usefully portrays a different perspective about the significance of the event, illustrating the importance of resisting the Germans, who were attempting to eliminate the Jews in the ‘Final Solution.’ It also corroborates with Source 3 and 4 about their ongoing determination despite knowing it was impossible to succeed.</p> <p>Word count: 219</p>

they too began to resist. Yitzhak Zuckerman, with a party from the Dror youth movement, lay in wait for the German force on Zamenhof Street, and when they approached fired a volley at them.

During four days the Germans tried to round up Jews and were met by armed resistance. The ghetto inhabitants went through a swift change. With the news of the first incident of fighting they stopped responding to the Germans' calls that they gather in the *Umschlagplatz*. They began devising hiding places, and the Germans had to enter many buildings and ruthlessly pull out Jews. Many were killed in their homes when they refused to be taken. On the fourth day, having only managed to seize between five and six thousand Jews, the Germans withdrew from the ghetto. The remaining inhabitants believed that the armed resistance combined with the difficulties in finding Jews in hiding, had led to the end of the *Aktion*. As a result, over the next months the armed undergrounds sought to strengthen themselves and the vast majority of ghetto residents zealously built more and better bunkers in which to hide.

All of this would be put to the test on April 19, 1943 when the Germans reentered the ghetto, this time to liquidate it completely. Again they met armed resistance. The fighting would continue for three weeks before the ghetto was razed, and it would come to be known as the Warsaw Ghetto Uprising.

The four days of Jewish armed resistance in the Warsaw Ghetto in January 1943 is much less known than the April uprising, but its significance was great at the time and remains consequential. At the time it showed the Jews of Warsaw that offering resistance to the German machinery of murder was possible, even if most realized that fighting had little or no chance to bring salvation. Nonetheless, this first uprising provided a glimmer of hope, and was an enormous source of pride, tremendously important to people who had been profoundly traumatized by preceding events and had a good idea what was in the offing for them.

Ultimately only a small percentage of Jews survived the Warsaw Ghetto and deportations to the Nazi camp system. We would be hard pressed to say they survived directly because of the armed resistance in the ghetto, but unquestionably, that resistance was crucial in helping the few survivors maintain their pride, dignity, and motivation to survive, and ultimately rebuild their shattered lives.

The January 1943 Warsaw Ghetto Uprising teaches us a great deal about the human spirit, about resilience, and about courage. It demonstrates that the very act of resistance against oppression can inspire further resistance. In taking up arms against those who considered them less than human, the men and women on January 18, 1943 in the Warsaw Ghetto issued a resounding, clarion call asserting their humanity. It is this, above all, that we must remember and hold dear.

Source no. 6 Secondary		
REFERENCE	Browning, C 2008, <i>Nazi Ghettoization Policy in Poland: 1939–41</i> , Cambridge University Press, viewed 17 March 2020, < https://www.cambridge.org/core/journals/central-european-history/article/nazi-ghettoization-policy-in-poland-193941/876125F60D2F46A2158112310D0867DE >.	
Relevant sub-question(s)	AUTHENTICATION OF EVIDENCE FROM SOURCES Source work (Does not count towards word limit)	INTERROGATION OF EVIDENCE FROM SOURCES Analysis and Evaluation (Does count towards word limit)
SQ1 SQ2 SQ3 SQ4	<p>Nazi ghettoization policy in Poland from 1939 to 1941, like so many other aspects of Nazi Jewish policy, has been the subject of conflicting interpretations that can be characterized as "intentionalist" on the one hand and "functionalist" on the other.¹ The "intentionalist" approach views ghettoization as a conscious preparatory step for total annihilation. For instance, Andreas Hillgruber has described the ghettoization of the Polish Jews as a step parallel to Hitler's conquest of France; in both cases Hitler was securing himself for the simultaneous war for Lebensraum in the east and Final Solution to the Jewish question through mass murder. Together these steps constituted the nucleus of his long-held "program."² Philip Friedman argued that Nazi Jewish policies in Poland from 1939 to 1941 "were not of a spontaneous or accidental nature, but were rather part and parcel of an unfolding plan, which began with the concentration and isolation of the Jews" and that the "ghettos were designed to serve the Nazis as laboratories for testing the methods of slow and 'peaceful' destruction of whole groups of human beings."³ Less categorical but in the same vein, Isaiah Trunk, in his major work on the Jewish councils, concluded that Nazi ghettoization policy had the conscious goal or "set task" of decimating the Jewish population through pauperization, epidemic, and increased death rates—intentions that were partially frustrated by the last vestiges of humaneness among some German authorities and varying degrees of corruption among others.</p> <p>In contrast, the "functionalists" have argued that ghettoization played a vital role in the process of an unplanned "cumulative radicalization" that led to the Final Solution. Martin Broszat has suggested that because local authorities were appalled at the spectacle of the overcrowded ghettos that confirmed their image of the Jew as subhuman and were threatened by a further deluge of deportees from the Reich, they initiated local massacres that gradually took on the shape of a comprehensive program of mass murder. And Hans Mommsen,</p>	<p>The secondary source was written by Christopher Browning in 2008, who is a distinguished historian and was the recipient of the Yad Vashem International Book Prize for Holocaust Research in 2011, improving the reliability of the source (Yad Vashem, 2020, online). The source is useful as it was written to contribute an academic perspective to the ongoing historical contestability surrounding the 'intentionalist' versus 'functionalist' perspectives of the 'Final Solution,' particularly the relevance of ghettoization.</p> <p>Explicitly, Browning draws on the research of a number of credible historians, stating the purposes for the establishment of ghettos. He contests many 'functionalist' and 'intentionalist' historians by offering a different perspective, concluding, "neither of these approaches adequately explains either ghettoization... or its relationship to...systematic mass murder." This usefully implies that the purpose of the ghettos could not be solely explained by these two perspectives, suggesting a contemporary mixed view that included more complex factors including that they were "carried out at different times...ways...reasons on the initiative of local authorities."</p> <p>Word count: 160</p>

generalizing from the notorious Hoppner memorandum of July 1941, has implied that local authorities could rationalize mass murder as a more "humane" alternative because they could not keep the ghettoized Jews from starving in any case.

It is my contention that neither of these approaches adequately explains either ghettoization policy itself or its relationship to the subsequent program of systematic mass murder. Ghettoization was not a conscious preparatory step planned by the central authorities to facilitate the mass murder nor did it have the "set task" of decimating the Jewish population. Ghettoization was in fact carried out at different times in different ways for different reasons on the initiative of local authorities.

Critical Summary of Evidence

The evidence was very useful in answering the sub-questions. Source 1, a Nazi perpetrator document from the perspective of SS officer Jürgen Stroop, was incredibly useful in explicitly determining the ghetto had “the intention of protecting the Aryan population against the Jews,” implying antisemitic beliefs. Usefully, Stroop stated “the conditions discovered there are indescribable,” which corroborates with Sources 2 and 3, two Jewish perspectives. Whilst it is not very reliable considering heavy bias, it usefully notes that Stroop offered a different perspective about why the conditions were poor, which was “the Jews had control of everything,” (Source 1). This directly links to sub-question 2, the motives of the uprising from victim and perpetrator perspectives. Sources 2 and 3, both primary Jewish perspectives from victims who survived the uprising, are incredibly useful in proving an insight into their motives for involvement. They imply that many Jewish perspectives were silenced during the Holocaust. Whilst both Rotem and Zuckerman had different roles within the uprising, both conclude their primary motive was, “to save our people any way they could,” to ensure their perspectives would not be collectively forgotten (Source 3).

In answering sub-question 3 and 4, Source 1, which provides visual evidence of the deportation process and Source 4, written by reliable historian Israel Gutman, usefully corroborate to suggest the ghettos were an important provisional measure to assist the German authority in deportation, as “hundreds of thousands of Jews were dragged to Umschlagplatz...transported...to Treblinka,” (Source 4). Source 6, written by reliable historian Christopher Browning, usefully offers a different and contemporary perspective that contests historians on the ‘intentionalist’ and ‘functionalist’ discussion, explicitly stating “neither of these approaches adequately explains either ghettoization... or its relationship to...systematic mass murder.” This implies different ghettos were established for different purposes and therefore had varying contributions to the ‘Final Solution.’ Source 4, written reliably by Professor Israel Gutman is valuable in examining the effects of the uprising on the historical legacy. Explicitly he states it was the “first urban rebellion... transformed the self-perception of Jewish people from passivity to active armed struggle.” Through corroboration with Source 5, it usefully implies the uprising’s significance was not only successful in inspiring further acts of resistance, but also in demonstrating the strength of humanity, particularly the Jewish community.

A preliminary answer to the inquiry question could argue that the 1943 Warsaw ghetto uprising was certainly a significant act of Jewish resistance against the Nazi party and their ideologies, including antisemitic values, attitudes and beliefs in response to the implementation of the ‘Final Solution.’ But there is still considerable contestability surrounding the ‘Final Solution’ and the purpose of the ghettos in relation to its implementation. By investigating further perpetrator, victim and bystander perspectives of the uprising and the Holocaust, the historical consciousness surrounding both collective and individual experiences can be strengthened, allowing a greater understanding of individuals’ experiences during this time.

Word count: 472

TOTAL word count: 1999 words

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