

Source A

*These women are selling their possessions to try to make some money. It was common for Jewish victims in the Warsaw Ghetto to sell their belongings on the **black market** to try and get enough food.*

*Whilst many goods were sold within the ghetto, some Poles and Germans from the so-called 'Aryan side' would buy from the ghetto **black market** too.*

? What does this photo show of ghetto conditions?

Were those on the Aryan side **exploiting** the Jews of the ghetto, or helping them by trading money and food?

How might these women feel having sold their possessions to survive?



IWM

Source B

*The man in the centre of the image is making **yellow armbands** for other ghetto inhabitants. Even though Jews were forced by law to wear armbands, they were made to buy or make them themselves.*

For some, this craft could help them make enough money for extra food to stay alive. Others are selling rope in the street.



What can we learn about ghetto conditions from this photograph?

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Is this an example of **resilience**?

Source B

A group of Jewish men gather to study and pray whilst in the ghetto, wearing traditional prayer shawls.

Religious services were forbidden in the Ghetto by the Nazi authorities.



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What can we learn about religious life in the ghetto from this image?

How does this demonstrate **resilience**?

Is the continuation of Jewish religious life an act of **resistance**?

Source C

A joke is doing the rounds: [Hitler] comes to the Other World and sees Jesus in Paradise.
“Hey, what’s a Jew doing without an arm band?”
“Let him be,” answers Saint Peter, “He’s the boss’s son.”

Diary of Emmanuel Ringelblum

*This source comes from the diary of Emmanuel Ringelblum, the ‘historian of the ghetto’ who recorded his daily observations of ghetto life whilst being active in **mutual aid**.*



Why has Ringelblum recorded this joke in his history of the ghetto?

Is making jokes about the Nazis and Hitler an act of **resistance**?

Source D

*These three young man are **smugglers**. This means they plan to sneak out of the ghetto over the wall, through buildings or the sewers, into the 'Aryan side' of Warsaw. There they will beg, steal or trade for food.*

*The German occupiers worked to make this dangerous and difficult. Walls were made higher and topped with barbed wire and those found 'guilty' of **smuggling** were publically shot. Despite this, smuggling continued to deliver most of the ghetto's food, and much of the work was done by teenagers.*



How might a parent feel relying on their child's dangerous **smuggling** for the family's food and income?



(Yad Vashem Photo Archive)

Source E

There is an intense cultural activity. More than ninety-nine courtyards have conducted Mendele academies—**Yiddish** schools. Libraries of Jewish and Polish books are to be found in dozens of court-yards. Besides studying, 1,002 young **Pietists** are carrying on mutual-aid work.

Diary of Emmanuel Ringelblum

*This source comes from the diary of Emmanuel Ringelblum, the 'historian of the ghetto' who recorded his daily observations of ghetto life whilst being active in **mutual aid**.*



What can we learn about the continuation of education in the Ghetto from this source?

Such schools were made illegal by the Nazi authorities - why do you think people took the risk to run underground schools?

Could we describe these schools as an act of **resistance** or **resilience**?

Source F

Make notes on or annotate each source answering the prompt questions around it. If you click through to the next slide, further context and questions will be revealed.

*These photos show **soup kitchens** where Jewish inhabitants of the ghetto could distribute food to other people. They often struggled to have enough for everybody. Many Jews in the ghetto helped one another, organising **Mutual Aid** groups to try and support each other through life in the ghetto.*



What can we learn about the reaction of the Jewish community to ghetto life from this?

Could we describe **Mutual Aid** groups as an act of **resistance** or **resilience**?



(Yad Vashem Photo Archive)

Source G

Some of the Jewish beggars have moved over to the Other Side of Warsaw. This was a widespread phenomenon a month ago. Hundreds of beggars, including women and children, smuggled themselves out of the Ghetto to beg on the Other Side, where they were well received, well fed, and often given food to take back to the Ghetto with them. Although universally recognized as Jews from the Ghetto, perhaps they were given **alms** for that very reason. This was an interesting symptom of a deep transformation in Polish society. Recently, however, the authorities have been waging a bitter campaign against Jewish beggars on the Other Side. The police arrest them, assemble them all in one place, beat them up, and then shove them back into the Ghetto.

Diary of Emmanuel Ringelblum

*This source comes from the diary of Emmanuel Ringelblum, the 'historian of the ghetto' who recorded his daily observations of ghetto life whilst being active in **mutual aid**.*



What can we learn about begging as a means of survival in the Warsaw Ghetto from this source?

What can we learn about the attitude of non-Jewish Polish people living outside the ghetto in Warsaw from this source?