

Background

Rosenstrasse (2003) dramatizes the story of the Rosenstrasse Protest. The Rosenstrasse Protest is significant among the actions of the Nazi Germany as it stands as the only wide-spread protest the Nazi Regime's deportation and genocide against Jewish individuals. Among the protestors at Rosenstrasse were thousands of Aryan women and family members of imprisoned Jewish men; the Rosenstrasse protest was not only significant for the defiance exhibited against the Nazi Regime, but also for the selfless civil courage of the Aryan women fighting for the lives of their Jewish husbands. In popular media portraying Nazi Germany, the regime is often portrayed as sub humanly evil and persuasive. Contrary to popular historical belief, the citizens of Nazi Germany were not ignorant to the Holocaust nor blindly supportive. This historical departure can be best seen with the event of the Rosenstrasse Protest

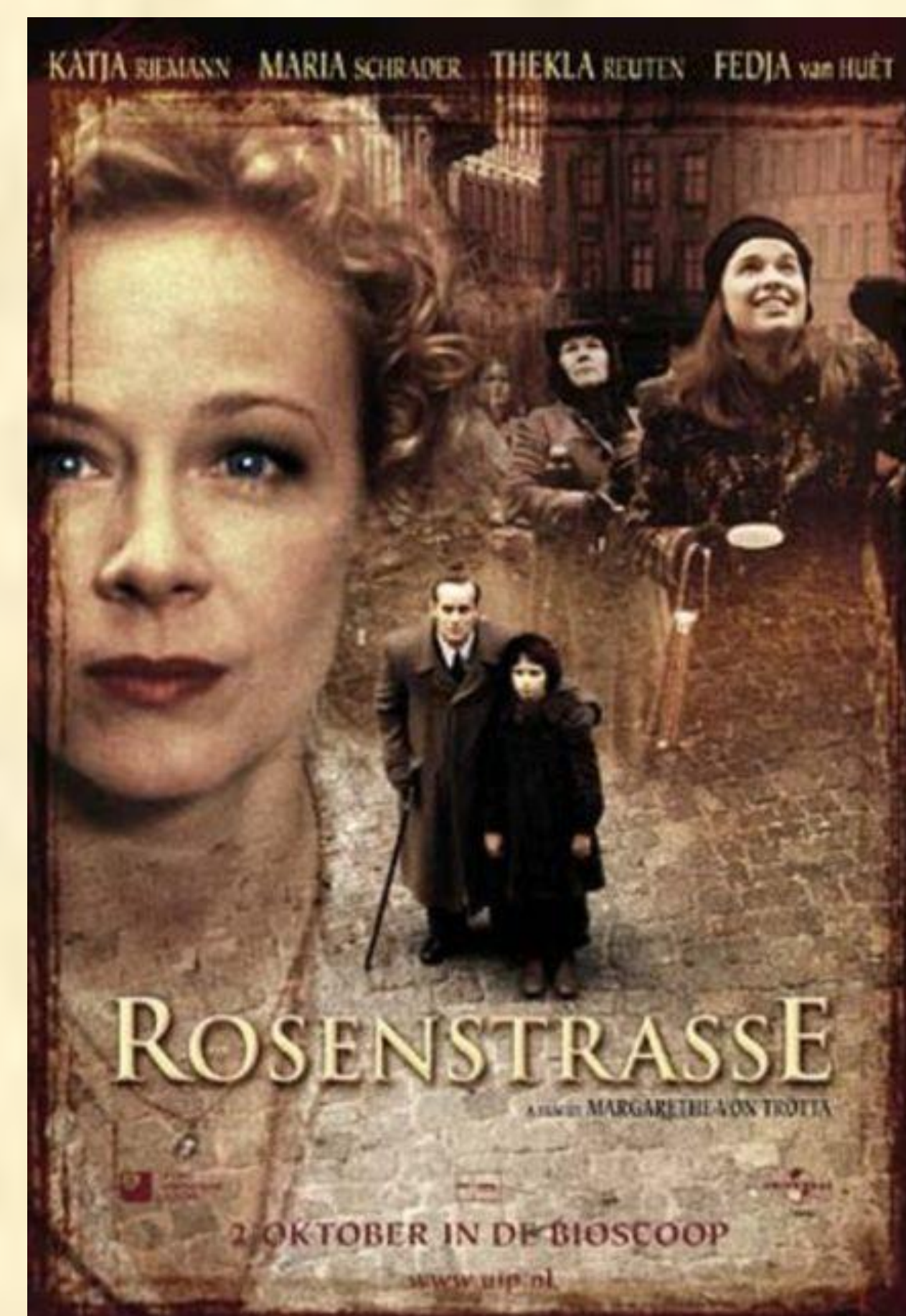
This historical victory has been enshrined in humanity's memory in multiple ways, including a memorial, historical literature, and a movie. While the historical interpretation among these mediums differs, each tells a personal story that highlights the values and perspective of the interpreter. The personal nature of historical interpretation therefore is a common fuel for controversy among those who adopt differing historical narratives. The Rosenstrasse protest is not exempt from heated debates around historical interpretation. In the case of the Rosenstrasse movie, *Rosenstrasse* (2003), the script of the Rosenstrasse protest went through two major revisions; this presents the existence of two distinct Rosenstrasse scripts and therefore suggesting there was some intentional, reaching change of the historical interpretation behind *Rosenstrasse* (2003).

Introduction

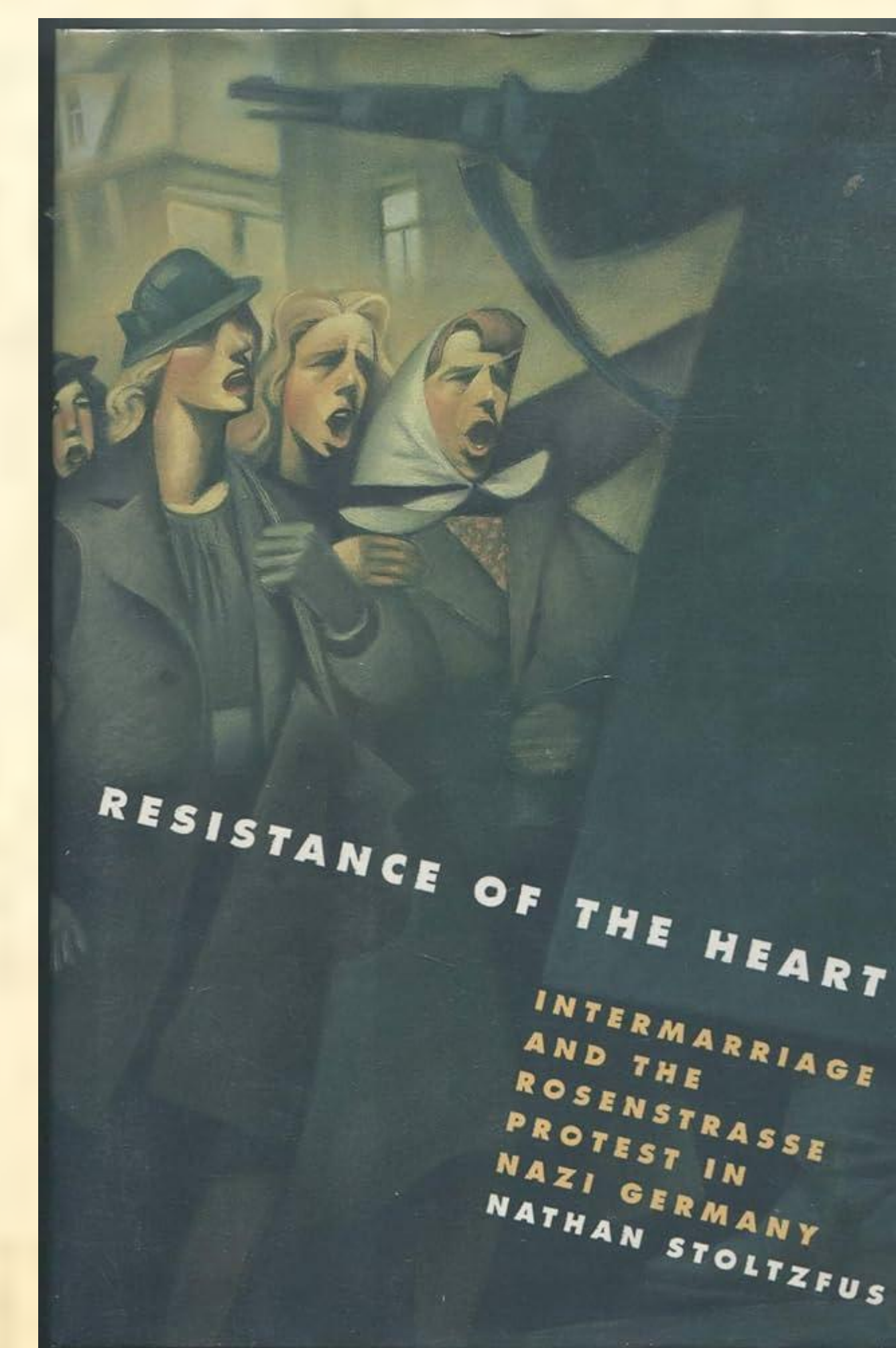
Through comparative analysis, I aimed to first determine the differences among the first and second draft of *Rosenstrasse* (2003). The major differences within the two drafts hinges on the appearance of a secondary, "B" plotline within *Rosenstrasse*. Before I started my literature review to explain these differences, I hypothesized that the presence of this B plot was to make the film more engaging to a broader audience by creating a "relief" from the emotional pangs of the Rosenstrasse Protest.

Methods

To properly understand the underlying historical context of *Rosenstrasse* (2003), I first established a basic timeline of events and cultural influences of the Rosenstrasse Protest by using widely accepted historical interpretations of the Rosenstrasse Protest – primarily referencing Nathan Stoltzfus's book "*Resistance of the Heart*". Then, I analyzed the two variations of the *Rosenstrasse* (2003) script to determine their differences from each other and how they branch off from the established timeline. Understanding the differences between the two script versions, I reached a conclusion explaining these observed differences with the aid of a literature review of the controversies in the historical interpretation of the Rosenstrasse protests.



The Cover of *Rosenstrasse* (2003)



The Cover of *Resistance of the Heart*

Results

Differences within the two scripts

- B plot, different narrator
- Scenes that show characters partying, doing illicit substances
- The "fleshing out" of several background characters
- More focus on acts of resistance of the women at Rosenstrasse
- Men had already been deported, were returned rather than freed

Differences within movies and historical record

- Jewish Germans in intermarriages were not protected, them and their spouses are still seen as Jewish under the Nuremberg Laws.
- Goebbels was not persuaded through the actions of a war veteran or by laying with a woman who was in an intermarriage.



A scene from *Rosenstrasse* (2003) depicting the women on Rosenstrasse, observing the Jewish community center that their husbands are incarcerated in.

Conclusion

While movies and other forms of media often adopt more fanatical historical interpretations of historical events and people, *Rosenstrasse* (2003) is not an exception. It can be concluded that these changes in *Rosenstrasse* are both for audience value and funding reasons. Considering that American's weak education on history, movies play an important role in "informing" the public of historical events. Producers of movie do not have an explicit responsibility to historical accuracy, however, in the face of highly contested historical events such as the Rosenstrasse Protest, there is a societal good in accurately portraying historical events to the general public.

Works Cited

- Stoltzfus, Nathan. *Resistance of the Heart*. New Brunswick: Rutgers University Press, 2001.
- Trotta, Margarethe von, dir. *Rosenstrasse*. 2003; IDP Distribution. Amazon Prime Video.