

**NAZI
PERSECUTION
OF
HOMOSEXUALS
1933–1945**

Nazi Persecution of Homosexuals 1933 - 1945

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Cover image: *Solidarity*, by Richard Grune, 1947. Schwules Museum, Berlin.
Courtesy United States Holocaust Memorial Museum

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INTRODUCTION

The Nazis came to power in Germany in 1933 with promises of restoring the nation's prestige after its loss in the First World War and the economic collapse of the Great Depression. Both disasters, they argued, were rooted in "racial impurities" and "un-German" conduct within the German population. In a murderous program of "race hygiene" to create a purified "Aryan" people, the Nazi regime set out to cleanse German society of "foreign blooded" Jews and Roma ("Gypsies"), carriers of hereditary diseases, and "aberrant" social behaviours, including homosexuality.

The Nazi campaign against homosexuality targeted the more than one million German men who, the state asserted, carried a "degeneracy" that threatened the "disciplined masculinity" of Germany. Denounced as "antisocial parasites" and as "enemies of the

state," more than 100,000 men were arrested under a broadly interpreted law against homosexuality. Approximately 50,000 men served prison terms as convicted homosexuals, while an unknown number were institutionalized in mental hospitals. Hundreds of others were castrated under court order or coercion. Analyses of fragmentary records suggest that between 5,000 and 15,000 homosexual men were imprisoned in concentration camps, where many died from starvation, disease, exhaustion, beatings, and murder.

Nazi Germany did not seek to kill all homosexuals. Nevertheless, the Nazi state, through active persecution, attempted to terrorize German homosexuals into sexual and social conformity, leaving thousands dead and communities destroyed.

(Adapted from USHMM)

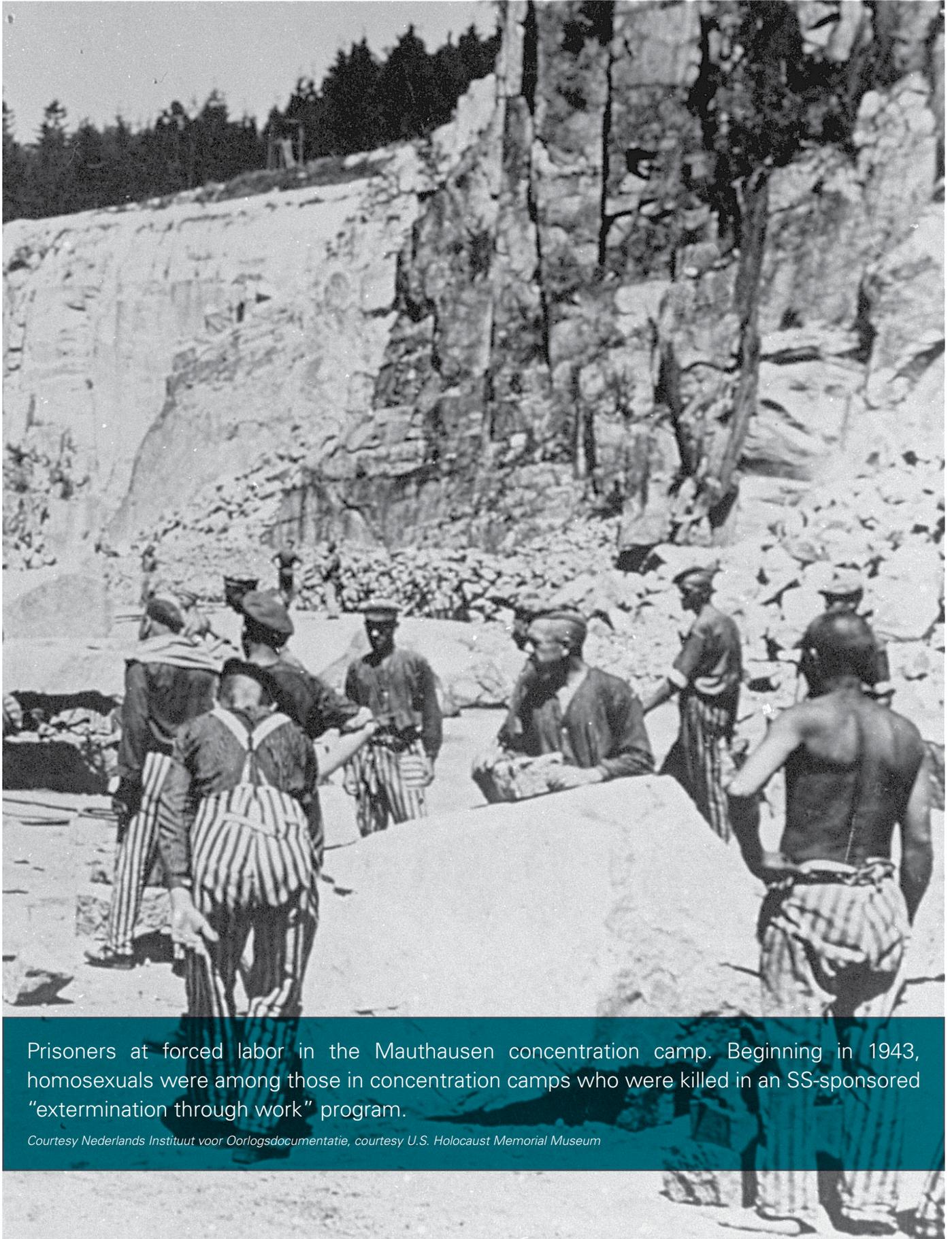
SCHOOL PROGRAM TEACHER'S GUIDE

This teaching resource facilitates student engagement with historical context, photograph and primary source document replication, and testimonies featured in the *Nazi Persecution of Homosexuals 1933-1945* exhibition. The activities are recommended for grades 8 through 12. All lessons can be readily adaptable for younger age groups by summarizing readings. An investigation of primary source material fosters historical and critical thinking skills in students. This guide complements class visits to the 90-minute interactive exhibit tour and workshop, and is divided into two sections. Support materials are provided at the end of each lesson. The pre-visit lessons explore the history of homophobia and homosexuality in the Western World, and introduces students to the rich social and cultural communities created by gay men and women during the Weimar Republic, 1919-1933. Post-visit exercises address thematic issues raised during the school program, and encourage students to make connections between the oppression of gay men and, to a lesser extent, women, in Nazi Germany and issues affecting the Lesbian, Gay, Bisexual, Transgender, Questioning/Queer (LGBTQ) community around the globe in 2013.

Lesson plan objectives correspond to six concepts outlined by the *Historical Thinking Project*. According to this initiative of the University of British Columbia's Centre for the Study of Historical Consciousness, to think historically students need to be able to:

- 1. Establish historical *significance***
- 2. Use primary source *evidence***
- 3. Identify *continuity and change***
- 4. Analyze *cause and consequence***
- 5. Take *historical perspectives***
- 6. Understand the *ethical dimension of history***

For more information about these six concepts and the Historical Thinking Project, please visit: www.historicalthinking.ca
Additional Holocaust education resources can be found on the VHEC's website: www.vhec.org



Prisoners at forced labor in the Mauthausen concentration camp. Beginning in 1943, homosexuals were among those in concentration camps who were killed in an SS-sponsored "extermination through work" program.

Courtesy Nederlands Instituut voor Oorlogsdocumentatie, courtesy U.S. Holocaust Memorial Museum

PRE-VISIT LESSON 1

HISTORICAL PERSPECTIVE

OBJECTIVES

Students gain a critical understanding of A) the historical evolution of laws and perspectives on homosexuality in Western Europe, and B) the experiences of gays and lesbians during the Weimar Republic. Groups should come prepared to discuss and explore themes of discrimination, identity, and social change in the context of pre-Nazi Germany.

TEACHER PREPARATION

- Make copies of [Reading: Homosexuality Before 1919](#) and [Reading: The Weimar Era](#). Distribute the readings to students at the beginning of the lesson, or assign as homework.
- Reproduce copies of [Document: Burning of Sodomites](#) and [Document: A Cultural Awakening](#) and distribute to students in groups of four or five. Alternatively, make available in digital form.
- For the extension activity, reproduce [Reading: Dr. Magnus Hirschfeld, Reformer](#) and [Document: Dr. Magnus Hirschfeld, Reformer](#) and distribute to students after the lesson as a homework assignment. Alternatively, distribute in digital form.

LINKS TO HISTORICAL THINKING CONCEPTS

Use Primary Source Evidence

Students respond to a painting and magazine covers depicting homosexuality and consider what these images reveal about prewar gay life and culture in Western Europe. Students also reflect on efforts to create social and political reform to homosexual policy in early 20th century Germany.

Establish Historical Significance

Students consider society's responses toward other sexual identities at different points in history.

Analyze Cause & Consequence

Students consider Dr. Magnus Hirschfeld's advocacy and education about human sexuality, and the effects of activism on public consciousness.

Identify Continuity & Change

Students reflect on present day advocacy efforts for social change.

READING & PAIR DISCUSSION: HOMOSEXUALITY IN PERSPECTIVE

Explain to students that they are going to investigate how gay men and women lived in Europe before the First World War (1914-1918).

Students work independently to summarize [Reading: Homosexuality Before 1919](#).

In pairs or small groups, students then examine the visual image [Document: Burning of Sodomites](#) (Murder of gay men) and respond to the following questions:

- What scene or event is the painting depicting?
- When do you think this painting was created? What do you see in the image that might reveal when it was created?
- What do you think prompted an artist to record this moment in history?
- What does this image reveal about the society in which it was created?
- In what ways did homophobic attitudes and laws change from the time this painting was created up until the 20th century?

READING: THE WEIMAR ERA

Pre-assign [Reading: The Weimar Era](#) and ask students to note the social, political, and cultural shifts in the public lives of gay men and women after the establishment of the Weimar Republic (1919-1933).

In pairs or small groups, students examine [Document: A Cultural Awakening](#) and reflect on the following questions:

- How did the “cultural awakening” of the Weimar Republic affect German homosexuals?
- What does the magazine cover reveal about homosexual culture in the 1920s?
- How did the German population respond to the increasingly public representations of gay life and culture?

As a class, students reflect on the societal developments under the Weimar Republic, and consider how other minority groups may have benefited from these changes.

EXTENSION: IDENTITY & REFORM

THIS ACTIVITY IS BEST SUITED FOR SENIOR SECONDARY STUDENTS.

Distribute [*Reading: Dr. Magnus Hirschfeld, Reformer*](#) and [*Document: Dr. Magnus Hirschfeld, Reformer*](#) after the lesson as a homework assignment. Alternatively, make accessible in digital form.

Based on students' understanding of public representations of homosexuality during the Weimar Republic, ask students to prepare a short essay addressing one of the following prompts:

- German conservatives and nationalists described homosexuality as an illness. The same leaders also believed that many gay men could be cured. Consider your understanding of sexual orientation. Do you think sexuality is the result of nature or nurture? Both? Explain your reasoning.
- Hirschfeld and his supporters used print culture and lectures to educate about homosexuality and advocate for the elimination of Paragraph 175 (German law against homosexuality). While they failed to change the legal code, they successfully raised public consciousness. How does modern technology contribute to current campaigns for social and political reform? Do you think digital modes of communication are effective in prompting change?

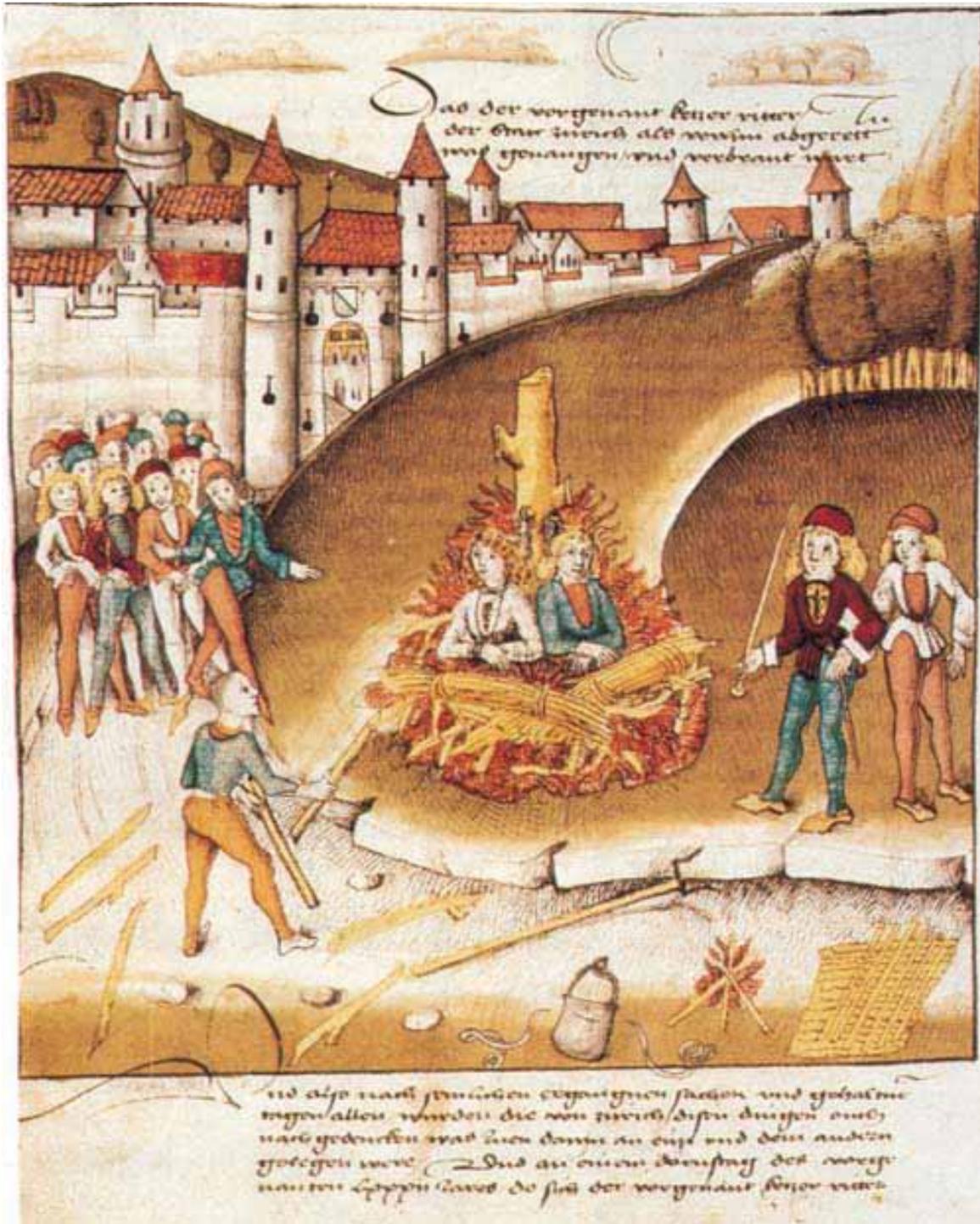
READING: HOMOSEXUALITY BEFORE 1919

Cultures, religions, and kingdoms have responded to — and legislated against — same-sex expressions in duplicitous ways throughout historical record. Ancient evidence in the form of tomb drawings and Biblical accounts suggest that the presence of legally binding, same-sex relationships can be traced back as far as the kingdoms of Mesopotamia and ancient Egypt.

Early Western civilization, in particular the Greek and Roman Empires, produced rich examples of homosexual attraction and relationships. Plato's Symposium and Greek mythology and artwork address the permissibility of same-sex unions. Relationships were particularly prevalent among elite men who served as mentors to youthful males, guiding their progeny through traditional courtship rituals and instilling the belief that male-to-male attraction signified masculinity and power. Some Aboriginal cultures also recognized (and continue to recognize) same-sex or "two-spirited" or transgendered persons as natural variants on the spectrum of sexualities. Eastern religions largely placed few boundaries on homosexuality, and remained relatively neutral on the subject.

The advent of Western religious thought, namely that the sole purpose of intercourse was procreation, informed European nation states attitudes towards diverse forms of sexual expression. All European states pursued anti-sodomy laws until the political and social upheavals of the French Revolution (1789-1799) lead to the decriminalization of same sex eroticism. Other Western European states swiftly followed suit, and the idea of homosexuality as innate part of biological and psychological makeup followed by the mid-19th century. The terms "heterosexual" and "homosexual" assumed their current meaning in an 1869 pamphlet arguing against Prussia's anti-sodomy statute (later adapted as Germany's Paragraph 175). But despite social advances, the medical profession cited homosexuality as a mental disorder. "Indecencies between men" remained illegal in Germany, Eastern Europe and North America through the 20th century.

DOCUMENT: BURNING OF SODOMITES



The burning of the knight of Hohenberg with his servant before the walls of Zürich, for sodomy, 1482.
 Courtesy Diebold Schilling, *Chronik der Burgunderkriege*, Schweizer Bilderchronik, Band 3, um 1483 (Zürich, Zentralbibliothek)

READING: THE WEIMAR ERA

Germany's first democracy, the Weimar Republic (1919-1933), was born out of the country's defeat in the First World War and through the National Socialist Party's rise to power. The period was marked by political, social, and economic unrest, and was often described as doomed to fail. In spite of these challenges, the so-called Second Reich also represented one of the most creative, culturally rich, and ideologically liberal in the 20th century.

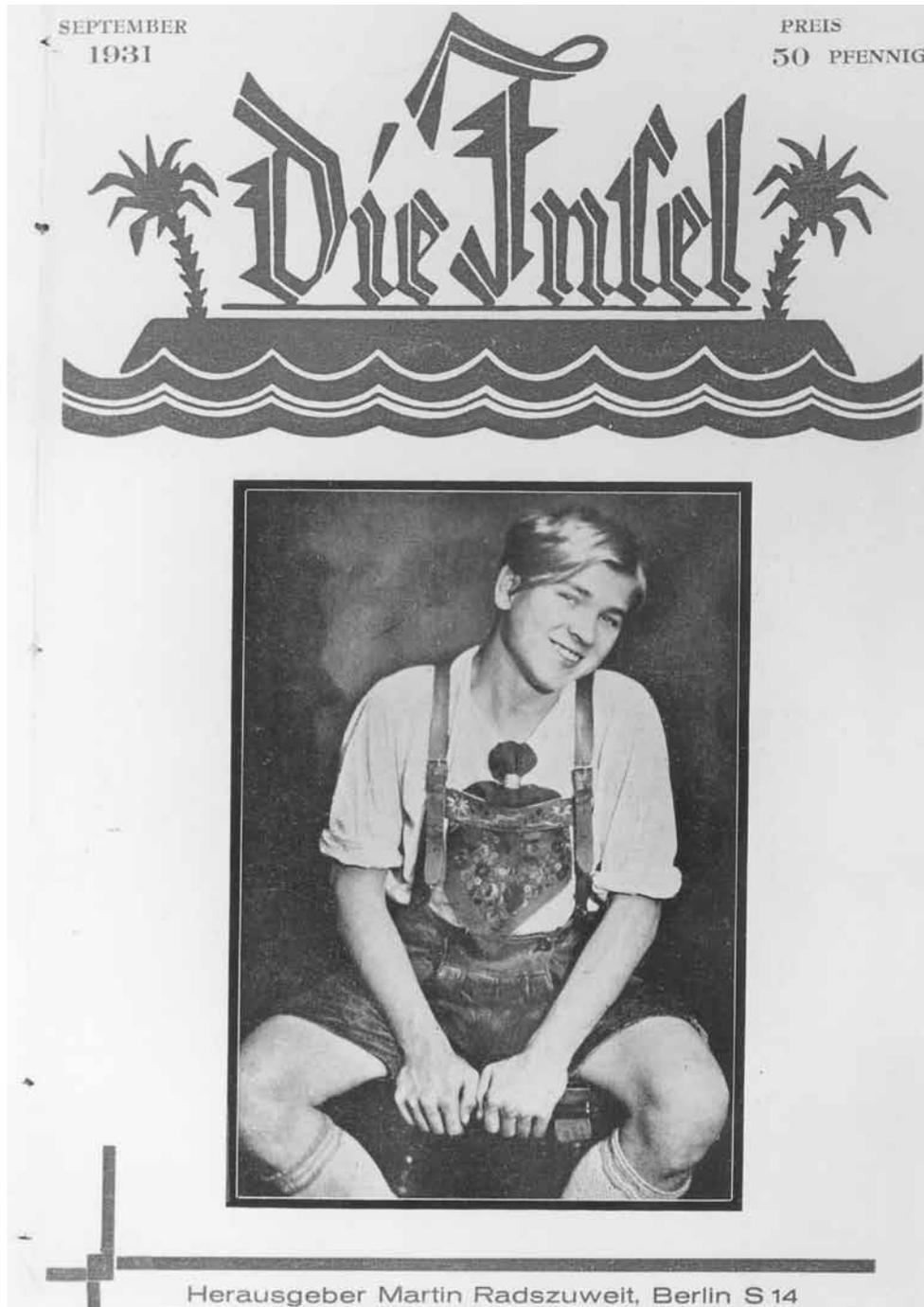
By the 1920s, homosexual subcultures had formed in several major German cities, part of the greater emphasis on individual rights and freedoms that arose within the dramatic social, economic, and political turmoil before and after the First World War. The growing visibility and acceptance of homosexuals in some circles challenged traditional social norms. As liberal and left-wing activists campaigned to promote homosexual civil rights, conservative nationalists fought to preserve and even expand restrictions against homosexuality.

The rapid growth, social diversity, and permissive atmosphere in Germany's largest cities offered thousands of homosexuals both anonymity and unprecedented acceptance. By the early 1930s, an estimated 350,000 gay men and women resided among the four million inhabitants of Berlin, then one of Europe's great cultural centers. More than 100 nightclubs, same-sex "friendship leagues," cafés, and dance halls flourished, providing their members both support and community.

Much-relaxed censorship laws resulted in some 30 literary, cultural, and political journals for homosexual readers, among them *The Girlfriend*, *The Island*, *Human Rights*, and *Women's Love*.

Male homosexuals, however, remained subject to Paragraph 175 and were forced to live more covertly than lesbians, fearful of public exposure and the police. In 1924, the trial and conviction in Hannover of a 45-year-old homosexual man for the murder of 27 teenaged boys led to a sudden increase in prosecutions for crimes under Paragraph 175. Court proceedings rose from a national average of some 450 per year before 1924 to 750 after 1926. More than 2,000 men were convicted in 1925 and 1926 alone. Traditionalists saw the apparent increase in homosexuality as a growing "epidemic" of social "degeneration" necessitating immediate legal attention.

DOCUMENT: A CULTURAL AWAKENING



Cover of the September 1931 issue of *The Island*, a magazine for homosexuals, edited by Martin Radzuweit. Although illegal, homosexuality was generally tolerated in pre-Nazi Germany, particularly in urban areas. Some 30 literary, cultural, and political journals for homosexual readers appeared during the Weimar era.
 Courtesy U.S. Holocaust Memorial Museum Photo Archives

READING: DR. MAGNUS HIRSCHFELD, REFORMER

"I do not cultivate and propagate homosexuality: I only open the eyes of those who are homosexually inclined about themselves and endeavor to struggle against their social ostracization." —Magnus Hirschfeld, 1929

By the mid-1920s, homosexuality, already the subject of debate in medicine and psychiatry, became a broader social and political matter. The most vocal advocate of reform, Dr. Magnus Hirschfeld, argued that homosexuality was a variant along a complex continuum of male and female sexuality. Hirschfeld (1868-1935), a Jewish homosexual physician and internationally known sexologist, co-founded the Scientific-Humanitarian Committee in 1897 to advocate civil rights for Germany's homosexuals.

For more than 30 years, Hirschfeld wrote articles, published journals, and gave public lectures in an effort to explain homosexuality and eliminate Paragraph 175. Hirschfeld and his allies asserted that homosexuality was "neither an illness nor a crime" and, with broad support from many of Germany's leading thinkers, sought to abolish Paragraph 175.

The several conservative and nationalist political parties—including the growing Nazi Party—blamed both individuals and entire social groups for Germany's "diseases." The Nazis held that homosexuals carried a "contagious" and, in many cases, hereditary "degeneracy" that threatened the strength of the nation. These parties demanded strict state intervention through tougher laws to suppress homosexuality. The two sides clashed in legal debates over Paragraph 175 between 1925 and 1929. Though the Great Depression interrupted the reform movement, Nazi hostility to homosexuality became a matter of public record.

DOCUMENT: DR. MAGNUS HIRSCHFELD, REFORMER



A 1907 political cartoon depicting sex-researcher Magnus Hirschfeld, 'Hero of the Day,' drumming up support for the abolition of Paragraph 175 of the German penal code that criminalized homosexuality. The banner reads, 'Away with Paragraph 175!' The caption reads, 'The foremost champion of the third sex!' *Courtesy U.S. Holocaust Memorial Museum Photo Archives*

PRE-VISIT LESSON 2

THE NEW ORDER

OBJECTIVES

Students will gain an understanding of National Socialism in Germany and Austria, 1933-1939, and gain insights into the political, social, and cultural effects of Nazism on homosexual life.

TEACHER PREPARATION

- Make copies of [Readings: Nazi Ideology of Persecution](#). Distribute to students at the beginning of the lesson, or assign as homework the day before the pre-visit lesson.
- Reproduce copies of [Document: Paragraph 175](#) and distribute to students in pairs. Alternatively, distribute in digital form.
- In pairs (or, as computers permit, in groups) students view [Video Testimony: Eyewitness to Horror](#). Alternatively, assign viewing as homework the day before the pre-visit lesson.
- For the extension activity, reproduce [Reading: Nuremberg Race Laws](#) and [Antisemitism and the Holocaust](#), and [Document: Nuremberg Race Chart](#). Distribute to students after the lesson as a homework assignment. Alternatively, distribute in digital form.

LINKS TO HISTORICAL THINKING CONCEPTS

Use Primary Source Evidence

Students analyze documents relating to Germany's laws against homosexuality before and after the rise of the Nazi Party.

Analyze Cause & Consequence

Students evaluate how revisions to Paragraph 175 lead to the systematic persecution of gay men.

Identify Continuity & Change

Students learn about how the rise of Nazism affected homosexual communities in Germany. Also, students research other groups' experiences with legal marginalization.

Take Historical Perspective

Students reflect on the state regulation of homosexual bodies from the perspective of Germans in 1935, as well as consider the perspective of one gay male victim of Nazi persecution. What do these responses reveal about Nazi values?

Understand the Ethical Dimensions of History

Students reflect on the implications of revisions to Paragraph 175.

READING & CLASS DEBATE: IDEOLOGY AND PERSECUTION

As a class, invite students to do *Readings: Nazi Ideology of Persecution* aloud.

Under National Socialism, gay males represented a degenerative, epidemic force that posed a significant threat to public morality that required eradication. While lesbians did suffer the loss of gathering places, and risked arrest as social non-conformists, gay women were not systematically persecuted because of their ability to have children.

Stage a debate in the classroom, as a “4 Corners Debate.” Students are to engage in the debate as if they are ordinary citizens representing the German public opinion in 1935.

Present the students with the statement: Male and female homosexuals deserve equal treatment under Paragraph 175.

Ask students if they agree or disagree, and to write a paragraph or list of points defending their position. In the meantime, post four signs around the room: Strongly Agree, Agree, Disagree and Strongly Disagree.

Instruct students to stand under the sign that best describes their opinion. Allow for debate; encourage students to express and justify their position; movement between positions is acceptable.

Debrief the process. Consider how the debate would differ if argued from the perspective of the present day. In the post-debate discussion, ask students to consider how shifting historical perspectives influences understanding of the issues.

SCREENING OR DOCUMENT ANALYSIS: PARAGRAPH 175

Students work independently to summarize alongside *Document: Paragraph 175*, noting the Nazis’ 1935 revisions to the legal code.

As a class (or, as computers permit, in small groups), screen Rudolf Brazda’s *Video Testimony: Eyewitness to Horror* (<http://www.youtube.com/watch?v=x-1uFsOXWhQ>) and assign the task of making notes on Rudolf’s experiences, before and after the war.

Alternately, ask students to view the online testimony as homework the night before the lesson.

In pairs or small groups, students reflect on what the documents reveal about Nazi Germany’s treatment of homosexuals. Use the following questions as prompts

- How did life change for homosexuals under Nazism?
- How did homosexuals respond to the increased threat of arrest?
- What role did women play in protecting gay male friends?
- How did German citizens respond to the revised version of Paragraph 175?
- What does the public response reveal about society’s values at this moment in history?

EXTENSION: ANTISEMITISM

THIS ACTIVITY IS BEST SUITED FOR SECONDARY STUDENTS.

- Distribute [Readings: Nuremberg Race Laws](#) and [Antisemitism and the Holocaust](#), and [Document: Nuremberg Race Chart](#) to students after the lesson as a homework assignment.

Ask students to consider how Nazi ideology defined Jews as members of a racial group, and the gradual steps taken to eliminate German Jews' rights. Following on their understanding of anti-gay laws and Nazi ideology, ask students to prepare a short essay about how attacks against German Jews differed from the persecution of homosexuals.

READING: NAZI IDEOLOGY OF PERSECUTION

Nazi opposition to homosexuality was ideologically driven, and preempted the Party's seizure of power in January 1933. The Nazis described homosexuality as a physical and moral danger, and accused "Aryan" (racially pure) men of contributing to Germany's declining birthrate. Homosexuality was feared as an "infection," or even an "epidemic," that could negatively influence Germany's youth. According to the Nazis, gay men endangered public morality. Homosexuality needed to be eradicated.

German birthrates had been steadily declining, due in part to the wartime deaths of two million men in the First World War. But the Nazis also blamed homosexual men, claimed to number as many as two million, because they had physically withdrawn their "generative power" from society.

Most of Germany's homosexual men racially identified as "Aryans." Declaring that the homosexuality of most of these men resulted from "infection," the regime believed that the "cure" was "re-education" by forced labor and harsh discipline. Once restored to "health," the men could fulfill their national obligation as fathers of a new generation. The Nazi ideology of persecuting society's "inferior and weaker" groups, including Jews, the disabled, and homosexuals, was fed by public acceptance of state-sponsored intolerance and brutality.

The Nazi regime hoped to end the advances that women's emancipation achieved during the Weimar period. Women were to return to a "natural" dependence on men within the tradition of *Kinder, Küche, Kirche* (children, kitchen, church). In the racist practice of Nazi eugenics, women were valued primarily for their ability to bear children. Female homosexuals were still capable of reproducing.

Lesbians were not systematically persecuted, but they did suffer the loss of their own gathering places and associations. Some were swept into the police nets, charged with a variety of offenses but most commonly as "asocials," a catch-all for persons refusing to follow the social code.

DOCUMENT: PARAGRAPH 175

From the establishment of the German Empire under Kaiser Wilhelm I (1871) through the Weimar Republic (1919 to 1933), criminal law section Paragraph 175 declared “unnatural indecency” between men to be “punishable by imprisonment” for up to two years. The law neither defined indecency nor made mention of homosexual acts between women.

Assaults on homosexuality immediately followed the Nazis rise to power in January 1933. The regime shut down homosexual gathering spaces, organizations, and publications in a broad attack on “public decency.” A major political crisis in mid-1934 produced propaganda linking homosexuality to subversion, further encouraged public intolerance of gay life and culture. In 1935, Nazi authorities radically revised criminal law Paragraph 175 to expand the range of punishable “indecencies between men.”

Article 6

Indecency between Men

1. §175 of the Penal Code contains the following wording:

§175

A man who commits indecency with another man, or allows himself to be misused indecently, will be punished with prison. In especially minor cases the court can refrain from punishment of a participant, who was not yet twenty-one years old at the time of the time of the criminal act.

2. The following rule shall be added after §175 of the Penal Code as §175a:

§175a

[The following] will be punished with a penitentiary sentence of up to ten years, or under extenuating circumstances with a prison sentence of no less than three months:

1. A man who compels another man to commit indecency with him, or to let himself be misused indecently, by force or by threat of imminent danger to life and limb;
2. A man who induces another man to commit indecency with him, or to let himself be misused indecently, by means of the abuse of an official or professional relationship, or one of seniority;
3. A man over twenty-one who seduces a male person under twenty-one to commit indecency with him, or to let himself be misused indecently;
4. A man who on a professional basis commits indecency with men, or allows himself be misused indecently by men, or offers himself for such purposes.



Source: Reich Ministry of the Interior, Reichsgesetzblatt, Part I (1935): USHMM Collection

READING: NUREMBERG RACE LAWS

At the annual party rally held in Nuremberg in 1935, the Nazis announced two sets of laws that attacked Jews rights and freedoms. The first, known as the *Reich Citizenship Law*, demoted Jews to second-class citizens without basic civil rights. The second law passed, known as the *Law for the Protection of German Blood and Honour* — or the *Nuremberg Race Laws* — institutionalized race theories that identified any German with three or four Jewish grandparents as members of the Jewish “race.” Since the laws classified Jews not by religion or culture, but by race, even non-practicing Jews or those who had converted to Christianity could be defined as Jews.

The *Nuremberg Race Laws* governed Jews’ private and public lives, and their interactions with “Aryans,” members of the “German master race.” For instance, intermarriage and sexual intercourse with “Aryans” was prohibited, and Jews were forbidden from employing non-Jewish women under the age of 45 as domestic workers. Jews, like Roma and Sinti persons (Gypsies) and the handicapped, were considered to be serious biological threats to the purity of the German race, and therefore “unworthy of life.” These ideas were based on eugenics, a racial theory popular in most western nations at the time, including Canada.

Today, geneticists dispute the notion of racial superiority and have found that despite superficial variations (hair and skin colour), all human beings are genetically more similar than different.

Adapted from Broken Threads: A Teacher’s Guide, VHEC.

READING: ANTISEMITISM AND THE HOLOCAUST

Antisemitism means prejudice against or hatred of Jews¹. The term became widespread in the 1870s, but Christian antisemitism, intolerance for the Jewish religion, had existed in Europe for many centuries. Riots against Jewish populations were often sparked by false rumours that Jews used the blood of Christian children for religious rituals. At times, Jews were also blamed for everything from economic conditions to epidemics to natural disasters.

The Nazi party, which was founded in 1919 by Adolf Hitler, argued for the removal of all Jews from Germany. Nazism² gained popularity, in part, by disseminating propaganda that blamed the Jews for Germany's loss in the First World War and for the country's economic problems. This false accusation against Jews is particularly striking because Jews composed less than 1% of the German population when Hitler came to power in 1933 and were very integrated into German society.

Unlike Christian antisemitism, which was hatred of Jews based primarily on religion, Nazi antisemitism defined Jews as an undesirable "race." Drawing on eugenics³, the Nazi party defined Jews as an "inferior" racial group, rather than a religious one, that threatened the purity of the "Aryan" race.

The Holocaust, the state-sponsored persecution and murder of European Jews by Nazi Germany and its collaborators between 1933 and 1945, is considered to be history's most extreme example of antisemitism. Prior to the Second World War, Jews were stripped of their German citizenship and discriminated against through antisemitic laws. After the Second World War broke out in 1939, Jews and other "inferior" people, such as Roma and Sinti (Gypsies)⁴, Slavs⁵, and homosexuals, were worked to death and murdered in concentration and death camps⁶.

¹**Jew:** Someone of the Hebrew or Jewish people. Someone who is either born into or converts to Judaism, the religion, philosophy and way of life of the Jewish people.

²**Nazism:** The ideology of the Nazi party, which stressed nationalism, imperialism, anti-Communism, militarism, racism and antisemitism.

³**Eugenics:** A racial theory that was popular in many Western nations at the time. According to eugenics, observation, family genealogies and intelligence tests could be used to define which groups had "superior" or "inferior" qualities.

⁴**Roma and Sinti:** Roma (Gypsies) originated in India as a nomadic people and entered Europe between the eighth and tenth centuries. They were called "Gypsies" because Europeans mistakenly believed they came from Egypt. This minority is made up of distinct groups called "tribes" or "nations." Most of the Roma in Germany and the countries occupied by Germany during World War II belonged to the Sinti and Roma groupings.

⁵**Slavs:** Ethnic group of peoples inhabiting mainly eastern, southeastern and east central Europe, including Russians, Poles and Czechs, among others. Nazis considered Slavs to be an inferior race that was only suited for enslavement.

⁶**Concentration and death camps:** The Nazis established concentration camps shortly after assuming power in 1933 to imprison and isolate political opponents and those considered to be racially undesirable, such as Jews, and Sinti and Roma. Most of the approximately 1,800 camps were transit or labour camps. After the occupation of Poland, death or extermination camps were established for the purpose of mass murder at Auschwitz-Birkenau, Treblinka, Sobibor, Belzec, Chelmno and Majdanek.

DOCUMENT: NUREMBERG RACE LAWS CHART

The Nuremberg Race Laws stated that only a person of 'German blood' (four white circles, top row left, on the chart) could be a German citizen. Jews were redefined as second-class citizens. A Jew was defined as someone who had three or four Jewish grandparents (three or four black circles, top row right, on the chart). People with one of two Jewish grandparents were considered to be Mischlinge — a person of mixed race. Although Mischlinge were the subject of debate, ultimately anyone with even a single Jewish grandparent was at risk.



This image is in the public domain according to German copyright law because it is part of a statute, ordinance, official decree or judgment (official work) issued by a German federal or state authority or court (§ 5 Abs.1 UrhG).



Prisoners standing for roll call at the Buchenwald concentration camp in Germany, circa 1938. This twice-daily ordeal of several hours in all weather was so the SS guards could account for every single prisoner. Roll calls of many hours' duration were used also as camp-wide punishment, often ending in death for the weakest. The prisoners' uniforms bear classifying triangular badges and identification numbers. Homosexual prisoners were identified by pink triangle badges.

Courtesy United States Holocaust Memorial Museum

POST-VISIT LESSON 1

AFTERMATH



OBJECTIVES

Students gain a critical understanding of the legal and social status of gay survivors in postwar Germany.

TEACHER PREPARATION

- Make copies of *Readings: Nuremberg Trials* and *Delayed Response*. Distribute the readings to students at the beginning of the lesson, or assign as homework.
- Reproduce copies of *Document: Genocide* and distribute to students in groups of four or five. Alternatively, make available digitally.

LINKS TO HISTORICAL THINKING CONCEPTS

Use Primary Source Evidence

Students analyze a document on the genocide convention.

Identify Continuity & Change

Students identify the continuing implications of Paragraph 175 on homosexual survivors beyond the Nazi era.

Take Historical Perspective

Students consider homosexual survivors' experiences of injustice.

Understand the Ethical Dimensions of History

Students reflect postwar Germany's decision to uphold Nazi revisions to Paragraph 175 and re-victimize gay survivors in the name of the law.

READING & PAIR ANALYSIS: RECOGNITION

Students work independently to summarize *Reading: Delayed Response*, making note of the postwar response of homosexual victims of Nazism.

In pairs or small groups, students respond to the following questions:

- How were homosexual survivors received in postwar Germany?
- What were the legal parameters of Paragraph 175? Did they change postwar?
- How do you understand Germany's refusal to recognize homosexuals as victims of Nazi terror?

As a class, reflect on how the continued criminalization of homosexuality contributed to the dearth of knowledge about this victim group's experiences under Nazism. Ask students to consider the outcome had gay victims received early recognition or compensation for the trauma suffered.

READING & PAIR DISCUSSION: NUREMBERG TRIALS

In groups of four or five, assign students *Reading: Nuremberg Trials*.

Based on their understanding of the persecution of homosexuals under the Nazi regime, students respond to the following questions:

- What were the Nuremberg Trials? Why were they convened?
- What was the aim of the Trials?
- Which crimes were being tried? Which crimes were left out?
- What does the selectivity of inclusive crimes against humanity reveal about the Allied Powers?

Debrief the process as a class. Ask students to consider any other victim groups not recognized in the Nuremberg Trials.

EXTENSION 1: CLASS DEBATE

Reproduce *Document: Genocide* and distribute to students, or assign as homework the night before the lesson.

Stage a debate in the classroom.

Polish Jewish refugee legal scholar Raphael Lemkin originally coined the term “genocide” to describe the pre-meditated, racially motivated destruction of Polish leadership following the German invasion of September 1939. By the 1944 publication of *Axis Rule in Occupied Europe*, Lemkin’s definition of genocide had expanded to include the systematic murder of European Jewry. The *Convention on the Prevention and Punishment of the Crime of Genocide* was formally adopted by Resolution 260 (III) A of the United Nations General Assembly on 9 December 1948.

Present students with the statement: the persecution of homosexuals in Nazi Germany was a genocidal crime.

Ask students if they agree or disagree, and to write a paragraph or list of points defending their position. In the meantime, post four signs around the room: Strongly Agree, Agree, Disagree and Strongly Disagree.

Instruct students to stand under the sign that best describes their opinion. Allow for debate; encourage students to express and justify their position; movement between positions is acceptable.

Debrief the process. As a class, explore the limitations of the current definition of genocide, and discuss the necessary changes to create a more inclusive and protective convention.

EXTENSION 2: PERSONAL NARRATIVES

THIS ACTIVITY IS BEST SUITED FOR SECONDARY STUDENTS.

Distribute *Recommended Resource* list to students as a homework assignment. Alternatively, make available digitally.

In groups of four or five, ask students to research the life an individual victim or survivor of Nazi persecution or another instance of genocide. Refer students to the *Recommended Resource* list to begin their study. Each group should prepare a short document, dramatic reading, or piece of art to present to the class.

READING: DELAYED RESPONSE

Immediately after the war, the Allied Military Government of Germany revoked countless laws and decrees established by the Nazis. The 1935 revision of Paragraph 175 was left unchanged. Under the postwar Allied occupation, some homosexuals were forced to serve out their terms of imprisonment regardless of time served in the concentration camps.

The Nazi version of Paragraph 175 remained on the books in Federal Democratic Republic (West Germany) until 1969 when the law was revised to decriminalize relations between men over the age of 21. Continued legal and social prohibitions against homosexuality in Germany hindered the recognition that homosexuals were victims of Nazi persecution. In June 1956, West Germany's Federal Reparation Law for Victims of National Socialism declared that homosexuals interned in a concentration camp were refused financial compensation.

Murdered homosexuals received their first public commemoration in a May 8, 1985, speech by West German President Richard von Weizsäcker. Germany finally abolished Paragraph 175 in 1990 after the reunification of West and East Germany. 12 years later, the German parliament completed legislation to pardon all homosexuals convicted under Paragraph 175 during the Nazi era.

Since 1984, memorials to homosexual victims of the Nazi regime have been erected in various cities around the world, including Amsterdam, Tel Aviv, and Frankfurt, and at the site of former concentration camps.

READING: NUREMBERG TRIALS

During the Second World War, the Allies and exiled governments of Nazi-occupied Europe met numerous times to discuss the postwar treatment of Nazi leaders. At the end of the war, the full public disclosure of Nazi crimes — the murder of 6 million Jews and 5 million other victims — fuelled the Allies' resolve. Many felt that no punishment was too severe. Some believed that the Nazi leaders should be "hunted down and shot." Others argued that the process of a trial would establish an historical record of the Holocaust and Nazi criminality.

On August 8, 1945, after the unconditional surrender of Nazi Germany, four of the Allied Powers (France, Great Britain, the Soviet Union and the United States) signed the London Agreement, creating the International Military Tribunal (IMT). Twenty-one Nazi war criminals eventually sat in the dock at the Nuremberg courtroom.

The Nuremberg indictment charged the defendants on four counts: Crimes against Peace, War Crimes, Crimes against Humanity, and conspiracy to commit these crimes. Although international conventions for war had been established in the 19th century, there was no precedent for charging individuals for the inhumane treatment of civilian populations during a war.

Critics of the Nuremberg trials accused the Tribunal of charging indictees *ex post facto* or retroactively; the laws against the defendants' crimes were not yet established at the time the violations were carried out. Despite this controversy, there was general agreement that the enormity of the crimes revealed the violation of universal human rights, values that had not previously been formally recognized. The concept of "crimes against humanity," along with the understanding that the international community has a moral obligation to fight such crimes, stands as one of the Nuremberg trials' major contributions to international law.

Adapted from the VHEC's Nuremberg: A Student Mock Trial of Julius Streicher Teachers' Guide.

DOCUMENT: GENOCIDE

Convention on the Prevention and Punishment of the Crime of Genocide

Adopted by Resolution 260 (III) A of the United Nations General Assembly on 9 December 1948.

Article 1

The Contracting Parties confirm that genocide, whether committed in time of peace or in time of war, is a crime under international law which they undertake to prevent and to punish.

Article 2

In the present Convention, genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:

- (a) Killing members of the group;
- (b) Causing serious bodily or mental harm to members of the group;
- (c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- (d) Imposing measures intended to prevent births within the group;
- (e) Forcibly transferring children of the group to another group.

Article 3

The following acts shall be punishable:

- (a) Genocide;
- (b) Conspiracy to commit genocide;
- (c) Direct and public incitement to commit genocide;
- (d) Attempt to commit genocide;
- (e) Complicity in genocide.

POST-VISIT LESSON 2

LEGACY



OBJECTIVES

Students gain an understanding of the current legal treatment of Lesbians, Gays, Bisexual, Transgender, Queer/ Questioning (LGBTQ) in Canada and Europe.

TEACHER PREPARATION

- Reproduce copies of *Readings: "Every Class in Every School"* and LGBTQ Rights in Russia and distribute to students at the beginning of the lesson, or assign as homework.
- For the extension activity, provide digital access to *Document: Because of Who I Am: Homophobia, Transphobia and Hate Crimes in Europe*. Alternatively, reproduce classroom copies of the document.

LINKS TO HISTORICAL THINKING CONCEPTS:

Analyze Cause & Consequence

Students reflect on the effects of bullying on LGBTQ youth and the rise in hate crimes against LGBTQ persons.

Identify Continuity & Change

Students consider the ongoing effects of homophobia and transphobia in present day Canada and Europe.

Understand the Ethical Dimensions of History

Students reflect on A) Canada's sanctions against gay blood donors; and B) Russia's "anti-gay" campaign leading up to the 2014 Olympic Games in Sochi.

READING & PAIR ANALYSIS: “EVERY CLASS IN EVERY SCHOOL”

Distribute *Reading: “Every Class in Every School”* to students in pairs or small groups.

Based on students understanding of the challenges facing LGBTQ youth, students respond to the following questions:

- Based on your observations, is your school a safe zone for students professing to different sexual orientations, gender, ability, ethnicity, etc.?
- What actions could be taken to create a more inclusive and respectful environment in your school? Community?

As a class, ask students to create a mission statement about respectful treatment of individuals in the classroom.

Display the statement in a visible place in the classroom.

READING & CLASS DISCUSSION: LGBT PEOPLE IN RUSSIA: A CASE STUDY

Distribute copies of *Reading: LGBTQ Rights in Russia* to students in pairs or small groups, noting current homophobic trends in Russia. Alternatively, make available digitally.

As a class, engage students in a discussion on Russia’s federal law banning the distribution of “propaganda of non-traditional sexual relations” using the following prompts:

- What effects does anti-gay legislation have on Russian citizens? On visiting foreigners?
- What do these trends reveal about Russian society?
- Consider the implications of the situation in light of the upcoming Sochi 2014 Winter Olympics. How do you think it affects the athletes and their participation in the games? How has this been portrayed in the international media?

EXTENSION OR TAKE-HOME JOURNAL ASSIGNMENT: HATE CRIMES IN EUROPE

THIS ACTIVITY IS BEST SUITED FOR SECONDARY STUDENTS.

Ask students to view *Document: Because of Who I Am: Homophobia, Transphobia and Hate Crimes in Europe* as a homework assignment. Alternatively, reproduce classroom copies of the document for students to share.

The Canadian legal code contained a law against homosexuality from the time of Confederation. Then-Justice Minister and Attorney General Pierre Trudeau introduced Bill C-150 to decriminalize homosexuality between consenting adults in 1969. In 1995, the Supreme Court finally ruled that discrimination on the basis of sexual orientation be adopted into the Canadian Charter of Rights and Freedoms.

Using the *Document: Because of Who I Am: Homophobia, Transphobia and Hate Crimes in Europe* as a starting point, ask students to prepare a short essay on one European country’s position on homophobic and transphobic hate crimes. Reflect on what actions the legal system is taking to protect, or not protect, LGBTQ citizens, and the effect these measures on LGBTQ’s sense of security.

READING: "EVERY CLASS IN EVERY SCHOOL"

Statistics Canada findings suggest that since 2011, hate crimes motivated by sexual orientation and gender expression (transgender) represent 18% of all hate crimes in Canada. Two-thirds of these crimes are violent, making hate crimes against LGBTQ persons among the most violent reported instances in the country.

It is widely accepted that hate crimes against LGBT persons are greatly under-reported, often due to concerns unique to members of the LGBT community. These include fear of retribution from family or friends, and the possible repercussions of publicly disclosing one's sexual orientation. As a result, the statistics about this type of hate crime in Canada represent only a fraction of the homophobic and transphobic discrimination that occurs on a daily basis.

In a study published by Egale Canada Human Rights Trust (ECHRT), *Every Class in Every School*, results show that bullying of LGBTQ students or those perceived to be LGBTQ remains a serious problem in educational facilities. 64% of LGBT and questioning students reporting feeling unsafe at school. 70% of all participating students, LGBTQ and non-LGBTQ, reported hearing expressions such as "that's so gay," while almost half (48%) reported hearing remarks such as "faggot," "lezbo," and "dyke" every day in school. These unsafe learning environments have contributed to higher rates of suicide for LGBT youth, relative to the general population.

READING: LGBTQ RIGHTS IN RUSSIA

The adoption of a Russian federal law banning the distribution of “propaganda of non-traditional sexual relations” (Federal Law No. 135-FZ of June 29, 2013) in Russia has led to intensifying violent attacks against LGBTQ individuals. This law means LGBTQ people risk prosecution for exercising their freedom of expression and association, as does anyone who defends the human rights of LGBTQ people. Attending an LGBT event or challenging the harassment of LGBTQ students in schools could amount to “gay propaganda” under the law.

Individuals can be fined up to 100,000 rubles (US\$ 3,000) for using the media or Internet to “promote non-traditional relations.” Organizations can be fined one million roubles (US\$ 30,000) and closed down for up to 90 days for a similar offense. The law authorizes police officers to arrest any foreign nationals they suspect of being LGBT or “pro-gay” and jail them for up to 15 days before expelling them from the country. Russian officials have already arrested gay foreigners.

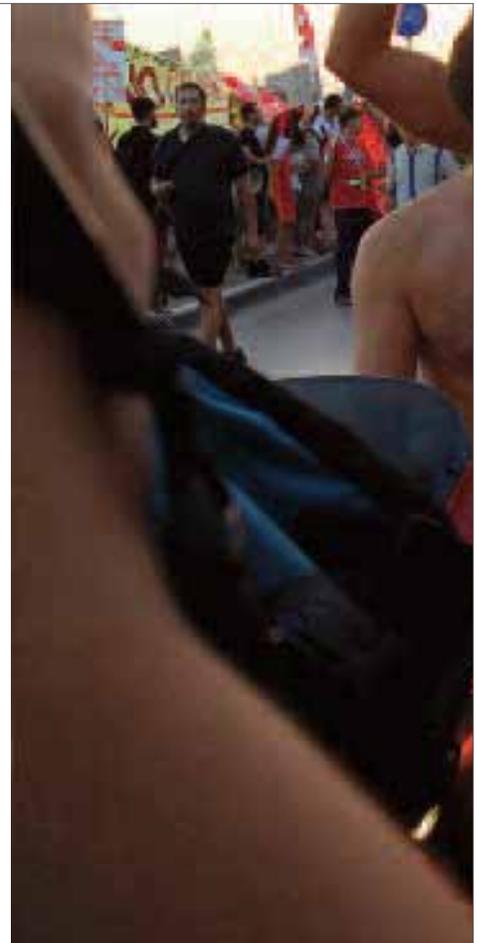
Legislative and physical assaults on LGBT people in Russia is not new. Moscow’s city government has banned Pride parades for 100 years, which stands in violation of the European Convention on Human Rights. Russia has also banned the international adoption of children by parents from nations that permit same-sex marriage. Homophobia is one weapon being deployed in a broader effort to stifle a free, open, democratic society amongst Russian citizens. Targeting a group to be scapegoated is aimed at weakening any civil society opposition and maintaining control.

Anti-LGBT violence is on the rise in Russia. Earlier this summer, a violent mob attacked a small group of LGBT rights demonstrators in St. Petersburg. Russian authorities have turned a blind eye to such hate crimes. In a recent incident, two attackers savagely beat a man after they learned of his sexual identity. They declared that it was their “patriotic duty to kill a gay man.”

DOCUMENT: BECAUSE OF WHO I AM: HOMOPHOBIA, TRANSPHOBIA AND HATE CRIMES IN EUROPE

LACK OF PROTECTION AGAINST HOMOPHOBIC AND TRANSPHOBIC HATE CRIMES IN SOME EU COUNTRIES

Bulgaria	Criminal Code Articles 162, 163 and 165	Violence and group violence against a person or property on grounds including race, religion, nationality or political convictions are stand-alone offences.
Czech Republic	Criminal Code Articles 219, 221, 222 and 257	For some offences (including murder, physical assault, criminal damage) motives relating to the race, ethnicity or political belief of the victim(s) can be considered as aggravating circumstances when sentencing.
	Criminal Code Article 196	Violence motivated to a large extent by the political conviction, nationality, race, religion or belief of the victim is a stand-alone offence.
Germany	Criminal Code	No provision on hate crime.
	Police criminal registration system	Hate crime is a sub-category of “politically motivated crimes”. There are two types of hate crime: xenophobic and anti-Semitic.
Italy	Law n° 654 of 13 October 1975	Violence, or inciting violence, on the grounds of race, ethnic origin, nationality or religion, is a stand-alone offence.
	(subsequently amended in 1989, 1993 and 2006)	Perpetrating any other crime on the grounds of race, ethnic origin, nationality or religion is an aggravating circumstance.
Latvia	Criminal Code Section 48	Perpetrating a crime with a racist motive is an aggravating circumstance.
Non-EU	Gaps exist in legislation including in neighbouring states such as Ukraine and Moldova and in acceding and candidate states such as Turkey, FYROM (Macedonia) and Montenegro.	



ITALY

Violence, or inciting violence, on grounds of race, ethnic origin, nationality or religion, is a specific crime in Italy. However, the same act committed on the grounds of gender identity and sexual orientation would not be considered a hate crime.

The Criminal Code applies “general aggravating circumstances” in cases where a crime is perpetrated for trivial purposes or in a cruel manner (Article 61 Criminal Code). Such aggravating circumstances have, although rarely, been applied to homophobic or transphobic hate crimes.

The police have no duty to take into account gender identity or sexual orientation in the investigation of crimes or to officially register these alleged motives when they collect victims’ reports. Prosecutors cannot explicitly indicate gender identity and sexual orientation as a suspected motive when pressing charges against suspects and judges are not required to take into account these grounds in the determination of the sentence.

In recent years, the Parliament has several times rejected draft laws aimed at extending the scope of existing legislation on hate-motivated violence to sexual orientation and gender identity. The debate on a new bill

started in June 2013 and continues. It is urgently needed.

The Observatory for Security against Discriminatory Acts (OSCAD) of the Ministry of the Interior reported 40 cases of hate crimes motivated by sexual orientation from 2010 to March 2013. The NGO Gay Helpline, which provides free legal and psychological counselling to victims of discrimination and violence nationwide, received information about 750 cases of verbal and physical attacks targeting LGBTI individuals in 2011. According to Transgender Europe, 20 trans individuals have been murdered between 2008 and March 2013.

Source: Amnesty International. “Because of Who I Am: Homophobia, Transphobia and Hate Crimes in Europe.” London, UK: Sept 2013, page 6.

APPENDIX: TIMELINE

1871

German Penal Code establishes Paragraph 175, criminalizing sexual acts between men, labeled as “unnatural indecency.” This law was sporadically enforced before 1933, resulting in fewer than 1000 arrests a year. Some of those convicted served prison sentences, but most were fined, warned about their deviant behaviour and released.

1877

German Supreme Court of Justice revises Paragraph 175 to narrowly define “unnatural indecency” as an “intercourse like act.”

1897

Social and political reformer, Dr. Magnus Hirschfeld establishes Berlin, Germany’s Scientific-Humanitarian Committee, the first international homosexual rights organization, and spearheads his efforts to repeal Paragraph 175.

1919

Hirschfeld establishes the Institute for Sexual Research in Berlin.

1921

Adolf Hitler becomes leader of the National Socialist German Workers’ Party (NSDAP or Nazi Party).

1930

Openly gay Nazi Party member, Ernst Rohm, assumes leader of the *Sturmabteilung* (SA or paramilitary unit).

1931

Rohm’s homosexuality is questioned in the media.

1932

Berlin city leaders enforce “Public Morality Laws” to close bars and clubs catering to homosexuals.

1933

JANUARY 30

Hitler is sworn in as Chancellor of Germany.

FEBRUARY 23

Gay and lesbian bars, organizations, and publications forbidden in directives on “Public Morality.”

FEBRUARY 28

Hitler is made Fuhrer of Germany.

MARCH

The concentration camp Dachau opens. Some of the first prisoners were involved in homosexual rights organizations in Berlin.

MAY 6

Nazis destroy Hirschfeld’s Institute for Sexual Research

MAY 10

Nazis burn thousands of books, including those from the Institute for Sexual Research, deemed subversive or in opposition to Nazi ideology.

1934

JUNE 30-JULY 2

Night of the Long Knives: Rohm’s homosexuality is publicly linked to treasonous politics and he is executed along with other leaders of the SA.

NOVEMBER

The Human Rights League is dissolved.

SEPTEMBER 15

The Nuremberg Race Laws are passed.

1935

JUNE 28

Ministry of Justice revises Paragraph 175, providing legal basis for extending Nazi persecution of homosexuals.

The law was broadened from intercourse-like act to include even an embrace based on the following criteria:

- Males who commit lewd or lascivious acts with another male or permits himself to be abused for these acts
- Males who with threat compel another to commit such acts
- Males who exploit another to commit these acts
- Males who professionally engage in or submit to these acts

1936

JULY 12

Sachsenhausen concentration camp opens near Berlin. Men arrested under Paragraph 175 are among the camp prisoners.

OCTOBER 26

Leading member of the Nazi Party, Heinrich Himmler, forms Reich Central Office for Combating Abortion and Homosexuality.

1937-1939

Peak years of homosexual persecution.

1938

APRIL 4

A Gestapo directive is issued, stating men convicted of homosexuality will be incarcerated in concentration camps.

NOVEMBER 9-10

Kristallnacht (The Night of Broken Glass), marking the beginning of Nazi efforts to eliminate the Jewish presence in the Reich.

1939

SEPTEMBER 1

With Polish invasion, the beginning of the Second World War. Austrian men convicted for homosexual offenses are deported to Mauthausen concentration camp.

1940

JULY 12

Himmler decrees that homosexuals who have seduced more than one partner must be deported to concentration camps after completing their prison term.

1941

NOVEMBER 15

Hitler orders death penalty for any *Schutzstaffel* (SS, or elite defense corps) officer involved in homosexual behaviour.

1942

NOVEMBER

Secret SS decree gives concentration camp commandants right to order castration of incarcerated gay males.

1943

Himmler proclaims that the SS have complete jurisdiction over military personnel convicted of same sex behaviour.

1945

MAY

End of the war. Russians liberate Auschwitz, British liberate Bergen-Belsen and Americans liberate Dachau.

Nazi revisions to Paragraph 175 remain in effect. Hundreds of gay camp survivors are transferred to German prisons to serve remainder of criminal sentences.

OCTOBER

Beginning of Nuremberg Trials. Persecution of homosexuals is not included as a war crime.

1956

JUNE

West Germany reparation law for victims of National Socialism disqualifies interned homosexuals from receiving compensation.

1969

West Germany revises Paragraph 175, decriminalized homosexual relations between consenting men over age 21.

1985

MAY 8

The murder of gay men during the Third Reich receives first public acknowledgement from West German President Richard von Weizsaker.

1994

Germany abolishes Paragraph 175.

2002

German parliament pardons homosexuals convicted by Nazis under Paragraph 175.

APPENDIX: RESOURCES

HISTORICAL OVERVIEWS

Ettelson, Todd Richard. *The Nazi 'New Man': Embodying Masculinity and Regulating Sexuality in the SA and SS, 1930-1939*. PhD diss, University of Michigan, 2002.

Discusses the development of Nazi ideology concerning masculinity in an "Aryan" society, the purge of gays from the SA and Nazi institutions.

Giles, Geoffrey J. "Legislating Homophobia in the Third Reich: The Radicalization of Prosecution against Homosexuality by the Legal Profession." *German History* 23, no. 3 (2005): 239-254.

Traces the persecution of gays through the legal reforms of 1935, specifically, revisions to paragraph 175. Demonstrates that stiffer penalties and punishments were part of a broader law reform initiative.

Hirschfeld, Magnus. *The Homosexuality of Men and Women*. Amherst, NY: Prometheus Books, 2000.

English-language translation of Hirschfeld's landmark study on homosexuality originally published in 1913. Analyzes biological and social aspects of gay culture, including legal rights and persecution. Includes chapter notes, Hirschfeld's 1913 bibliography, the translator's modern bibliography, and an index.

Johansson, Warren, and William A. Percy. "Homosexuals in Nazi Germany." *Simon Wiesenthal Center Annual* 7 (1984): 225-263.

A literature review covering fourteen studies on homosexuality and the Holocaust. Provides an overview of the anti-homosexual attitudes and policies in place under the Third Reich and the conditions homosexuals faced in the camps.

Lautmann, Rudiger. "Gay Prisoners in Concentration Camps as Compared with Jehovah's Witnesses and Political Prisoners." In *A Mosaic of Victims: Non-Jews Persecuted and Murdered by the Nazis*, edited by Michael Berenbaum, 200-221. New York: New York University Press, 1990.

Considers the social profiles and death rates of three groups imprisoned in the concentration camps for reeducation rather than for issues of racial purity. Presents statistics showing the rates of death and survival for each group.

Lautmann, Rudiger, Erhard Vismar, and Jack Nusan Porter. *Sexual Politics in the Third Reich: The Persecution of the Homosexuals During the Holocaust*. Newton Highlands, MA: The Spencer Press, 1997.

A detailed study of the homosexual experiences under the Nazis, including anti-homosexual ideologies, the political and social climate they encountered after the war, and concentration camp conditions.

Oosterhuis, Henry. "Medicine, Male Bonding and Homosexuality in Nazi Germany." *Journal of Contemporary History* 32, no. 2 (1997): 187-205.

Discusses Nazi persecution of gay men through the lens of broader concerns about public health and procreation of an Aryan "master race."

Plant, Richard. *The Pink Triangle: The Nazi War Against Homosexuals*. New York: H. Holt, 1986.

A comprehensive work detailing the persecution of homosexuals under the Third Reich. Explores the increase in sexual prejudice that accompanied the Nazi rise to power, policy toward homosexuals, and the strategies that developed to eliminate them.

Rector, Frank. *The Nazi Extermination of Homosexuals*. New York: Stein and Day, 1981.

Traces the Nazi persecution of homosexuals. Explores the personal life of Hitler and other Nazi leaders while attempting to explain why they were driven to try to eliminate homosexuals. Includes testimonies from two gay survivors of the Holocaust.

Settingington, Ken. *Branded by the Pink Triangle*. Toronto: Second Story Press, 2013.

A history of the persecution of gay men under the Nazi regime. The pink triangle, sewn onto prison uniforms, became the symbol of their persecution. This book combines historical research with first-person accounts. Appropriate for young readers.

Steakley, James D. *The Homosexual Emancipation Movement in Germany*. Salem, NH: Ayer Company Publishers, 1975.

Reviews the history of the gay rights movement in Germany from 1862 through the end of the Second World War. Includes a chapter on the impact of Nazism on the homosexual community.

Tamagne, Florence. *A History of Homosexuality in Europe: Berlin, London, Paris, 1919-1939, Volume I & II*. New York: Algora, 2006.

Details development of legal policies and social attitudes towards gays and lesbians in Europe during the late 19th and early 20th centuries. Demonstrates advances in gay rights during the interwar period. Includes footnotes, appendices, an annotated bibliography, and an index.

MEMOIRS AND BIOGRAPHIES

Beck, Gad. *An Underground Life: Memoirs of a Gay Jew in Nazi Berlin*. Madison: University of Wisconsin Press, 1999.

A unique first-hand account of life as a gay, Jewish youth in Nazi Germany. Describes the author's role in the Zionist underground, where he managed to save other Jews and survive the Holocaust. Originally published in German as *Und Gad ging zu David: Die Erinnerungen des Gad Beck 1923 bis 1945*.

Brazda, Rudolf. *Itinéraire d'un triangle rose*. J'ai Lu (Éditions), 2010.

A memoir written by Brazda, the last known survivor of 10,000 men that the Nazis sent to the concentration camps for their homosexuality.

Fischer, Erica. *Aimée & Jaguar: A Love Story, Berlin 1943*. New York: Harper Collins, 1995.

The true story of two women, Elisabeth Wurst (Aimée), the wife of a Nazi officer, and Felice Schragenheim (Jaguar), a Jewish lesbian, who unexpectedly fall in love against the backdrop of the Holocaust. Brings the story to life with letters, diaries, documents and photographs. Originally published in German as *Aimée & Jaguar: eine Liebesgeschichte Berlin 1943*.

Heger, Heinz. **The Men with the Pink Triangle**. Boston: Alyson Publications, 1980.
The first, and still the best known, testimony by a gay survivor of the Nazi concentration camps translated into English. This harrowing autobiography opened new doors onto the understanding of homosexuality and the Holocaust when it was first published in 1980 by Gay Men's Press.

Isherwood, Christopher. **Christopher and His Kind**. New York: North Point Press, 1996.
An autobiography covering 1929-1939, the ten years in the writer's life that he spent in Berlin and traveling around Europe. Explores his homosexuality and the struggles he and other gay men faced with Hitler's rise to power.

Seel, Pierre. **I, Pierre Seel, Deported Homosexual: A Memoir of Nazi Terror**. New York: Basic Books, 1995.
The autobiography of a homosexual man arrested at the age of seventeen. Tells of his imprisonment in the camp at Schirmeck-Vorbruch in Alsace, his forced conscription in the German army, and capture by the Russians. Also describes the decades after the war that he spent hiding the trauma he endured. Originally published in French under the title, *Moi, Pierre Seel, Déporté Homosexuel*.

CANADIAN LAW

Kinsman, Gary William and Patrizia Gentile. **The Canadian War on Queers: National Security as Sexual Regulation**. Vancouver: UBC Press, 2009.
Based on official security documents and interviews with gays, lesbians, civil servants, and high-ranking officials, this path-breaking book discloses acts of state repression and forms of resistance that raise questions about just whose national security was being protected.

Pierceson, Jason. **Courts, Liberalism, And Rights: Gay Law And Politics in the United States and Canada**. Philadelphia: Temple University Press, 2005.
At a time when most gay and lesbian politics focuses only on the issue of gay marriage, this text guides readers through a nuanced discussion of liberalism, court rulings on sodomy laws and same-sex marriage, and the comparative progress gays and lesbians have made via the courts in Canada.

Warner, Tom. **Never Going Back: A History of Queer Activism in Canada**. Toronto: University of Toronto Press, 2002.
Drawing on over one hundred interviews with leading gay and lesbian activists across the country and a rich array of archival material, Tom Warner chronicles and analyzes the multiple – and often conflicting – objectives of a tumultuous grassroots struggle for sexual liberation, legislated equality, and fundamental social change.

FILMS

Clay, Catrine. **Love Story: Berlin 1942**. New York: Women Make Movies, 1997.
A documentary about the love affair between a Nazi housewife and mother, Lilly Wurst, and a young Jewish woman, Felice Schragenheim, who was living underground in Berlin during World War II. Includes historical footage and interviews with survivors.

Dobbs, Rebecca. **Desire: Sexuality in Germany 1910-1945**. New York: Water Bearer Films, 1992.
Traces the history of the homosexual movement in Germany from the responses of the medical and psychoanalytical professions in the 1890s to the push for homosexual emancipation during the early 20th century.

Uses historical and archival films to chronicle events leading to the imprisonment of homosexuals in Nazi concentration camps during the Second World War. Includes interviews with gay survivors.

Epstein, Rob, and Jeffrey Friedman. **Paragraph 175**. New York: New Yorker Films, 2000.
A documentary on the Nazi persecution of homosexuals in which historian Klaus Müller interviews six gay men and one lesbian about their experiences living under the Third Reich. Describes the means they employed to survive and the persecutions they suffered, including arrest, imprisonment, and torture. Includes historical photographs and archival film footage.

Jeanrond, Elke, and Joseph Weishaupt. **Wir hatten ein grosses A am Bein**. Washington, DC: United States Holocaust Memorial Museum, 1994.
Details the persecution of homosexuals during the Third Reich through the personal stories of three survivors of the Holocaust in Germany. In German with English subtitles.

Mathias, Sean. **Bent**. New York: MGM Home Entertainment, 2003.
Screen version of the play by Martin Sherman exploring the persecution of gays during the Holocaust as told through the experiences of three men at Dachau concentration camp.

WEBSITES

<http://egale.ca/> The homepage of Egale Canada Human Rights Trust, Canada's only national charity promoting lesbian, gay, bisexual and trans human rights through research, education and community engagement.

<http://www.homocaust.org> Website dedicated to raising public awareness of the plight of gay men and women under Nazism.

<http://www.qmunity.ca/> Website for QMUNITY, BC's queer resource centre for lesbian, gay, trans, bi and queer community program, training and advocacy.

<http://www.ushmm.org/> The official homepage of the United States Holocaust Memorial Museum, with links to a Holocaust encyclopedia, online exhibits and other resources.

<http://www.yadvashem.org/> The official website for the Yad Vashem The Holocaust Martyrs' and Heroes' Remembrance Authority.

<http://www.youtube.com/watch?v=x-1uFsOXWhQ> The YouTube video of Rudolf Brazda, believed to be the last surviving man to have worn the pink triangle, offering reflections on his wartime experiences.