

Teacher's Packet:

LGBTQ+ Experiences in the Holocaust Lesson Plan

In *Unspoken*, Noam and Jonah undertake historical research to solve the mystery surrounding the early life of Heinrich, Noam's grandfather. This lesson plan will give your students the chance to use their historian skills to analyze rare, primary source documents and then communicate their findings to each other.

GOALS AND DESIRED OUTCOMES

At the end of this lesson, students will have:

- A greater understanding of why and how the Nazis targeted LGBTQ+ people;
- A greater understanding the impact of the Nazis' policies on LGBTQ individuals;
- A greater understanding of how society treated LGBTQ+ survivors in the postwar period;
- Practiced critical thinking and document analysis skills;
- Practiced communication skills.

DESIGN AND STRUCTURE

This lesson plan has been designed to encourage peer-to-peer learning among students. It is also designed to be flexible, allowing the teacher to make adjustments to fit their specific needs.

Components:

- The lesson plan contains links to two 20-minute lectures, available on YouTube, that provide an introductory overview of (1) the Nazi persecution of LGBTQ+ people; and (2) the reclamation of the pink triangle from concentration camp badge to a symbol of gay rights.
- The lesson plan consists of six “Historical Analysis Packets.” Each packet contains copies of primary source documents as well as discussion questions and instructions for the students.

Structure:

- Historical Analysis Packets 1-3 focus on LGBTQ+ experiences during the Nazi regime, and packets 4-6 focus on LGBTQ+ experiences and commemoration after the era of the Holocaust.
- Each Historical Analysis Packet links to the corresponding historical lecture. It is suggested that students watch the lecture before analyzing the documents in the packets.
- While it is possible for students to complete each packet individually, it is suggested that students work in pairs or small groups to complete a Historical Analysis Packet. This promotes collaboration and collective learning.
- After analyzing the documents in the packet, the small groups then report out to the entire class. This enables students to take ownership of their learning by also teaching others. It also provides the entire class the opportunity to learn about the packets they were not assigned.

Flexibility:

Below, you'll find a suggestion for how the lesson plan could be used in your class. But, depending on how much time you have available, your goals, and your students, you can decide how many Historical Analysis Packets to assign, how long to spend on each component of the lesson plan, and even whether to do it in-person during class, or assign as homework.

You can cover both periods (Nazi era and postwar era) at the same time by having half of the class do packets 1-3 (Nazi era) and the other half do packets 4-6 (postwar era). Or, the entire class can work on packets 1-3, followed by a second class period working together on packets 4-6.

Example Agenda:

Prep Work:

- Beforehand, assign your class into pairs or small groups (the number of groups will depend on how many Historical Analysis Packets you will assign).
- As homework, have the students watch the online lecture that corresponds to their packet.
- The link is in each packet, but if you do not want to share the packets with the students until the day of, here are the links:
 - Packets 1-3 will watch: "[They're Enemies of the State!](#)"
 - Packets 4-6 will watch: "[Pink Triangle Memories](#)"

Class Session

1. Break the students into small groups, distribute the Historical Analysis Packets, and explain the instructions.
2. Have each group read through the documents and talk through the discussion questions.
3. Explain that each group will present their findings to the full class the next time the class meets; answer any questions
4. Each group then prepares for the "Report Out" by completing the last page of the packet.
5. Each group shares their report about the document(s) in their Historical Analysis Packet. The instructions are on the final page of the packet.

Dive Deeper

- After students have reported their findings to their classmates, you can share with them the “Dive Deeper” document, which contains links to learn more about the documents they analyzed.

[ADDITIONAL RESOURCES](#)

You can find more educational resources about the Nazi persecution of LGBTQ+ people at www.UnspokenTheFilm.com/resources. This resource packet includes lectures, podcasts, essays, and more that were created by leading experts and institutions.

If you have additional questions about the content, please reach out to Dr. Jake Newsome, public scholar and historical advisor for *Unspoken*, at dr.jakenewsome@gmail.com.

[DOCUMENT SOURCES](#)

The photo captions and sources for the documents in the Historical Analysis Packets are below. Except where noted, all translations from German to English were done by Dr. Jake Newsome.

Packet #1:

- An official medical certification for patient Gerd (formerly Eva) Katter, signed by sexologist Magnus Hirschfeld, November 23, 1928. *United States Holocaust Memorial Museum, courtesy of Magnus-Hirschfeld-Gesellschaft*
- Identification card for Gerd (formerly Eva) Katter from the Berlin Police Department that allows the bearer to dress in clothing of the opposite sex, December 6, 1928. *United States Holocaust Memorial Museum, courtesy of Magnus-Hirschfeld-Gesellschaft*

Packet #2:

- Studio portrait of Frieda Belinfante with her cello, circa 1920. *United States Holocaust Memorial Museum, courtesy of Frieda Belinfante*
- Portrait of Frieda Belinfante, dressed in men's clothing to disguise herself from Nazi informers, circa 1943. *United States Holocaust Memorial Museum, courtesy of Toni Boumans*
- Transcript of Oral History Testimony with Frieda Belinfante. Interviewed by Klaus Mueller, May 31, 1994. *United States Holocaust Memorial Museum collection*. (<https://collections.ushmm.org/search/catalog/irn504443>)

Packet #3:

- Anordnung der polizeilichen Vorbeugungshaft. Kriminalpolizeistelle Essen, Sept. 23, 1943, records for Ernst Pack, 10965476_1 and 10965476_2, *Arolsen Archives*.
- Admittance Sheet, Naztweiler. Records for Ernst Pack, 10965475_1 and 10965475_2, *Arolsen Archives*.
- Antrag – Entmannung, Flossenbürg, Feb. 17, 1942, records for Ernst Pack, 10965488_1, *Arolsen Archives*.

Packet #4:

- Bruno Bourchard, letter to the Hauptasusschuss of the Opfer des Faschismus, no date (circa March 1947). *Schwules Museum Archives*.

Packet #5:

- "Stoppt die braune Gefahr – Schwule & Lesben gegen Nazis!" Sticker from a gay rights group used in a campaign against the rise of neo-Nazis in West Germany, ca. 1984. *Centrum Schwule Geschichte, Köln*.
- "End Immigration Abuse of Lesbians and Gays," pinback button. Ca. late 1980s. *Jake Newsome's Collection*.
- "Come Out...Come Out...Wherever You Are," poster, 1986. *Susie Gaynes and Amy Bartell for Syracuse Cultural Workers*.
- "Gay Pride Week, September 6 to 18," poster advertising gay pride events in Sydney, Australia, 1973. *Poster Collection, Australian Lesbian and Gay Archives*.
- Pinback: Pink triangle with blue transgender symbol. Designed by Nancy Nangeroni, ca. 1990. *Digital Transgender Archive*.
- Pinback: Pink triangle with the word GAY. Designed by David Thorstad for the Gay Activists Alliance, August 1974. *David Thorstad's Collection*.
- "Schwule sind Überall!" poster, circa 1979. *Schwules Museum Archive*
- "Never Again – Fight Back!" poster designed by Too Much Graphics, San Francisco, 1978. *GLBT Historical Society*.
- "Wir sind schwul und steh'n dazu" poster by Homosexuelle Aktion Westberlin, ca. 1975. *Goethe Institute*.
- Queer Nation Berlin poster, 1992. *Goethe Institute*.

Packet #6:

- Gedenktafel "Rosa Winkel", KZ Dachau. *Wikimedia user Dedd*.
- Neuengamme Pink Triangle. *Wikimedia user Fabius*.
- Gedenktafel Rosa Winkel Nollendorplatz. *Manfred Brückels*.
- Frankfurter Engel, *Reinhard Dietrich*.
- Denkmal duer verfolgte Homosexuelle Berlin, *Wikimedia user Times*.
- Videosequenz des Denkmals, *Wikimedia user Times*.
- Memorial to the Murdered Jews of Europe. *Getty Images*.
- Gedenkkugel für lesbische NS-Opfer im Ravensbrück. *Agnes Witte*.
- Niederlegung der Gedenkkugel im April 2015, *Bernadette Dewald*.

Historical Analysis: Packet #1

In *Unspoken*, Noam and Jonah undertake historical research to solve the mystery surrounding the early life of Heinrich, Noam's grandfather. Now, you'll get to use your historian skills to analyze documents and then present your findings to your colleagues.

Your theme is **transgender identities in pre-Nazi Germany**. Below you'll find a set of documents from the archives for your review.

As a first step, watch "[They're Enemies of the State!](#)" as preliminary research to gather background information. Then, together with your partner or small group, analyze the documents by answering the discussion questions. You'll then present your findings to your class.

“Trans Certificate”

Medical and Police Documents

Discussion Questions for Source Analysis:

1. What kind of information do these documents tell us about Gerd Katter? ¹
2. Who issued these documents and what are the documents meant to do?
3. What can these documents teach us about transgender life in Germany before the Nazis came to power?
4. How (if at all) do these documents change your understanding of German and/or LGBTQ+ history?
5. What further information would you want to know? What would help you better understand these documents (or Gerd Katter)?

¹ Katter was given the name “Eva” at birth but chose to go by “Gerd” early on in life. To respect Katter’s wishes, the author of this lesson refers to him as Gerd.

HAN 19 VI/24

INSTITUT FÜR SEXUALWISSENSCHAFT

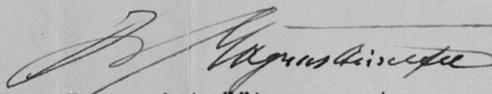
DR. MAGNUS HIRSCHFELD-STIFTUNG

POSTSCHECK-KONTO:
BERLIN NW 7, NR. 21803
FERNRUF: MOABIT 8359

BERLIN NW 40, DEN 23. November 28.....
IN DEN ZELTEN 10 UND 9A
EINGANG BEETHOVENSTRASSE 3

A e r z t l i c h e B e s c h e i n i g u n g .

Die Patientin Eva K a t t e r, geb. am 14. III. 10, wohnhaft Berlin-Britz Muthesiushof 8, der Person nach bekannt, ist im klinischen Sinne Transvestit. Zur Erhaltung ihres seelischen Wohlbefindens und ihrer Arbeitsfähigkeit bedarf sie daher der Möglichkeit die Kleidung des männlichen Geschlechts tragen zu können, die ihrem Wesen entspricht



S a n i t ä t s r a t .

Institut für Sexualwissenschaft
Dr. Magnus Hirschfeld-Stiftung
Berlin N.W. 40
In den Zelten 10 u. 9a

(13095E1)

INSTITUTE FOR SEXUAL SCIENCE

DR. MAGNUS HIRSCHFELD-FOUNDATION

Postal Check Account:
Berlin NW 7. Nr. 21803

Phone: MOABIT 8359

Berlin NW 40 on the 23rd of November '28
Under Awnings # 10 and 9A
Entrance at 3 Beethoven Street

MEDICAL CERTIFICATE

The patient Eva Katter, born on March 14, 1910, who lives at 8 Muthesiuhof in Berlin-Britz, is a transvestite in the clinical sense. To maintain her mental well-being and her ability to work, it is necessary that she be allowed to wear men's clothing, which corresponds to her nature.

[signature]
Medical Consultant

[Stamp:] Institute for Sexual Science
& Address

[13095e1]



The Police President
Department 4

Berlin 25 Alexander Street 3-6
on the 6th of December, 1928

[E14093]

The worker Eva Katter, born the 14th of March 1910 in Berlin, living on Muthesius Street in Britz, is known to wear men's clothing.

[Photograph of Katter]

[Stamps of the police department]

[signature]

Criminal Commissar

Report Out

After analyzing evidence, historians must communicate their findings. You'll do so in two ways:

First, with your partner or small group, write up a brief biographical paragraph about Gerd Katter using the information from the documents. Then read or present your paragraph to your classmates. As you're writing your paragraph, think about: what do you want your classmates to know about Katter personally, and what overall lessons did you learn from these documents that you would like to teach your classmates?

Second, communicating your findings can be tricky, especially when there are gaps in the information. Documents rarely tell us a complete story. Write a few sentences identifying what information you would like to know but that these documents don't tell you. How might you find that information? Where would you look?

Historical Analysis: Packet #2

In *Unspoken*, Noam and Jonah undertake historical research to solve the mystery surrounding the early life of Heinrich, Noam's grandfather. Now, you'll get to use your historian skills to analyze documents and then present your findings to your colleagues.

Your theme is **LGBTQ+ resistance to the Nazi regime**. Below you'll find a set of documents from the archives for your review.

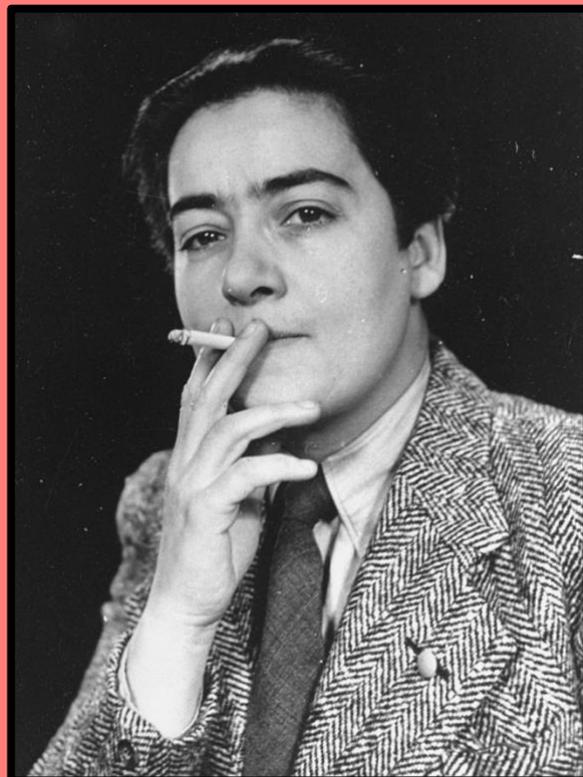
As a first step, watch "[They're Enemies of the State!](#)" as preliminary research to gather background information. Then, together with your partner or small group, analyze the documents by answering the discussion questions. You'll then present your findings to your class.

Frieda Belinfante

Photographs & Oral History Testimony



Frieda Belinfante with her cello, in approximately 1920 (age 16).



Portrait of Frieda Belinfante, approximately 1943.

1. What can we learn about Frieda Belinfante from these photographs?
2. What are the differences between the two photographs? Are there any similarities?
3. What are possible explanations for Frieda's differing appearances in the two photographs?

Frieda Belinfante, who identified as lesbian, provided her testimony during an 8-hour interview in May 1994. She was 90 years old. Below is an excerpt of the transcript from the interview.

Note: ellipses (...) indicate portions of the interview that have been left out of the transcript in order to keep the transcript short enough for this lesson.

Interviewer: Can you tell us about your life after the German occupation in 1940?

[Note: the interviewer is referencing the Nazi invasion of the Netherlands in May 1940.]

Frieda Belinfante: I really led a little bit of a different kind of life. Something that was right up my alley...I was asked to join that resistance group...Headquarters didn't want women in the attack on City Hall. We never got an active part. I only got the part in the preparation. They met once a week, first once a month, but that was not enough. It became once a week, and later, we didn't meet because it was too dangerous. But I would get news through Rudy. And Rudy didn't know where I lived, and I didn't know where Rudy lived. But we had always from week to week, a point on the street somewhere, where we could meet each other...The day that I didn't see Rudy when I was supposed to meet him...I knew something was wrong, so I better disappear.

Interviewer: How was the plan developed to attack the population register and why did you want to destroy the population register?

Frieda Belinfante: Well, because we were given all the regular IDs and the Jews had the J on it. So, if you gave them a false one, you had to make a fake number on it, because all the ones were numbered and had a duplicate in City Hall...We had an unlimited number of false cards. We could give any Jewish person a false identity card, but there would not be a duplicate with the same number in City Hall. So, when we realized that there would be thousands of false cards in circulation, then in the meeting we said, we have to destroy that, because when one person discovers that this card is false, they'll know that there are false cards in circulation. So, that's when the plan immediately got taken up...

I said, we have to destroy it...When they [the resistance group] finally had it all prepared, they knew how to cope with all the few things that went a little bit different from what they expected...they did successfully blow the thing up. I remember, I was on the roof. It was going to be done at night, as soon as it was dark. I think it was on a Saturday, and I was on the roof to see whether I could hear something, because they didn't want any women there at all...I think because the main attackers were policemen and to be disguised as a policeman for a man is easier than for a woman. Also, because it was physically a pretty hard job...However, women could have brought in some of the explosions, some of the things that were not too heavy to carry.

Interviewer: When did you disguise yourself as a man?

Frieda Belinfante: It was right after the other people were arrested, and I couldn't go home...I disguised as a man...and tried to continue to do what I did before and that was distribute more [false] identity cards...A friend of mine had the same figure, the same height, and had a three piece suit that fit me to a tee...So, I was a little heavier set little man, and I had to buy a hat, the smallest hat that I ever found, and it still had to have a band in it to fit my little head...I went into the barber shop and I took my hat off and put it on the hook, and the barber walked up to me and said "What do you want, sir, a shave or a haircut?" And I said, "No, just a haircut!" And he didn't bat an eye...I had a cold and it helped to get my voice a little down. I talked like that all the time, and I got used to it pretty soon. For three months, I was disguised as a man and very successfully so...I passed my mother several times, during that time, and she never recognized me.

4. What new information does this interview transcript provide to help us understand the two photographs of Frieda?
5. If you could ask Frieda one question during an interview, what would it be?
6. Why do you think Frieda chose to use a disguise rather than flee and leave Amsterdam?

Report Out

After analyzing evidence, historians must communicate their findings. You'll do so in two ways:

First, with your partner or small group, write up a brief biographical paragraph about Frieda Belinfante using the information from the documents. Then read or present your paragraph to your classmates. As you're writing your paragraph, think about: what do you want your classmates to know about Belinfante personally, and what overall lessons did you learn from these sources that you would like to teach your classmates?

Second, communicating your findings can be tricky, especially when there are gaps in the information. Documents rarely tell us a complete story. Write a few sentences identifying what information you would like to know but that these sources don't tell you. How might you find that information? Where would you look?

Historical Analysis: Packet #3

In *Unspoken*, Noam and Jonah undertake historical research to solve the mystery surrounding the early life of Heinrich, Noam's grandfather. Now, you'll get to use your historian skills to analyze documents and then present your findings to your colleagues.

Your theme is the **“preventative detention” of gay men in Nazi Germany**. Below you'll find a set of documents from the archives for your review.

As a first step, watch [“They're Enemies of the State!”](#) as preliminary research to gather background information. Then, together with your partner or small group, analyze the documents by answering the discussion questions. You'll then present your findings to your class.

Ernst Pack

Concentration Camp Records

Discussion Questions for Source Analysis:

1. What do we learn about Ernst Pack from these documents?
2. How might the purpose (and author) of these documents shape what we learn about Pack?
3. According to the "Order of Preventative Detention," what is the reason for requesting that Pack be sent to a concentration camp?
4. What kind of information does the Natzweiler admittance sheet collect about Pack?
5. Why do you think Pack would have signed the Request dated February 17, 1944? Do you think it was voluntary? Why or why not?
6. What can these documents teach us about how the Nazis understood same-sex behavior and identity?

Staatliche Kriminalpolizei
Kriminalpolizeistelle Essen
Tagebuch Nr. K. 1223/43(B)

Essen, den 23. 9. 1943 . . .
Person steht lt. FA-Blatt nicht fest.
Ermittlungen zur Feststellung sind
nicht eingeleitet.

4 2
Krim

Anordnung der polizeilichen Vorbeugungshaft.

Der (~~EM~~) am 3. März 1895 . . . in Letmathe
Kreis I s e r l o h n geborene . . . Kaufmann
Ernst P a c k (Beruf)
(Vor- und Zuname)
wohnhaft in zuletzt in Solingen, Ritterstr. 69, j. i. Haft-Strasse Nr. . . .
Staatsangehörigkeit . . . D.R. . . . Rel. (auch frühere) evgl. . . .
wird mit Wirkung vom 13. 9. 1943 . . . auf Grund des Erlasses des
RuPrMdI. vom 14.12.37 - S-Kr. 3 Nr. 1682/37 - 2098 -
als Homosexueller
in polizeiliche Vorbeugungshaft genommen.

Begründung:

Genehmigt am: 10. 5. 43
RSHA. M. 5461-122
Einl. Meldung abgef. am

P a c k ist ein ausgesprochener Homosexueller, der sich seine Partner sucht und zu den Handlungen der widernatürlichen Unzucht verführt. Er ist wegen widernatürlicher Unzucht wie folgt bestraft:

- 1.) am 19.1.1939 durch Schöffengericht in Essen zu 2 Monaten Gefängnis.
- 2.) am 11.1.43 durch Amtsgericht in Essen zu 10 Monaten Gefängnis.

Außerdem hat nach seinen eigenen Angaben im Jahre 1936 bei der Kriminalpolizei in Solingen ein Verfahren geschwebt, in dem er beschuldigt wurde, einem etwa 30 Jahre alten Mann an den Geschlechtsteil gefaßt zu haben. Dieses Verfahren muß eingestellt worden sein, da es zu einer Bestrafung nicht gekommen ist.

Da erwiesen ist, daß Pack mehrere Partner zu den Handlungen der widernatürlichen Unzucht verführt hat, habe ich ihn nach Verbüßung der letzten Strafe in das hiesige Polizeigefängnis überstellen lassen und die polizeiliche Vorbeugungshaft gegen ihn angeordnet, damit er einem Arbeits- und Besserungslager zugeführt wird. Diese Maßnahme ist gerechtfertigt gemäß Erlaß des RSHA. vom 12.7.1940 - V B 1 Nr. 1143/40 -. Wie Pack vorgegangen ist, um seine Partner für die gleichgeschlechtlichen

gleichgeschlechtlichen Handlungen zu gewinnen, ist im kriminellen Lebenslauf ausführlich gesagt.

Um Pack zu einem besseren Lebenswandel umzustimmen und ihn von seinem Laster abzubringen, halte ich eine längere und straffe Lagererziehung unbedingt für erforderlich. Nur nach Durchführung dieser Maßnahme ist eine Besserung und seine Rückkehr in die deutsche Volksgemeinschaft zu erhoffen. Von einer nochmaligen erkenntnisdiestlichen Behandlung habe ich Abstand genommen, da diese bereits am 16.9.1938 erfolgte und die Person einwandfrei feststeht.

Ich bitte, meine Anordnung der polizeilichen Vorbeugungshaft zu bestätigen und die Unterbringung des Pack in einem Konzentrationslager verfügen zu wollen.

Der Leiter der Kriminalpolizeistelle:

[Handwritten signature]

[Handwritten initials and date: H. 28/9]

State Criminal Police
Criminal Police Office Essen
Diary Number: K. 1223/43(B)

Essen: September 23, 1943

Order for the preventive detention by the police of:

The merchant **Ernst Pack**, born on March 3, 1895 in Letmathe district of Iserlohn, last lived in Solingen, 69 Ritter Street. Citizenship: German. Religion: Protestant

Effective as of September 13, 1943, Pack was taken into preventive police custody as a homosexual (on the basis of the decree of the RuPrMdI. on 14/12/1937 - S-Kr. 3 No. 1682/37 – 2098).

Reason:

Pack is an outspoken homosexual who looks for his partners and seduces them into acts of unnatural fornication. He is punished as follows for unnatural fornication:

1. On January 10, 1939 by the Schoffen-Court in Essen for 2 months in prison
2. On January 11, 1943 by the district court in Essen, imprisonment for 10 months.

In addition, according to his own statements, a case was pending at the criminal police in Solingen in 1936 in which he was accused of having grabbed the genitals of a man around 30 years old. These proceedings must have been discontinued because there was no punishment.

Since it has been proven that Pack had seduced several partners into the acts of unnatural fornication, after serving the last sentence, I had him transferred to the local police prison and am now ordering preventive detention against him so that he can be sent to a labor and reformatory camp. This measure is justified according to the decree of the RSHA dated July 12, 1940 - VB 1 No. 1143/30. How Pack went about getting his partners involved in same-sex acts is detailed in his criminal résumé.

In order to change the mind of Pack to a better way of life and to dissuade him from his vice, I consider a longer and more rigorous camp sentence to be absolutely necessary. An improvement and his return to the German national community can only be hoped for after this measure has been carried out. I have refrained from asking for confirmation from another identification service, as this already took place on September 16, 1938 and the person has been perfectly identified.

I ask you to approve my preventive detention order and to commit Pack into a concentration camp.

The head of the criminal investigation department:

[Signature]

Konzentrationslager Natzweiler Art der Haft: § 175 Gef. Nr.: 6761

Name und Vorname: **P a c k Ernst** 2
geb.: **3.3.95.** zu: **Letmathe Kreis Iserlohn**
Wohnort: **Sollingen**
Beruf: **Kaufmann** Rel.: **evang.**
Staatsangehörigkeit: **D.R.** Stand: **ledig**
Name der Eltern: **beide verst. Karl Pack (Bruder)** Rasse:
Wohnort: **Sollingen, Ritterst. 69**
Name der Ehefrau: **----** Rasse:
Wohnort: **----**
Kinder: **----** Alleiniger Ernährer der Familie oder der Eltern:
Vorbildung: **4.Vs.6 J.Realg.**
Militärdienstzeit: **1914 bis 1918 Ullanen.** von — bis
Kriegsdienstzeit: **---** von — bis
Grösse: **180** Nase: **dick** Haare: **schwarz** Gestalt: **voll**
Mund: **breit** Bart: **----** Gesicht: **rund** Ohren: **g.abst.**
Sprache: **Deutsch, franz, engl.** Augen: **braun** Zähne: **voll.**
Ansteckende Krankheit oder Gebrechen: **----**
Besondere Kennzeichen: **----**
Rentenempfänger: **----**

Verhaftet am: **13.11.42.** wo: **Essen**
1. Mal eingeliefert: **22.12.43.** 2. Mal eingeliefert:
Einweisende Dienststelle: **Kripo Essen**
Grund: **Homosexueller**
Parteizugehörigkeit: **----** von — bis
Welche Funktionen: **---**
Mitglied v. Unterorganisationen: **---**
Kriminelle Vorstrafen: **2 X mal**
Politische Vorstrafen: **----**



Ich bin darauf hingewiesen worden, dass meine Bestrafung wegen intellektueller Urkundenfälschung erfolgt, wenn sich die obigen Angaben als falsch erweisen sollten.

v. g. u.

Ernst Pack

Der Lagerkommandant

I. T. S. FOTO No. 8 *N+P*

Concentration Camp: Natzweiler **Reason for Detention:** §175 **Prisoner #** 6761

Last name, first name: Pack, Ernst

Date of Birth: 3.3.95.

Birthplace: Letmathe district of Iserlohn

Residence: Sollingen

Profession: Merchant

Religion: Protestant

Nationality: German

Relationship Status: single

Name of Parents: both deceased; Karl Pack (brother) **Race:**

Residence: 69 Ritter St., Sollingen

Name of Wife: ----

Race

Residence: ----

Children: ----

Sole breadwinner of the family or parents:

Education: Completed up to 4th year of primary school, and 6th year of secondary school

Military Service: 1914 to 1918, Ullanen Regiment

Active War Service: ----

Height: 180cm [5'9"]

Nose: thick

Hair: black

Stature: full

Mouth: wide

Beard: ----

Face: round

Ears: Stick out

Languages: German, French, English

Eyes: brown

Teeth: full set

Underlying diseases or injuries: ----

Special scars or markings: ----

Retired? ----

Arrested on: 13.11.42

Location: Essen

First time admitted [into a concentration camp]: 22.12.43

Instructing Office: Criminal Police of Essen

Reason: Homosexual

Party membership: -----

In which function? ----

Membership of organizations within the Party? ----

Prior criminal arrests? 2 times

Prior political arrests? ----

I have been advised that if the above information is incorrect, I will be punished for intellectual forgery.

Read, approved, signed:

[Ernst Pack's signature]

Camp Commandant [as witness]

[stamp: I.T.S. Photo No 8 N-Pack]

Antrag:

14

Ich: ... P. A. C. K. Ernst geboren am: 3. März 1895
zu : Letmathe Kreis/Bezirk: Isarlohn

beantrage hiermit meine Entmannung. Ich stelle den Antrag freiwillig, um von meinem krankhaften Geschlechtstrieb befreit zu werden. Ich bin ausdrücklich darauf hingewiesen worden, dass ich durch die freiwillige Entmannung kein Recht auf Entlassung aus der polizeilichen Vorbeugungshaft habe und erlange.

Flossenbürg, den 17. Februar 1944

Die eigenhändige Vornahme der nebenstehenden Unterschrift wird beglaubigt:

Der Häftling :

Ernst Pack
.....

Der Lagerarzt K.L.
Flossenbürg

77-Sturmbannführer

Häftlingsnummer. 2312.

Request:

I, Pack, Ernst, born on March 3, 1895, in the Letmathe district of Isarlohn,

hereby apply for my castration. I make this application voluntarily in order to be freed from my pathological sex drive. I have been expressly informed that this voluntary castration does not grant me any right to be released from preventive police custody.

Flossenbürg, the 17th of February, 1944

The signature on the right hand side is certified by:

The Camp Physician,
Flossenbürg Concentration Camp

[Signature]

SS-Major

The Prisoner:

[Ernst Pack's signature]

Prisoner Number: 2312

Report Out

After analyzing evidence, historians must communicate their findings. You'll do so in two ways:

First, with your partner or small group, write up a brief biographical paragraph about Ernst Pack using the information from the documents. Then read or present your paragraph to your classmates. As you're writing your paragraph, think about: what do you want your classmates to know about Pack personally, and what overall lessons did you learn from these documents that you would like to teach your classmates?

Second, communicating your findings can be tricky, especially when there are gaps in the information. Documents rarely tell us a complete story. Write a few sentences identifying what information you would like to know but that these documents don't tell you. How might you find that information? Where would you look?

Historical Analysis: Packet #4

In *Unspoken*, Noam and Jonah undertake historical research to solve the mystery surrounding the early life of Heinrich, Noam's grandfather. Now, you'll get to use your historian skills to analyze documents and then present your findings to your colleagues.

Your theme is the **postwar treatment of gay survivors**. Below you'll find a document from the archives for your review.

As a first step, watch "[Pink Triangle Memories](#)" as preliminary research to gather background information. Then, together with your partner or small group, analyze the document by answering the discussion questions. You'll then present your findings to your class.

Bruno Bouchard

Appeals to Victims' Organization

Discussion Questions for Source Analysis:

1. What does this document teach us about Bruno Bouchard's life during the Nazi period? And about his life after the defeat of the Nazis?
2. Why would Bouchard want to join the O.d.F (*Opfer des Faschismus*, or "Victims of Fascism") organization? Why did the O.d.F. confiscate his membership ID?
3. Why would Bouchard's ex-wife tell the O.d.F. about Bouchard's arrest under Paragraph 175?
4. What arguments does Bouchard make for his eligibility to be a member of the O.d.F.?

Hergestellt im Landesarchiv Berlin. Weitergabe, Reproduktion und
Veröffentlichung nur mit schriftlicher Genehmigung.

Bruno Bouhard
Berlin-Wilhelmsruh
Kurfürstenstr. 1
bei Apelt An

den Hauptausschuss "Opfer des Faschismus"

B e r l i n
Wilhelmplatz 1

Am 27. Februar wurde mir von einem von Ihnen beauftragten Genossen durch die Kriminalpolizei mein O.d.F. Ausweiss eingezogen. Der Grund hierfür wurde genannt, dass ich nicht ein politischer Häftling bin, welches durch den Herrn Gerichtspräsidenten Riffard in einem Schreiben an meine geschiedene Frau zum Ausdruck gebracht wird. Ich habe dieses auch nie bestritten, doch ist das Grundmotiv folgendes:

Im Memelgebiet, das von 1923 bis zum Einmarsch der Deutschen Truppen 1939 unter litauischer Oberhoheit stand, bestand ein Rassen und Heimtückengesetz nicht, Auch wurde dort nach dem Deutschen Gesetz vor 1933 gerichtet. Nach diesem Gesetz war meine Handlung §175 nicht strafbar, da es ausdrücklich besagte, dass der entblöte Geschlechtsteil mit dem entblösten Körperteil eines anderen Mannes in Berührung kommen muss. Da meine Handlung diesem nicht entsprach, hat mich Herr Gerichtspräsident Riffard 1923 freigesprochen. Die gegenseitige Onanie war nach diesem Gesetz nicht strafbar. Ich hätte also, wenn die Nazibanden das Memelgebiet nicht ^{zurück}erobert hätten, für meine Handlungen nicht bestraft werden können, wenn nicht am 1. Mai 1939 eine Verordnung herausgekommen wäre, die besagte, dass alle diese Handlungen zurückgreifend bis 1935 nach den Hitlergesetzen geahndet werden. Da ich mir in dieser Zeit vom 22. März bis zu meiner Verhaftung am 12. April 1939 keine politische Handlung habe zuschulden kommen lassen, griff man einfach auf dieses Dilekt §175 zurück und bestrafte mich mit vier Jahren Zuchthaus. Meine Verhaftung erfolgte nur weil ich in Memel wegen meiner politischen Einstellung sehr bekannt war, so dass man den Mitgliedern der Nazianhänger schon 1938 den Besuch meiner Lokale verboten hat. Bei den polizeilichen Vernehmungen lag immer die judenfreundliche Einstellung und die Beschäftigung der Ausländer zugrunde. Ich betrachte mich daher damals, sowie heute als ein politischer Gegner des Nazi-Regimes und habe auch in diesem festen Glauben meine Strafe verbüsst.

Wenn Ihnen meine Taten noch nicht politisch genug erscheinen so möchte ich nur auf meine Entmannung hinweisen, welche von mir in der Strafanstalt verlangt wurde, trotzdem ich von einem ordentlichen Gericht hierzu nicht verurteilt war, da ich sonst in ein Lager gebracht worden wäre. Einen derartigen Eingriff am gesunde

1. 2 -

Menschenkörper hat es nur im Nazi-Deutschland gegeben und müsste Sie zu der Überzeugung bringen, dass ich durch diesen brutalen Eingriff schon ein Opfer des Faschismus geworden bin.

Wie Herr Riffard aber zu dieser Äusserung kommt, dass ich ein unsittliches Leben geführt habe, ist mir nicht verständlich. Es müsste Herrn Gerichtspräsidenten bekannt sein, dass meine eigene Gaststätte in Memel einen sehr guten Ruf genoss und von sämtliche Schichten der Bevölkerung gern besucht wurde. Auf mein anständige und korrektes Bewirtschaften meiner eigenen Gaststätte hin, verpachtete mir die Stadtverwaltung nicht nur eine, sondern sogar zwei Gaststätten. Darunter das Theater, welches doch bestimmte als Bildungs- und Kulturstätte anzusehen ist.

Wenn meine geschiedene Frau, heute gegen meine Anerkennung als O.d.F. kämpft, so ist es nur ein Racheakt, weil ich von ihr verlar habe, dass sie den Fragebogen, welchen sie wissentlich falsch ausgefüllt hatte, berichtigen sollte und ich den Behörden ihre aktiv nationalistische Einstellung zur Kenntnis gegeben habe. Die Anschuldigung, die ich in meinem Schreiben vom Juli 46 abgegeben habe, beruht auf Wahrheit. Hierauf wurde sie am 20. Oktober von der Entnazifizierungs-Kommission Reinickendorf abgewiesen.

Es ist mir unverständlich, dass dem Antrag der Appellantin in der Berufung am 20. Februar stattgegeben wurde und ich als Belastungszeuge nicht gehört wurde. Es ist für einen Menschen der bald 30 Jahre für eine Idee gekämpft hat, sehr schmerzlich, wenn ein derartiges Fehlurteil der Spruchkammer gefällt wird. Ich denke dabei nicht nur an mich, sondern an meine Kameraden, die ihr Leben für dieselbe Idee hingegeben haben.

Mit der Bitte meine Begründung genau zu prüfen und wohlwollend zu entscheiden zeichnet

Hochachtungsvoll

Bruno Bouchard

Bruno Bourchard
Berlin-Wilhelmsruh
Kurfürsten St.

To: the Main Committee of "Victims of Fascism," Inc.
[*Opfer des Faschismus, abbreviated O.d.F.*]

Berlin
Wilhelmsplatz 1

On February 27th, my O.d.F ID was confiscated by a comrade commissioned by you. They told that the reason was because I am not a political prisoner, which is expressed by Mr. Riffard in a letter to my divorced wife. I have never denied this either, but the basic motive is the following:

In the region of Memel, which was under Lithuanian sovereignty from 1923 until the invasion of the German troops in 1939, there was no racial or stealth law. The German law from before 1933 was also in effect there. So, at that time, my actions would not have been punishable under Paragraph 175, because it expressly stated that the exposed genitals must come into contact with the exposed body of another man. Since my act did not comply with this, the President of the Court Riffard acquitted me in 1923. Mutual masturbation was not punishable under this law. So, if the Nazi gangs had not recaptured the Memel area, I would not have been punished for my actions if an ordinance had not come out on May 1, 1939, stating that all these actions would be punished retroactively in accordance with the 1935 the Hitler-ized law. Since I was not guilty of any political acts in the period from March 22 to my arrest on April 12, 1939, they simply resorted to this criminal Paragraph 175 and punished me with four years in prison. I was arrested only because my political attitude was very well known in Meme, so much so that as early as 1938 the members of the Nazi supporters were forbidden from visiting my restaurants. When the police interrogated me, it was always based on my Jewish-friendly attitude and my employment of foreigners. I therefore consider myself then and now as a political opponent of the Nazi regime and in this firm belief I served my sentence.

If my deeds do not seem political enough to you, I would just like to point out my castration, which was demanded of me in the penitentiary (although I was never sentenced to this by a fair court) or otherwise they would have put me in a camp. Such an intervention on the healthy human body only occurred in Nazi Germany and surely convinces you that this brutal intervention made me a victim of fascism.

But how Mr. Riffard comes to this statement that I have led an immoral life, I do not understand. The President of the Court should know that my own restaurant in Memel enjoyed a very good reputation and was popular with all sections of the population. In addition to my decent and correct management of my own restaurant, the city administration leased me not only one, but two guest houses. This included the theater, which is definitely an educational and cultural site.

If my ex-wife is fighting against my recognition by the O.d.F. today, it is only an act of revenge, because I asked her to correct the questionnaire that she knowingly filled out incorrectly, and then I made the authorities aware of her active nationalist attitudes. The allegation I made in my July '46 letter is truthful. Thereupon she was rejected on October 20 by the Reinickendorf Denazification Commission.

It is incomprehensible to me that the appeal of the appellants took place on February 20 and that I was not heard as an incriminating witness. It is very painful for a person who has been fighting for an idea for almost 30 years when your committee makes such a misjudgment. I think not only of myself, but of my friends who gave their lives for the same idea.

With the request that you carefully examine my reasoning and to make a benevolent decision.

With the most high regards,

[Bruno Bouchard's signature]

Report Out

After analyzing evidence, historians must communicate their findings. You'll do so in two ways:

First, with your partner or small group, write up a brief biographical paragraph about Bruno Bouchard using the information from the document. Then read or present your paragraph to your classmates. As you're writing your paragraph, think about: what do you want your classmates to know about Bouchard personally, and what overall lessons did you learn from these documents that you would like to teach your classmates?

Second, communicating your findings can be tricky, especially when there are gaps in the information. Documents rarely tell us a complete story. Write a few sentences identifying what information you would like to know but that this document doesn't tell you. How might you find that information? Where would you look?

Historical Analysis: Packet #5

In *Unspoken*, Noam and Jonah undertake historical research to solve the mystery surrounding the early life of Heinrich, Noam's grandfather. Now, you'll get to use your historian skills to analyze documents and then present your findings to your colleagues.

Your theme is the **reclamation of the pink triangle**. Below you'll find documents from the archives for your review.

As a first step, watch "[Pink Triangle Memories](#)" as preliminary research to gather background information. Then, together with your partner or small group, analyze the document by answering the discussion questions. You'll then present your findings to your class.

Pink Triangle

Buttons and Flyers

Discussion Questions for Source Analysis:

1. What do you think some of these were used for? What messages do they seem to convey?
2. Do the pink triangles on these items seem to refer to the past, present, or both?
3. What information would you need to help you understand these items and their potential impact?
4. Why do you think the pink triangle became such a popular gay rights symbol?
5. Which one is your favorite? Why?

**STOPPT
DIE BRAUNE GEFAHR**



**SCHWULE & LESBEN
GEGEN NAZIS!**

**“Stop
the Brown Danger**

**Gays & Lesbians
against Nazis!”**



National March on Washington
for Lesbian and Gay Rights

OCTOBER 11, 1987 · WASHINGTON, DC

A pink triangle was used by the Nazis to identify and persecute homosexuals in the same way a yellow star was used for the Jews. An estimated 200,000 gay people were exterminated before and during World War II by the Third Reich. Today, the triangle has become a symbol of pride and strength for gays around the world whose freedom and safety remain in peril.

gay pride week

september 6 to 18



stop oppression of homosexuals gay liberation now!

-
- | | |
|--|--|
| Saturday September 8: | 2 pm. Gay Speak-Out. Anthony Doherty Hall, corner Crown, Collins and Neuton Streets, Surry Hills. |
| Sunday September 9: | 3 pm. Gay Festival. The Domain. |
| Monday September 10 to
Friday September 14: | 12-2 pm. Gay Outrage. Martin Plaza. |
| Wednesday September 12: | 8 pm. Public Support Meeting. Paddington Town Hall, Oxford Street. |
| Friday September 15: | 10 am. Gay Pride MARCH. Assemble at Sydney Town Hall at 10 am. march thru city streets to Hyde Park. |
| Saturday September 15: | 8 pm. Gay Pride Dance. "Old Union" Building, Sydney University, Parramatta Road. \$1.50 BYOG. Bands. |
-



SCHWULE SIND

im café auf der rodelbahn im konzert auf der strasse
 im kaufhaus unter den linden im nof in rumpolding an
 der pizzeria im büro am kiosk im wald im parlament
 der schule auf dem nachhauseweg beim schlachte
 im kommen nebenan im schwimmbad auf dem flow
 der bar auf geschäftsreise im gottesdienst
 in betrieb in der strassenbahn beim klasse
 der nut in der lebensmittelabteilung
 emfriedhof im aufsichtsrat im kino be
 museum in der nachbarschaft unsicht
 bensversicherung in familie beim z
 ei der bundeswehr im sportverein
 urlaub im fernsehen in der par
 im schnellimbiss im nof an d
 stadtpark über den wolken a
 im bett beim skatabend
 zu besuch im gedrängel
 theater an der busnal
 in der toscana im b
 zuhause in New Yo
 der klappe zwis
 im tunnel auf
 volksfest be
 m arbeits

ÜBERALL

wir sind umgezogen !

arbeitsgruppe homosexualität braunschweig :

DONNERSTAGS 20⁰⁰h pockelsstr. 22a

AHB postf. 1164 tel. 343127

evangelische studentengemeinde



GAYS ARE EVERYWHERE

[within the pink triangle, the text reads: "in the cafe, at concerts, shopping, in the army, in parliament, at church, on TV, in your family, next door, in the swimming pool" etc.]

"We have moved!

Braunschweig Working Group on
 Homosexuality

Thursdays @ 8pm at 22a Pockels St.

PO Box 1164; Phone: 343127

Protestant Student Community



We are Gay and stand by it

[The men in the middle each hold a pink triangle with a letter on it. Together, the letters spell: schwul, which is German for gay.]

[The text at the bottom reads:]
Homosexual Action Group West Berlin: 20a
Kulmer St., Berlin 30. Telephone: 215 37 42.
Open evenings on Friday & Saturday,
beginning at 9pm. We offer coffee for new
members on Sundays at 3pm

QUEER NATION BERLIN

invites you to
an information event and discussion of
the basic approaches of and perspectives
on a lesbian-gay, antifascist analysis and
resistance.

October 4, 1992 @ 7pm
SO 36, 190 Oranien St.
Berlin 36 1000

Representatives from the lesbian and gay
campaign against fascism and racism will
speak.

QUEER NATION BERLIN
ruft auf/ lädt ein

zu einer informations- und diskussionsveranstaltung
über **ansätze und perspektiven**
einer **lesbischen-schwulen**
antifaschistischen analyse und gegenwehr

4 Okt. 1992
19 uhr

SO 36
oranienstraße 190
1000 Berlin 36

*es sprechen u.a. vertreterinnen der
lesbian and gay campaign against fascism and racism (gb)

Report Out

After analyzing evidence, historians must communicate their findings. You'll do so in two ways:

First, with your partner or small group, write up a brief paragraph describing the collection of buttons and flyers. Then read or present your paragraph to your classmates. As you're writing your paragraph, think about: what do you want your classmates to know about these items specifically, and what overall lessons did you learn from these items that you would like to teach your classmates?

Second, communicating your findings can be tricky, especially when there are gaps in the information. Documents rarely tell us a complete story. Write a few sentences identifying what information you would like to know but that these items don't tell you. How might you find that information? Where would you look?

Historical Analysis: Packet #6

In *Unspoken*, Noam and Jonah undertake historical research to solve the mystery surrounding the early life of Heinrich, Noam's grandfather. Now, you'll get to use your historian skills to analyze documents and then present your findings to your colleagues.

Your theme is the **memorialization of the Nazis' LGBTQ+ victims**. Below you'll find photographs of multiple memorials for your review.

As a first step, watch "[Pink Triangle Memories](#)" as preliminary research to gather background information. Then, together with your partner or small group, analyze the memorial photographs by answering the discussion questions. You'll then present your findings to your class.

Pink Triangle

Buttons and Flyers

Discussion Questions for Source Analysis:

1. What do you think the design of each of the memorials is meant to provoke in visitors?
2. Are there any trends across the different memorials? What can we learn from some of the similarities and differences of the memorials?
3. What can visitors learn from the inscriptions on each of the memorials? According to the inscriptions, who were the victims?
4. Is there anything we can learn or deduce from *when* these memorials were dedicated?
5. Who dedicated each of these memorials? What can that teach us?
6. Which is your favorite? Why?



Location:

Dachau Concentration Camp Memorial Site (Dachau, Germany)

Date Dedicated:

First applied to dedicate it in 1985; denied until 1995

Inscription:

Beaten to Death, Silenced to Death. To the homosexual victims of Nazism. From the Munich Homosexual Initiative, 1985



Location:

Neuengamme Concentration Camp Memorial Site (Hamburg, Germany)

Date Dedicated:

1985

Inscription:

To the homosexual victims of Nazism 1985



Location:

Nollendorf Plaza (Berlin, Germany)

Date Dedicated:

1989

Inscription:

Beaten to Death, Silenced to Death.
To the homosexual victims of Nazism.

Plaque:

The “pink triangle” was the symbol with which the Nazis degradingly labeled the homosexuals in the concentration camps.

Beginning in January 1933, almost all of the homosexual bars located around Nollendorf Plaza were closed down by the Nazis or raided to create “pink lists,” (homosexual files).



Location:

Frankfurt, Germany

Date Dedicated:

1994

Inscription:

Homosexual men and women were persecuted and murdered during the Nazi regime. These crimes were later denied and the dead were silenced. The survivors were despised and condemned. We remember so that we can always be aware that men who love men and women who love women can be persecuted again.

- Frankfurt, December 1994



Location:

Government District. Berlin, Germany

Date Dedicated:

2008

Inscription:

There is no inscription on the monument itself, but a nearby sign has extensive text (in German and English) on the history of the Nazi persecution of gay men and lesbians.



Within the window in the memorial, a continuous video loop shows two men kissing. Every two years, the video is swapped to one that shows two women kissing.



The memorial to gay victims is located across the street from Germany's national memorial to the Jews murdered during the Holocaust (pictured left).

**Location:**

Ravensbrück Concentration Camp Memorial Site (outside Berlin, Germany)

Date Dedicated:

Temporarily since 2015; permanently placed in 2022

Inscription:

In memory for all lesbian women & girls in the women's concentration camp Ravensbrück & Uckermark. Lesbian women were considered "abnormal" and were persecuted and murdered for being "antisocial," rebellious, crazy, & for other reasons.



Report Out

After analyzing evidence, historians must communicate their findings. You'll do so in two ways:

First, with your partner or small group, write up a brief paragraph describing the memorials. Then read or present your paragraph to your classmates. As you're writing your paragraph, think about: what do you want your classmates to know about these memorials specifically, and what overall lessons did you learn that you would like to teach your classmates?

Second, communicating your findings can be tricky, especially when there are gaps in the information. Documents rarely tell us a complete story. Write a few sentences identifying what information you would like to know but that these items don't tell you. How might you find that information? Where would you look?

Dive Deeper

If you would like to dive deeper and learn more about the historical documents you analyzed, check out the following resources.

Packet #1: Gerd Katter's Trans Certificate

- "[Trans Rights and Cultures in the Weimar Republic](#)" by Dr. Katie Sutton, Hypotheses blog (June 10, 2021)
- "[A License to Be Different: Friends and Helpers of Trans People in the Weimar Republic](#)" by Thomas Jander, Deutsches Historisches Museum blog (July 23, 2019)

Packet #2: Frieda Belinfante's Photographs & Oral History Testimony

- [The Frieda Belinfante Collection](#) – US Holocaust Memorial Museum's Curators Corner video
- [Pride Month: Defying Nazi Persecution](#) – US Holocaust Memorial Museum Facebook Live episode for 2021 LGBTQ Pride Month
- [Full Length Oral History Interview with Frieda Belinfante](#) – US Holocaust Memorial Museum (May 1994). Transcript available [here](#).

Packet #3: Ernst Pack's Concentration Camp Documents

- [Excerpt](#) from *Pink Triangle Legacies: Coming Out in the Shadow of the Holocaust* by Dr. Jake Newsome (Cornell University Press, 2022), Chpt. 1.

Packet #4: Bruno Bouchard's Letter to the Opfer des Faschismus

- [Excerpt](#) from *Pink Triangle Legacies: Coming Out in the Shadow of the Holocaust* by Dr. Jake Newsome (Cornell University Press, 2022), Chpt. 2.
- "[Pink Triangle](#)," by Dr. Jake Newsome, *Global Encyclopedia of Lesbian, Gay, Bisexual, Transgender, and Queer (LGBTQ) History* (2019), which has a section specifically on Compensation, Justice, and Victimhood

Packet #5: Pink Triangle Flyers and Buttons

- "[Pink Triangle Legacies: Holocaust Memory and International Gay Rights Activism](#)," by Dr. Jake Newsome, NursingClio blog (April 20, 2017)
- "[How Six NYC Activists Changed History with "Silence = Death"](#)" by Theodore Kerr, the Village Voice (June 20, 2017)
- "[The Ambivalence of Gay Liberation: Male Homosexual Politics in 1970s West Germany](#)" by Dr. Craig Griffiths, Notches blog (April 1, 2021); you can also listen to a podcast about the book [here](#).

Packet #6: Memorials to the Nazis' LGBTQ+ Victims

- "[Liberation Was Only for Others: Breaking the Silence in Germany Surrounding the Nazi Persecution of Homosexuals](#)," by Dr. Jake Newsome, *The Holocaust in History and Memory* (2014).
- "[Memorial to the Persecuted Homosexuals under National Socialism](#)" educational website run by the Foundation for the Memorial to the Murdered Jews of Europe
- "['Gedenkkugel' – Lesbian Commemorative Orb \(Ravensbrück\)](#)" – website of the Eurocentralasian Lesbian Community.

Visit www.UnspokenTheFilm.com/resources for more educational resources on the Nazi persecution of LGBTQ+ people.