Who Were the Victims of the National Socialists?

A TOOLKIT FOR PLACE-BASED LEARNING

This is a Toolkit on Who Were the Victims of the National Socialists? that invites you, students, to explore the history of different groups of people persecuted by the National Socialists. You are encouraged to explore and tell the stories of your communities that are lesser-known and might have remained untold until now, but that should be commemorated in the future.

In this journey, you will create your own local history project together with your peers. In the process, you will discover what ignites your curiosity and what stories you wish to unearth and share within your community.

The Toolkit encourages you, teachers, to fully empower your students to be agents of their own learning journey and thus to become researchers of their local history. Through active decision-making, teamwork, research, and co-creation, your students will give voice to victims of National Socialism and contribute to local memory and community. Trust your students, and trust the process!

Five teams of highly dedicated and passionate educators and education professionals from Belgium, Bosnia and Herzegovina, Denmark, Slovakia and Spain have had a first go at it.

Their students created vastly different local history projects, and their work is the inspiration for this Toolkit. We welcome you to explore their work, discover their local histories and let their examples serve as a guide for your own projects.

The Toolkit has been developed within the framework of Who Were the Victims of the National Socialists?, a project coordinated by EuroClio – European Association of History Educators and the Max Mannheimer Study Centre.

Project of the Education Agenda NS-Injustice

Funded by:

on the basis of a decision
of the Bunderstag

A project coordinated by:

Funded by the European Union. Views and opinions expressed are however those of the author(s) only and do not necessarily reflect those of the European Union or the European Education and Culture Executive Agency (EACEA). Neither the European Union nor EACEA can be held responsible for them.

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TOOLKIT AT A GLANCE

Place-based learning as a form of project-based learning is not a new method for history teaching and learning. However, it is perhaps a lesser-explored pedagogical approach, especially when connected to a complex and emotionally heavy topic of European history: the victims of National Socialism in Europe. What can this Toolkit about place-based learning offer? And why have we chosen this particular approach?

The Power of Place

Place-based learning is an approach to learning that is not limited to the arts and humanities, but can be implemented within various disciplines in school curricula and be adapted to different local contexts. It allows young people to fully immerse themselves in their (geographical) surroundings and use places (e.g. sites of local heritage, museums, archives) as a foundation for their learning journey. It promotes a learning experience that is grounded in students' local communities, challenging them to form a deeper understanding of their surroundings and their own place in the world. Place-based learning puts students at the very centre of their learning, making it a personal experience through which they determine what, how, when and where they want to learn. It also provides an opportunity for students to learn outside of the classroom and their regular school framework. Our teams used vastly different approaches and activities with their students which were only possible to set up outside of the classroom.

Alongside the local history projects of our teams, this Toolkit aims to unlock the potential of student-centred learning within history education. It seeks to equip students with skills and competencies to thrive as engaged citizens in their own local communities and society at large. It also aims to ignite their curiosity in exploring local history, learning how the past has affected their communities, and in what ways it has shaped their own identities. This approach excites students to become researchers of their local history, to follow their own interests, and share their findings and final product with their communities in a meaningful way. It also allows teachers and students to rejuvenate public memory across Europe, building on an earlier tradition of citizens actively engaging with local histories and shaping remembrance culture in late twentieth-century Europe.

Why a Toolkit on this topic?

Why do we need another educational resource on the history of National Socialism and World War II? Throughout Europe, the history of World War II is largely covered by history curricula across different levels and years of study. However, educators and students do not always have the opportunity to explore aspects that are connected to their own neighbourhood, town, city or region. These include the diverse ways in which individuals and communities experienced events in their historical contexts, as well as the changing interpretations of these narratives over time.

This Toolkit aims to provide teachers and students with tools, information and additional resources to expand their understanding of various groups of people who were persecuted by the National Socialists. Some of these histories have remained untold, understudied, or are simply lesser-known. With a broader focus on Nazi persecution, we aim to illuminate the stories of the diverse groups of people that have been underrepresented in research, remembrance culture and history lessons. Therefore, the central inquiry question of this Toolkit and the local history projects is: Who Were the Victims of the National Socialists? By looking at the past, the Toolkit and the local history projects aspire to develop an understanding of mechanisms and structures in present-day societies that give rise to injustice. We challenge students to increase their awareness and comprehension of racism, discrimination, and other forms of social exclusion in our societies today.

The topic at hand is a complex one. "Victim" is in itself a term that needs to be reflected upon critically. One needs to be aware of the complexity and importance of deconstructing discriminatory categories in an educational setting: in this case, when referring to the categories of victims that were created and used by the National Socialists. To avoid reproducing discrimination, we use the more nuanced terms we have today to refer to different victim groups, rather than those created and used by the perpetrators in their historical context.

Discussing a violent past and the suffering of people can also be very emotionally challenging for both teachers and students. We therefore invite you, teachers, to tackle this project and topic in a way that allows you and your students to find a balance between understanding its complexity on the one hand, and exploring concrete examples to connect with and make history more tangible on the other.

The Toolkit provides basic historical content and information about the ideology of National Socialism and its different victims. It also offers practical tools that you and your students may wish to use when creating a local history project. Through the examples of our teams, the Toolkit provides ideas for different ways local history projects can be conceptualised, what students can create, how the outcomes of the projects can be presented, and how a local project can connect to broader learning objectives following the Council of Europe's Reference Framework of Competences for Democratic Culture, also known as the Butterfly Model. In addition to what the students of our five pilot countries have already created, the outputs of your students will contribute to a larger European culture of remembrance.

HOW TO USE THE TOOLKIT?

This Toolkit offers different ideas, examples and historical background information for students and teachers to undertake a place-based learning local history project. If you are a teacher, you can scroll down to the sections Learning Objectives, A Place-Based Learning Local History Project, The Learning Journey and Building Blocks of a Local History Project. These sections introduce you to the methodology of place-based learning and examples from the different teams across Europe.

The Learning Journey provides a general guiding framework for your local history project. Please keep in mind that it is merely a way of guiding you and your students throughout the process. It is not necessary to strictly follow the steps in order, and you are of course invited to use other frameworks of place-based learning that you already know. In the Learning Journey, you will find links to a variety of Information Sheets.

Keep in mind that the information sheets are only a starting point – they do not cover all information about the history of the Holocaust, nor do they cover the local history of one specific country or a set of countries across Europe. Each one serves as an initial source for historical background information about a specific group of people persecuted by the National Socialists. You can choose which information sheets to work with, depending on the focus of your local history project. Scrolling further down the toolkit, you will also find additional support materials and a glossary that will help you navigate through complex terms.

If you are a student, you can scroll down to Creating Your Own Local History Project. There, your peers will share their own local history project with you through the peer-to-peer tutorials! Take a look at these first as they will help you start your own project. Then, you can consult the various Information Sheets, depending on your topic of choice.

LEARNING OBJECTIVES

Creating a place-based local history project will allow your students to discover their strengths and empower them to improve a variety of skill sets related to autonomous learning, teamwork, and understanding themselves in relation to one's surroundings. This project is one example of how history education and student agency can help students develop core competences, including communication, empathy and collaboration, that are necessary for them to thrive in a 21st-century world.

This process will also expand their knowledge of the (local) history of the Holocaust and the different victim groups of National Socialism in particular. In the five examples presented in this Toolkit, you will see that each team has identified learning objectives relevant to their own local history project. The overall learning objectives of this project are developed using the Council of Europe's Reference Framework of Competences for Democratic Culture as a basis.

In addition to the Butterfly Model, our teams have identified the following learning objectives for a local history project on Who Were the Victims of the National Socialists?:

- To understand what National Socialism is and how Nazi persecution happened;
- To understand why the National Socialists persecuted certain groups of people;
- To be more aware of the complexity of different victims of National Socialism and the importance of remembering them today;
- To better understand different analytical categories like bystanders, upstanders, perpetrators, victims and rescuers;
- To be more aware of the dangers of radical, extremist movements and totalitarian regimes.

Values

- Valuing human dignity and human rights
- Valuing cultural diversity
- Valuing democracy, justice, fairness, equality and the rule of law

Attitudes

- Openness to cultural otherness and to other beliefs, world views and practices
- Respect
- Civic-mindedness
- Responsibility
- Self-efficacy
- Tolerance of ambiguity

Competences for Democratic Culture

Skills

- Autonomous learning skills
- Analytical and critical thinking skills
- Skills of listening and observing
- Empathy
- Flexibility and adaptability
- Linguistic, communicative and plurilingual skills
- Cooperation skills
- Conflict resolution skills

Knowledge and critical understanding

- Knowledge and critical understanding of the self
- Knowledge and critical understanding of language and communication
- Knowledge and critical understanding of the world: politics, law, human rights, culture, cultures, religions, history, media, economies, environment, sustainability

A PLACE-BASED LEARNING LOCAL HISTORY PROJECT

You are about to start a place-based learning local history project on Who Were the Victims of the National Socialists? with your students. Most of the learning and exploring will be done outside of the classroom, and your students are invited to take full ownership of their work. Creating a local history project on this particular topic (or any topic) can be challenging and, at times, even overwhelming for you and your students. To help you along the way, our teams identified best practices and challenges, mapped their learning journey and gathered various tools that you can use. So, what are the key ingredients of a successful local history project?

Key Ingredients

Youth Agency

Trusting your students and their learning journey is key to a successful local history project. Your students get to determine what they want to learn, how they want to learn and what they want to create. A place-based learning local history project is all about empowering your students to discover their own interests, strengths, places and communities.

This also entails creating a learning environment where students can experiment and try out new things they have never done before. Let go of any perfectionism. Let your students build their own experience and create their own products. Let them take ownership of their projects!

Students are Experts

Your students will become active agents of local history by giving voice to untold histories and personal stories from their communities. Exploring a place, whether it is an archive, a museum, or a memorial site, allows students to become true experts in their local history while connecting with their community on a deeper level. In the very first steps of their learning journey, make sure they connect with people in their own community, e.g. historians, archivists, survivors, activists, journalists, or any other individual that may help them in their research. Students can take different roles in their learning experience: they can delve into the archives and also interview historians or survivors. This will help your students find ways to share their findings with the community and create an impact.

Be a Coach!

Maximising youth agency also challenges you as a teacher to embrace your role as a coach for your students: encouraging your students to explore and providing guidance where needed. Rather than presenting your students with information about the topic in the classroom and telling them what they are going to do, you are setting a guiding framework and inviting them to explore what it is that they want to learn, how they want to learn and what they are going to create with their peers. A guiding framework could be offered by giving your students different options for choosing what they can research, how they can do it, and what they can create to share with their peers and their community. You know your students best!

Our Teams and Local History Projects

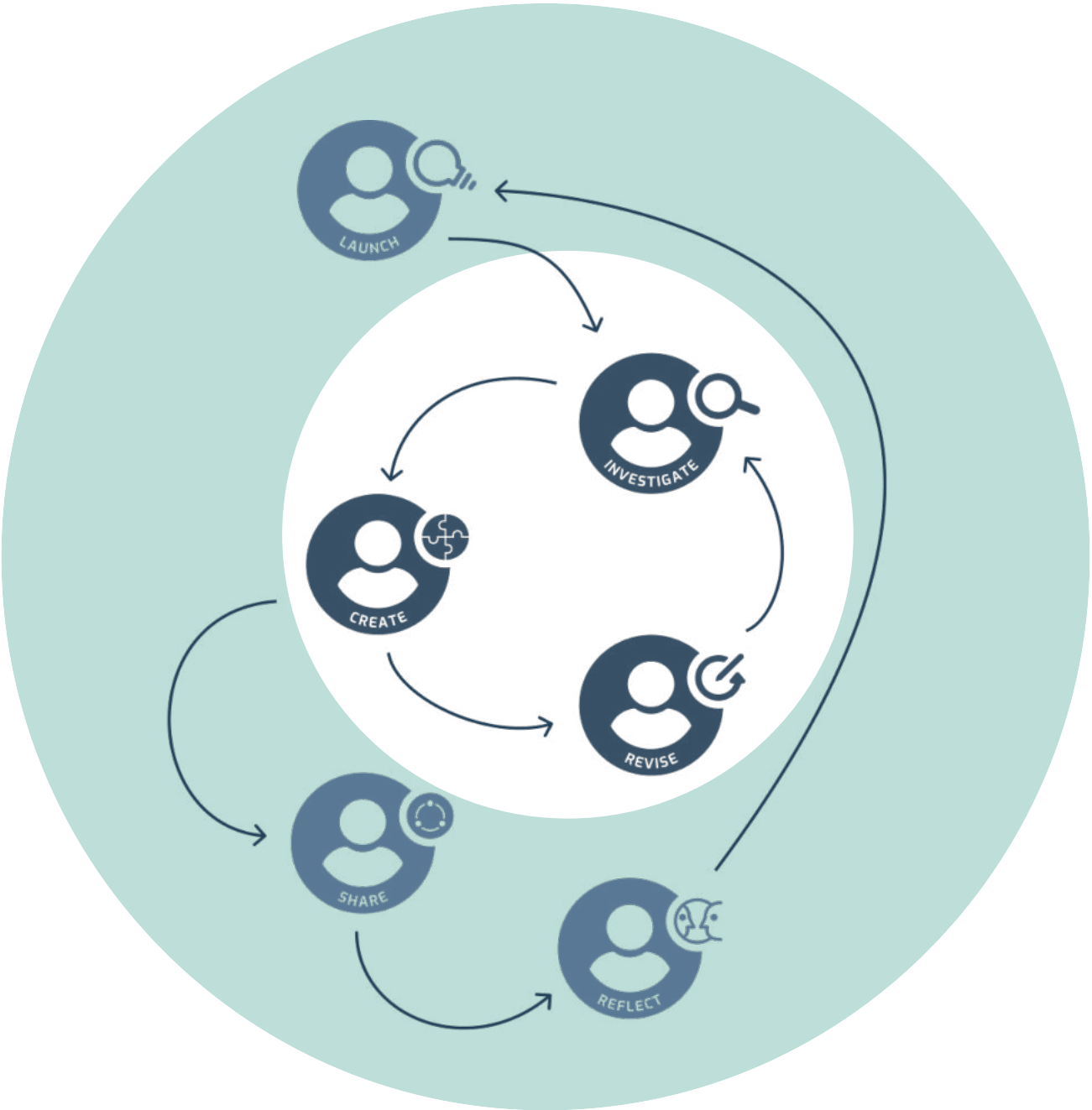
Based on the interests of your students and the local context, you can use the historical background information on different groups of people who were persecuted by the Nazis as a starting point. We invite you to first have a look at what kind of projects our teams undertook.

The students of Team Belgium worked on their local history project Bringing Voices Alive and Becoming One. They explored the concepts of upstanders and bystanders and unearthed the personal histories of mostly Jewish victims through archival research. They gave voices to these individuals and kept their memory alive by co-creating a website. The students in Slovakia explored sites of Jewish heritage and memory in Bratislava and Trebišov, while the Danish students created podcasts focusing on the Danish history of National Socialism and more recent experiences of social exclusion of refugees and immigrants. The students from Bosnia and Herzegovina and Spain created exhibitions. While the Spanish students reflected on National Socialism and the experiences of its victims to analyse current examples of racism, discrimination and other forms of social exclusion, the students in Bosnia and Herzegovina created a touring exhibition about the victims of the Ustaše.

Take the time to explore their projects and learn more about their respective local histories. In these pages, you are presented with various tools and activities for you and your students to design your own project. Pick and choose from these elements, and find out what works for you!

THE LEARNING JOURNEY

You can use the Learning Journey as a reference point in coaching your students through different phases of their local history project. It is an organic and iterative process to help and inspire you in shaping your lessons for this project. Phases can overlap. Reflection takes place after each step in the process, and thus, it is recommended to plan some time for reflection after completing each phase. Keep in mind that you do not have to strictly follow the journey for a successful local history project - some of our team members created their own variations on the Learning Journey. You can do this too!



BUILDING BLOCKS OF A LOCAL HISTORY PROJECT

Preparation and Planning

A local history project has a very open character and the majority of the activities will depend on your local context and the interests of your students. However, it is very much advisable to start identifying the places you can visit and the possible resources that your students could choose from to prepare for their local history project. Some steps to consider:

1. Teamwork with colleagues

Place-based learning invites students to get creative! You might want to opt for an interdisciplinary approach and team up with your colleagues from other sections, such as the language, literature, civics and even arts departments. Reach out to your colleagues and explore the possibilities.

2. Mapping project timeline

Your project timeline will depend on your school framework. Some schools will have the option to integrate the project into regular history lessons and can spread the work over several weeks. While this is not possible for everyone, it is recommended to dedicate at least one week to the project.

3. (Re)sources

Students will be choosing the focus of their own research. However, the local history of your area will naturally provide a framework: for example, it might be the case that in your local community, the majority of the victims were Jewish. If there is a clear historical framework, it will be easier for you (and your students) to identify sources. To help your students, you can already prepare some sources as examples. Get in touch with colleagues, local universities, research centres, museums or archives. Usually, they will have materials that you can use.

4. Identifying places to visit

In this project, your students will be spending most of their time outside of the classroom! Start exploring the different sites that they can visit: memorials, museums, community centres, etc. Get in touch with them as soon as you have a timeplan to arrange a visit well in advance and discuss what kinds of activities they might offer – for example, guided tours or workshops.

Launching the Project

Launching Who Were the Victims of the National Socialists? is all about motivating your students and encouraging them to become researchers of their local history, allowing them to deeply connect with their community. You can integrate this project into your regular history lessons. Pitching the project as an elective on its own or as a part of a project week and inviting students to participate are options too. At this stage, it is very important to capture your students' interest. Depending on your country and locale, there are different ways of inviting your students to create a personal connection to the topic and motivate them to explore more. Ask your students:

- What do you want to learn more about?
- How do you want to learn?
- What does your ideal learning experience look like?
- How do you want to work together with your peers (in teams or in pairs)?
- How can you find out more about the things you want to learn?

In this phase, you can already offer options and examples of what your students can create. Provide them with a few options they can choose from. Let them explore the possibilities!

Throughout each step, students are provided with a set of reflection questions. You can find these in Creating Your Own Local History Project. Students can use these questions to reflect individually (e.g. using a learning log) in pairs or teams. You might also want to give them the option of plenary reflection moments after each step.

Tools and Activities

- Rough timeline of the project
- Planning visits to ensure that most learning takes place outside the classroom
- Reaching out to archives, researchers, museums, community centres for sources
- Know, Want to Know, Learned (KWL) Worksheet
- Mindmap
- Motivation letter to apply for the project
- Group reflection on learning goals with students
- Learning journal for students

Inspiration

Team Belgium
Team Bosnia and Herzegovina
Team Denmark
Team Slovakia
Team Spain

Now it is time for your students to do research! To prepare your students for research, you can offer them more background information. You can provide basic information by using the Information Sheets, especially History of National Socialism, Who is a Victim? and Who are the Perpetrators and Bystanders? and Collaborators of the National Socialists. You can also use the map and the timeline provided in the annexes for a broader European historical framework. Building on this, you could ask your students to make a timeline of events based on their own local historical context.

Given the variety of victim groups presented in this Toolkit, your students can choose a group of people they find of particular interest given their local context. Be cautious not to assign your students victim groups you assume they would be interested in because of a similar background or possible affinity. For example, they may wish to explore victims of Jewish or African descent, political opponents, Slavic people, or victims of forced labour. To understand the complexity of the groups and their intersectionality, they can also refer to Intersections Between Victim Groups. Here, you can provide a guiding framework by giving your students examples of research questions they can identify and a time plan they can follow.

Based on their choice, connect the students with an expert to share their knowledge and experience. For example, the expert can be an academic researcher, a survivor, an archivist, or a journalist. Invite your students to interview them. The expert can also help you and your students find additional information and primary sources. Once your students have decided how to organise their work, how to plan their time and what their research questions are, they are ready to go out in the field and explore further!

Finding sources can be very hard. Do not hesitate to contact local experts to help you find resources. Your colleagues can help you identify local experts or institutes to provide your students with the necessary resources they need to start their investigation.

As in every step, allow your students the time to reflect on their findings. Some of the stories that they discover might have an emotional impact. Allow space for processing and reflecting on the initial research questions. Invite your students to think about how they want to share the information they have found. What kind of story do they want to share with their community?

Tools and Activities

- Information Sheets on History of National Socialism, Who is a Victim?, Who are the Perpetrators and Bystanders? and Collaborators of the National Socialists
- Information Sheets on different groups of people who were persecuted by the National Socialists
- Information Sheet on Intersections Between Victim Groups
- Useful Websites and Resources for a Local History Project: selecting movies, books, graphic novels, poems, etc.
- Primary Sources (photos, testimonies, diary entries)
- How to Analyse Images
- How to Interview
- Triangle of Hate Worksheet
- Ten Stages of Genocide
- Reaching out to local sources of information: e.g. archives, libraries, museums
- Identifying research focus and questions
- Reflection

Inspiration

Team Belgium
Team Bosnia and Herzegovina
Team Denmark
Team Slovakia
Team Spain

What can students create?

When done with research, your students will enter the next phase of their Learning Journey, in which they should decide how their findings to the world. In the Launch phase, you have already reflected upon some options with your students. Now, it is up to them to choose what they want to create. Whether it is a podcast, an exhibition, or a website, like what our teams did, the most important element in this phase – as in all phases – is to empower your students by allowing them to take full ownership of their product. The end result may not be flawless, and that is perfectly fine. As a coach, provide support where needed. They might need some help with printing materials, recording a video, or any other kind of support and feedback. This process can be messy, and that is also perfectly fine.

Tools and Activities

- Exhibition
- Podcast
- Website
- Interactive map
- Documentary
- Theatre play
- Graphic novel
- Artwork

Inspiration

Team Belgium
Team Bosnia and Herzegovina
Team Denmark
Team Slovakia
Team Spain

Remember, the Learning Journey is an iterative process! This means that throughout each step, students are invited to reflect on their learning. Here, students can zoom out, take a step back, and reflect on their research findings and how they translate them into a project output. They can go back to their learning goals and research questions to refine them further. A guided exercise may be done in plenary, in groups or even individually. Ask your students to reflect on their journey using questions like:

- Did I discover what I wanted to?
- Have I answered my research questions?
- Do I have enough information to continue creating and sharing?
- Is there any information that I am missing?
- How happy am I with the work that I am creating with my peers?
- How happy am I with the teamwork?
- Is there something I want to improve?

Depending on their answers, students can go back to the previous phases, doing more research if needed or adjusting their focus and research question. They might also want to reconsider their roles within their project and the project team or change their research output. Your students may choose to write a periodic log of their learning journey or a journal to keep track of their own progress. Again, it is an open process and journey of exploration that can be and is allowed to be messy sometimes. Keep in mind that revision does need time and is a continuous process.

Tools and Activities

- Guided reflection session
- Peer reflection sessions
- Learning journal
- KWL Worksheet

Inspiration

Team Belgium
Team Bosnia and Herzegovina
Team Denmark
Team Slovakia
Team Spain

Once the project output is ready, it is time to share it with the world! The main objective of sharing your students' projects with the wider public is to maximise the societal impact of their work. You empower your students to be active citizens in their communities, contributing to their local history and local culture of remembrance. Making an impact can mean launching a website with the personal histories of victims. It can also mean presenting the output to (younger or older) students, or displaying an exhibition at a community centre or local library. It is up to you to explore the possibilities! Invite as many people as possible: students, teachers, parents, siblings, friends and community members! Your students worked very hard and their efforts deserve to be recognised!

Tools and Activities

- Opening event for an exhibition at school
- Transporting exhibition to various locations, community centres, museums and libraries
- Peer learning activities: presenting findings to fellow students, hosting workshops
- Launch event for website
- Publishing podcasts

Inspiration

Team Belgium
Team Bosnia and Herzegovina
Team Denmark
Team Slovakia
Team Spain

Finishing the project means reflection! You can use similar reflection questions to those used previously to guide the students throughout the project. This time, you ask your students to reflect on the entire learning experience and see how it compares to the original learning objectives that you and your students identified in the Launch phase. Give your students (and yourself) the time to think about it and consider the following points:

- What knowledge have I gained from the project?
- What are the skills that I have developed?
- To what extent do I feel my research was meaningful?
- Have I learned something new about the topic or my community?
- Is there something I would have done differently?

Tools and Activities

- Guided reflection session
- KWL Worksheet

Inspiration

Team Belgium
Team Bosnia and Herzegovina
Team Denmark
Team Slovakia
Team Spain

CREATING YOUR OWN LOCAL HISTORY PROJECT

You are about to start your own local history project on Who Were the Victims of the National Socialists? and discover the stories and personal histories of the victims of National Socialism within your own community. You might have already covered the topic in your regular history lessons. It might also be the first time that you are learning about the topic. In either case, the history of National Socialism and the history of its victims is a complex one. Learning how and why an ideology aggressively targeted and planned the extermination of different groups of people, how it affected communities and how traces of the past are still visible and tangible in our societies today can be an emotional experience. In this project, you will step into the shoes of a historian, taking a deep dive into the histories of victims within your own communities and exploring different places. Some of the stories that you will find are already known, while some of them might be lesser known or even unknown. It is up to you to discover these histories and share them with your classmates, your teachers, your friends, and bring them to your community.

Five groups of students across Europe completed their local history projects. They discovered the history of victims of National Socialism, explored different sites of remembrance, and reflected on present-day mechanisms of racism, discrimination, and other forms of social exclusion. Take a look at what your peers did in Belgium, Bosnia and Herzegovina, Denmark, Slovakia and Spain, and let their creativity guide you through your own journey.

To help you structure your project, you can break down your learning journey into different iterative phases:

Launch: You and your peers will reflect on what you would like to find out about the topic and explore what skills you would like to improve.

Investigation: Time to do research! You will identify a group of victims that you would like to find out more about, map research questions, identify and study sources, and explore different places that are relevant to your local history project.

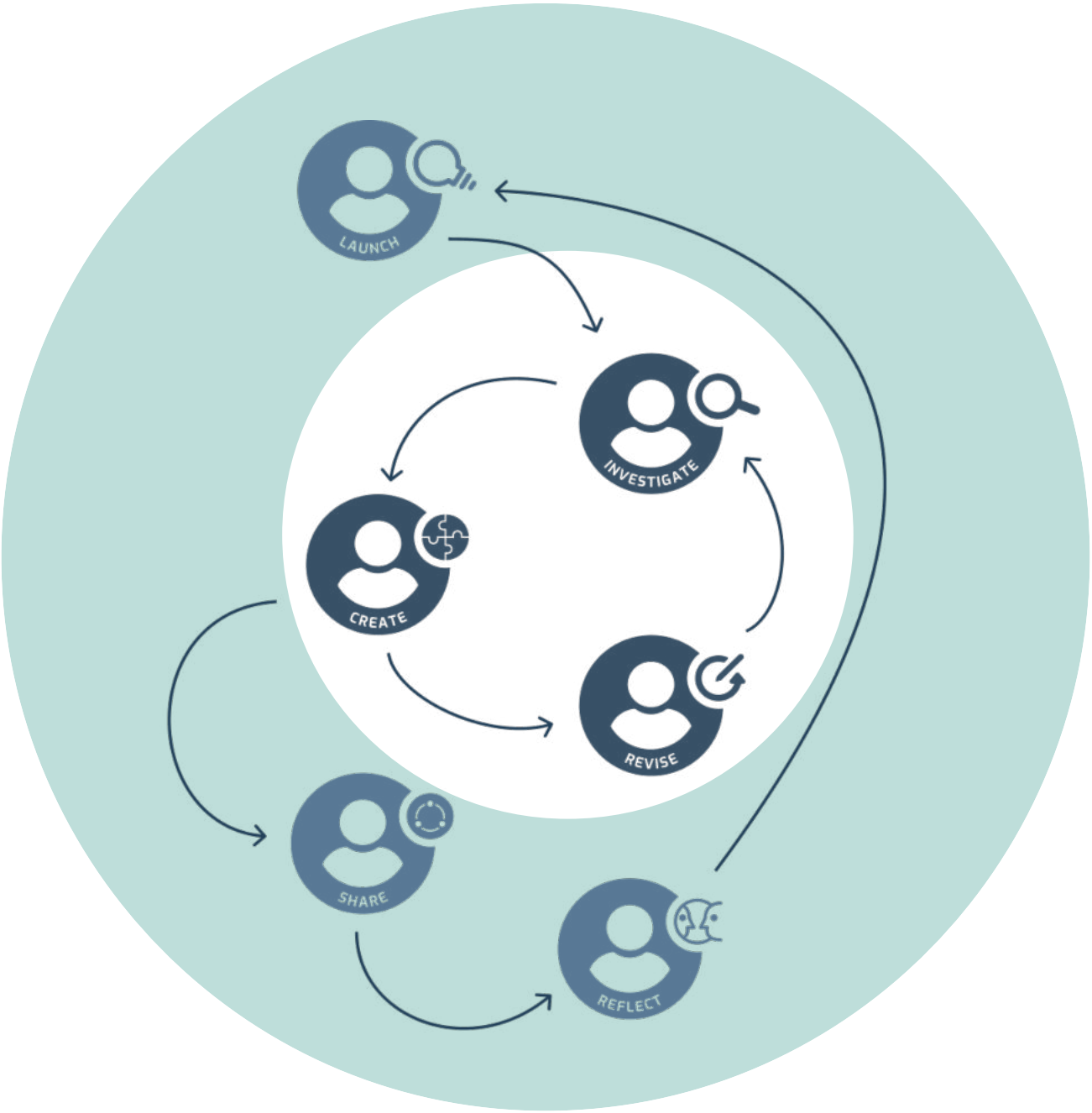
Create: Done with research? It's time to create! You will be translating your research findings into a final product.

Revise: You will take a moment to jointly reflect on your journey so far. At this stage, you want to do more research or edit your final product. Keep in mind that reflection is an important part of each step. You will find some reflection questions after each step that you can choose to do individually or in a group.

Share: You are going to present your work and final product to the outside world to maximise the impact of your work within your community.

Reflect: You are going to look back at your overall learning journey and go back to the learning objectives that you explored in Launch.

YOUR LEARNING JOURNEY



LAUNCH

Click on the image below and learn how your peers from Denmark started their project!

How to start my project?

Whether this project is part of your regular history lesson, an elective or a dedicated project week, you will start with reflecting on the inquiry question Who Were the Victims of the National Socialists? Together with your peers, start brainstorming about what you already know about this topic and what you would like to explore. Think about what makes you excited and what makes you curious. What do you know about the history of victims in your community? There might also be certain skills that you want to develop. Maybe there are specific places you want to go to, or people in your community you would like to talk to. What is it that you want to learn? You will be in charge of your own learning journey: you get to choose what you want to learn, how you want to learn and what you would like to create. Your teacher will be there to guide you where needed and will help you with the preparation of your project. The journey can be a bit messy, and you will be spending most of the time outside of the classroom. At this stage, it is possible that you do not exactly know what you are going to do, and that is completely okay!

TIP: To track your learning journey, you can create a learning journal. This can be in the format of a mind map, a diary or even a bullet journal. You teachers can help you with other examples.

Tools

- Know, Want to Know, Learned (KWL) Worksheet (ask your teacher)
- Group discussion on your learning goals
- Creating a learning journal (ask your teacher for guidance)

Reflection Questions

- What do I already know about the victims of National Socialism?
- What do I want to explore about the victims of National Socialism in my community?
- What are the skills that I would like to develop?
- How do I want to work together with my peers (in teams or in pairs)?
- What can I create?

Inspiration

- Tutorial & Local History Project Team Belgium
- Tutorial & Local History Project Team Bosnia and Herzegovina
- Tutorial & Local History Project Team Denmark
- Tutorial & Local History Project Team Slovakia
- Tutorial & Local History Project Team Spain

What to explore?

Your teacher has given you a general introduction to the project, the timeline and the overall goals. Now, it is time to explore and dive into the research phase of your local history project: Investigate! To prepare your research, consult the Information Sheets History of National Socialism, Who are the Perpetrators and Bystanders? and The Collaborators of the National Socialists. This will provide you with some historical background information about National Socialism and the victims in general. As a historian, you want to have an idea of the knowledge that is already there to see what there is left to further explore. It can also be helpful to take a look at the Timeline and the Map, or create your own timeline of events of your local history of World War II.

Based on your interests and your own local context, it is time to identify a group of people that you would like to learn more about. These Information Sheets will provide historical information on the victims of National Socialism, and the Intersections Between Victim Groups. Make sure to create research questions: what exactly do you aim to find out about the victims that you are going to study?

You can work with different sources to expand your knowledge: read books, watch a movie, listen to a podcast, interview an expert, or use other additional resources. A lot of information will be available at the different sites you will be visiting: museums, memorials, archives or community centres. Talk to the guides, explore the objects you see and discover your surroundings.

You have collected your information. What happens next? Now, it is time to go back to your research questions. Do you feel you are able to answer the questions with the information you have collected? Take the time to reflect on this and to process the stories that you have discovered. In preparation for the next phase, you can already start thinking about how you are going to organise the information. What kind of story would you like to share with your community?

Tools

- Map
- Timeline
- History of National Socialism
- Who are the Perpetrators and Bystanders?
- Intersections Between Victim Groups
- Information Sheets
- Useful Websites and Resources for a Local History Project
- How to Interview
- How to Analyse Images

Reflection Questions

- How am I going to organise my research?
- What are my research questions?
- Where do I find sources?
- How do I work with sources?
- What do I take from the places I am visiting?

Inspiration

- Tutorial & Local History Project Team Belgium
- Tutorial & Local History Project Team Bosnia and Herzegovina
- Tutorial & Local History Project Team Denmark
- Tutorial & Local History Project Team Slovakia
- Tutorial & Local History Project Team Spain

Click on the image to see how the Belgian students explored their topic!

What to create?

Once you have finalised your research, it is time to create! Perhaps you already have a clear idea of how you want to present your findings. If not, you can take another look at the work of your peers across Europe. Your teacher can also give some examples to choose from. Make sure to plan the work in advance and check what kind of materials and tools you need and have access to. There are many different products that you co-create to present the findings of your research and to tell the personal histories of the victims that you have studied. Think about how you want to present the information and where you want to present it, and who your audience will be. These considerations will help you with sharing your final output.

Tools

- Exhibition
- Podcast
- Website
- Interactive map
- Documentary
- Theatre play
- Graphic novel
- Artwork

Reflection Questions

- How do I want to present my findings?
- What do I need in order to create my product?
- How am I going to organise the work?

Inspiration

- Tutorial & Local History Project Team Belgium
- Tutorial & Local History Project Team Bosnia and Herzegovina
- Tutorial & Local History Project Team Denmark
- Tutorial & Local History Project Team Slovakia
- Tutorial & Local History Project Team Spain

REVISE

Where do I stand now?

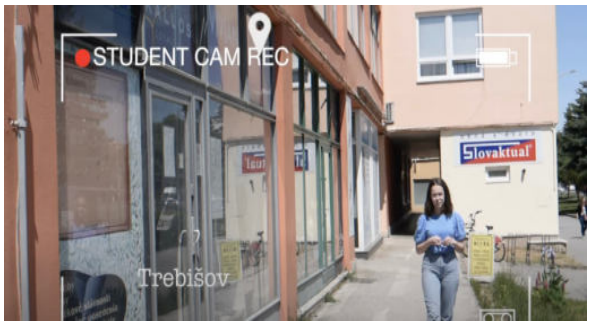
Reflection happens throughout each phase of your local history project. Revising at this stage is all about checking if you are satisfied with the research you have done and the output you have created. You might feel you need more information while you are working on your project output. That is totally okay. You can take a step back in the process and do a little bit more research until you feel comfortable enough to continue. It might also be the case that you have found some new information that ignited your curiosity about another topic or victim group. That is also okay! If you have the capacity and if it fits your time plan, you can continue to explore further.

Reflection Questions

- Have I answered my research questions?
- Do I have enough information to start creating my product?
- Is there anything else that I want to explore further?

Inspiration

- Tutorial & Local History Project Team Belgium
- Tutorial & Local History Project Team Bosnia and Herzegovina
- Tutorial & Local History Project Team Denmark
- Tutorial & Local History Project Team Slovakia
- Tutorial & Local History Project Team Spain



Click on the image to find out what your peers from Slovakia have learned!

How to present my project?

You and your peers have worked incredibly hard on your local history project! You are almost there! You have co-created a wonderful product that you are now going to present to the world. This is your opportunity to connect with your local community, share with them, and jointly reflect on the histories of the victims of National Socialism from your area. With your research and your end product, you are giving voice to the stories of the victims in a meaningful way. You are contributing to your local history and creating impact within your community. Invite the public to jointly explore the stories of the past and reflect on how racism, discrimination and exclusion can be tackled in the present and prevented in the future.

Practically, look into what needs to be arranged in preparation, depending on your project. If you are creating a podcast series, think about how you would like to launch it. If you are curating an exhibition, look into various places that can host your exhibition. Make sure to plan this in advance and reach out to your teacher for guidance.

Reflection Questions

- Who is my audience?
- In what ways can I reach my audience?
- What is the main message that I want to communicate?
- How can I connect with my community?

Inspiration

- Tutorial & Local History Project Team Belgium
- Tutorial & Local History Project Team Bosnia and Herzegovina
- Tutorial & Local History Project Team Denmark
- Tutorial & Local History Project Team Slovakia
- Tutorial & Local History Project Team Spain

How to finish my project?

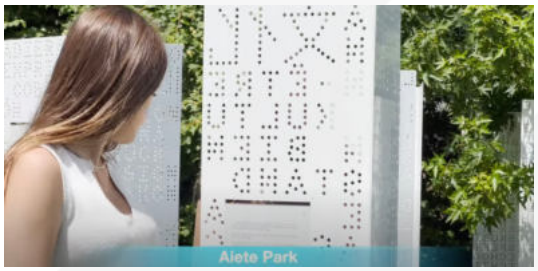
Though you have had reflection moments in each phase, it is now time to finish the project with a bigger reflection exercise. The reflection exercise can be done in different ways: individually, in groups, or even with your whole class. Your teacher may propose some options. In this step, you are invited to reflect on your learning journey by going back to the learning objectives that you identified in Launch. Some guiding questions can help you to structure your thoughts. There are different things that you can reflect on: your learning goals, the knowledge you gained, the way you worked together with your peers, and the final product you co-created. What stood out to you? What would you have done differently?

Reflection Questions

- In what ways have I achieved my learning goals?
- What kind of skills have I developed?
- What has been the most meaningful part of the project?
- What has been very challenging?
- What would I do differently next time?

Inspiration

- Tutorial & Local History Project Team Belgium
- Tutorial & Local History Project Team Bosnia and Herzegovina
- Tutorial & Local History Project Team Denmark
- Tutorial & Local History Project Team Slovakia
- Tutorial & Local History Project Team Spain



Click on the image below to see how the Spanish students reflect on their local history project!

LOCAL HISTORY PROJECTS

TEAM BELGIUM

Bringing Voices Alive and Becoming One

Spread over a period of eight weeks, students of LAB Gedreven Onderwijs in Puurs-Sint-Amands explored the personal histories of Jewish victims, victims of Roma descent and (hidden) children. They focused on the concept of "bystander", "upstander" and "ordinary heroes". The students co-created a website to share their research findings: Bringing Voices Alive and Becoming One. They were guided by their teacher Ann-Katrien de Clippele. Together with Isabelle Diependaele, educational outreach coordinator at Kazerne Dossin Memorial, Museum and Documentation Centre on the Holocaust and Human Rights in Mechelen.

Project Duration: Eight weeks

Learning Objectives

- Expanding knowledge of the history of World War II and National Socialism
- Developing research skills and ability to work with primary sources about the victims of National Socialism
- Strengthening awareness and critical thinking
- Recognising mechanisms of hate, racism, discrimination and exclusion
- Learning about the concepts of "upstander" and "active bystander" to act against present-day mechanisms and instances of exclusion

Activities

The local history project started with a general introduction to Who Were the Victims of National Socialism? and its learning goals, as well as historical background information about World War II and the Holocaust in Belgium using a timeline. The students also explored the Ten Stages of Genocide (Stanton) as a conceptual framework and participated in a workshop on "inclusion" and "exclusion". In preparation for the investigation phase, students visited Kazerne Dossin for the first time. They kicked off with a reflection exercise around the monument of a train wagon located near the entrance of the Kazerne Dossin Museum. There, they also got to meet and discover the story of Regina Sluszny, a Holocaust survivor who was a hidden child.

Spread over four weeks, the students selected different case studies of victims of National Socialism to investigate in groups of four. In addition to the main research question, students used specific research questions depending on their case study to structure their research. A substantial part of the research was dedicated to the study of primary sources from the archive. Ann-Katrien and Isabelle prepared some worksheets with guiding questions to help with source analysis. Different types of primary sources were used: e.g. photographs, birth certificates, police reports and marriage certificates.

Regina Sluszny is sharing her story with the students of LAB Gedreven Onderwijs at Kazerne Dossin.

A guided visit to Kazerne Dossin was the next step in the local history project, where they could link the personal stories of their case study to the broader history of Kazerne Dossin and Belgium during World War II.

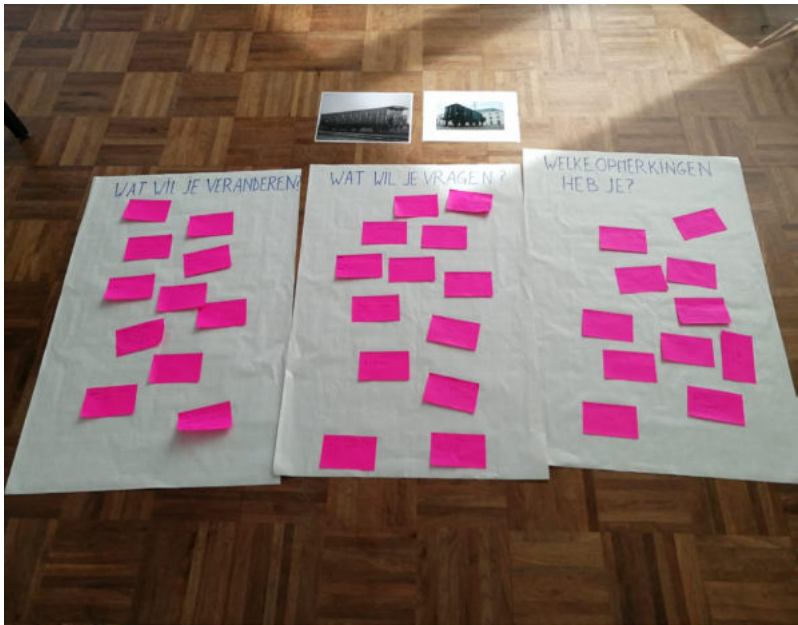
Back in the school, students participated in a workshop "Ordinary Heroes", based on the inquiry question "How can we overcome the bystander effect?" The workshop aimed to link past and present, reflecting on how students can become upstanders and on the mechanisms that still allow racism, discrimination and exclusion to happen today. The two final weeks of the local history project were dedicated to the co-creation and sharing of the final product Bringing Voices Alive and Becoming One, a collection of all the case studies and personal stories.

Challenges

Ann-Katrien and Isabelle mapped several challenges they experienced during the local history project. One of the lessons learned concerns time planning. They underline the importance of having enough time to prepare the project, the activities and the sources needed. Regarding the overall timing, they advise organising the project as part of a project week, in which a good variation between activities and moments of reflection and emotional debriefs is recommended. Ann-Katrien and Isabelle also suggest having enough opportunities for students to zoom out during the investigation phase and take a look at the general historical context.

Ann-Katrien is planning to work on Who Were the Victims of the National Socialists? with her students again next year, and in the new round, she would like to have more time for her students to plan dissemination activities and share the output with the local community.

Reflection activity at Kazerne Dossin: Exploring the train wagon.



TEAM BOSNIA AND HERZEGOVINA

The local history project of the team of Bosnia and Herzegovina dealt with children, women and other civilian victims who were persecuted by the National Socialist regime and its collaborators, the Ustaše, in their region in Southeast Europe, in what was then known as the Independent State of Croatia. Under the guidance of teachers Tatjana Jurić and Branka Ljubojević, 18 students from different classes of the Gimnazija in Banja Luka were chosen to participate in this extracurricular project. They visited several different sites connected with their inquiry question and created a (travelling) exhibition based on their research. The teachers chose to work in an interdisciplinary way, including aspects of literature, creative writing and other forms of creative expression.

Project Duration: 40 working hours in six meetings over three months

Learning Objectives

- Generating empathy with victims while preserving their memory
- Strengthening awareness of the importance of remembering survivors, victims, rescuers and liberators
- Increasing awareness of the threat of radical, extremist movements and totalitarian regimes
- Raising awareness about current antisemitism, discrimination, xenophobia and other forms of hatred
- Promoting respect for human rights
- Fostering individual responsibility and citizenship
- Empowering critical thinking and intellectual curiosity
- Developing open-mindedness
- Developing autonomous learning, research and cooperation skills
- Developing analytical and presentation skills

Activities

Workshop

The first workshop took place in school. Students were provided with a KWL worksheet (KNOW – WANT TO KNOW – LEARNED) that accompanied them throughout the project. The students were advised to take notes in every step of the project to capture their success. The group also worked with an interactive timeline and sources showing multiple perspectives to draw thematic connections between the policies of the Nazi regime, World War

Interactive timeline in the school

II, and Ustaše policies during its rule in the Independent State of Croatia. Adding an interdisciplinary approach, they carried out a role playing scenario based on a text (*New-Age Draculas* by Jovan Babić) that offered different perspectives on the same event.

Visit to the Jewish Cultural Centre "Arie Livne" in Banja Luka

The students were introduced to the exhibition at the cultural centre and the Jewish history of Banja Luka by historian Zoran Pejašinović. He also shared insights into how to interpret the exhibition and the difficult circumstances under which it was designed. The students visited the exhibition with the task to find one historical source and a personal story or document that had the strongest impression on them, and give an explanation for their choices. It was the students' particular wish to learn more about Jewish history through films, and they received suggestions from their teachers to watch at home.

Visit to the primary school in Šargovac and to the memorial in Drakulić

The visit was dedicated to exploring the history of 52 Serbian primary school students who were killed in their school in 1942 by members of the Ustaše, along with the ways in which they are remembered today. The group had the chance to talk to the school's principal about their impressions of the school's memorial. The visit was supported with literary texts related to the event and a lecture by historian Vladan Vukliš, who answered the questions posed by the students.

Visit to the Kozara Memorial and Museum

The group visited the Memorial and the Museum in Kozara, where the German military and the Ustaše fought a battle in 1942 against members of the Partisan resistance and civilians. Students were offered the opportunity to decide for themselves which topic they wanted to explore further and conduct more in-depth research on. They were divided into five smaller groups according to their interests: the Independent State of Croatia and the Ustaše, children, women, resistance, and the spirit of artists.

Students in the Museum in Kozara

In Kozara, the students met the curator of the museum, Bojan Radaković, who told them more about the battle of Kozara and its civilian victims. This was followed by some research using primary sources, including photos, videos and literary texts.

Visit to Jasenovac and Donja Gradina Memorials

After a guided tour given by Ivo Pejaković, the director of Jasenovac Memorial Site (a former extermination camp for Jews, Roma, Serbs and antifascists), the students received questions connected to the five topics they had chosen before so that they could explore the exhibition on their own. They all came together in a plenary session to present their results and had the opportunity to ask further questions. They also visited the Roma Memorial Centre in Uštice and Donja Gradina, the largest place of execution in Jasenovac. In those places, the curator Dunja Jakopović and the teachers led a walk through the historical fields, past different plaques and monuments that commemorate the victims of the concentration camp.

Creating the exhibition

At the beginning of the project, the students decided they wanted to create an exhibition. In the last phase of the project, they gathered all their information and research. Then, they wrote, painted, printed, edited and designed their materials to create panels for their exhibition. The exhibition was opened in the cultural centre Banski Dvor in Banja Luka and the gallery of the National Assembly of Republika Srpska. The students had the opportunity to present their results and start conversations with the local community there.

Challenges

The team faced the challenge of communicating the complexity of historical events and agents in an environment that is still grappling with highly sensitive issues. This included the complicated history of Yugoslavia, the Independent State of Croatia, and Ustaše collaboration with Nazi Germany. Drawing a line from the past to the present was one way of approaching some of these issues. Branka and Tatjana provided their students with lots of opportunities to do research on different perspectives on historical events. This allowed the students to gain a deeper understanding of how history can be a shifting narrative that is always shaped by today's society. By exploring sources like literary texts, they were able to expand their focus and learn about how individuals have used art to express their personal perspectives on world history.

Photo from the exhibition opening in Cultural Centre Banski Dvor in Banja Luka

TEAM DENMARK

The local history project of the students from Vejen Gymnasium was structured in several phases and steps over a period of seven days. Students explored different aspects of past and present forms of discrimination and created podcasts about what they had learned. The project included a visit to sites in Esbjerg and Oksbøl in Southern Denmark, a film screening, lectures and workshops with experts, and a video call with Team Slovakia. The students were guided by principal Lars Amdisen Bossen and teacher Mirela Ismaili Redžić.

PROJECT DURATION: Seven full days

LEARNING OBJECTIVES

In devising its local history project, Team Denmark drew on the Competences for Democratic Culture framework. Specifically, this helped students to reach the following objectives:

Values and attitudes
- Valuing human dignity and human rights
- Valuing cultural diversity
- Valuing democracy, justice, fairness, equality and the rule of law
- Respect
- Openness to other beliefs

Skills
- Analytical and critical thinking skills
- Listening and observing

Knowledge and critical understanding
- Knowledge and critical understanding of how individuals include and exclude others
- Knowledge and critical understanding of the world, including not only history, but also politics, law, human rights, culture, religion, etc.

ACTIVITIES

The first day helped students acquire basic historical knowledge on the subject and connect it with the present. They were invited to draw mind maps to review how they perceived the history of National Socialism. They watched the 2008 film *The Wave*, which was based on a 1967 social experiment to demonstrate the appeal of fascism and show that it can happen everywhere and anytime. Students also participated in two workshops: one with project video producer Aaron Peterer to discuss the significance of memorials in telling the history of World War II, and one with their teacher Mirela (a Bosnian refugee) to discuss inclusion and exclusion in societies around the world today. Students were invited to write and talk about their personal experiences of inclusion and exclusion.

On the second day, the team visited the town of Esbjerg. At the local museum, students listened to a lecture about Danish Nazism and worked in groups to study sources related to the Danish Nazi Party. They also visited a cemetery, where

The group visiting the cemetery in Esbjerg

not only British and German soldiers, but also German refugees are buried close to each other. This aimed to show students how meaningless war and conflict can be. Students first participated in a guided tour and then independently explored the site. At the end, they wrote reflections about their interactions with memorials and interpretation of historical events from a local perspective.

On the third day, students focused on making connections between the history and ideology of National Socialism and present-day manifestations of discrimination. One activity was a lecture by Auschwitz specialist Peter Schmidt about National Socialist ideology and extermination camps. This was followed by online video calls with students from Team Slovakia, during which students discussed how ideologies manifested in their respective countries. In a plenary session, they reflected on what they had learned and experienced over the past days, and discussed the importance and possibility of countering discriminatory ideologies and ways of thinking. One important point in their discussion was that even though countries have different pasts, young people from different parts of Europe are not so different and face common challenges in dealing with the history of National Socialism.

The fourth day of the project was to visit a new open museum, “Escape”, in Oksbøl. The museum focuses on refugees from all over the world in present-day Denmark. While these refugees came at different times due to different reasons, all evoked similar and strong feelings. “Escape” is on the site of a former camp for German refugees just after World War II. Students were given a tour of the museum by museum specialist Trine Just Hansen, who introduced students to the historical background of the camp through a roleplay. After this, students went through the interactive museum on their own to explore issues related to refugees today. This helped them to develop empathy for people in need and an understanding that similar experiences can happen to anyone.

Finally, the students created podcasts about what they had learned. They reflected on different parts of projects, chose their focus and used it as a topic for their podcasts. At the end, they presented their podcasts to students of a local primary school, sharing what they had learned with younger peers. This further helped them reflect on their own learning throughout the project.

CHALLENGES

The participating students had heard and learned about the topic of National Socialism before, meaning that one of the challenges was to design the project in an interesting way and help students see an "old" topic from a "new" perspective. The place-based learning approach and the engagement with different specialists helped spark students' interest by showing them that their inclusion and exclusion of others has a real impact. They were motivated and given tangible responsibility in their own learning process by sharing what they had learned with others.

One challenge faced by Team Denmark was organising effective communication with another project team. Prior to the Danish students' discussions with the participants from Team Slovakia, there were concerns about how a language barrier would affect the ability of the students to have in-depth conversations. However, this was tackled by dividing the students into smaller breakout rooms, which enabled them to cover a range

of topics. Apart from discussing what they had learned during their respective projects, they also talked about 'ordinary' subjects, such as what their school days looked like in their own countries. By sharing about their lives and personal experiences, students from both countries actively created an inclusive environment for expressing multiple perspectives.

A practical challenge was that the project was divided into many small parts and involved scheduling and coordinating activities with different experts. To address this, the team members adopted more flexibility in their programme to facilitate students' participation at certain times.

Virtual workshop with project video producer Aaron Peterer

TEAM SLOVAKIA

Team Slovakia worked under the guidance of history teachers from two cities, Matej Beláček (C.S. Lewis Bilingual High School, Bratislava) and Gabriela Maruščáková and Viera Žajaková (Gymnasium Trebišov). Juraj Varga and Tatiana Bírešová coordinated the work of teachers and students at both schools. In total, eighteen students from three different grades volunteered to take part in the project, with fifteen coming from Bratislava and three from Trebišov. Students from both cities worked on the same tasks and activities and then compared their results.

Project Duration: 30-50 hours over six weeks

Learning Objectives

Team Slovakia's local history project focused on the history of the Jewish communities in Slovakia during the Holocaust This was the central thematic element that connected the two schools participating in the project. The teams drew on the framework for Competences for Democratic Culture to work on several different objectives:

Knowledge and critical understanding

- Knowledge about the history of Jewish society
- Knowledge about the victims of the National Socialists, together with an understanding of the different interpretations and concepts of victimhood
- Understanding the process of exclusion from society

Skills

- Critical thinking, including source analysis and critical interpretation
- Taking initiative and making decisions about activities independently within the student-led project
- Formulating and asking questions about the past

Values and attitudes

- Independence when carrying out projects
- Learning from mistakes
- Self-reflection through relating newly gained knowledge about historical contexts to present-day society

Activities

The project was designed for the students to work independently and direct their own learning process. In particular, they were encouraged to conduct research on topics they were interested in and design their projects in a form they thought would be appropriate for presentation. Two larger team meetings at the start of each month of the project were especially important for dividing roles and tasks. In addition, a meeting with the teachers in Trebišov was planned every two weeks to exchange information, discuss the students' research, and talk more generally about the progress of the project. This gave students the space to engage in reflection and receive regular feedback on their work.

Students reading and doing research

The project began with a hybrid introductory event, which was attended by all interested students to get acquainted with one another. Matej and Tatiana were with students in Bratislava, and Juraj was with Gabriela and Viera and their students in Trebišov.

In Bratislava, the students working with Matej went to the Museum of Jewish Culture and heard more about the history of the Jewish community in Slovakia from historian Michala Lônčíková. They also visited the Holocaust Memorial in Bratislava. The students worked together to create a digital map which included information on the history of the Jewish community in Slovakia under the National Socialist regime. They also took photos of places of significance related to Jewish life in Bratislava and added them to the map, along with information they found in libraries and archives.

The students worked in three groups: the first created videos that introduced the history of the Jewish community in Bratislava, including the synagogue. The second created posts describing places and sites connected with persecution during the period 1938 to 1945, including the Gestapo headquarters, the building used by the Jewish "Working Group" resistance organisation, and sites where victims were assembled for deportation. The third created posts on the Holocaust Memorial and *Stolpersteine* (stumbling stones), including information about the people commemorated.

The students working with Gabriela and Viera in Trebišov went to the local museum and discussed potential sources they could use with museum historians Dominik Ferenčík and Nikola Radová. They also visited the State Research Library and the regional archive in Košice. This group of students created a longer video about the experiences of Slovak Jews during the Holocaust, as well as the history of the old synagogue which was torn down in the postwar period.

At the end of the project, the groups presented their projects to their schools in a hybrid event and shared about what they had learned over the past weeks. The students from Bratislava were also able to present their results online via the digital map they had created. The students from Trebišov gave a presentation to the public at the local bookstore and cultural centre "Šum", which was then followed by a discussion.

Challenges

Since two schools from two cities were involved in the project, the biggest challenge for Team Slovakia was the coordination of both groups of students. This was complicated by the fact that the students came from different grade levels and classes. Given the existing constraints of the curriculum and school schedules, it was often difficult to organise visits to museums and memorials, which could take several hours. Independent work and research for the project also took up additional time.

One way of dealing with this challenge was to introduce more flexibility in the structure of the project. Students were able to sign up to participate on a voluntary basis. Those who struggled with traditional exams were also given the option of using the project as an alternative form of assessment. Given the interest of the students in place-based learning, Matej (Bratislava) plans to implement the project in an elective class for senior students following this first pilot cycle. Gabriela (Trebišov) plans to use the approach of local history projects for students in a seminar on 20th-century history, and integrate the outputs of this project in a new transnational project with colleagues and teachers from Hungary.

Students sharing about their research and learning experience

TEAM SPAIN

Team Spain's local history project drew thematic connections between the histories of Nazi Germany, Francoist Spain and the Universal Declaration of Human Rights (UDHR). The project focused on human rights as a link between the past and the present: research about discrimination and human rights violations in the past was a starting point for students to reflect on discrimination, social exclusion and violations of rights today. Under the guidance of teachers Harri Beobide and Amaia Lamikiz Jauregiondo, students from Santo Tomas Lizeoa visited memorials in Aiete Park in Donostia-San Sebastián in the Basque Country, and also created an exhibition for their local library.

PROJECT DURATION: Four days, including the presentation of the exhibition

LEARNING OBJECTIVES

Students were guided towards reaching the following objectives based on the Competences for Democratic Culture framework:

Knowledge and critical understanding
- Acquiring knowledge of historical contexts
- Acquiring knowledge of human rights

Skills
- Critical thinking, including source analysis and critical interpretation
- Seeing issues from different perspectives
- Empathy
- Developing tools to prevent exclusionary and discriminatory situations
- Creativity

Attitudes and values
- Civic-mindedness
- Respect for human dignity, human rights, equality and diversity

ACTIVITIES

Team Spain used the UDHR as its point of departure for its local history project. Thematically, the team focused on the interconnected histories of Nazi Germany and Francoist Spain, including how experiences under these regimes shaped subsequent global discourses on human rights. By discussing the concepts of human rights and human dignity, students reflected on the need to defend these values in a democratic and inclusive society.

The local history project was divided into four major steps over four days.

Visiting a historical site

Students visited the Aiete Park to explore monuments commemorating the victims of the Franco dictatorship, the victims of the Holocaust, and the UDHR. They were given questions for reflection related to the meaning of each memorial and the connection of the three memorials to one another. Back in the classroom, they worked together to conduct research

Students working together

on different discriminated groups and significant events and laws that have had an impact on these communities. With this, they created timelines to draw connections between the discrimination, exclusion and dehumanisation of marginalised groups in Nazi Germany; Spanish political prisoners who were deported to concentration camps under the Nazi regime; and other groups persecuted and repressed under the Franco dictatorship.

Understanding "us and them" dynamics

Students participated in different activities to analyse and reflect on the process of how "us and them" dynamics are constructed, thereby helping them to draw connections between past and present forms of discrimination. These activities included looking at images to identify their own biases, opening up wider discussions about how stereotypes and prejudices are constructed in everyday life. Throughout this, students worked with the "Pyramid of Hate" framework in order to learn about different forms of hate-based violence.

Applying knowledge

Students identified processes of constructing "otherness" and "us and them" dynamics in the different forms of media they use in their everyday lives. These included, among others, social media platforms, apps, games and music. By analysing discriminatory messages conveyed in these sources, they became aware of how discrimination manifests in their own environments. Following this, students began choosing topics for their contribution to their student-led exhibition, thinking about which dimensions of the messages of human rights, human dignity and respect they wanted to share with their audience.

Creating an exhibition

The final phase of the local history project was the creation of an exhibition which was presented over two weeks at the public library. The exhibition comprised panels on which students presented present-day discriminatory messages they had found on social media, related to different victim groups that they had studied as part of the history of National Socialism, and included their own proposals for counteracting these messages. The participating students presented the project to other students. In addition, they created TikTok videos to share what they had learned during the project in an audiovisual format.

Timeline created by students

CHALLENGES

A challenge faced by Team Spain was finding a balance between student agency and teacher guidance. Specifically, it was important to ensure that students had sufficient space to explore the topic and their own interests independently, while still providing them with a framework that would help them carry out their project. To tackle this, each student had a portfolio with activities to complete, as well as a document with links to online sources and support materials. In this way, they were able to choose activities and find more information based on their needs and interests. Students also had the option of writing their insights and questions on post-it notes and sticking them on the timeline they created. This helped them to independently draw connections between themes and lead their own learning process.

Students presenting their exhibition at the local public library

WHO WERE THE VICTIMS OF THE NATIONAL SOCIALISTS?

It may be challenging to decide on a focus and collect the necessary information for your local history project. To make this easier, we have created a series of information sheets on the different victim groups for you to choose where to start.

Once you have chosen what targeted group to focus your research on, you will see that the information on the sheet is divided into three sections: before, during and after. At the end of each information sheet, you will find some discussion questions that will help you start reflecting on that group's experiences and some materials – like testimonies, archives, books and films – that can be useful during your research.

But you will also notice some words are underlined in different colours. What does this mean? Suppose you click on the words underlined in green. In that case, you will be directed to another information sheet that provides background information on a different targeted group that might intersect with the one you are working on. This way, you can see how their experiences intersect in the past and the present.

If you click on the words underlined in purple, you will be directed to the glossary, where you will find a brief explanation of what that term means. And the words underlined in blue are places of repression of National Socialism – like concentration and extermination camps or the ghettos. If you click on them, you will be directed to a map so you can see where they were. Before moving on to the information sheets, we ask you to have some things in mind:

Treat the information sheets as a starting point for your learning process. They won't answer all your questions but serve as inspiration on what to focus your research on, what victim group to study and where to start.

You do not need to read all of them, but choose the ones that fit your interest and the scope of your project. Of course, if you want to learn more about other victimised groups, you can go through those you are interested in.

Some of the information sheets provide some difficult information about the targeting and repression of these groups. It is okay to feel emotional, and if it happens, you can also ask your teacher for help navigating these difficult topics.

You will see some of the terms mentioned in the information sheets are used by the perpetrators, the National Socialists. Please be aware of this; read the detailed definition in the glossary and do not use it outside of the classroom without contextualisation as they perpetuate the discrimination and persecution these victim groups suffered during the Nazi regime.

At the end of the information sheets, you will also find some additional materials for your consideration. First, you will find a timeline of events for you to see how the targeting and persecution of these groups developed during National Socialism.

And then, you will find some examples of how to conduct interviews with experts and survivors and how to critically assess images of the time, in case these are activities you would like to do during your project. At the end of the toolkit, you will find a list of resources that you can use to learn more about the different targeted groups.

THE HISTORY OF NATIONAL SOCIALISM

THE RISE OF NATIONAL SOCIALISM

In 1919, Karl Harrer and Anton Drexler founded the extremist right-wing German Workers' Party in Munich. That same year, Adolf Hitler joined the party, which was renamed the National Socialist German Workers' Party - the Nazi Party - in 1920. Hitler's training as an agitator and party spokesman was an important factor that allowed him to rapidly rise to power as the party's new leader, or Führer, in 1921.

The *Sturmabteilung* (SA) marches in Braunschweig in 1932. Image from the Bundesarchiv, Bild 102-13377 / CC-BY-SA 3.0

Unlike the other German political parties of this period, the Nazi Party had no specific target group and focused on topics transcending class or religious boundaries. The general political direction of the party was right-wing extremist: among other things, it was racist, antisemitic, antidemocratic, anticommunist, imperialist and militarist. However, the party combined these positions with parts of a socialist agenda. It did so by branding itself national and socialist and incorporating points associated with socialism – such as a call for fair wages – into its programme. The party's public image was shaped by a rhetoric of violence, which went hand in hand with displays of physical power and threats. For example, Nazi stormtroopers acted as a protection force at the party's public events, using violence against political opponents and marching through the streets in a show of strength.

In 1923, the Weimar Republic entered a state of crisis. Because Germany did not fulfil its obligations to pay its reparations from World War I, French and Belgian troops occupied the Ruhr Valley, inciting a nationalist resistance movement in Germany. Hitler and his supporters attempted to take advantage of the unstable situation and carry out a coup d'état – the so-called Beer Hall Putsch – on

November 8 and 9, 1923. The attempted coup was put down the following day by the Bavarian State Police. Hitler was tried in court for high treason but received a mild sentence of five years imprisonment, of which he served nine months. During his time in prison, he wrote the first part of *Mein Kampf*, a book that expressed the different ideological influences he incorporated in his political agenda. After the attempted coup, the Nazi Party was officially banned. However, after his release from prison, Hitler promised to follow the rule of law, enabling the party to be reconstituted in 1925. With this step, a new paramilitary unit, the *Schutzstaffel* or SS, was founded as a party division.

In the following years, the Nazi Party remained insignificant, though it continued to express its political demands and attempted to expand at the national level. The start of the Great Depression in 1929 – an economic crisis that led to mass unemployment, mass poverty and heightened social tensions – was an advantageous development for the National Socialists. By appealing to a wide range of voters in an unstable political climate, they found broad-based support across the population. In July 1932, the Nazi Party became the elected party with the largest number of seats in the national parliament. Its massive electoral success led to the decision by Reich president Paul von Hindenburg and his entourage to appoint Adolf Hitler Reich Chancellor on January 30, 1933.

ESTABLISHING A DICTATORSHIP

In the months following their seizure of power, the National Socialists initiated a process they called *Gleichschaltung* (synchronisation or coordination). This involved the abolition of fundamental civil liberties, the brutal suppression of political opponents, and the destruction of democratic institutions. It aimed to replace earlier pluralistic social and political structures by a society and government that were uniformly oriented towards National Socialist ideology, becoming a basis for radical state violence.

Nazi Party Rally in Nuremberg. 1934. Image by Bundesarchiv, Bild 183-2004-0312-504 / CC-BY-SA 3.0

The National Socialists passed various laws to abolish democracy and establish a dictatorship in Germany. Following a fire in the parliament on February 27, 1933, which the Nazis attributed to communists, the regime implemented a decree that allowed it to imprison opponents indefinitely, suppress publications that were critical of the Nazi Party, and suspend fundamental civil liberties such as freedom of speech, press and assembly. With the Enabling Act of March 23, 1933, the National Socialists gained the right to pass laws without the consent of the parliament or the president's countersignature. This effectively abolished the parliament and the separation of powers between institutions.

In the following months, ministers and state parliamentary representatives across Germany who were critical of the regime were replaced by National Socialist loyalists. Other political parties were outlawed, making the Nazi Party the only

legitimate political party in Germany, and turning Germany into a totalitarian one-party state. In 1934, following the death of President Paul von Hindenburg, the title of Chancellor was merged with that of Führer, establishing Hitler as the dictator of Germany.

In March 1933, the Nazi Party created the first concentration camps to incarcerate its political opponents and consolidate its control. In 1934, Hitler authorised the SS to centralise the concentration camps under its leadership. From then on, all concentration camps in Germany (and, following the outbreak of war, in German-occupied territory) were exclusively administered by the SS. Initially, most prisoners were political opponents, but over time, the National Socialists incarcerated other persecuted groups like Jews, LGBTQIA+ people and Jehovah's Witnesses on a large scale.

One of the fundamental goals of the National Socialist dictatorship was to bring all areas of peoples' lives under its control and transform German society into a *Volksgemeinschaft* (people's community). This was intended to be a strictly hierarchical community, no longer governed by class, profession, wealth or education differences. The interests of the individual were to be subordinated to the interests of the national *Volksgemeinschaft*. In practice, this meant, first and foremost, unwavering loyalty to the Führer and support for the Nazi regime's social and political goals. The concept of the *Volksgemeinschaft* became omnipresent in German society and manifested in the creation of mass organisations. For example, the youth organisation Hitler Youth and its branch for female members, the League of German Girls, ensured that young people

Aftermath of the November Pogrom, also known as *Kristallnacht*. November 10, 1938. Image from Mike Licht via Flickr CC BY 2.0

Defendant docks at the Nuremberg Trials. 1945. Image by National Archives (HD-SN-99-02955 - DOD/NARA Public Domain 1.0

were consistently educated according to National Socialist ideals.
One of the fundamental conditions for inclusion in the *Volksgemeinschaft* was belonging to the "Aryan race", a term the Nazis used to designate Germans as a "superior" population group. While its definition was vague, it was clear that this category excluded Jews and other groups whom the Nazis viewed as racially "inferior". In general, the regime excluded those who opposed National Socialism and people deemed unfit to be part of the national community from its idea of the *Volksgemeinschaft*, regardless of their racial affiliation. These included political opponents like communists, social democrats and resistance fighters, and people considered "criminal" or "asocial".

PERSECUTION OF VICTIMS

While in power, the National Socialists enacted laws and implemented policies to persecute people who did not align with their vision of the *Volksgemeinschaft*. From 1933, people the Nazis considered "non-Aryans", such as Jews, Afro-Germans, Roma and Sinti, began to be formally excluded from various professional fields, such as the civil service. At the same time, the attack on the economic base of Jewish life in Germany began with the boycott of Jewish shops. In July of that year, the party passed the Law for the Prevention of Hereditarily Diseased Offspring, marking the start of forced sterilisations of people

with mental illness and functional diversity – a key component of Nazi eugenics which laid the foundation for the regime's "euthanasia" programme.

In 1935, the Nuremberg Race Laws prohibited marriages and sexual intercourse between people the Nazis regarded as "Aryans" and "non-Aryans", and limited citizenship to people who, according to them, were of "Aryan" or "Aryan-related" blood. While these laws mainly targeted Jewish people, they were expanded to include others regarded as racial enemies of the *Volksgemeinschaft*, including Roma, Sinti, and Afro-Germans.

That same year, the regime reinforced discrimination against LGBTQIA+ people by strengthening Paragraph 175 of the German Criminal Code, which expanded existing penalties for homosexuality. Another major escalation of persecution occurred during a pogrom from 9 to 10 November 1938. Nazi paramilitary forces damaged or destroyed Jewish businesses and synagogues throughout Germany, and tens of thousands of Jewish men were arrested and deported to concentration camps. In its aftermath, the government intensified administrative strategies to enforce the emigration of Jews.

Meanwhile, the National Socialists' foreign policy was becoming increasingly aggressive in an attempt to expand the German Reich. In March 1938, Austria was annexed into the Reich with the support of a sizeable portion of the Austrian population. In September of that year, Germany annexed the Sudetenland in Czechoslovakia in line with an agreement signed by Germany, Great Britain, France and Italy. Despite Hitler's declaration that this would be his last territorial demand, Nazi Germany invaded the remaining territories of Czechoslovakia and took control of Memel (the Klaipėda region) in Lithuania in March 1939. On September 1, 1939, Germany invaded Poland, starting World War Two. Most of continental Europe was attacked and occupied by Germany in 1940 and 1941.

WORLD WAR II AND THE COLLAPSE OF NAZI GERMANY

The outbreak of war provided the conditions for the further radicalisation of persecution. For example, the Nazi regime implemented Aktion T4 – the killing of people with mental illnesses or functional diversity, marking the first instance of systematic murder via gassing in Germany. In occupied Eastern Europe, the National Socialists established ghettos to segregate Jews from the rest of the population. Nazi Germany's invasion of the Soviet Union in June 1941 extended the geographical scope of the war, with Soviet civilians and prisoners of war killed on a large scale. Paramilitary squads known as *Einsatzgruppen* murdered large numbers of civilians, especially Jewish ones. While they primarily shot their victims, they also used gas vans.

During the war, the National Socialists established more concentration camps and extermination camps across German-occupied Europe. The regime deported persecuted people to these camps, where they were immediately murdered or forced into labour. The poor conditions at the camps meant that hundreds of thousands of victims died from disease, starvation or cold. In December 1941, the Nazis established the first mass extermination site at Chełmno in the German-annexed part of Poland. Following discussions formalised at the Wannsee Conference in January 1942, the regime worked on the systematic implementation of a so-called "Final Solution to the Jewish Question", which involved the mass deportation of Jews to German-occupied Poland to be murdered. In June 1942, the Nazis began mass exterminations of Jews at the major camp Auschwitz-Birkenau. In March 1943, they began transporting Roma and Sinti there to be systematically killed. Using gas as a method of killing accelerated this extermination process: for example, at Auschwitz, the Nazis used larger gas chambers to kill several thousand people per day and burned their bodies in purpose-built crematoria.

Turning points in the war were Germany's defeat at the Battle of Stalingrad in February 1943 and Allied troops' large-scale invasion of Normandy on June 6, 1944 (D-Day). With the German position weakening, the National Socialists transferred concentration camp prisoners between locations via "death marches" in which thousands of people died. As the Allied forces advanced, they liberated Nazi concentration camps throughout Europe. Hitler killed himself on April 30, 1945, and on May 8, 1945, Nazi Germany surrendered unconditionally, ending the war in Europe.

A series of trials took place from November 1945 to April 1949, including the Nuremberg Trials and the Dachau Trials. In Nuremberg, the Allies held the International Military Tribunal to try 22 major German war criminals. This was followed by war crimes trials held individually by the four victors against Germans and their collaborators for mass atrocities and other war crimes. These trials have often been criticised as some defendants were acquitted or – for those who received lengthy prison terms or death penalties – later received reduced sentences or were released. In addition, the majority of perpetrators of the National Socialist regime were never tried at all. Since 1945, legal proceedings have taken place in Germany and other countries across Europe – in some instances, many years after the end of World War II. Up to this day, they continue to generate debate about how to prosecute and deal with the crimes committed during the Holocaust.

WHO IS A VICTIM?

Today's understanding of who is a victim is linked to the idea of victims created and defended in human rights law and transitional justice measures. However, the idea of victimhood is rather open-ended and asks for a reflection on who we identify as victims. There are several tendencies that might make speaking about victims challenging:

1. Victims are ambiguous figures because their agency has been considered passive. When thinking about victims, we tend to think of them as unfortunate individuals who happen to be in the wrong place at the wrong time. In this context, they turn into universal characters, obscuring the political dimensions of victimhood. This de-contextualisation and displacement of the victims and their contexts produce a depoliticisation of their memories.

2. Speaking generally about victims without considering their local, social, historical and political contexts produces a homogenisation of the category itself, where all the experiences and consequences of violence become the same. Most of the time, the images and references used to depict victims are from their persecution and victimisation rather than from before or after this period. Thus, they are reduced to the victimising act.

3. Victims' groups have become spokespersons for the messages they wish to convey to the public. This integrates the voice of all victims into one single voice and might delegitimise the inclusion of any other voice.

4. Some groups might be seen as more privileged and more recognised than others, producing hierarchies of suffering. This becomes particularly relevant when dealing with a broad range of victims. For example, discrimination against LGBTQIA+ individuals continued well after the end of National Socialism, groups like the "asocials" have not been considered victims until recently, and others like Roma and Sinti continue to be persecuted.

Roma family in Köln, 1937. Image by Bundesarchiv, BILD146-1997-019-27A. CC-BY-SA 3.0

Belorusian Jewish Resistance Group. 1943. Image by Unknown via Wikimedia Public Domain 1/0

For these reasons, we should question and deconstruct this understanding. It is not a question of denying victims' existence, but of understanding their contexts and challenging the limitations of fixed understandings of victimhood.

HOW CAN WE TEACH ABOUT VICTIMS WITHOUT INSTRUMENTALISING THEM?

1. Problematising the idea of the victim requires us to historicise it and explain the discourses, knowledge, institutions, and devices that have influenced the different experiences of victims. This includes speaking of perpetrators and bystanders and understanding how someone is made a victim. Context is crucial in examining the perpetrators' motivations and understanding how crimes were made legal and constitutional. Additionally, to better understand the situation of the victims at the time, we should not just consider them as "helpless".

2. We need to include different points of view and materials to show the multiperspectivity of victimhood. Problematising the category of the victim also calls for an understanding that other people may identify as victims at different times and places. For example, someone who would fit our understanding of a victim might not self-identify as a victim, whereas someone whom we would not consider a victim might.

3. It is essential to consider the intersectionality of the victims. When we understand victimhood as the result of ongoing and interactive processes, there can be space for different experiences of victimhood. Additionally, it is fundamental to understand that victims have multiple identities. Thus, it is artificial to fit them into one category that reduces their identities. This process also helps us to understand how these other identities might have played into the possibility of resisting or offering solidarity among victims.

4. The identity of victims should not be considered passive and homogenous. Victims are not only subjects who seek to overcome catastrophes and rebuild their lives to stop being victims. Even if the possibilities for action were very limited, they were often active agents and tried to improve their own situation or that of others. After World War II, some of them joined communities of victims and became spokespersons and political figures, teaching about their experiences to prevent a repetition of these historical events. Some were already political actors during National Socialism (like political opponents and communists) and were persecuted for their ideology and activism. At the same time, others refrained from political activity and chose to continue with their lives.

DISCUSSION QUESTIONS

Examine policies that underline the persecution of different victims. Discuss the nature of some of these policies, their relationship with Nazi ideology, and the events of the Second World War. Also, consider why specific groups were targeted and how they were presented by the National Socialists.

Explain the particular experiences of different victim groups to enable students to consider how each of these crimes was

Jewish family in Budapest, 1948. Image by FOTO:-Fortepan/Hámori Gyula. CC-BY-SA 3.0

significant. Take testimonies from victims from the same group (for example, two Jewish victims or two Roma and Sinti) who have gone through similar experiences. Let your students identify similarities and differences and discuss their findings. This will allow them to understand better why we should avoid generalising the experiences of victims of National Socialism.

Understand the intersectionality of victimhood and how many different people went through similar experiences of discrimination and oppression for who they were. Take testimonies from victims from different groups (for example, one Jewish person, one LGBTQIA+ person, and one Person of African Descent) from the same place and let them identify similarities and differences between their experiences.

Ask your students what the meaning of victim is to them and why some people will identify as victims and some will not. Give your students life stories from people who do not identify similarly while going through similar experiences. What did they do after the event? Did they remain silent? Did they share what happened to them? This will also allow them to understand different historical perspectives and how not everyone who went through the same event or experience remembers it in the same way. You can also research the cases of Binjamin Wilomirski or Enric Marco, who pretended to be victims of the Holocaust, and reflect on why some people falsely claim victimhood and on whom we identify as victims.

MATERIALS TO USE DURING THE LOCAL HISTORY PROJECT

Online Resources:

https://www.pbslearningmedia.org/resource/understanding-intersectionality-dolores/understanding-intersectionality-dolores/

https://www.yadvashem.org/

https://www.ushmm.org/remember/resources-holocaust-survivors-victims

https://holocausteducation.org.uk/wp-content/uploads/1.-Non-JewishVictimsOf-NaziPersecutionMurder-download.pdf

https://arolsen-archives.org/en/learn-participate/initiatives-projects/documented/toolkits/

https://wienerholocaustlibrary.org/

Online Archives:

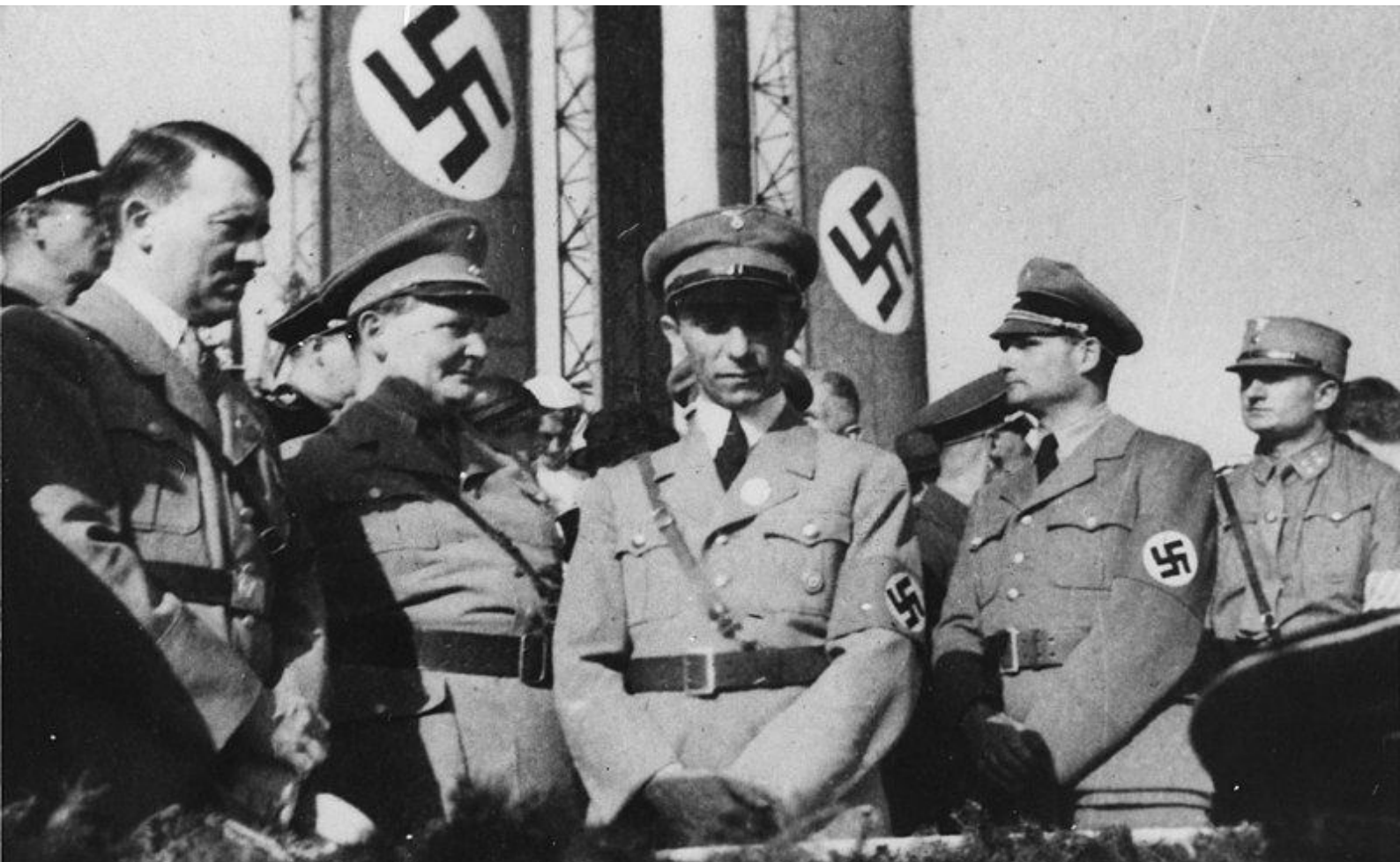
https://stolenmemory.org/en/

https://iwitness.usc.edu/educatorresources

WHO ARE THE PERPETRATORS AND BYSTANDERS?

The victims of the National Socialists have been central in history teaching and research, and the figures of those responsible for the crimes have been less visible. One impediment to the study of perpetrators has been the lack of an appropriate legal framework and political will to investigate and persecute them, besides the difficulty of discussing collaboration in the national contexts after the defeat of Nazi Germany. The post-1945 legal system framed the ways how perpetrators were talked about later. As the Cold War created a division that enabled several perpetrators to avoid persecution in the framework of anti-communist policies, the legal process remained unfinished and controversial for many. Recent research is broadening the understanding of perpetrators, including those holding positions of pow-

Hitler, Goering Goebbels and Hess. Image by National Archives via pingnews. Public Domain 1.0



Soldiers raise the Nazi Germany flag at the Akropolis in Greece. Image by Bundesarchiv, Bild 101I-164-0389-23A / Theodor Scheerer / CC-BY-SA 3.0

er, the administrators (desk perpetrators) and those who produced and disseminated National Socialist ideas such as racism, antisemitism, and hostility to democracy in their books, lectures or daily dealings with colleagues and employees. Thus, the perpetrators were, among many others, Nazi party leaders, bankers, businesspeople, professors, military officials, doctors, journalists, engineers, judges, authors, lawyers, salespeople, police, and civil servants.

WHO ARE THE PERPETRATORS?

When we first think of perpetrators, we tend to consider them in extreme and unidimensional terms like evil, sadistic or sick. We need to question these simplified ideas of explaining how people become perpetrators. For this, it is essential to understand how the National Socialist regime and ideology worked and consider perpetrators as individuals who act and make decisions in specific contexts. Only by questioning the motivations and actions of perpetrators and collaborators can we understand why they executed orders without resistance and later got away with it, and how they targeted, manipulated and oppressed individuals.

However, defining who is or isn't a perpetrator is challenging because of the shifting legal definition and cultural context. On the one hand, the demonstration of criminal actions committed in the past alone is not enough to account for the complex process of constructing the figure of the perpetrator. On the other hand, the categories of “mass criminal” or perpetrator used in human rights law and victims’ testimonies are very different from the terms used by those who worked for the state, military or paramilitary to describe their own experiences.

THE GREY ZONE OF BYSTANDERS AND IMPLICATED SUBJECTS

Understanding the history of National Socialism in a dichotomy of victims versus perpetrators fails to consider the blurred dynamics behind repression and oppression. To avoid this, we need to problematise the clear distinction between victims and perpetrators and include a whole new cast of distinctions marked by different shades of complicity that are not easily placed in this dichotomy.

Bystanders are usually defined as what they are not. They were not victims or perpetrators. It usually includes those who witnessed the events but chose not to actively participate, for example, those who did not denounce the persecution and discrimination of the individuals targeted by National Socialism. They have often been considered passive or indifferent. However, many were implicated in some way.

People lining the streets and performing the Nazi salute. Image by James Vaughan via Flickr CC-BY-NC-SA 2.0

Implicated subjects occupy positions aligned with power and privilege without being themselves direct agents of harm. But with their actions, they contribute to establishing and maintaining regimes of oppression and discrimination.

After the war, too many claimed not to have been involved and refused to take responsibility for what happened. But many were involved in the operations of racist state workers and were not mere passive witnesses; for example, civil servants who, as part of their everyday work, processed the tax on Jewish wealth, the Jewish Capital Levy, or schoolteachers who followed racist, discriminatory and antisemitic coursework.

DISCUSSION QUESTIONS

Consider all the occupations, staff, and workers who participated in the movement of millions of people on the European railroad system. What might have influenced their choices and actions?

How do bystanders contribute to the discrimination and persecution of specific individuals? You can use the ten stages of genocide developed by George Stanton to understand how these circumstances create the climate in which genocide can occur.

Think about situations when you have witnessed discrimination happening. Are you a bystander? What influences your decision?

MATERIALS TO USE DURING THE LOCAL HISTORY PROJECT

Online Resources:

https://www.jewishvirtuallibrary.org/nazi-perpetrators-of-the-holocaust

https://www.hmd.org.uk/learn-about-the-holocaust-and-genocides/what-is-genocide/the-ten-stages-of-genocide/

https://unpacked.education/video/faces-of-the-holocaust-the-perpetrator/

https://sfi.usc.edu/news/2013/11/back-school-echoes-and-reflections-part-9

Online Testimonies:

http://www.camps.bbk.ac.uk/testimonies/pery-broad.html

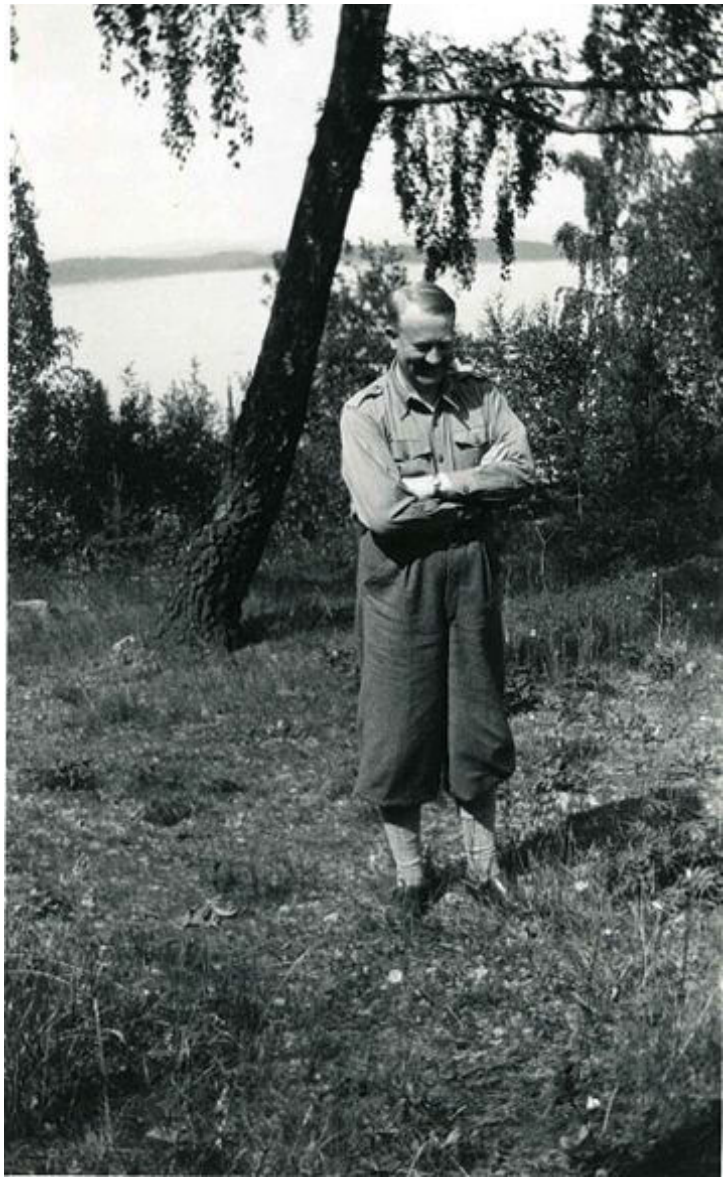
COLLABORATORS OF THE NATIONAL SOCIALISTS

Collaboration has many positive implications: for example, you are collaborating with your peers on this project. However, in the context of National Socialism, the term "collaboration" applies to those who supported and helped the National Socialist regime. Collaborators played a crucial role in implementing and maintaining National Socialist policies throughout Europe, including mass murder. Without the widespread collaboration and often silent approval of local authorities, governments and citizens, National Socialism could not have spread as it did. The exact number of collaborators is difficult to define as collaboration took many different forms.

INDIVIDUAL COLLABORATORS

Antisemitism, nationalism, racism, anti-communism, sexism and homophobia had already existed before National Socialism. Many citizens from all over Europe who believed in these ideas collaborated in the persecution and discrimination against those who did not fit into the National Socialist racial ideology. Their reasons for collaboration were very different. Some collaborated for personal gain, others out of fear. Some were firm believers in fascist ideology, while others were not and collaborated for "pragmatic" reasons.

Vidkun Quisling was Prime Minister of Norway from 1942 to 1945. His pro-Nazi government collaborated in the deportation of Norwegian Jews. Image by Riksarkivet (National Archives of Norway) via Wikimedia CC Public Domain.



Collaborators were often "ordinary" people, such as individuals who denounced others to the authorities. They also included civil servants and bureaucrats who enabled the functioning of the National Socialist administration. Both within Germany and in German-occupied territories, the National Socialists recruited local auxiliaries for police forces, military units, and civilian administrations. Some of these people worked as guards in concentration camps and killing centres.

Two young women in Ustaše uniform. Image from Memorijalni muzej Jasenovac, via the United States Holocaust Memorial Museum.

INTERNATIONAL COLLABORATION

In the case of Germany's allies, collaboration was based on common political and economic interests. In Fascist Italy, a set of "Racial Laws" was implemented to discriminate against Jewish people and people of African descent within the Italian colonial empire. Similarly, Vichy France took measures against people it regarded as "undesirable," including Jewish people, political opponents, or LGBTQIA+ individuals.

Collaboration also took place in German-occupied zones across Europe. In Norway and Greece, Nazi supporters were installed as heads of government. They helped German authorities identify and deport Jewish people to concentration camps and extermination camps. In Nazi puppet states, local organisations, militias and paramilitary forces actively aided the National Socialists in killing Jewish people, Slavic people, political opponents, and Roma and Sinti, among many others. For example, the Hlinka Guard in the Slovak Republic and the Ustaše in the Independent State of Croatia were responsible for the murder of hundreds of thousands of people. Some groups, such as the Chetniks in Yugoslavia, were formed to resist Axis invaders, but sometimes joined German forces and their allies in operations against political opponents and different ethnic groups.

ECONOMIC COLLABORATION

In Germany and German-occupied territories, companies collaborated with the National Socialists to differing degrees. For example, some firms such as Krupp helped to manufacture weapons for the German military, and various French and Danish companies acted as manufacturers or suppliers for the regime.

Others were directly involved in operating the system for mass exterminations. For example, railway networks such as the German National Railway (*Reichsbahn*) and the SNCF in France played crucial roles in transporting victims to concentration camps and extermination camps. Zyklon B, a gas used to kill victims, was manufactured and supplied by subsidiaries of IG Farben, a major German chemical and pharmaceutical company.

Companies often benefited from the forced labour system implemented in concentration camps and designated forced labour camps. These included large companies such as Siemens or Mercedes-Benz. Smaller local companies near the concentration camps also benefited by "renting" prisoners. They were able to access a cheap workforce by paying a nominal fee to the National Socialist authorities instead of hiring workers themselves.

WHAT HAPPENED TO THE COLLABORATORS?

In many communities across Europe, people perceived as having been collaborators were immediately subjected to judicial or extrajudicial punishments after the end of the war in 1945. Measures against them included arbitrary detention, public humiliation (like head-shaving), imprisonment, and execution. Some countries like Norway carried out purges of people, including former Prime Minister Vidkun Quisling, who were deemed to be collaborators of the Nazi occupiers. In the decades after 1945, Nazi hunters gathered information about and tracked down possible collaborators, either individually or in groups.

Collaboration was not always dealt with in the immediate aftermath of the war. Many collaborators continued their careers without interruption. At the Nuremberg Trials, high-ranking Nazi officials were prosecuted, but not "ordinary" people. In other countries like Austria, states and governments have often been regarded as victims of the National Socialist regime, rather than active and complicit collaborators.

DISCUSSION QUESTIONS

Why do you think "ordinary" people across Europe collaborated with the National Socialists? What choices were they confronted with?

How and why did some countries collaborate with the National Socialists?

How can companies and organisations that collaborated with the National Socialists acknowledge and respond to this history today?

MATERIALS TO USE DURING THE LOCAL HISTORY PROJECT

Online Resources:

https://www.theholocaustexplained.org/how-and-why/why/collaboration/

https://www.theholocaustexplained.org/resistance-responses-collaboration/collaboration-outside-of-germany/croatia/

https://encyclopedia.ushmm.org/content/en/article/collaboration

https://www.facinghistory.org/resource-library/teaching-holocaust-and-human-behavior

https://echoesandreflections.org/unit-9/?state=open#lessn2

Online Testimonies:

https://encyclopedia.ushmm.org/content/en/article/vidkun-quisling-1#:~:text=Vidkun%20Quisling%20was%20a%20Norwegian,traitor%E2%80%9D%20or%20%E2%80%9Ccollaborator.%E2%80%9D

https://www.mauthausen-memorial.org/en/History/Witness-Testimonies

Documentary: Final Account. by Luke Holland (2020)

HOW ARE THE MEMORIES OF VICTIMS OF NATIONAL SOCIALISM TRANSMITTED?

As the memories and experiences of survivors and victims are transmitted in public and private, new generations are appropriating those memories and making them theirs. These new generations are known to be heavily influenced by the experiences of their parents and relatives. Still, we should first consider how those memories are transmitted and how different generations relate to them.

Even though most research on memory transmission focuses on those belonging to targeted groups, we cannot forget that memories of perpetrators, bystanders and collaborators are also being transmitted.

HOW DOES TRANSMISSION OCCUR?

The transmission of memories occurs in many different spaces throughout our life, such as within the family, at school, among friends, or while watching a movie or reading a book.

Inside the Family

Family stories are not chosen but inherited, and this inheritance consists of stories and traditions parents and relatives pass on to children about their family. However, most parents and relatives control what is transmitted to their children and how; for example, thanks to strategies like telling age-appropriate stories, skipping over

Family portrait of a German-Jewish family. July 1938. Image by the United States Holocaust Memorial Museum.

traumatic scenes, or using creativity to turn the stories into adventure or humour. These are strategies which might change over time as children grow up.

In the Public Space

In public spaces, a specific event or person is intentionally commemorated, reflecting and strengthening its historical significance. These commemorations include feasts, celebrations, days of mourning, parades, and vigils, which transmit specific narratives and messages about the past.

The Role of Media

When considering transmission, we should also expand our views to material artefacts, as many objects are inextricably linked to memory. People create objects and artefacts to remember or commemorate things; for example, you could ask your relatives if there are any heirlooms in your family.

Objects and narratives transmitted in mass media influence how younger generations relate to the past. This mediatisation of the past is based on media content that refers to the past, making them widely available to people in different places with different backgrounds.

DIFFERENT GENERATIONS

Belonging to the same generation does not mean sharing the same memories about the same historical event. Generations are a multitude of actors of different ages with different memories and experiences, which, in real life, are more blurred and overlap with intersections happening across and within them. Furthermore, as many people had to flee their homes not only during World War II, but also afterwards, these memories intersect with stories of migration, exile and displacement that incorporate different countries and cultures.

Second Generation

Since the 1960s, the second generation started to explore what it meant to be the 'children of Holocaust survivors.' These generations were preoccupied with their roots, wanting to know more about their parents' experiences and better understand where they came from. Many have become politically active and researched their parents' experiences.

It is worth noting that this did not happen only with the descendants of National Socialism survivors but in many other countries that went through conflict and dictatorships. For example, after Videla's dictatorship in Argentina, there was a movement of children (*hijos*) of victims of forced disappearances wanting to find their birth parents.

Third & Fourth Generation

While the children of the second generation listened to their parents' stories, the children of the third and fourth generations listened to those of their grandparents. It is important to understand that, unfortunately, not all children have their grandparents to tell them stories. Their family history is transmitted via what their parents remember of the stories they listened to as kids. The gaps are filled with what they learn at school, read at home or watch on television. Because of this, the memories of the younger generations are sometimes pieces of stories put back together.

However, this has not stopped grandchildren from activism. For example, in Spain, the grandchildren's generation got together to start the exhumation of mass graves from the Spanish Civil War. And in all of Europe, many grandchildren are helping to install the *Stolpersteine* to mark where their grandparents used to live before deportation.

DISCUSSION QUESTIONS

Is there an object in your household that symbolises how your family thinks about the past? How does your city/village recall its past? What events and holidays are commemorated? Are there marches, parades, memorials, or other rituals?

A great activity to understand how memories are transmitted is to interview your grandparents and parents about an event in the past you are interested in. Compare the interviews and memories afterwards and find similarities and differences in how they recall the same event.

To understand how different media influence how we relate to the past, name a movie, comic book, novel, or podcast you have watched/read/listened to and reflect on how it talks about the past. Compare it to the information you have from this project or the class. Analyse how different media explain past events differently.

MATERIALS TO USE DURING THE LOCAL HISTORY PROJECT

Art Spiegelman. Maus. 1980 (Comic Book).

Online Resources:

https://map.stolpersteine.app/nl

https://stolenmemory.org/en/

INTERSECTIONS BETWEEN THE VICTIMS OF THE NATIONAL SOCIALISTS

BEFORE NATIONAL SOCIALISM

The National Socialists persecuted the highly diverse social groups they declared to be their enemies. These groups had very different social positions and relationships with each other. Thus, certain groups might have established different contacts and relationships. However, these interactions were not always positive, with mutual discrimination also occurring between them.

DURING NATIONAL SOCIALISM

During National Socialism, people from all victim groups shared spaces and experiences. For example, there were Jews, Roma and Sinti, LGBTQIA+ people, 'asocials', political opponents and many more prisoners in concentration camps. However, we cannot discuss the intersection between these groups in a general or homogeneous way. The relationships between the prisoners varied according to the period and the camp or prison in which they were located. Although solidarity between the diverse groups was generally present, there were also cases in which a deportee did not help or support another prisoner. As they were fighting to survive, some tried to improve their chances of survival at the expense of others. As a result, competition, hierarchies and oppressive relationships were not uncommon in the camps.

Ethnicity, nationality, and political ideology played a significant role in forming these solidarity networks. A deportee may have had family ties to other deportees of the same nationality. Crucially, many bonds of friendship were produced by previous shared experiences of working together in a factory or the same city, or from common political or religious views.

The SS enforced a strict categorisation of prisoner groups within the camps based on the racial hierarchisation of people. In this hierarchy, certain prisoners could take on functions in the camp administration and thus had much better chances of survival than Jewish and Roma prisoners, who could not access those positions. Prisoner functionaries, or kapos, tended to use their limited influence to support members of their groups, but they frequently abused their power. Both in Auschwitz and Buchenwald, political and Jewish prisoners contributed significantly to the documentation of mass murders. For example, Spanish prisoner Francisco Boix used his camera to document the daily

mistreatment and murders in Mauthausen. And Jewish prisoners at Auschwitz buried reports of the mass exterminations at Birkenau to preserve them for posterity.

There were also solidarity networks in the female camps or sections. For example, in Ravensbrück, women imprisoned for political reasons organised themselves in solidarity networks and resistance cells and engaged in active resistance in the camp. They supported other women, although aid was partly refused based on origin, religion and ideology. Some initiatives were means of self-defence — for example, sabotaging production in the forced labour factories where some women were working or saving each other from punishment or execution. But there were also small daily acts of solidarity, like providing educational and political training, organising cultural events (in 1944, small Christmas celebrations were organised for the children in the camps), or even celebrating birthdays and national holidays.

AFTER NATIONAL SOCIALISM

The solidarity between victims continued even after the war, but so did the distinction among the different victim groups. For example, in 1948, people who had been imprisoned as political opponents objected to the compensation of "asocials," people with mental illness and functional diversity, and in some cases, Roma and Sinti.

DISCUSSION QUESTIONS

Select testimonies and analyse the relationships between different victim groups in the camps. What influenced aid and solidarity between prisoners? What kind of relations did they establish?

MATERIALS TO USE DURING THE LOCAL HISTORY PROJECT

Online testimonies:

https://iwitness.usc.edu/search?search=relationship%20&category=landing

https://www.centropa.org/en/centropa-cinema/aunt-rosies-kitchen

https://birkbeck.cloud.panopto.eu/Panopto/Pages/Viewer.aspx?id=90ca72ab-56b2-4e50-996b-4dcde181acdd&start=0

http://www.camps.bbk.ac.uk/testimonies/leon-ceglarz.html

Books and articles:

https://www.literaryjournal.in/index.php/clri/article/view/711/825

http://www.camps.bbk.ac.uk/themes/in-mate-relations.html

“ASOCIALS” & THE NATIONAL SOCIALISTS

BEFORE NATIONAL SOCIALISM

One of the categories created by the National Socialists to persecute those who did not fit into their political ideology was that of “asocials” or the “work-shy”. While these terms were used as a collective category to support the persecution of those seen as social outsiders and justify mass arrests, it was based on a long tradition of discrimination and exclusion.

DURING NATIONAL SOCIALISM

The National Socialists propagated the idea of the *Volksgemeinschaft* (people’s community) as an explanation for and an answer to the political and social upheavals of the Weimar Republic. Excluded from this new society were the so-called *Volksschädlinge* (people considered harmful "pests") whose lifestyles did not conform to Nazi notions of being a "productive", "valuable", "well-adjusted" member of the German *Volksgemeinschaft.*

Based on many years of formulated eugenic criteria and psychiatric research, criminal biology evolved towards supporting persecution during the Nazi regime. Medical doctors, psychologists and criminologists were authorised to make decisions about the lives of people classified as “incorrigible“ or “psychopaths”. They were referred to as “aliens of the community” (*Gemeinschaftsfremde*). In this way, the Nazi regime labelled individuals or social groups – usually from lower classes – as incapable of working. They thereby legitimised the persecution of unemployed and homeless people, welfare recipients, prostitutes, beggars, alcoholics, drug addicts, and young people in the care of welfare institutions. Medical experts in particular played a key role in deciding on further compulsory "correctional" education, concentration camp imprisonment, sterilisation or murder.

Furthermore, the “asocial” group included women who did not adhere to the ideals of the Nazi state. The Nazi regime applied its idea of “immoral conduct” to women who did not ascribe to the Nazi gender ideology, under which women were expected to take the role of mothers. In practice, the concept of fighting against the "opponents" of National Socialist society also drew on stereotypes determined by gender.

From 1938 onwards, those categorised as "asocials" were sent to concentration camps, where they were identified through black triangles, with green triangles

reserved for “career criminals”. That year, the number of prisoners in concentration camps doubled after Aktion "Arbeitsscheu Reich" (Operation Work-Shy Reich), which consisted of two mass arrests of people labelled “asocials”, including Jewish people. Hundreds of women and around 10,000 men were sent to camps, with almost half sent to Buchenwald concentration camp.

Due to the Nazis' rather broad definition of the term “asocial”, it is unclear exactly how many people were imprisoned using this category. However, some estimates exceed 35,000. It is unclear how many survived, although the death rate for those identified through black triangles was overall very high.

AFTER NATIONAL SOCIALISM

As soon as the 1950s, the Allies and local relief agencies tried to start plans to care for survivors and families of victims. However, in the beginning, only those who had been persecuted on the grounds of race, religion or ideology were recognised as victims, leaving behind the heterogeneous group of “asocials”. Frequently, during their struggle to be recognised and receive compensation, the survivors were confronted with doctors, judges and social workers who had actively taken part in exclusion and persecution during the Nazi regime.

It was not until 2020 that the German Parliament recognised “asocials” as victims of National Socialism. This only happened after social scientist Frank Nonnenmacher, whose uncle had been detained for being an “asocial”, started a change.org campaign in 2018 with over 20,000 supporters. In February 2020, the government passed a motion recognising “asocials” as one of the groups targeted by the Nazi regime. Notably, the motion acknowledges that “no one was rightly imprisoned, tortured, or murdered in concentration camps.” This sentence might seem obvious today, but it stems from decades of debate and fights for recognition.

DISCUSSION QUESTIONS

Create a concept map to insert all the keywords, concepts and categories considered to be part of the term "asocials". Try to find information about people from these different backgrounds to understand how their lives and experiences varied.

ADDITIONAL AND DIGITAL RESOURCES FOR MORE BACKGROUND INFORMATION

Online Resources:

https://www.hanisauland.de/node/1982

https://www.dhm.de/lemo/kapitel/ns-regime/innenpolitik/volksgemeinschaft.html

https://www.jugend-im-kz.de/en/aktion-arbeitsscheu-reich-1938/

https://gedenkstaette-moringen.de/website/30.html

https://arolsen-archives.org/en/about-us/statements/stigmatized-their-whole-lives-long/

https://www.freitag.de/autoren/der-freitag/die-mit-dem-schwarzen-winkel

Films & Documentaries:

Fog in August. 2h 6, 2016.

Online Exhibitions:

https://www.ravensbrueckerinnen.at/?page_id=7517

https://www.die-verleugneten.de/en/

CHILDREN & THE NATIONAL SOCIALISTS

The Nazis did not victimise children for being children but for belonging to targeted groups. Some were targeted for being Jewish, Roma or Sinti, and others for biological reasons, like those with mental illness and functional diversity. As children, they were especially vulnerable to persecution and had the lowest survival rate in concentration camps and killing centres. Approximately 1.5 million Jewish children, tens of thousands of Roma and Sinti children, and between 5,000 and 7,000 children with mental illness and functional diversity were murdered by the Nazis and their collaborators.

DURING NATIONAL SOCIALISM

Children's fates depended on their utility to the Nazis. Deemed unable to work, younger children were sent straight to gas chambers upon their arrival at killing centres and extermination camps, along with elderly people, pregnant women and those with mental illness or functional diversity. Teenagers could be put to work in forced labour camps, but babies were killed at birth in ghettos and camps. In concentration and transit camps, SS doctors performed medical experiments on children, often resulting in their deaths. Twins were of particular interest to them.

In the ghettos, adults used young people to smuggle in food, medicine and other supplies, which sometimes led to teenagers and even younger children getting involved in underground resistance activities. Ghettos were unsafe environments for children, and many died of hunger, disease and a lack of adequate clothing or shelter.

Rescue Missions

Various governments, humanitarian organisations and individual people tried to rescue children from National Socialism by removing them from dangerous territories. One scheme, which began after *Kristallnacht* in 1938 and was known as the *Kindertransport*, permitted unaccompanied Jewish children under the age of seventeen to come to the United Kingdom as refugees. For this, private citizens or organisations had to guarantee payment for each child's care, education, and emigration to Britain. The first *Kindertransport* on December 2, 1938, took about 200 children from a Jewish orphanage destroyed after the pogrom in Berlin. Up until 1940, about 10,000 children were taken safely to the United Kingdom, where most were placed with foster families, although some stayed in special children's homes.

Alongside such organised humanitarian schemes, private individuals also rescued children. For example, Gilbert and Eleanor Kraus, an American couple, went to Vienna in 1939 to save 50 children.

Tehran Children

From 1939, many Poles ended up in the Soviet Union, either because they were in Polish territory newly occupied by the Soviet Union or because they were fleeing from invading forces. After their arrival, many were deported to Siberia and Soviet Central Asia, and others died due to harsh living conditions. As a result, many Polish Jewish children became separated from their parents or were orphaned. In 1942, the Soviet authorities authorised the resettlement of 24,000 Polish civilians in Iran. There were around 730 children, most of whom were orphans. These children travelled to Iran from orphanages and shelters and were known as the Tehran Children. Once they arrived in Tehran, Zionist leaders and the Polish government negotiated for their transport to Palestine.

Hidden Children

If unable to leave, some children survived by going into hiding. This process was complicated. Jewish and Christian humanitarian organisations had to find volunteers to hide them at great risk to themselves, or families had to draw on their own connections. Some children hid with their parents or siblings. Some could attend a school and meet other children, while others had to stay concealed. If they were placed into new families, they had to adopt a false identity, use a new name, forget their past, and maybe learn a new language. Some were lovingly cared for, while others were cruelly abused. Some spent years in hiding while being actively hunted by the Nazis. By 1945, about 2,000 had been denounced by informers.

AFTER NATIONAL SOCIALISM

After the war, parents searched for their lost children and children for their lost parents, helped by organisations like the Red Cross and the International Tracing Service. Thousands of orphans were taken to displaced person camps, while many surviving Jewish children fled to Israel from Eastern Europe, mainly thanks to the Youth Aliyah. Many *Kindertransport* children remained in the United Kingdom. Others emigrated to countries like the United States, Canada and Australia to live with relatives, foster families, or in children's homes.

Some persecuted or hidden children, and even those deported to camps, kept diaries and journals that have survived to the present day. The most famous is probably Anne Frank's diary, but there are others, such as the diary of Miriam Wattenberg from Poland or children's journals from Łódź.

DISCUSSION QUESTIONS

Why were children especially vulnerable to Nazi persecution?

How were children rescued from National Socialism? And how did these experiences differ?

How did children adapt to difficult conditions during National Socialism and their lives afterwards?

MATERIALS TO USE DURING THE LOCAL HISTORY PROJECT

Online testimonies:

https://holocaustlearning.org.uk/stories/

https://www.centropa.org/en/centropa-cinema/zahor-remember

https://encyclopedia.ushmm.org/content/en/oral-history/theresia-seible-and-rita-prigmore-describe-research-on-twins?parent=en%2F2562

https://www.yadvashem.org/holocaust/this-month/february/1943-2.html

https://www.holocaustchild.org/2000/12/marcelle-b/

https://www.holocaustchild.org/2000/12/helen-b/

https://www.youtube.com/watch?v=I5ut-p9lDAs0

Archive with children's art from the Terezín Ghetto:

https://www.jewishmuseum.cz/en/collection-research/collections-funds/visual-arts/children-s-drawings-from-the-terezin-ghetto/

Short-films:

https://www.centropa.org/en/centropa-cinema/jewish-life-krakow-and-kazimierz

https://www.centropa.org/en/centropa-cinema/lilli-tauber-suitcase-full-memories

Film: Au Revoir les enfants (1987), 1h 44min.

Lesson Plans:

https://www.ushmm.org/m/pdfs/USHMM-Rescue-Hiding-Online-Lesson.pdf

https://www.het.org.uk/teaching-resources

https://www.adl.org/education/educator-resources/lesson-plans/children-of-the-holocaust-a-discussion-guide

Online exhibition:

http://jewishchildsurvivors.org/

https://www.yadvashem.org/yv/en/exhibitions/childrens-survivors-homes/index.asp

COMMUNISTS & THE NATIONAL SOCIALISTS

Communism is an ideology which argues that the capitalist system exploits workers by profiting from their labour. This, in turn, creates a class society in which wealth is unevenly distributed. Communists argue that to create a just and classless society, private ownership of the means of production must be eradicated. Over the course of the nineteenth and early twentieth centuries, communism as an ideology proved attractive to some left-leaning workers and intellectuals.

BEFORE NATIONAL SOCIALISM

While communism found some supporters throughout Europe in the late nineteenth and early twentieth centuries, the first communist state was established in Russia. In October 1917, Vladimir Lenin and fellow revolutionaries ousted the Romanov dynasty, which had governed since the 17th century. After this, Lenin became the country's leader and established the Soviet Union based on communist ideology. In many other countries, there were strong communist movements opposed to the regimes at the time. Conservative elites considered communism a risk to their political and economic control. In Germany, the Communist Party of Germany (KPD) was formed in 1918 and had some limited electoral success after World War I.

Members of the 108th company of the FTPF – French communist resistance group. 1944. Image from the United States Holocaust Memorial Museum.

DURING NATIONAL SOCIALISM

Because communism privileged class affinities over racial affinities, it was deemed illegal by the National Socialist regime and recast as Judeo-Bolshevism. The Nazis believed that communism was a Jewish plot against the world and that it was especially dangerous because of the geographical proximity of the Soviet Union. In 1933, all political parties but the NSDAP were banned, provoking a series of mass arrests and deportations of communists and other political opponents to the first concentration camps. By 1939, approximately 150,000 communists were imprisoned in Nazi concentration camps, roughly 30,000 of whom were executed or otherwise perished. To avoid persecution and imprisonment, many fled Europe and went into exile.

In 1933, the first major concentration camp for political prisoners opened in Dachau. It was soon followed by Buchenwald and Sachsenhausen concentration camps. Once World War II was underway in Europe, the Nazis targeted communists and other political opponents in territories under German occupation. Communist prisoners continued their political activities within the camps by organising underground resistance networks and activities like sabotage, escape, smuggling or riots. Some also collaborated and became prisoner functionaries or kapos.

One case of mass imprisonment of communists is that of Spanish political prisoners. Many were communists who had initially fled from General Francisco Franco's dictatorship in Spain. Once Nazi Germany invaded France, they were deported from French refugee camps to Nazi concentration camps. For example, some 7,728 Spanish political prisoners were imprisoned in Mauthausen; of these, only 2,979 survived.

AFTER NATIONAL SOCIALISM

Histories of World War II have often neglected the deportation of communists to concentration and extermination camps. This was mainly due to political divisions after World War II. With the onset of the Cold War – a global rivalry between the United States and the Soviet Union – western histories often omitted the Nazi persecution of communists and their involvement in the resistance.

DISCUSSION QUESTIONS

How did the treatment of communists illustrate Nazi ideological beliefs?

Why did the National Socialists draw links between communism and Judaism?

MATERIALS TO USE DURING THE LOCAL HISTORY PROJECT

Films:

El fotógrafo de Mauthausen, 2018. 1h 50.

Francisco Boix. A photographer in hell, 2000. 55 min.

Online Resources:

https://www.facinghistory.org/resource-library/outlawing-opposition

EUGENICS & "EUTHANASIA" DURING NATIONAL SOCIALISM

Portrait of Frida Richard, a survivor of the Hadamar Institute. After the liberation, she wrote a letter describing the cruel treatment there. Image by the United States Holocaust Memorial Museum

BEFORE NATIONAL SOCIALISM

Eugenics was one of the ideological sources of the National Socialist "euthanasia" murders. Francis Galton, a 19th-century anthropologist known for his pioneering studies about eugenics, said: "The aim of eugenics is to represent each class or section by its best specimens." Eugenics developed as a scientifically incorrect theory of "racial progress" and "selective breeding" that found many supporters in the United States and Europe at the beginning of the 20th century.

The doctrine of eugenics claimed that apart from various diseases, social problems of modern society, such as crime, alcoholism, and even poverty, were hereditary. Thus, eugenicists' primary objectives were to determine the hereditary traits that contributed to these issues, develop biological solutions, and organise public health measures to stop them from spreading. One of the means to achieve their objectives was through forced sterilisation of those considered "racially undesirable".

After World War I, Germany suffered a grave economic crisis that boosted the popularity of eugenics. The eugenic discourse appealed to the general public and popularised resentment against people who were judged to be inferior, weak, sick or degenerate. Together with their social situation, their physical condition was invoked as a danger to the community. By 1933, these ideas were already widespread.

DURING NATIONAL SOCIALISM

Racial hygiene shaped many of the National Socialists' racial policies, which were often implemented by medical professionals and targeted those deemed “hereditarily ill”. The Nazis claimed that they were a genetic and financial burden for the country. One of the first eugenic measures was the 1933 “Law for the Prevention of Offspring with Hereditary Diseases”. As a result, about 400,000 Germans were forcibly sterilised by the war's end. It is estimated that half of the cases were social diagnoses. The *Ehegesundheitsgesetz* (Marriage Health Act) of 1935 made a certificate from the public health office a prerequisite for marriage and forbade people who were considered hereditarily ill from marrying someone who was considered healthy.

In 1939, planning began for the systematic murder of institutionalised patients in the German Reich. However, the procedure was illegal under National Socialist law, so it was to be kept secret, which is why camouflage terms were used, such as *Sonderaktion* or "T4" for the office address of the responsible team in Berlin, Tiergartenstraße 4. It was only after the war that the term "Aktion T4" was used.

The National Socialist worldview celebrated the rights of those they considered strong and showed contempt for those who were considered weak. "Aktion T4" was the central measure of the Nazi "euthanasia" programme in Germany. But the killing of psychiatric patients had already started in occupied Poland in the autumn of 1939. The first gas chamber was built there in Posen. Afterwards, under the direction of Philipp Bouhler and the doctor Karl Brandt, six gassing institutions were set up within the territory of the German Reich: Brandenburg an der Havel near Berlin, Grafeneck near Ulm, Bernburg in Saxony-Anhalt, Pirna-Sonnenstein near Dresden, Hartheim near Linz in Austria, and Hadamar near Limburg. By the time "Aktion T4" was discontinued in August 1941, over 70,000 people had been murdered at these six locations.

While in "Aktion T4", the selection and killing processes were spatially separated and carried out by different people, the murders of the decentralised "euthanasia" in the following years were integrated into the daily routine of the respective institutions. Responsibility for the selection of victims was often primarily in the hands of those involved in the on-site crime. By the war's end, more people had been murdered through food deprivation and medical overdoses than in "Aktion T4", including geriatric patients, bombing victims, and forced labourers. In the various phases of the "euthanasia" programme, an estimated 300,000 people died in Germany and the occupied territories.

AFTER NATIONAL SOCIALISM

Immediately after the Allied victory, criminal proceedings were initiated against perpetrators of the "euthanasia" programme at some of the crime scenes. Some of the main perpetrators were tried at the Nuremberg Trials: Karl Brandt was sentenced to death, and Philipp Bouhler took his own life shortly after his arrest.

A few years after the end of the war, the crimes were no longer talked about – not even by the families of the victims. Doctors and lawmakers who had previously been responsible for numerous forced sterilisations and murders made advancements in their careers in academia or the civil service without facing any pushback. Most doctors and functionaries involved in the "euthanasia" murders went unpunished.

DISCUSSION QUESTIONS

Eugenics propagated “biological solutions” to social problems and thus found many followers - why?

Why do you think many relatives of “euthanasia” victims and many victims who were forcibly sterilised remained silent in the post-war period?

MATERIALS TO USE DURING THE LOCAL HISTORY PROJECT

Documentation Centre of Hartheim Castle

https://www.schloss-hartheim.at/en/research/documentation-centre-hartheim/hartheim-memorial-book

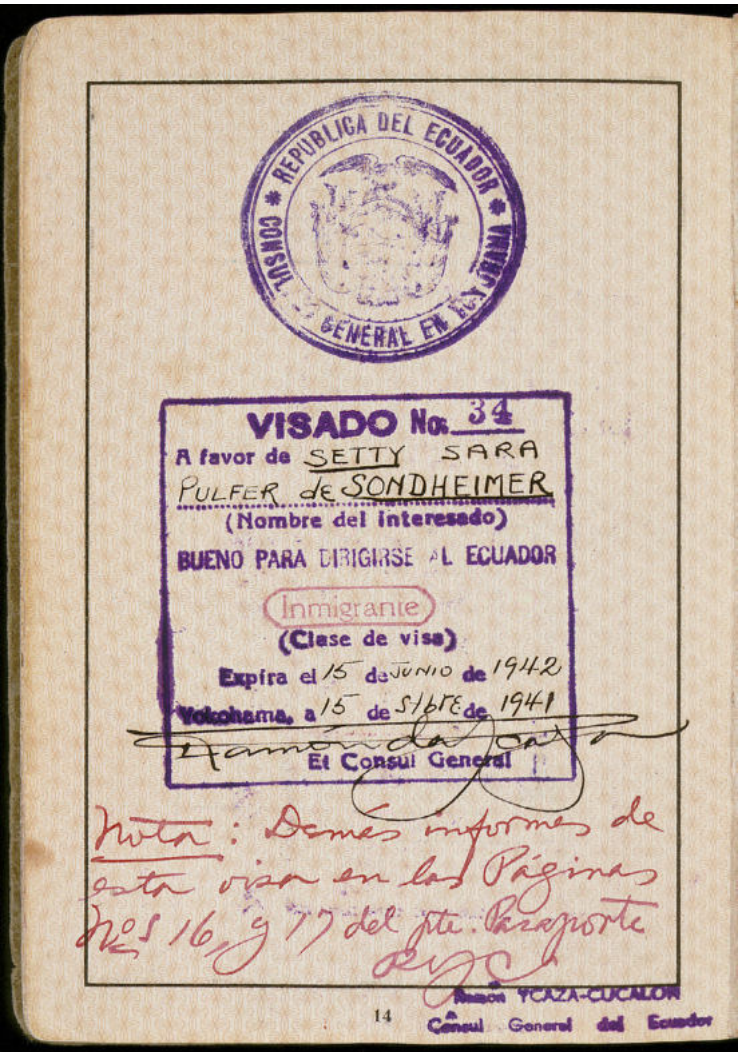
Online exhibitions / archives:

https://www.schloss-hartheim.at/en/

https://www.gedenkstaette-hadamar.de/en/history/the-t4-programme-and-the-hadamar-killing-centre-1941/

EXILE DURING NATIONAL SOCIALISM

Page from Setty Sondheimer's passport stamped with an Ecuadorian visa from 1938. Image from United States Holocaust Memorial Museum.



BEFORE NATIONAL SOCIALISM

Exile is when someone is forced to leave their country or home. Throughout history and in the present day, many have been forced into exile by material circumstances, political choices, or persecution. Exile might cause emotional pain, as leaving one's home means breaking bonds with family, community and cultural heritage.

DURING NATIONAL SOCIALISM

For those belonging to persecuted and victimised groups, the rise of National Socialism in Germany resulted in a difficult decision: stay and submit to an unknown future in an increasingly hostile environment, or leave for foreign lands, uprooted from one's familiar life. Some of the most prominent Jewish individuals of the early 20th century, like scientist Albert Einstein and composer Arnold Schoenberg, went into exile abroad. Those in exile continued to advocate for the victims of the National Socialists and speak out against the Nazi regime. For example, in 1933, the New School for Social Research in New York founded the University in Exile to protest the expulsion of Jewish scholars from German universities.

Nazi occupation forced many civilians to leave their houses and flee to other, safer

countries. Many left without a specific destination in mind, had no contingency plans or were inadequately prepared for the long journey. This was the fate of many Poles, who had been deported from Soviet-occupied Poland to the Soviet Union since 1939 and tried to escape to other destinations. A military unit known as Anders' Army was created in the Soviet Union in 1941. In 1942, part of this formation was allowed to leave the Soviet Union and enter British-controlled territory in Iran with thousands of Polish civilians.

Going into exile was often hindered by different factors. For many, providing the necessary paperwork for emigration and having to pay a tax for leaving Nazi Germany were insurmountable obstacles. The international wave of refugees was discussed at an international conference in Evian, France, in 1938. However, most participating states were unwilling to ease their immigration restrictions, further limiting possibilities for those fleeing.

Jewish people in occupied areas continuously tried to escape. Thousands escaped through the Black Sea ports in Bulgaria and Romania to reach British-controlled Palestine. Many others tried to flee through Lithuania and then to Japan through the Trans-Siberian Railway. Large communities of Jewish refugees formed in some places, such as the Shanghai Ghetto in China. However, for many, the possibility of exile never presented itself. They were, in effect, trapped within wartime Europe.

Governments in Exile

As National Socialism spread through Europe, democratic governments and politicians from occupied countries were forced to flee and establish themselves in non-occupied Europe. London became a new home for many European governments in exile and heads of state, including those of Poland, Norway, the Netherlands, Belgium, Luxembourg, Czechoslovakia and Greece. This caused the British Parliament to ratify the 1941 Diplomatic Privileges (Extension) Bill, granting protection to members of resistance movements in many different countries. The governments in exile sought to preserve their countries' independence, contribute to the war effort, and help their civilian population face the consequences of occupation and war.

Rescue Missions

Both governments and individuals in positions of influence helped targeted groups flee Europe. For example, in 1944 in Budapest, Swedish diplomats Raoul Wallenberg and Carl Lutz, together with the Italian Giorgio Perlasca (posing as a Spanish diplomat), provided tens of thousands of people with certifications of protection from neutral countries. The certificates exempted them from most anti-Semitic policies. Others, like Jan Karski, a courier for the Polish government-in-exile, tried to raise awareness of the conditions many faced in ghettos and concentration camps. In 1942, Karski met with the leaders of the Warsaw and Izbica ghettos and transmitted their reports of mass killings in Bełżec to the Allied authorities, including the Am erican president.

Jan Karski in 1914. Image by Międzynarodowy Instytut Dialogu i Tolerancji im. Jana Karskiego

AFTER NATIONAL SOCIALISM

In the immediate aftermath of World War II, many survivors found refuge in displaced person camps administered by the Allies. Millions of Europeans found themselves exiled from their homelands, including refugees from the Francoist dictatorship in Spain, former residents of Soviet-controlled territories, and Germans who were no longer welcome in the countries in Eastern Europe where they had previously lived. Above all, many Jewish people had nowhere to return to. Until 1948, European Jews trying to enter British Palestine illegally were interned in detention camps in Cyprus until the creation of Israel in 1948.

Many who fled during World War II could never return to their homes. They faced isolation, xenophobia, anti-Semitism, racism and economic insecurity. Many had to go through a long and complicated immigration process to stay in their host countries or move to other countries. For example, many of those who found refuge in the United States had to collect many documents to obtain an American visa. This included identity paperwork, police certificates, exit and transit permissions and financial affidavits, all of which were difficult to obtain after the war. As conflicts continue to prevail worldwide, people from countries like Ukraine and Syria face similar situations.

DISCUSSION QUESTIONS

What obligations, if any, do countries have for assisting refugees?

What challenges do people face if they escape to another country?

Are there similarities between refugees in the past and today?

MATERIALS TO USE DURING THE LOCAL HISTORY PROJECT

Life stories and online testimonies:

https://collections.ushmm.org/search/catalog/irn504341

https://encyclopedia.ushmm.org/content/en/oral-history/miriam-lewent-describes-deportation-to-a-village-near-tomsk-siberia?parent=en%2F7045

https://encyclopedia.ushmm.org/content/en/article/jan-karski

https://encyclopedia.ushmm.org/content/en/oral-history/charlene-schiff-describes-difficulties-in-gaining-entry-to-the-united-states-in-the-aftermath-of-the-holocaust?parent=en%2F2419

https://holocaustmusic.ort.org/resistance-and-exile/composers-in-exile/

Online collections:

https://collections.ushmm.org/search/catalog/irn502051

https://mjhnyc.org/blog/new-beginnings-jewish-refugees-after-the-holocaust/

Animated Map of Routes to Exile:

https://encyclopedia.ushmm.org/content/en/animated-map/rescue

FORCED LABOUR DURING NATIONAL SOCIALISM

BEFORE NATIONAL SOCIALISM

Forced labour means that someone must work against their will and is threatened with detention, poverty, violence, or death if they do not. Forced labour is also usually associated with forced accommodation, far from the individual's usual place of residence, at or near where the forced labour has to be performed. Many different forms of forced labour have existed throughout history.

DURING NATIONAL SOCIALISM

Nazi Germany relied on a massive forced labour system under brutal conditions, especially after the start of World War II in 1939. Forced labour formed a core part of the Nazi concentration camp regimen and the economic exploitation of occupied territories. Forced labour took place not only in concentration camps, but also in ghettos and specially built forced labour camps. More than 20 million people, civilian labourers, concentration camp prisoners, and prisoners of war (POW) in Germany and German-occupied areas were coerced into forced labour.

The labour shortage produced by World War II also influenced the creation of the forced labour scheme. Being considered "fit to work" could save one's life in the case

Elie Wiesel, aged 15. Wiesel survived Auschwitz as a forced labourer. He became a human rights activist after the war and won the 1986 Nobel Peace Prize. Image via Elie Wiesel via Wikimedia CC BY 3.0

of those belonging to groups deemed not "racially desirable" – like Jews, Sinti and Roma, or Soviet prisoners of war. For them, forced labour offered a chance of survival, albeit a very small one.

Camps like Buchenwald, Mauthausen and Dachau became centres for large networks of forced labour camps and factories. In the Łódź Ghetto alone, there were 96 factories. In addition, private companies could "rent" inmates to boost war production, allowing companies like Siemens to benefit from this scheme. These businesses could obtain a cheap workforce by paying a nominal fee to the National Socialist authorities. In these cases, the treatment of forced labourers was at the companies' discretion.

Legislation and lived experiences related to forced labour varied and were often influenced by legal status, social standing, gender, and, of course, by the racist ideology of the Nazi regime. For example, some forced labourers, mostly those from Western Europe, could leave work camps, and others, mainly Poles and Soviets, were not allowed to do so. Specific categories of prisoners were forced to work to death following a policy of "annihilation through work", which forced them to work under conditions that would directly and deliberately lead to starvation, illness, injury, or death.

The racist hierarchy the National Socialists promoted impacted the life of forced labourers significantly, both in terms of how Nazi authorities exploited them and how German civilians treated them. Due to the presence of forced labourers in factories, slave labour was the most visible crime of the Third Reich. Many civilians saw slave labourers, worked with them or even lived with them. This also had consequences regarding the perception of slave labour not as a crime, but as a part of daily life.

AFTER NATIONAL SOCIALISM

At the end of World War II, millions of enslaved people were liberated by the Allied forces. Their post-war stories varied: some made the journey home, others had to stay in displaced persons camps waiting for repatriation, and others remained in Germany. Whatever their post-war story, most survivors suffered long-term physical and psychological consequences from the work they were forced to do. In the Soviet Union, they were seen as traitors and often sent to camps in Siberia or the Russian Far East.

In Germany and Austria, many companies initially denied being involved in forced labour and National Socialism. Only in recent years have some companies begun researching their own wartime histories. Companies such as Volkswagen, Audi, Daimler and BMW have admitted to using slave labour during the National Socialist regime. In 2000, the German government set up a scheme for paying reparations to forced labour victims. The funds were supplied by companies that had collaborated with the National Socialists during World War II, including Allianz, Bayer and Siemens.

DISCUSSION QUESTIONS

Who benefited from the system of forced labour?

Research whether and which companies used forced labour in your country during World War II. How did they deal with their responsibility after 1945?

Select some of the testimonies suggested and reflect on the long-lasting effects of slave labour.

MATERIALS TO USE DURING THE LOCAL HISTORY PROJECT

Online Resources:

https://www.mauthausen-memorial.org/en

https://www.zwangsarbeit-archiv.de

Online Testimonies:

https://vhaonline.usc.edu/biosearch/resultList?searchType=43

https://iwitness.usc.edu/watch?theme=26&clip=157&entry=0_9gf9emu1

JEWISH PEOPLE DURING NATIONAL SOCIALISM

BEFORE NATIONAL SOCIALISM

The history of the Jewish people has been shaped by discrimination, persecution, ghettoisation and murder. The perpetrators were different societies, regimes, and religious groups. Jewish communities existed all over Europe long before the 20th century. In some cities, Jews were entirely assimilated. In other parts of Europe, they were forced to live in specific areas of towns and cities and were victims of pogroms and violence.

Antisemitic stigmatisation and persecution occurred in waves and with different intensities throughout the centuries. While the persecution of Jewish people had long been based on religion, this changed in the 19th century, turning Christian anti-Judaism into racial antisemitism. It was increasingly thought that a "Jewish race" existed throughout Europe. Being Jewish was no longer seen as based on religion but on bloodline. In the early 20th century, antisemitism raged in many parts of Europe. This environment was a breeding ground for the Nazi Party because they could radicalise already existing sentiments.

Jewish people came from all walks of life. Many lived in poverty, some in positions of power and fame, and they had very different political tendencies. Additionally, there were differences between assimilated and Orthodox Jews. Thus, Jewish experiences – both before and during National Socialism – were diverse and cannot be homogenised.

DURING NATIONAL SOCIALISM

Nazi ideology was based, among other notions, on the idea that Jewish people made the German people "impure" and were harmful to the "Aryan" race. When the Nazis took power in Germany in 1933, they immediately started implementing legislation targeting the Jewish population. The same happened in Austria when it was annexed into the German Reich in 1938. The radicalisation of antisemitism in German society was fuelled by propaganda that dehumanised Jewish people and incited public hatred of them.

Jewish athletes at a sports festival in Grunewald stadium, Berlin, in 1934. Image from Bildarchiv Preussischer Kulturbesitz

The start of World War II enabled this radicalisation to escalate to the state-organised mass murder of Jewish people across Europe. This was discussed at the Wannsee Conference, where Nazi officials finalised the details for the implementation of the so-called "Final Solution to the Jewish Question". The meaning of "Final Solution" changed over time. Jewish people were deported or forced to move to ghettos such as Terezín (Theresienstadt) or Warsaw Ghetto, where many died of diseases and a lack of food and medicine. They were also deported to forced labour camps, concentration camps (e.g. Dachau and Auschwitz) and extermination camps (e.g. Auschwitz-Birkenau, Belzec, Sobibor and Treblinka), where they were primarily killed by forced labour in the former and gas chambers in the latter. In territories under German control after the attack on the Soviet Union, many were not sent to camps, but shot and killed by paramilitary squads called *Einsatzgruppen*. And towards the end of the war, thousands of Jewish prisoners were forcibly transferred between concentration camps in death marches, which caused many to die in brutal conditions. Altogether, the Nazi regime and its collaborators killed around six million Jews across Europe.

Jewish Resistance

Resistance was extremely difficult due to various restrictions, including limited access to arms or freedom of movement. Despite this, many Jewish people resisted Nazi persecution in different ways. For example, many were active in armed resistance, and others were part of solidarity networks within the camps and ghettos. For many, small acts of cultural and spiritual resistance were the only possible way to oppose persecution. These activities included maintaining religious customs, printing and distributing underground newspapers, hosting concerts, and producing art. Jewish authors and poets continued to write while imprisoned in ghettos and camps, with many documenting life there and enabling us to learn more about the inner social history of these places.

In many ghettos across occupied Poland, Lithuania, Belarus and Ukraine, underground networks of armed resistance were formed. Their objective was to stage an uprising in the respective ghettos or to escape to partisans in the forest. One of the Jewish people's most significant acts of revolt was the Warsaw Ghetto Uprising from April 19 to May 16, 1943. The uprising was crushed by the SS, and the survivors were deported to concentration and extermination camps. Jewish prisoners also staged uprisings in other camps – including Sobibor, Treblinka and Auschwitz – although these were similarly brutally crushed.

AFTER NATIONAL SOCIALISM

After the end of World War II, antisemitism was still widespread, and Jewish survivors continued to face violence. For example, there was an outbreak of violence against the Jewish community on July 4, 1946, in Kielce (Poland), an event which came to be known as the Kielce pogrom.

Many survivors feared staying in Europe. The involvement of the British and Americans in the liberation of Europe was a crucial factor that gave many Jewish people a chance to emigrate to Palestine (which was then under a British mandate) or the USA. In the displaced person camps, Jewish survivors from different European countries gathered together without knowing where they would go next and often struggled to find their relatives.

DISCUSSION QUESTIONS

Learn about the diverse lives of Jewish people across Europe before 1939 to better understand Jewish culture and life before National Socialism. How did they react to persecution? You can use the online testimonies and image archives to learn more about this.

What can we learn from the massive scale and scope of the Holocaust?

Today, antisemitism still proliferates worldwide, fuelling Holocaust denial and revisionism. How are Jewish people targeted today? Find examples of antisemitism in social media and recent news, and compare them to the propagandistic messages of the National Socialists.

MATERIALS TO USE DURING THE LOCAL HISTORY PROJECT

Online Resources:

https://www.holocaustremembrance.com/resources/educational-materials/how-teach-about-holocaust-schools

https://www.yadvashem.org/exhibitions.html

https://wienerholocaustlibrary.org/exhibition/jewish-resistance-to-the-holocaust/

https://www.facinghistory.org/resource-library/jewish-partisans-resistance

https://iwitness.usc.edu/home

https://www.testifyingtothetruth.co.uk/viewer/

Online Archive:

https://pmj-documents.org/

https://photos.yadvashem.org/

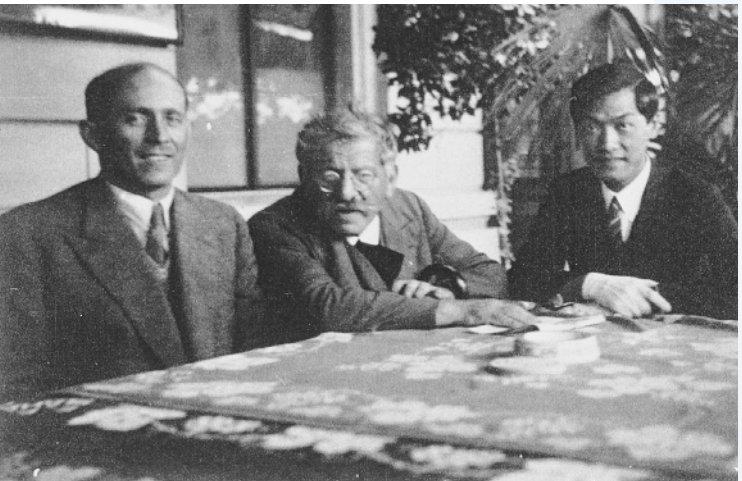
https://documents.yadvashem.org/

https://arolsen-archives.org/en/search-explore/search-online-archive/

LGBTQIA+ COMMUNITY AND THE NATIONAL SOCIALISTS

LGBTQIA+ is an abbreviation and is used as an umbrella term. LGBTQIA+ includes many sexualities and gender identities, such as lesbian, gay, bisexual, trans, queer, and intersex. In the 21st century, we have a nuanced understanding of how identities and sexualities work – 100 years ago, however, societies had different understandings and people used other words to describe themselves. LGBTQIA+ people have been part of every society throughout history. While LGBTQIA+ people have always faced discrimination and violence, the persecution of queer people during Nazi rule was one of the most severe instances of violence against this community.

Sexologist Magnus Hirschfeld (centre) with co-worker Bernhard Schapiro and pupil Li Shiu Tong. Unknown place and date. Image by the United States Holocaust Memorial Museum.



BEFORE NATIONAL SOCIALISM

In the late 19th century, many western countries drafted laws to criminalise homosexuality (mainly focused on men). Paragraph 175, a provision of the German Criminal Code, was introduced in Germany in 1872, making it a criminal offence for two cisgender men to have sex. At the same time, sexology emerged as a new scientific discipline, and the first homosexual rights organisations were founded. Like other major European cities, Berlin was a centre of gay and lesbian (sub)culture, with many organisations and bars catering to the homosexual movement.

DURING NATIONAL SOCIALISM

When the National Socialists took power in 1933, they started taking action against LGBTQIA+ people by targeting queer and sex workers' spaces. National Socialists' policies on homosexuality were gendered. On the one hand, cisgender male homosexuality was constructed as a threat to the *Volksgemeinschaft*, as the Nazis believed that homosexual intimacy could destroy masculine alliances and, therefore, the state. On the other hand, female homosexuality was not directly criminalised, except in annexed Austria between 1938 and 1945. Although there was no direct criminalisation, queer women

were discriminated against by other means: they had limited rights and possibilities to express their sexual identities in public and were often forced to enter into heterosexual marriages and motherhood.

Since 1935, anti-homosexual persecution intensified with the strengthening of Paragraph 175 and the creation of the Reich Central Office for the Combating of Homosexuality and Abortion in 1936. As a consequence, the number of people convicted and imprisoned rose drastically. Punishments were very harsh, and many classified by the National Socialists as "homosexuals" were sent to concentration camps. Some were sentenced to death and executed. Some LGBTQIA+ people were victims of forced sterilisations or castrations. Until 1945, the police arrested about 100,000 men for allegedly violating Paragraph 175.

The onset of the war shifted the security police's focus, and the very tight measures of the late 1930s loosened a little. The National Socialists were interested in persecuting queer people in the annexed territories, but not in all of German-occupied Europe.

The National Socialists used the term "homosexual" as an umbrella term for homosexual or bisexual men. This included people who would use the words trans, gender-nonconforming or genderqueer to describe themselves today. Because of this, it is important to note that not all those arrested and convicted under Paragraph 175 identified as gay. However, any man who had sexual relations with another man faced potential arrest in Nazi Germany, regardless of how he understood his own sexuality. In concentration camps, those persecuted under Paragraph 175 had to wear a pink triangle. Gay activists later took up this symbol as a sign of resistance against oppressive policies.

LGBTQIA+ victims could be imprisoned and persecuted in concentration camps for reasons other than their sexuality. Some were sent to camps as political opponents, Jews, or members of other victim categories. In these cases, their sexuality was considered secondary to the main reason for their imprisonment. And instead of the pink triangle, they wore the badge corresponding to their official prisoner category. Because of this, the total number of LGBTQIA+ victims remains unknown.

LGBTQIA+ people rarely received support as European societies and mainstream cultures were predominantly homophobic at the time. Medicine and psychiatry contributed to the persecution and discrimination of LGBTQIA+ people. Right-wing psychiatrists spent much time scrutinising homosexuality and attempting to determine its root causes. Psychiatry and the National Socialist apparatus worked together to persecute queer people and recruit them as test subjects. For example, Danish SS doctor Carl Værnet conducted experiments to find possible ways to treat homosexuality by injecting synthetic hormones into pink triangle prisoners in Buchenwald. However, there were also doctors like Magnus Hirschfeld who developed groundbreaking theories on

Gerd Katter, one of Magnus Hirschfeld's trans patients. Around 1929. Image by the United States Holocaust Memorial Museum.

sexuality, challenging the idea that same-sex attraction was pathological, perverse and a vice.

AFTER NATIONAL SOCIALISM

In Germany and Austria, homosexuality continued to be criminalised after World War II, and those imprisoned under the Nazis had to repeat the time they had served between 1933-45 as the Nazi regime was not recognised as legitimate. The number of people convicted of homosexuality was still high. East Germany decriminalised homosexuality between adults in 1968, Austria in 1971, and West Germany in 1994.

LGBTQIA+ people were not recognised as a group targeted by the Nazi regime for decades. In 2002, Germany recognised those persecuted during National Socialism under Paragraph 175 as victims and consequently pardoned them.

LGBTQIA+ stories were not part of collective memory and remembrance culture for decades. LGBTQIA+ activists, movements and organisations have been primarily responsible for driving memorialisation and commemoration. In recent years, more awareness has been raised about the issue. While in parts of Europe, LGBTQIA+ people enjoy more rights compared to the persecution they faced in the first half of the 20th century, the situation is still dire in many countries. In many places, anti-LGBTQIA+ hate is common and queer people are unsafe.

DISCUSSION QUESTIONS

Compare and contrast the Nazi regime's policies towards gay men with policies before 1933 and after 1945.

How were the experiences of the LGBTQIA+ community after 1945 different from other victim groups?

MATERIALS TO USE DURING THE LOCAL HISTORY PROJECT

Online archives with photographs, videos and testimonials:

https://encyclopedia.ushmm.org/tags/en/tag/gay-men-under-the-nazis

Documentaries and Films:

Paragraph 175, 2000. 1h 21.

https://www.youtube.com/watch?v=q-Bln6ymTVdM

PEOPLE OF AFRICAN DESCENT AND THE NATIONAL SOCIALISTS

Carlos Greykey, a Spanish prisoner, deported to Mauthausen. Image by Bundesarchiv Bild 192-054. CC-BY-SA 3.0

BEFORE NATIONAL SOCIALISM

People of African descent (POAD) have lived in Europe for centuries. While some POAD migration to Europe before the 20th century was voluntary, it was driven primarily by colonialism and slavery. Because of this, the main concentration of POAD in Europe was in nations involved in the slave trade and the colonisation of Africa, including Spain, Portugal, Germany, France, the Netherlands, Belgium, and the United Kingdom. It is estimated that more than 11 million Africans lived under German colonial rule (1885-1919).

DURING NATIONAL SOCIALISM

In Nazi Germany, racist texts demeaning Africans and African Americans were continuously published, and Black people were effectively treated as being stateless. POADs were discriminated against in various ways, with many losing their jobs, homes, and educational opportunities. The German Africa Show, an ethnographic exhibition and variety show that featured POAD "performers", travelled through the Reich in the 1930s. The Nazi authorities supported it as pro-colonial propaganda until the outbreak of World War II.

The regime particularly targeted individuals whom they called the "Rhineland Bastards," referring to children born to white women and French colonial troops of African or Asian descent occupying the Rhineland in 1920s. In 1937, it attempted to sterilise

them systematically. Although few laws specifically targeted POAD, subsequent additions to the Nuremberg Race Laws included them as "persons of alien blood." In Germany, mixed marriages were prohibited under the threat of forced sterilisation and incarceration to prevent the growth of future generations of Black Germans. Following the outbreak of World War II, POAD in Germany and occupied Europe increasingly faced the very real threat of being sent to concentration camps and labour camps.

Nonetheless, POAD were also active in the resistance movement against the Nazis, including jazz musician August Agbola Brown, believed to be the only Black participant of the 1944 Warsaw Uprising; Josephine Baker, who collected information for the Allies; and Jean-Marcel Nicholas, who medically treated his fellow prisoners in concentration camps.

The estimated number of POAD in Germany just before and during the Nazi era ranges from a few thousand to over 20,000. However, the number of POADs living under Nazi rule increased during the wartime occupation of France, the Netherlands, and other Western European nations with large migrant communities from African and Caribbean colonies. These individuals came from all over the world and included workers, teachers, diplomats, soldiers, businesspeople, entertainers, athletes, and scholars. During World War II, as POADs were also recruited in the colonies to fight in the Allied military forces, many also came into German captivity as prisoners of war.

AFTER NATIONAL SOCIALISM

After the war, POAD were present in large numbers in Germany. African-American soldiers were part of the liberating forces. A new generation of POAD was born from relations between Black soldiers and white German women in the Federal Republic of Germany. In the German Democratic Republic, POAD were present as students, freedom fighters, schoolchildren, and contract workers from Mozambique, Angola, and Namibia.

Josephine Baker in Amsterdam, 195. Image by Nationaal Archief CC BY-SA 3.0 NL

However, neither country recognised the unique experiences of POAD under Nazism or offered substantial reparations or compensation. Since the 1980s and following German reunification, POAD groups such as the Initiative of Black People in Germany and ADEFRA (Afrodeutsche Frauen) have organised against discrimination. They have been at the forefront of making the Black German past visible. The memorialisation and commemoration of the POAD victims of National Socialism are still limited, although *Stolpersteine* to six Black people have recently been laid in Germany.

DISCUSSION QUESTIONS

In what ways was the treatment of Black people in Germany similar to and different from that in other European countries?

Why do we know so little about the fates of POAD during the Nazi period?

Can a clear line of policy towards POAD be identified? How do policy and practice towards POAD interact with policies towards other racialised groups?

MATERIALS TO USE DURING THE LOCAL HISTORY PROJECT

Online archive of primary documents:

https://blackcentraleurope.com/

Biographies:

https://www.stolpersteine-berlin.de/en/biografie/9515

https://www.stolpersteine-berlin.de/en/biografie/263

https://www.stolpersteine-berlin.de/biografie/9514

https://www.blackpast.org/global-african-history/people-global-african-history/nicholas-jean-marcel-k-johnny-nicholas-1918-1945/

https://www.blackpast.org/global-african-history/august-agboola-browne-1895-1976/

https://www.youtube.com/watch?v=-sNjAGzPHkA

https://www.youtube.com/watch?v=O6j5OjXuq5w

Testimonies:

Gert Schramm. Wer hat Angst vorm schwarzen Mann: Mein Leben in Deutschland. (2011)

Hans Massaquoi. »Neger, Neger, Schornsteinfeger!«: Meine Kindheit in Deutschland (1999)

Hans Massaquoi. Destined to Witness: Growing Up Black in Nazi Germany (2001)

Marie Nejar. Mach nicht so traurige Augen, weil du ein Negerlein bist: Meine Jugend im Dritten Reich (2007)

Marie Nejar. https://www.youtube.com/watch?v=O6j5OjXuq5w

Mary-Louise Romney-Schaab. An Afro-Caribbean in the Nazi Era: From Papiamentu to Germany (2020)

Theodor Michael. Deutsch sein und schwarz dazu: Erinnerungen eines Afro-Deutschen (2015)

Theodor Michael. Black German: An Afro-German Life in the Twentieth Century (2017)

Films & Podcasts:

Sie nannten sie die Kinder der Schande (2020) (in German):

https://www.dw.com/de/sie-nannten-sie-die-kinder-der-schande/av-56185513

Schwarz und Deutsch - Die Geschichte der Afrodeutschen (2021).

https://www.youtube.com/watch?v=WKDJZV10fSc

GreyKey (2019).

https://vimeo.com/492139688

Bring It On! Blacks in Nazi Concentration Camps.

https://wfhb.org/public-affairs/bringiton/april-5-2021-blacks-in-nazi-concentration-camps/

USHMM: In conversation - Black Artists under Nazi Persecution

https://www.youtube.com/watch?v=SxLhC2OsHcU

PEOPLE OF ASIAN DESCENT & THE NATIONAL SOCIALISTS

There is little existing research on People of Asian Descent who were victims of National Socialism. This is partly because their communities were significantly smaller than those of persecuted European groups. Nevertheless, they were also targets of racist laws and attitudes. Some of them were subjected to forced sterilisation or deportation to forced labour camps.

Trading companies in the Chinese quarter of Batavia, the Netherlands. 1910-1920. Image by Tropenmuseum, part of the National Museum of World Cultures CC BY-SA 3.0

BEFORE NATIONAL SOCIALISM

People from the Asian continent have been travelling around the world for centuries. While there is no clear separation between Europe and Asia, people from Asia are diverse in their cultures and ethnicities. Historically, many Asian communities were concentrated in port cities such as Hamburg, where there was a so-called "Chinese quarter" from the early 20th century. While some Chinese people living in Hamburg were sailors, others settled to open shops, restaurants and businesses.

Many people came to Europe from Asia in the context of colonialism. They were often treated as "exotic" objects and subjected to racist depictions in art, literature and other forms of media. From the 19th century, the racist term "yellow peril" was often used to portray people from East Asia and Southeast Asia as dangerous to "Western" society. Some European metropoles, such as Berlin, Paris and London, were important centres for the activities of Asian anticolonial movements for example, Indians campaigning for independence from British rule or Chinese communists cooperating with European communist groups against imperialism.

DURING NATIONAL SOCIALISM

Some people of Asian descent whom the National Socialists persecuted were mixed Vietnamese-German children born around 1921 when French colonial troops occupied the Rhineland after World War I. Together with mixed-race Afro-German children, they were known as "Rhineland Bastards." Nazi race theory saw non-Aryan blood as genetically polluting, and in 1937, hundreds of these mixed-race people were forcibly sterilised.

While the Nuremberg Race Laws of 1935 primarily targeted Jewish people, people of Asian descent were also affected by the racist practices of the Nazi regime. For example, many had their property confiscated and were not allowed to marry "Aryan" Germans. Some were incarcerated in concentration camps for example, Indian people were held in the camp Annaburg, where they were subjected to forced labour. One of the National Socialists' most significant anti-Asian campaigns took place on May 13, 1944, in the form of the so-called *Chinesenaktion* (Campaign against Chinese), where 129 men living in the Chinese community in St. Pauli, Hamburg, were arrested. Between 60 to 80 of these individuals were sent to the forced labour camp Langer Morgen in Hamburg-Wilhelmsburg, and at least 17 died due to mistreatment.

Some individuals of Asian descent were involved in the German military. For example, the Indian Legion, which was part of the SS, comprised Indian prisoners-of-war and students and aimed to fight Britain in order to win India's independence from colonial rule. Others were active in the resistance against the Nazi regime. For example, Japanese diplomat Sugihara Chiune helped thousands of Jewish people flee German-occupied and Soviet-occupied Eastern Europe, providing them with documents that allowed them to travel through Japanese territories.

Sugihara Chiune and his family in Berlin. Image from the United States Holocaust Memorial Museum.

AFTER NATIONAL SOCIALISM

Asian European communities grew significantly in the following decades. However, many have continued to be the target of racism and xenophobia. In Germany, extreme right-wing nationalists have carried out attacks against people of Asian descent, including major incidents in Hoyerswerda in 1991 and Rostock in 1992 that mostly targeted Vietnamese contract workers.

The COVID-19 pandemic has also seen a rise in racist attitudes and violence (both verbal and physical) towards people of East Asian descent because of the virus's presumed origin in China. Today, Asian-German organisations such as korientation aim to combat anti-Asian racism. The commemoration of Asian victims of the National Socialists has also gained momentum, for instance, with the recent installation of *Stolpersteine* for some of the Chinese men of St. Pauli in Hamburg.

DISCUSSION QUESTIONS

Try to find information about victims of Asian descent and discuss why some victims' groups are understudied and underrepresented with your students. Why is there so little information about the experiences of people of Asian descent during National Socialism?

MATERIAL TO USE DURING THE LOCAL HISTORY PROJECT

Lifestories:

https://fink.hamburg/2019/01/chinesenaktion-hamburg-marietta-solty/

https://www.re-mapping.eu/de/erinnerungsorte/hong-kong-bar

Search the website of the Arolsen Archives for people of Asian origin:

https://collections.arolsen-archives.org/de/search/topic/1-1-5-1_8052200?s=Chinese

PEOPLE WITH MENTAL ILLNESS & FUNCTIONAL DIVERSITY DURING NATIONAL SOCIALISM

BEFORE NATIONAL SOCIALISM

The targeting of people with mental illness and functional diversity was rooted in eugenics and scientific racism. Eugenics is a scientifically disputed set of beliefs and practices. It claims that human qualities such as intelligence and social behaviour are inherited, and thus, that humans' genetic quality can be “improved” through the "selective breeding" of populations. The theory of eugenics appeared at the end of the 19th century, particularly targeting people with mental illness and functional diversity and people who showed socially "deviant" behaviour (so-called "asocials"). By the 1920s, eugenics was a global movement supported in Germany, the United States, Great Britain, Italy, Mexico, Canada, and many other countries.

Hartheim Castle. 1940. Image by NARA/ Dokumentationsstelle Hartheim

DURING NATIONAL SOCIALISM

Persecution began almost immediately with the Nazi seizure of power. In July 1933, the Law for the Prevention of Offspring with Hereditary Diseases was passed, marking the start of forced sterilisations of people with mental illness and functional diversity. In August 1939, the Reich Ministry of the Interior issued a decree requiring all physicians, nurses, and midwives to report newborn infants and children under three years who showed signs of severe mental or physical disability, who were then selected to be killed (the so-called “*Kindereuthanasie*”). And from October 1939, individuals with mental or physical disabilities were targeted for murder in a formal programme called Aktion T4. This was named for the address of the campaign's headquarters at Tiergartenstraße 4 in Berlin.

Aktion T4 required the cooperation of many doctors and nurses who were directly involved in the killings and reviewed patients' medical files in institutions to determine which people should be killed. In the autumn of 1939, the regime started disseminating questionnaires to all public health officials, hospitals, mental institutions, and nursing homes for the chronically ill and aged. Patients had to be evaluated and selected according to different categories:

- Those with schizophrenia, epilepsy, dementia, encephalitis, and other chronic psychiatric or neurological disorders.
- Those considered “racially undesirable” or “non-Aryan”.
- Those considered "criminally insane" or those who had committed crimes.
- Those who had been in the institution for more than five years.

In the case of the institutions that were not willing or were too slow in handling the questionnaires, groups of “consultants” were sent to the site to decide who would die. Victims were transferred to six institutions in Germany and Austria: Brandenburg on the Havel River near Berlin; Grafeneck in southwestern Germany; Bernburg in Saxony-Anhalt; Sonnenstein in Saxony; Hartheim near Linz in Austria; and Hadamar in Hesse. They were killed in gas chambers, and their bodies were subsequently burned in large ovens called crematoria.

By 1941, the supposedly secret "euthanasia" programme had become generally known. Instances of public protest occurred throughout Germany and Austria. For example, Bishop Clemens August Graf von Galen of Münster denounced the killings in a widely circulated public sermon on August 3, 1941. Other public figures and clergy members also raised objections to the killings.

Because of public criticism, the centralised T4 programme ended in August 1941. By then, there had been about 70,000 known victims. However, the programme continued in a decentralised way. Patients were killed in different clinics through lethal injection or starvation. The killings were also carried out in occupied territories. For example, in occupied Poland and the Soviet Union, SS and police units murdered some 30,000 patients to accommodate wounded soldiers. Until 1945, about 250,000 to 300,000 were murdered as part of the Nazi "euthanasia" policy.

Aktion T4 became the model for the mass murder of Jews, as well as Roma, Sinti and others, in camps equipped with gas chambers that the Nazis opened in 1941 and 1942.

AFTER NATIONAL SOCIALISM

Prejudice against people with mental illness and functional diversity did not disappear after 1945. Practices such as forced sterilisation and forced institutionalisation are still common in many countries.

With the advancement of science, new technologies have been developed that allow the collection of genomic information during pregnancy. This development has given rise to debates about the termination of pregnancies where the foetus has a high risk of having genetic disorders.

DISCUSSION QUESTIONS

Did the National Socialist attitudes about people with mental illness and functional diversity differ from the rest of the world?

How did the persecution of people with mental illness and functional diversity change throughout the Nazi regime?

Try to find information about public opposition to Aktion T4. What were people asking for? How did they know about the programme?

MATERIALS TO USE DURING THE LOCAL HISTORY PROJECT

Online resources:

https://lebensspuren.schloss-hartheim.at/

https://www.mauthausen-memorial.org/en/Gusen/The-Concentration-Camp-Gusen/Extermination/Aktion-14f13-Death-by-Gas-at-Hartheim-Castle

POLITICAL OPPONENTS OF NATIONAL SOCIALISM

In Germany, there were many political opponents of the new National Socialist regime. These included communists, trade unionists, Social Democrats, and supporters of other left-leaning parties, liberal parties, and the Catholic Centre Party. Political opponents were among the first victims of systematic Nazi persecution.

BEFORE NATIONAL SOCIALISM

There is a long tradition of political opposition in Europe. In democratic states, the opposition can usually freely express dissent. This was often less true in more autocratic regimes, such as Tsarist Russia or Germany in the nineteenth century. However, even then, political opponents were rarely executed for their political beliefs. With the rise of totalitarian regimes in Soviet Russia and Nazi Germany, this changed, giving rise to the large-scale and systemic persecution of political opponents.

DURING NATIONAL SOCIALISM

In 1933, the new Nazi regime commenced a process of Nazification, establishing a system of totalitarian control over all aspects of German society. This process was also known as *Gleichschaltung* or "coordination." Whole groups were classified as political opponents, including Freemasons, whom the National Socialists regarded as part of a Judeo-Masonic conspiracy. Separately, independent trade unions were disbanded, and the Nazi-run German Labour Front was

Portrait of Walter Lande, member of the Social Democratic Party. 1930. Image by the United States Holocaust Memorial Museum

Portrait of Mr Ployhar, a Czech political prisoner who would become the Minister of Health of Czechoslovakia after the war. Image by the United States Holocaust Memorial Museum

established. This permitted the Nazis to stop workers from coordinating opposition to the new regime. Additionally, all existing political parties were outlawed.

Almost immediately after Hitler came to power, political opponents were arrested and imprisoned in prisons and concentration camps. The Nazi Reichstag (parliament) approved the Malicious Practices Act on March 21, 1933, which made it a crime to oppose the new government or criticise its leaders. The law made even the smallest statement of disagreement a violation. Even those accused of "chatting" or "making fun" of regime officials could be caught and transported to detention or a concentration camp. Two days later, on March 23, the Reichstag approved the Enabling Act, which allowed the chancellor to implement laws without consulting the German parliament or president. This marked the formal end of democracy in Nazi Germany.

These laws provoked resistance by some groups. Opponents wrote, printed, and distributed anti-Nazi literature to raise awareness of the Nazis' propaganda and worldview. Many political opponents were deported to newly founded Nazi concentration and forced labour camps in Germany, such as Dachau and Sachsenhausen. Some political opponents were also sent to Nazi prisons, such as the notorious Columbia-Haus in Berlin. Political opponents who were imprisoned included prominent individual figures like pacifist journalist Carl von Ossietzky, who was a vocal critic of the Nazi regime. By mid-1933, almost 27,000 political opponents had been arrested and interned in prisons and camps across Germany. In later years, political opponents were forced to wear red triangles on their prison and camp clothing.

AFTER NATIONAL SOCIALISM

After World War II, many surviving political opponents of Nazi Germany decided to continue their political activities. Former communist prisoners were among the founders of communist East Germany, the German Democratic Republic. In West Germany, Kurt Schumacher, the early postwar leader of the Social Democratic Party of Germany (SPD), derived some of his legitimacy from the fact that he had been imprisoned for over a decade in Nazi concentration camps. Other former prisoners decided to dedicate themselves to fostering democratic values among German youth.

DISCUSSION QUESTIONS

What pressures and motivations might have affected people in Germany as they faced the rise of political repression? Are these factors specific to that time, or are they universal?

What constitutes resistance? Does "chatting" constitute resistance? Why or why not?

Are there political opponents in your country today? Who are they? Do they face any discrimination?

MATERIALS TO USE DURING THE LOCAL HISTORY PROJECT

Online resources:

https://www.mauthausen-memorial.org/en

https://www.gedenkstaette-flossenbuerg.de/en/history/flossenbuerg

https://www.kz-gedenkstaette-dachau.de/en/

https://arolsen-archives.org/en/search-explore/search-online-archive/

https://www.weisse-rose-stiftung.de/white-rose-foundation/

Online testimonies:

https://vhaonline.usc.edu/viewingPage?testimonyID=26431&returnIndex=0

https://vimeo.com/705719594

Books & Articles:

Hans Fallada. Every Man Dies Alone (1946)

PRISONERS OF WAR OF THE NATIONAL SOCIALISTS

A prisoner of war (POW) is an individual, usually a combatant, who is captured during or after an armed conflict.

BEFORE NATIONAL SOCIALISM

On July 27, 1929, the Geneva Convention on Prisoners of War was signed to regulate the condition and treatment of prisoners of war. It drew on lessons learnt from the often poor treatment of POWs during World War I and was signed by countries across the world (including Germany). This agreement, however, could not guarantee humane conditions for all POWs during World War II, as it was often interpreted restrictively or ignored altogether.

DURING NATIONAL SOCIALISM

POWs captured by the National Socialists mainly came from the Allied countries, like France, the United Kingdom, the Soviet Union and the United States. POWs were often treated differently depending on their nationality and ethnicity, even where their countries of origin had signed the Geneva Convention. For example, the German army murdered some Polish POWs from 1939 onwards, and massacred several thousand Black French POWs upon their capture in May and June 1940. The Nazi authorities did respect the Geneva Convention, however, insofar as they did not kill Jewish POWs from the western armies and released many sick western POWs.

Between January and April 1945, tens of thousands of western Allied POWs held in Nazi camps in Eastern Europe were forced to move westward in a series of death marches. This was done to delay the liberation of the prisoners. Thousands died as a result of cold, disease, starvation or exhaustion.

Soviet Prisoners of War

Nazi Germany reserved a particular policy of maltreatment for Soviet POWs, effectively resulting in their extermination in the first year after the German attack on the Soviet Union. This practice can be attributed to the National Socialists' anti-communist

Group portrait of Soviet Soldiers. 1942. Image by the United States Holocaust Memorial Museum

agenda, their support for the myth of Judeo-Bolshevism, and their view of Slavs as less racially "desirable" than Aryan Germans. The fact that the Soviet Union had not signed the Geneva Convention was used to justify the special persecution and mass murder of Soviet POWs.

Soviet POWs became the victims of mass starvation. From 1941, many received as little as 700 calories to eat per day. In addition, large numbers of Soviet POWs were shot. For example, shortly before the German invasion of the Soviet Union in 1941, the Commissar Order authorised German armed forces to shoot all Soviet prisoners identified as political commissars. Soviet POWs were also among the first victims of the gas chambers and Zyklon B. It is estimated that around 5.7 million Soviet army personnel were taken prisoner by the National Socialists during World War II, with around 3.3 million dead by the end of the conflict.

Portrait of Soviet Jewish partisans Kola and Pinkus Edelsberg. 1945. Image by the United States Holocaust Memorial Museum

AFTER NATIONAL SOCIALISM

During the Nuremberg trials from November 1945 to October 1946, documents and visual evidence were presented to demonstrate the conditions endured by POWs. The Allied POWs who had been held captive by the National Socialists did not all share the same fate, with some remaining missing after the war's end. Many of those who were released and able to return home faced difficult challenges, including homelessness, unemployment and psychological trauma.
After liberation, many Soviet POWs who had survived the war were accused of collaborating with the Nazi regime by the Soviet government. After their repatriation, many were interrogated and put on trial. Some were convicted of collaboration, sentenced to confinement in Soviet forced labour camps (gulags) or executed as "traitors".

DISCUSSION QUESTIONS

How does the treatment of prisoners of war illustrate Nazi ideological beliefs?

Why did the Germans treat the Soviet POWs so much more harshly than POWs from other nations?

Investigate international codes of conduct for the treatment of captured military personnel. What international agreements govern the treatment of POWs? How have they changed since the end of World War II?

MATERIALS TO USE DURING THE LOCAL HISTORY PROJECT

Online archive with Images:

https://encyclopedia.ushmm.org/content/en/series/soviet-prisoners-of-war?parent=en%2F10135

Online archive with testimonies:

https://encyclopedia.ushmm.org/content/en/article/nazi-persecution-of-soviet-prisoners-of-war

Online exhibitions/archives:

https://www.chroniclesofterror.pl/dlibra/results?action=AdvancedSearchAction&type=-3&search_attid1=62&search_value1=Soviets+in+German+captivity

List of all the German POW camps:

https://www.moosburg.org/info/stalag/laglist.html

RELIGIOUS MINORITIES DURING NATIONAL SOCIALISM

BEFORE NATIONAL SOCIALISM

Minority religious groups, such as Muslims, the Jehovah's Witnesses or the Quakers, existed long before National Socialism. Judaism was also a minority religion, but due to the specificity of their persecution and discrimination, there is a dedicated information sheet for Jewish victims.

Jehovah's Witnesses was founded in the United States in 1872 and started its missionary work in Europe in the 1890s. The community was originally known as Bible Students and later as the Society of International Bible Students Germany had about 25,000 to 30,000 members by the early 1930s. However, even before National Socialism, they were targets of discrimination, as mainstream Lutheran and Catholic churches considered them heretics.

The Society of Friends, also known as Quakers, was a religious movement that, though small, had participated in social movements for centuries. For example, they had been among the leaders of the anti-slavery movement in the United States. It was founded in the 17th century in England but quickly spread to continental Europe and the British colonies. Quakers were pacifists, but they were involved in the World Wars through relief efforts and humanitarian work.

Karl-Heinz Kusserow, a Jehovah's Witness, was imprisoned because of his beliefs. He was a prisoner in the Dachau and Sachsenhausen concentration camps in Germany. Image from the United States Holocaust Memorial Museum

DURING NATIONAL SOCIALISM

Jehovah's Witnesses

Persecution of Jehovah's Witnesses spanned the period from 1933 to 1945. Their unwillingness to accept a regime that went against their beliefs, join party organisations or participate in elections led to their being scrutinised by the National Socialists. Months after the Nazis came to power, regional governments (mainly in Bavaria and Prussia) persecuted Jehovah's Witnesses by breaking up their meetings and ransacking and occupying their local offices. A special Gestapo unit compiled a registry of persons believed to be Jehovah's Witnesses. Most of the activities of the Jehovah's Witnesses opposed the policies and ideology of the new regime. For example, in March 1935, Jehovah's Witnesses refused to be drafted or perform military-related work after reintroducing compulsory military service. While they were not banned, many activities did not conform to the new regime's policies, which considered them dissidents. Because of this, and unlike other targeted groups, Jehovah's Witnesses could escape persecution if they renounced their faith and served in the armed forces – which few did.

It is estimated that by 1939, 6,000 Jehovah's Witnesses were imprisoned in jails and concentration camps, where they were identified with a purple triangle. Many others fled or attempted to escape. At least 1,400 died in camps, and 273 more were sentenced to death by military courts for refusing military service.

Quaker delegates of the American Friends Service Committee who set up a relief and rescue operation in Toulouse. France, January 1941. Image by US Holocaust Memorial Museum

Quakers

Since the beginning of National Socialism, Quaker International Centres have focused on relief efforts (like soup kitchens and kindergartens). However, after the *Kristallnacht* pogrom of November 1938, they became more involved in helping refugees flee Europe and establish themselves in the United States. In 1939, they dealt with more than 3,000 new cases. While other relief organisations specialised in certain types of refugees, Quakers assisted those who were otherwise not being helped; for example, non-Aryan Christians who were considered to be racially Jewish due to their ethnicity or partners in mixed marriages between Jewish and non-Jewish individuals. In addition, they coordinated with other organisations to help as many as possible, such as the National Refugee Service, the Hebrew Immigrant Aid Society, and the National Council of Jewish Women.

Muslims

Even though they were small in number, Muslim individuals were imprisoned in concentration camps. Some records suggest that they accounted for only 53 of the 400,000 prisoners in Auschwitz, while some researchers estimate that there were at least 1,000 Muslim victims. However, Muslims were not targeted by the Nazis for religious or racial reasons because of the regime's interests in North Africa. Most victims were part of the Soviet Army or individuals resisting the regime.

Spiritual Resistance

Resistance to National Socialism came in many forms, from armed to unarmed. Examples include organised attempts to escape ghettos and camps, non-compliance with the regime, illegal smuggling into the ghettos, and spiritual resistance. The latter refers to attempts by individuals to maintain their humanity, integrity, dignity, and sense of civilisation in contrast to the dehumanisation and degradation they experienced under the Nazi regime. Generally, this involved continuing cultural and educational activities, documenting their community, and secret religious observances. For example, Jehovah's

Witnesses continued to meet and pray in the camps. In Buchenwald, they set up an underground printing press and distributed religious pamphlets.

AFTER NATIONAL SOCIALISM

Discrimination against religious minorities in Europe today usually does not involve physical violence and cannot be compared to that of National Socialism. It is now more often done through verbal abuse or actions such as the harassment of those wearing visible religious symbols. However, it is undeniable that religious minorities continue to be discriminated against and persecuted in many countries around the world.

DISCUSSION QUESTIONS

Why do governments and ideologies target religious groups?

We often think first, or only, about violent resistance to an oppressive regime. What is the importance of spiritual resistance?

MATERIALS TO USE DURING THE LOCAL HISTORY PROJECT

More information:

https://www.jw.org/en/jehovahs-witnesses/faq/jw-holocaust-facts-concentration-camps/

https://encyclopedia.ushmm.org/content/en/article/nazi-persecution-of-jehovahs-witnesses

Online archive:

https://www.ushmm.org/collections/the-museums-collections/curators-corner/the-nazi-persecution-of-jehovahs-witnesses-the-kusserow-collection

Online testimonies:

https://www.hmd.org.uk/resource/simone-arnold-liebster/

ROMA AND SINTI DURING NATIONAL SOCIALISM

Roma and Sinti are a minority who have lived in Europe for centuries and number about 12 million. They originally came from what is today the northwestern Indian-Pakistani region. Over centuries of migration, various heterogeneous groups developed, including but not limited to: Roma, Sinti, Kalé, Manouches, and Lowara. Their language is called Romani, which has interacted with other languages over time to produce many dialects.

Roma and Sinti are often called "Gypsies", a word widely considered pejorative. Racism directed towards Roma and Sinti communities is called antigypsyism.

BEFORE NATIONAL SOCIALISM

Roma and Sinti living in Europe today are descended from those who migrated centuries earlier. They travelled out of India and through regions such as the former Persia, parts of Turkey, North Africa, and the eastern Mediterranean region. It is believed that this displacement was caused by persecution.

Roma and Sinti have been persecuted in Europe since at least the 14th century. Measures taken against them varied widely in form. For example, in the 15th and 16th centuries, European territories passed legislation to ban, forcibly expel, imprison and/or execute Romani people. During the 18th and 19th centuries, the Habsburg Empire enacted assimilation policies such as forcibly removing Romani children from their families and placing them with non-Romani families, which today is codified in international law as

Portrait of three Romani women. 1930s. Image by Jan Yoors via the United States Holocaust Memorial Museum

an act of genocide. For hundreds of years until the mid-19th century, Roma and Sinti were enslaved in Romanian territories.

DURING NATIONAL SOCIALISM

When the Nazi Party came to power in 1933, it implemented measures to persecute Roma and Sinti alongside other groups. The National Socialists targeted Roma and Sinti as part of their eugenics policies, viewing them as both "racially undesirable" and "asocial" and looking for ways to monitor and further exclude them from German society. The eugenics program aimed to control populations, especially those deemed "undesirable" ,through restrictive legislation like the Nuremberg Race Laws. One component of eugenics included a forced sterilisation programme, to which Roma and Sinti, among others, were subjected. Another means of controlling people in an increasingly totalitarian regime was through incarceration in a system of concentration camps across German-controlled areas. From 1935 to 1945, Roma and Sinti were deported to Nazi-constructed camps, depriving them of their most basic human rights.

In 1940, the Nazis began deporting Roma and Sinti from across Europe in camps in occupied Poland, subjecting them to forced labour. On December 16, 1942, authorities issued the so-called "Auschwitz decree" that ordered the deportation of all remaining Roma and Sinti in the German Reich to the concentration and extermination camp Auschwitz-Birkenau. On their arrival in Auschwitz-Birkenau, the deportees were sent to the so-called "Gypsy camp", where they had a "Z" and a number tattooed on their bodies. By July 1944, about 70 per cent of them died from various causes, such as hunger, cold, forced labour, violence, mass shootings, medical experiments and diseases. Several thousand were killed in gas chambers.

Genocide also occurred in territories occupied by or allied with Nazi Germany, where Roma either were deported to camps and ghettos or were murdered outright in massacres. In Romania, for example, the fascist regime forced 25,000 Roma into camps and ghettos in occupied Ukraine, where horrendous living conditions and brutal treatment killed over half of the deportees. Nazi puppet states also actively aided the National Socialists in killing Roma and Sinti: for example, in what was known as the Independent State of Croatia, the fascist and ultranationalist Ustaše regime drew on Nazi racial ideology to label the Roma "subhuman" and murder thousands. In the Baltics, Roma were sometimes deported to camps and then killed, while others were rounded up and executed in mass shootings. It is estimated that the National Socialists and their collaborators murdered at least 500,000 Roma and Sinti.

Many Roma and Sinti resisted persecution and extermination policies. For example, on May 16, 1944, a group of over 6,000 Roma and Sinti defended themselves by confronting camp guards in Auschwitz to delay the liquidation of the "Gypsy camp". Others fought as partisans against the Nazis in occupied territories. Roma and Sinti also resisted in other ways, including through escape attempts or providing help to those who had escaped.

AFTER NATIONAL SOCIALISM

The end of the National Socialist regime did not automatically mean recognition and compensation for its victims, including Roma and Sinti, who were separated from their families, dispossessed of their property, and prevented from re-acquiring their German citizenship. Roma and Sinti have demanded official recognition of the genocide, fighting for compensation and the prosecution of the perpetrators. Since 2015, August 2 has been the European Holocaust Memorial Day for Sinti and Roma, which marks the day in 1944 when the National Socialists murdered the last 4,300 Sinti and Roma in Auschwitz.

Across Europe, Roma and Sinti still face extreme levels of deprivation, marginalisation and discrimination. According to European Union figures, nearly 80% live in poverty. Despite attempts by the EU to combat antigypsyism, progress over the last ten years has been

slow. Roma and Sinti are still harassed or denied access to education, healthcare, housing and jobs. However, Roma and Sinti continue advocating for their rights.

DISCUSSION QUESTIONS

Why do you think that official recognition of the genocide of Roma and Sinti took so long after the end of World War Two?

Are you aware of commemoration or memorialisation events for Roma and Sinti in your community? How can you learn about the history and culture of Romani communities near you?

MATERIALS TO USE DURING THE LOCAL HISTORY PROJECT

Films & Documentaries:

https://youtu.be/cVtfm2fLRkA.
https://www.cinemapolitica.org/film/how-i-became-a-partisan/

https://www.roma-sinti-holocaust-memorial-day.eu/education/films-about-the-holocaust-of-sinti-and-roma/

Online Resources:

https://www.sintiundroma.org/en/

https://www.romasintigenocide.eu/en/home

https://www.gdw-berlin.de/en/recess/topics/172-resistance-by-sinti-and-roma/

https://www.facinghistory.org/resource-library/targeting-sinti-and-roma

https://c.holocaust.cz/files/old/pdfs/ThePersecutionofRomaandSintiintheProtectorateofBohemiaandMoravia.pdf

https://kampwesterbork.nl/en/history/second-world-war/persecution-of-sinti-and-roma
https://digitales-heimatmuseum.de/vom-waller-friedhof-zum-alten-schlachthof-auf-den-spuren-der-sinti-und-roma-im-bremer-westen/

Online Testimonies:

https://www.zwangsarbeit-archiv.de/en/zwangsarbeit/ereignisse/sintiundroma/index.html

www.Tajsa.eu

SEXUAL VIOLENCE DURING NATIONAL SOCIALISM

Sexualised violence is any physical or psychological violence carried out through sexual means or by targeting sexuality. One tactic often used in this type of violence is sexual humiliation. An example of this would be the shaving of body hair, which is often considered invasive and dehumanising, and the loss of a key marker of gender and/or femininity. Most victims and survivors of sexual violence and rape are women and girls. However, men, boys, and other genders are also subjected to sexual violence.

Many victims of sexual violence during National Socialism were murdered or were reluctant to talk about the abuse they had been subjected to. Therefore, most of the testimonies available come from those who witnessed sexual violence. Yet this does not mean personal disclosures cannot be found in victim-survivor interviews and personal memoirs – sometimes, we must listen hard to hear their stories.

BEFORE NATIONAL SOCIALISM

Sexual violence and rape have long been used as methods of terror and torture; this was not a new method used solely during National Socialism. Because of this, sexual violence has been considered a tool during wars to punish, terrorise and destroy populations. Sexual violence during a conflict is usually committed in public and by several perpetrators, including gang rape and intimate attacks with objects and weapons. It can also take many forms, like sexual slavery, forced prostitution, and sexual torture. The consequences are not only individual. Sexual violence committed across entire communities spreads diseases and may destroy family ties. Moreover, it reinforces gender inequalities and normalises sexual violence, sometimes even after the conflict has ended.

DURING NATIONAL SOCIALISM

Sexual Violence in Camps and Ghettos

Prisoners were forced to undress and have their body hair shaved as part of routine procedures for entering and exiting camps. Violent vaginal and genital inspections were also common, during which officials and guards took advantage of touching women's breasts and genitalia.

In camps, some prisoners were subjected to medical experiments that focused especially on reproductive organs and genitalia. For example, there were continuous experiments to perfect the technique of forced sterilisation so victims could be prevented from reproducing, but still be able to work as forced labour. Some of these experiments included exposing the genitals of young men to radiation

and castrating them to study the changes in their testicles. Others involved injecting caustic substances into women's cervixes and uteri that caused severe pain, bleeding and abdominal spasms. There were also experiments involving the artificial insemination of 300 women in Block 10 in Auschwitz.

Prisoners were also subjected to sexual abuse and rape in camps and ghettos. Many times, these victims of rape were killed afterwards. Sometimes, they contracted sexually transmitted diseases (STDs) or became pregnant. In other instances, some leaders of ghettos and camps, as well as guards and fellow prisoners such as cooks, took advantage of their positions of power and coerced boys and girls, but also men and women, into sex, in exchange for food, medicines, and protection from deportation. The line between sexual violence and sexual barter was often blurred.

Sexualised violence was also used to intimidate and punish those imprisoned within concentration and labour camps. For many perpetrators, sexual violence was another tool to dehumanise and humiliate the targeted groups, especially Jewish women and girls. The *Rassenschande* ideology, which barred sexual relations between "Aryans" and "non-Aryans", was ineffective in preventing sexual abuse.

It was not only guards who sexually abused prisoners. In many camps, there were brothels for male prisoners where non-Jewish women were forced to work as prostitutes. Most of them were deported from Ravensbrück to camps with brothels like Mauthausen, Buchenwald, Dachau and Flossenbürg. The main idea behind the brothels was to motivate prisoners who were used as forced labourers. In this way, male prisoners turned into perpetrators of sexual violence against fellow female prisoners who were forced to become sex workers.

In addition, many testimonies from young survivors confirm sexual abuse by the kapos and *Blockältesten* within the barracks. In these situations, older men took advantage of younger boys and, in exchange, gave them preferential treatment, like extra rations of food, new shoes, or material goods.

Sexual Violence Outside the Camps and Ghettos

Perpetrators of sexual violence outside the camps ranged from National Socialist forces occupying territories to local collaborators of the National Socialists, fellow persecuted victims, and resistance fighters who helped victims in hiding. Hidden children were particularly vulnerable to sexual abuse because they were often separated and isolated from their family and friends. In occupied countries, anti-partisan operations – counter-insurgency operations against the various partisan resistance movements in occupied countries – often turned into massacres of innocent civilians and served as an excuse for the mass rape and sexual humiliation of civilian women.

Even liberation did not spare women from the possibility of being sexually abused, as they were at risk of being raped by liberating soldiers. In many testimonies, women talk about their fear of being raped by Soviet soldiers. These men were feared for indiscriminately raping the women they liberated or – in the case of German women – whose homes and towns they occupied.

AFTER NATIONAL SOCIALISM

During World War II, all sides were accused of mass rapes, yet none set up tribunals to prosecute perpetrators of sexual violence, nor did they recognise victims.

In the last decades, sexual violence has been considered a crime under international human rights law. Domestic and international laws have incorporated provisions to prevent sexualised violence. However, it continues to happen in both wartime and peacetime.

MATERIALS TO USE DURING THE LOCAL HISTORY PROJECT

In the Visual History Archive of the USC Shoah Foundation, you can find testimonies by searching 'sexual assault':

https://vhaonline.usc.edu/quickSearch/resultList

Online testimonies:

https://www.tabletmag.com/sections/[sectionSlug]/articles/holocaust-metoo-moment

https://perspectives.ushmm.org/item/ushmm-oral-history-with-blanka-rothschild

https://perspectives.ushmm.org/item/ushmm-oral-history-with-dora-goldstein-roth

Sterilisation and medical experiments at Auschwitz concentration camp:

https://www.auschwitz.org/en/history/medical-experiments/carl-clauberg/

Films:

Made in Auschwitz: The Untold Story of Block 10. 2019. 1h 12m.

SLAVIC PEOPLE & THE NATIONAL SOCIALISTS

BEFORE NATIONAL SOCIALISM

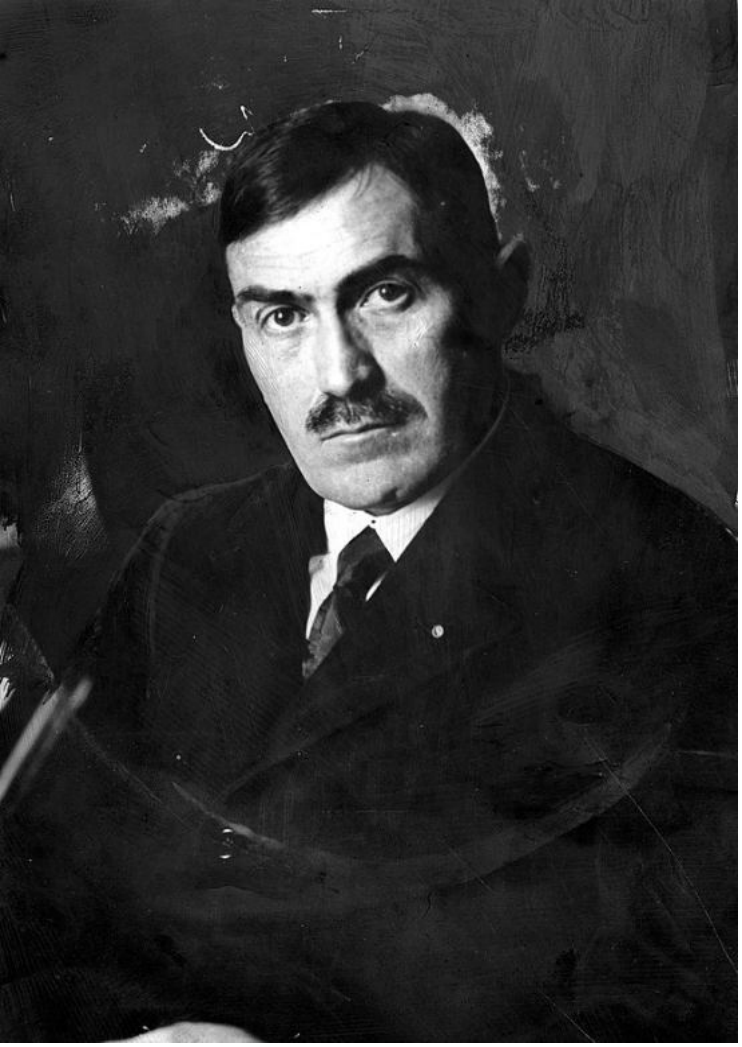
Slavic people are an ethnolinguistic group who have historically lived in Central, Eastern and Southeast Europe, the Baltics and Central Asia. Since the Enlightenment, Western Europe often regarded Eastern Europe and Southeast Europe as inferior to the rest of the continent. This was due to later industrialisation and the persistence of feudal socioeconomic systems in these regions. With the rise of scientific racism in the nineteenth century, prominent European thinkers such as the Frenchman Arthur de Gobineau popularised the view of Slavs as inferior white people. In the German lands, these discourses manifested in phenomena such as anti-Polish policies in Prussian-occupied Poland in the late nineteenth century.

Ljubica Gerovac, member of the anti-fascist resistance movement in occupied Yugoslavia. Image by Partizanske novine, 1. svibnja 1942. Via Wikimedia Commons CC Public Domain 1.0

During the World War I, various belligerent acts were conducted in line with widespread racist views on Slavic people. For example, the Austro-Hungarian army committed looting, rape, arbitrary killings and mass executions of Serbian civilians. In the aftermath of the war, Germany's territorial losses and the formation of new nation-states in Central and Eastern Europe, including Czechoslovakia, Yugoslavia, and Poland, further incited anti-Slavic sentiment in Germany.

DURING NATIONAL SOCIALISM

The National Socialists regarded Slavic people – especially those from Poland, Yugoslavia and the Soviet Union – as "subhumans" who did not belong to their category of a supposedly superior "Aryan" race. The National Socialists' expansionist foreign policy depended significantly on the idea of carrying out ethnic cleansing in Eastern and Southeast Europe. The regime translated anti-Slavic racist views into policies such as *Generalplan Ost*, a plan for colonising and "Germanising" territories in Eastern Europe. This would involve economic exploitation, the displacement and expulsion of millions of people, and the creation of slave labour camps. "Germanisation" also involved kidnapping



Tadeusz Boy-Żeleński, Polish writer and translator murdered in 1941 during a massacre of Polish academics in Lwów. Image by Narodowe Archiwum Cyfrowe via Wikimedia CC Public Domain 1.0

Slavic children from occupied territories in Eastern Europe for "Aryanisation" or forced labour.

Relations between Nazi Germany and countries with Slavic populations differed. Some of these countries collaborated with the Nazis. For example, Ukraine collaborated with the aim of regaining independence. Additionally, the regime occupied some of these countries, subjecting their inhabitants to mass persecution and violence. For example, in Poland, the National Socialists killed or imprisoned tens of thousands of Polish elites whom they saw as potential leaders of Polish resistance against the German occupation. They also deported at least 1.5 million Poles to German territories to carry out forced labour under brutal conditions and imprisoned hundreds of thousands more in concentration camps. The Nazis executed hundreds of Polish men for having sexual relations with German women, which the regime considered a threat to the "Aryan race".

In Southeast Europe, the National Socialists similarly perpetrated mass violence against local populations. For instance, the *Wehrmacht* killed thousands of Serbian civilians as reprisals for resistance to German occupation. One such massacre happened in Kragujevac in October 1941, when German troops murdered around 2,800 Serbian civilians, including schoolchildren and their teachers.

Some countries in the region were allied with the National Socialists or became puppet states of the regime. One example is the Ustaše regime in what was known as the Independent State of Croatia, which was established in parts of occupied Yugoslavia from 1941 to 1945 (present-day Bosnia and Herzegovina, Croatia, Serbia and Slovenia). The fascist and ultranationalist Ustaše drew on Nazi racial ideology and labelled other Slavs (especially Serbs), Jews and Roma "subhuman". It murdered hundreds of thousands of people from these groups.

Often, anti-Slavic racism intersected with anti-communism. The National Socialists routinely referred to Russians as "beasts" and "animals", and during the siege of Leningrad from September 1941 to January 1944, Nazi Germany and its allies subjected the city's civilian population to mass starvation as part of a "Germanisation" strategy. However, due to widespread anticommunist sentiment in Nazi Germany, Nazi propaganda portrayed Soviet Russians not only as "subhumans" but also as a "Judeo-Bolshevik" threat to the social order of Western European society. Many communists were active in regional resistance against Nazi Germany, including the Yugoslav Partisans, which were organised in 1941 and led by Josip Broz Tito. The historical legacy of these resistance movements remains complex: for instance, while the Yugoslav Partisans successfully liberated some German-occupied territories, they also killed civilians during and after the war, such as people they regarded to be collaborators or Nazi sympathisers.

AFTER NATIONAL SOCIALISM

During the Cold War, widespread anticommunist sentiment in Western European states and their allies continued

Theatre function at a partisan hospital. Image by Znaci via Wikimedia CC Public Domain 1.0

to perpetuate stereotypes about people from Eastern and Southeast Europe, where socialist regimes governed most states. After the Cold War, unresolved historical legacies of tensions between Slavic groups resulted in major conflicts, including wars in Southeast Europe from 1991 to 2001 following the breakup of Yugoslavia.

Today, anti-Slavic racism across Europe manifests in different forms of bias, prejudice and stereotypes, including derogatory terms and jokes about Slavic people. Populists and far-right nationalists often draw on these tensions to propagate xenophobia, racism and antidemocratic views.

DISCUSSION QUESTIONS

In what ways did anti-Slavic racism overlap with or differ from the persecution of other groups?

What is the situation of Slavic people in your country today? Can you indentify continuities and discontinuities in racist and xenophobic attitudes towards Slavic people in Europe?

MATERIALS TO USE DURING THE LOCAL HISTORY PROJECT

Online Resources:

https://encyclopedia.ushmm.org/content/en/article/documenting-numbers-of-victims-of-the-holocaust-and-nazi-persecution

https://www.hmd.org.uk/learn-about-the-holocaust-and-genocides/nazi-persecution/non-jewish-poles-and-slavic-pows/

https://neu.org.uk/media/2811/view

www.het.org.uk

https://digitalcollections.library.gvsu.edu/document/42462

http://www.jhmf.org.uk/

https://documenta.hr/en/slana-concentration-camp-1941/

STOLEN CHILDREN DURING NATIONAL SOCIALISM

Lebensborn mothers' house in Steinhöring. Image by Bundesarchiv, B 145 Bild-F051638-0059 / CC-BY-SA 3.0

BEFORE NATIONAL SOCIALISM

The state-organised kidnapping of children was not a new practice in the 1930s and 1940s. A few years before the National Socialist system of stealing children was implemented, Francoist Spain created an extensive system to steal babies from left-wing and working-class families for adoption by families loyal to the fascist regime. In other places like Australia, Canada, the USA and Greenland, children of indigenous descent were removed from their families in an attempt to suppress their cultures and communities.

DURING NATIONAL SOCIALISM

The National Socialist regime abducted thousands of children from German-occupied territories. In 1944, during the so-called "hay operation," tens of thousands of ethnic Polish children were kidnapped and transported to Nazi Germany as forced labourers. Other children were kidnapped because they were considered "racially desirable."

One major Nazi state program that helped to facilitate the abduction of children was *Lebensborn*, which aimed to propagate the Nazis' racial ideology by increasing the number of "Aryan" children in German and German-occupied territories. Organised by

the SS Race and Resettlement Main Office, *Lebensborn* facilities were places where women deemed "racially desirable" secretly gave birth to their children, many of whom were then adopted by other families. However, unable to achieve their aims of increasing "Aryan" natality, the SS officials started to kidnap children from German-occupied territories in Eastern Europe and Norway, which fit into their descriptions of the "Aryan race". For example, many had blue eyes, blonde hair or fair skin. The children, who were given German names, were sent to Germany and given to German families or sent to special nurseries, kindergartens and homes. As part of the Nazis' Germanisation campaign, their dates of birth were often changed to hide their true identities and prevent them from being traced. Often, children who were transferred between territories did not survive the journey.

Selections frequently took place at children's education camps (*Kindererziehungslager*), where children's racial "desirability" was determined according to different physical characteristics, including bodily proportions, eye colour, hair colour and skull shape. Unwanted children were sent to concentration camps, killed, or used as subjects in human experiments.

AFTER NATIONAL SOCIALISM

After 1945, children whose true identities could be determined were returned to their homes if their families had survived the war. The International Tracing Service's Child Search Branch enabled this work. Many, especially the youngest children who could not remember their birth families, remained with their adoptive families in Germany were never recovered. According to Polish authorities, around 200,000 Polish children were stolen, while the number of stolen children from other countries remains unknown.

Geraubte Kinder - Vergessene Opfer (Stolen Children - Forgotten Victims) is an organisation active in Germany which seeks reparations and justice for victims of abduction by the National Socialists. In 2022, it successfully petitioned the regional parliament in the state of Baden-Württemberg to pay reparations to victims whom the National Socialists abducted as children.

DISCUSSION QUESTIONS

Try to find information about other cases of stolen children in the war (for example, in Spain, Chile or Argentina). What do they have in common? What made the Nazi's programme different from theirs?

Read testimonies of stolen children. How do their experiences differ from those of other victims?

How did targeting children with "Aryan" features fit the Nazi racial ideology?

MATERIALS TO USE DURING THE LOCAL HISTORY PROJECT

Film. Stolen Children - The Kidnapping Campaign of Nazi Germany. 42 min.

Online testimonies:

https://www.jewishvirtuallibrary.org/stolen-children

http://geraubte.de/biografien.html (in German)

Online archive with primary documents:

https://arolsen-archives.org/en/news/sacher-israeler-and-the-child-search-branch/

Books:

Ingrid von Oelhafen & Tim Tate. Hitler's

Forgotten Children: My Life Inside the Lebensborn (London: Elliott and Thompson Limited, 2015).

Aharon Appelfeld. The man who never stopped sleeping. (Schocken Books, 2017).

WOMEN & THE NATIONAL SOCIALISTS

While men's and women's experiences during National Socialism were not entirely different, women were also targeted by acts of discrimination and persecution that were unique to their gender. Some forms of public humiliation were gender-specific, such as when women were forced to clean streets with their underwear or undress in front of men. This discrimination was worsened if the victims belonged to other targeted groups, such as Roma women, women with mental illness and functional diversity, and Jewish women. For example, Jewish and Roma women were used as subjects for medical experiments and forced sterilisation.

DURING NATIONAL SOCIALISM

Nazi propaganda included the false promise of security and respect for motherhood, which is why many women voted for the party. However, when the National Socialists came to power in 1933, the regime started implementing policies revoking various rights for women. In general, women were held to a set of social expectations that limited their autonomy. For example, from 1933, trousers, short skirts and public smoking were frowned upon in Nazi propaganda and fashion magazines, and women were urged to follow traditional German social norms. However, many women did not adhere to these social expectations and created their own spaces and careers.

Women were the targets of gendered policies to create the ideal Aryan community, with their place expected to be in the home as mothers and child-bearers. However, only racially and socially "valuable" women benefitted from gynaecological care and social welfare provisions. Contrary to this pro-natalist policy, there was also an anti-natalist policy which applied to those targeted by the Nuremberg Race Laws. In 1934, a law was introduced to permit the termination of "defective" pregnancies on the grounds of racial hygiene. And in 1942, Jewish women were forbidden from giving birth in hospitals or homes, a policy which was used to justify the forced termination of pregnancies. In the Terezin (Theresienstadt) Ghetto, pregnant women had to undergo

Nazi officers and female auxiliaries pose on a wooden bridge in Solahuette. Image by the United States Holocaust Memorial Museum

forced abortions, and any woman who did give birth was sent to Auschwitz with her child. Additionally, pregnant women, mothers of babies and children were sent to be killed upon their arrival in camps due to their perceived inability to work as forced labourers.

Women also willingly collaborated and were part of the Nazi apparatus, which many saw as a source of empowerment and an escape from poverty and unpaid care work. By the war's end, the number of female auxiliaries in the German armed forces was close to 500,000, including 3,700 working as guards in camps. Women also worked as secretaries for SS officials or as nurses in the euthanasia programme, like Irmgard Huber, the chief nurse at the Hadamar Euthanasia Centre.

Women in Ghettos

Generally, women in the ghettos fought to survive and protect their families. Some women felt that helping others would be a weapon against the demoralisation and dehumanisation of the Nazi regime. For example, they established house committees in the Warsaw Ghetto as self-help societies, where they organised soup kitchens, arranged medical care, and provided schooling for children.

Women in Camps

Some camps were specifically dedicated to female prisoners. In May 1939, Ravensbrück was opened as a network of work camps for women. By the time Ravensbrück was liberated in 1945, over 100,000 women and some thousand men had been incarcerated. Auschwitz and Bergen-Belsen also had dedicated sections for female prisoners.

Women were also part of the forced labour scheme. They were put to work in clothing repair, cooking, laundry, house-cleaning detachments, and manual work in nearby factories. Some were forced to become prostitutes in brothels established for inmates in other concentration camps. Many women established solidarity networks within the camps to facilitate survival by sharing information, food and clothing and by caring for children.

Hannah Szenes in Palestine, 1939. Image by unknown via Wikimedia Public Domain 1.0

Women in the Resistance

Women were engaged in everyday resistance. At the beginning of the war, most believed that the Nazis would not hurt women and children. This forced men to go into hiding to avoid arbitrary detentions, while women stayed and went to the police, the SS and the municipalities. They protested the detentions of their relatives and attempted to secure the release of those who had been arrested.

Women also played a crucial role in the organised resistance. Many were involved as couriers and brought information, documents, weapons and medical supplies to ghettos. Some, like Vitka Kempner, were also leaders of ghetto resistance organisations. Hannah Szenes was a Hungarian Jewish woman who had emigrated to Palestine but later joined the Jewish resistance as a paratrooper and fought against the Nazis. However, she was ultimately betrayed and executed.

AFTER NATIONAL SOCIALISM

With the advancement of the civil rights and women's movements, the role of women in the Holocaust has been re-evaluated. Research on Jewish women is still rejected by some who argue that the Nazi ideology targeted Jewish women because they were Jews and not women. Research on the history of Nazism without a gendered analysis only offers a limited explanation for what happened to women.

DISCUSSION QUESTIONS

How were men's and women's experiences different during the National Socialist regime?

Choose the life story of one woman and reflect on her experiences. Why was she targeted? What happened to her?

Think of your day-to-day life. Can you think of any example of gender discrimination you have witnessed or experienced yourself? What happened? What did you do? What did others do?

MATERIALS TO USE DURING THE LOCAL HISTORY PROJECT

Films:

https://www.centropa.org/en/centropa-cinema/lilli-tauber-suitcase-full-memories

https://www.centropa.org/en/centropa-cinema/rosa-rosenstein-living-history

https://www.centropa.org/en/centropa-cinema/dagmar-lieblova-bohemia-belsen-and-back-again

https://www.centropa.org/en/centropa-cinema/renee-molho-bookstore-six-chapters

Online Testimonies:

https://vhaonline.usc.edu/login?returnUrl=/search

https://www.youtube.com/watch?v=lLXBGy5AGZY&list=PLj1tR-CohZq83YAu-3OdyUyv3ZBB04E3g8

https://www.youtube.com/watch?v=K-bu8cqBdNtg&list=PLj1tRCohZq80gM-1Vu1r9W2GBPoweYwaXZ

https://www.centropa.org/en/centropa-cinema/elena-drapkina-jewish-partisan

Life-stories:

https://www.jewishpartisans.org/content/jewish-women-partisans

https://jwa.org/encyclopedia/article/kashariyot-couriers-in-jewish-resistance-during-holocaust

https://msmagazine.com/2020/09/02/seven-indomitable-women-of-world-war-ii/

https://www.youtube.com/watch?v=V7NkyyJlqpQ

TIMELINE

1933

January

30 January - Hitler becomes Chancellor

February

28 February - Reichstag Fire Decree

March

3 March - Creation of the first Nazi concentration camp

23 March - Enabling Act signed: abolishment of the parliament

July

14 July - All political parties except the Nazi Party are banned

1934

January

1 January - Law for the Prevention of Offspring with Hereditary Diseases

August

19 August - Hitler abolishes the office of President and declares himself both Chancellor and Führer, making him the absolute dictator of Germany

December

10 December - The concentration camp system is formally centralised under SS control

1935

January

13 January - Saar Referendum

September

1 September - Revised version of Paragraph 175 of the German Criminal Code enters into force, expanding criminalisation of homosexuality

15 September - Enactment of the Nuremberg Race Laws

1936

March

7 March - German troops re-occupy the demilitarised Rhineland

July

17 July - Start of the Spanish Civil War

25 July - Start of the German intervention in the Spanish Civil War

1937

April

26 April - Destruction of Gernika (Autonomous Community of the Basque Country) with around 2,000 deaths

1938

March

13 March - Annexation of Austria by German troops (*Anschluss*)

September

30 September - Munich Agreement

November

9 November - November Progrom

December

2 December - The first *Kindertransport* from Berlin arrives in the UK

1939

March

14 - 16 March - Foundation of the "Reich Protectorate of Bohemia and Moravia"

15 March - German invasion of Czechoslovakia

23 March - Slovakia places itself under the protection of the German Reich;
German invasion of the Memel region (Klaipėda)

26 March - Poland begins the partial mobilisation of its army

April

1 April - End of the Spanish Civil War

7 - 12 April - Italy occupies Albania

May

11 May - Start of the Japanese-Soviet border conflict

22 May - Military pact signed by Germany and Italy

August

23 August - German-Soviet Non-Aggression Pact

September

1 September - German invasion of Poland - start of the Second World War
2 September - Annexation of the Free City of Danzig into the German Reich
3 September - British-French declaration of war on Germany
5 September - The newly founded Slovak Republic joins the war against Poland
17 September - Soviet invasion of Eastern Poland

November

30 November - Soviet attack on Finland (“Winter War”)

1940

April

9 April - German occupation of Denmark and attack on Norway

10 April - Capitulation of Denmark

May

10 May - German attack on Belgium, Netherlands, Luxembourg, France

June

10 June - Capitulation of Norway

22 June - German-French Armistice

September

27 September - Tripartite Pact signed by Germany, Italy and Japan

October

Establishment of numerous Jewish ghettos in Eastern Europe

1941

February

28 February - German invasion of Bulgaria

April

6 April - German invasion of Yugoslavia and Greece

June

22 June - “Operation Barbarossa”: German invasion of the Soviet Union

December

11 December - Hitler declares war on the USA

1942

January

20 January - Wannsee Conference

June

15 June - Start of mass exterminations in Auschwitz-Birkenau

1943

February

2 February - German defeat at Stalingrad

April

19 April - Start of the Warsaw Ghetto Uprising

October

13 October - Italy joins the Allies and declares war on Germany

Sinti and Roma from all over Europe are systematically brought to Auschwitz

1944

June

6 June - Allied invasion of Normandy (“D-Day”)

22 June - Start of major Soviet offensive “Operation Bagration”

July

24 July - German defeat on the Eastern Front

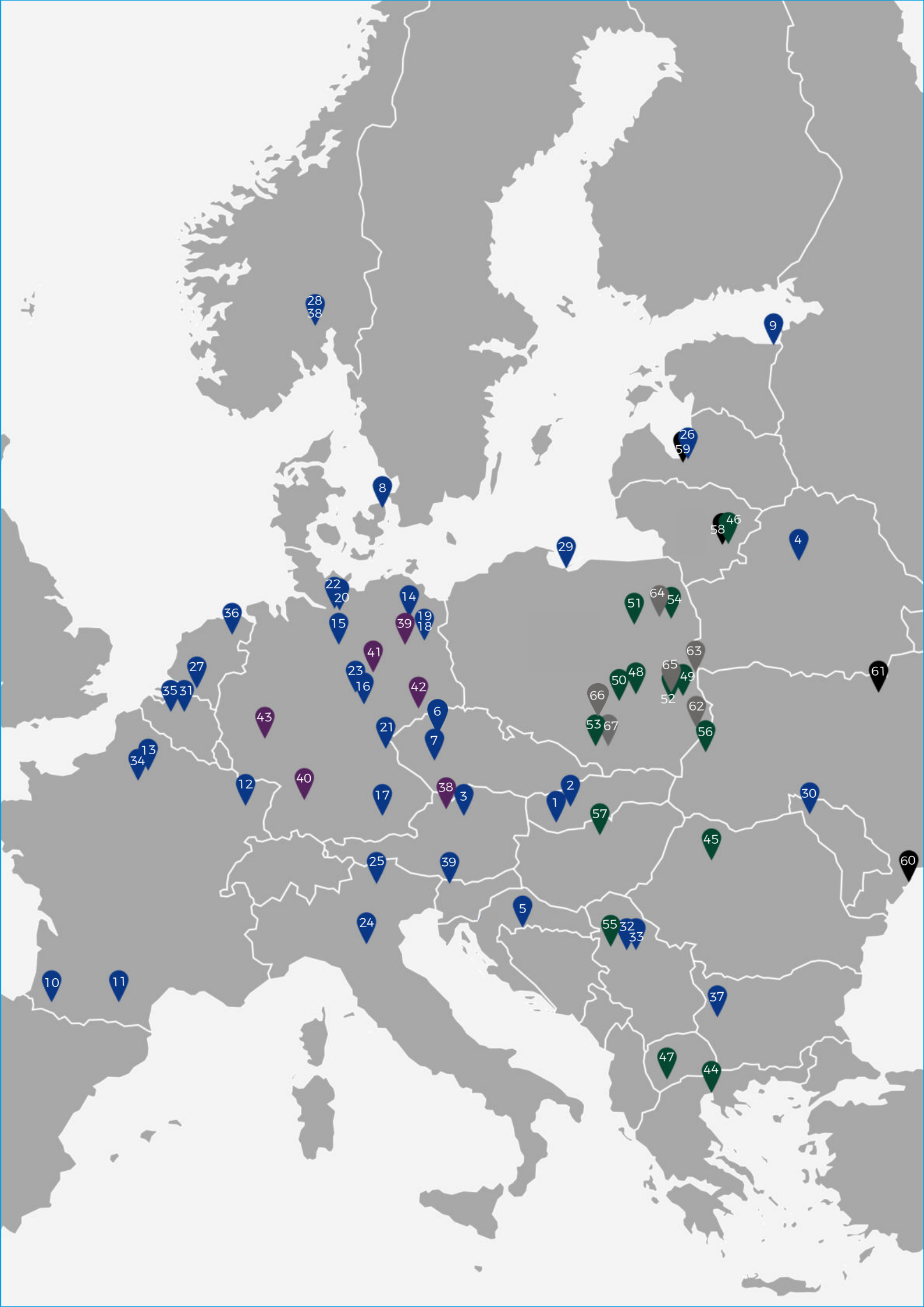
1945

May

8 May - Unconditional surrender of the German Wehrmacht

November

20 November - Start of the Nuremberg Trials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MAP

This map shows the locations of some of the major extermination camps, concentration camps, ghettos, and other places of mass murder in Europe. However, it is important to note that persecution happened in many different places and on different scales. You will also notice that the borders shown on this map are those of today. Remember that the borders of European countries have changed over time. Use this map as a guide for doing more research about where different sites related to National Socialism are situated today. What can you find out about the historical locations in your own area?

Concentration Camps

- Mauthausen – Austria (3)
- Maly Trostenets – Belarus (4)
- Mechelen – Belgium (35)
- Fort Breendonk – Belgium (33)
- Dupnica - Bulgaria (37)
- Jasenovac – Croatia (5)
- Theresienstadt – Czechia (6)
- Lety – Czechia (7)
- Horserød – Denmark (8)
- Vaivara – Estonia (9)
- Gurs – France (10)
- Vernet – France (11)
- Natzweiler-Struthof – France (12)
- Royallieu-Compiègne – France (13)
- Drancy – France (34)
- Ravensbrück – Germany (14)
- Bergen-Belsen – Germany (15)
- Buchenwald – Germany (16)
- Dachau – Germany (17)
- Sachsenhausen – Germany (18)
- Columbia – Germany (19)
- Langer Morgen – Germany (20)
- Flossenbürg – Germany (21)
- Neuengamme – Germany (22)
- Mittelbau-Dora – Germany (23)
- Fossoli – Italy (24)
- Bolzano – Italy (25)
- Kaiserwald – Latvia (26)
- Herzogenbusch – Netherlands (27)
- Westerbork – Netherlands (36)
- Grini – Norway (28)
- Berg - Norway (38)
- Stutthof – Poland (29)
- Edineţ - Moldova (30)
- Sajmište - Serbia (31)
- Banjica - Serbia (32)
- Sered' - Slovakia (1)
- Nováky - Slovakia (2)
- Ljubelj- Slovenia (39)

Killing Centres

- Hartheim – Austria (38)
- Brandenburg – Germany (39)
- Grafeneck – Germany (40)

Bernburg – Germany (41)
Pirna-Sonnenstein – Germany (42)
Hadamar – Germany (43)

Ghettos

Salonika – Greece (44)
Budapest - Hungary (57)
Vilnius – Lithuania (46)
Skopje - North Macedonia (47)
Warsaw – Poland (48)
Izbica – Poland (49)
Łódź – Poland (50)
Radom – Poland (51)
Lublin – Poland (52)
Kraków – Poland (53)
Białystok – Poland (54)
Kolozsvár - Romania (45)
Šabac - Serbia (Yugoslavia) (55)
Lwów – Ukraine (56)

Massacre Sites

Rumbula – Latvia (58)
Ponary – Lithuania (59)
Odessa – Ukraine (60)
Babi Yar – Ukraine (61)

Extermination Camps

Bełżec – Poland (62)
Sobibor – Poland (63)
Treblinka – Poland (64)
Majdanek – Poland (65)
Chełmno – Poland (66)
Auschwitz – Poland (67)

GLOSSARY

Agency – Ability to identify valued goals and desired outcomes and to proactively, purposefully and effectively pursue those goals and outcomes.

Aktion "Arbeitsscheu Reich" – The Campaign "Work-Shy Reich" refers to the mass arrests and deportations of those classified as "asocials" in June 1938. It is estimated that more than 10,000 people were arrested and deported to concentration camps. Jewish people were also targeted during this campaign, and around 1,000 to 2,000 were arrested.

Aktion T4 – Aktion T4 refers to the Nazi regime's "euthanasia" programme. It consisted of the systematic murder of institutionalised patients with mental illness and functional diversity in Germany, starting in 1939. The name comes from the address of the coordinating office in Berlin, Tiergartenstraße 4. It is estimated that around 250,000 to 300,000 people were killed within the framework of this programme.

Allied and Axis Forces/Powers – During World War II, two main groups of nations were fighting each other: the Allies and the Axis powers. On one side, Great Britain, the United States and the Soviet Union led an international military coalition which came to be known as the Allied forces or Allies. On the other side, the Axis forces were led by Nazi Germany, Imperial Japan and Fascist Italy.

Anti-Communism – Political and ideological opposition to communism.

Antigypsyism – A specific form of racism directed against Romani people, including Sinti, Roma and other traveller groups.

Antisemitism / Anti-Jewish – Prejudice against, hatred of or discrimination against Jewish people. Rhetorical and physical manifestations of antisemitism can be directed toward Jewish individuals and/or their property, toward Jewish community institutions and religious facilities. However, antisemitism can also be directed toward non-Jewish people perceived as Jewish.

Arbitrary Detention – Arbitrary (or unlawful) detention occurs when an individual is arrested and detained without due process and the legal protections of a fair trial, or when an individual is detained without any legal basis. It is sometimes used as an intimidation tactic to suppress dissent

"Aryan Race" – A term first used to refer to groups of people who spoke various related European and Asian languages.

Over time, however, the term took on new and different meanings. In the late nineteenth and early twentieth century, some scholars transformed the Aryans into a "race" that they claimed was superior to other races. In Germany, the Nazis glorified the German people as members of the "Aryan race" while denigrating those who did not fit the Nazi's ideal, like Jews, People of African or Asian descent, and Roma.

Asocial–The Nazis used the terms "Asocials" and "work-shy" to describe people who did not conform to their social norms. This group included beggars, alcoholics, drug addicts, prostitutes, and pacifists (people who believe war is unjustified). However, it was broadly used to target anyone who did not fit their ideal of German society, like Roma and Sinti or Jewish people.

Auschwitz Decree – Decree issued on December 16, 1942, ordering that all Sinti and Roma living in the German Reich be deported to Auschwitz-Birkenau. This marked the final phase of a plan to exterminate "Gypsies". On their arrival in Auschwitz-Birkenau, the deportees were sent to the so-called "Gypsy camp", where they had a "Z" (for *Zigeuner*, the German word for "Gypsy") and a number tattooed on their bodies. Of the around 23,000 who were deported, over 19,000 were murdered. The last 4,300 were gassed on August 2 and 3, 1944.

Bisexual – A person who can be attracted to more than one gender, not necessarily at the same time, not necessarily in the same way, and not necessarily to the same degree.

Blockälteste(r) – Block elder or senior; refers to a prisoner in charge of a single concentration camp barracks.

British-controlled Palestine – Also referred to as Mandatory Palestine. Before the British occupation, Palestine was part of the Ottoman Empire. Following World War I, Britain was given control of Palestine on April 25, 1920, under an arrangement called a "mandate". This lasted until the establishment of Israel in 1948.

Bystanders – A bystander is someone who witnesses an event or who is present without participating in what is happening. The term is used in two ways in the context of National Socialism. The first refers to external or international "bystanders"—witnesses in a nonliteral sense because of their distance from the actual events. The second—the focus in this article—refers to "bystanders" within societies close to and often physically present at the events.

Camp Brothel – Nazi officials believed that concentration camp prisoners' productivity could be increased by offering inmates a bonus system. If they worked enough, they could be rewarded with a visit to the camp brothel. There were ten camp brothels in camps like Mauthausen, Ravensbrück, Buchenwald, Dachau and Flossenbürg. These were supervised by SS guards, who ensured that prisoners did not spend more than 15 minutes and that only missionary position were used. Non-Jewish women were lured into volunteering with promises of better living conditions and food rations.

Camps – Places of incarceration under the administration of the SS, in which people were held without due process or the legal norms of arrest and detention. Between 1933 and 1945, more than 44,000 camps and other incarceration sites, like ghettos, were established throughout Germany and German-occupied Europe. The Nazi regime ran different camps under various SS, military, police, or civilian authorities, including labour camps, transit camps, and extermination camps.

Camps - Concentration Camp – Where groups of people are held under armed guard outside any judicial process for an indefinite period. The main purpose of the earliest concentration camps during the 1930s was to incarcerate and intimidate the leaders of political, social, and cultural movements that the Nazis perceived to be a threat to the survival of the regime. The first Nazi concentration camp was Dachau established in March 1933, near Munich.

Camps - Displaced Persons Camp – At the end of World War II, many people had survived ghettos and camps or had gone into hiding around Europe. Many had nowhere to go. Displaced Persons (DP) camps were established in Germany, Austria and Italy as temporary facilities where displaced persons awaited their repatriation to their native countries. They were managed by Allied military forces and the United Nations Relief and Rehabilitation Administration.

Camps - Extermination Camps – Camps established for the systematic murder of people, most of the time immediately upon arrival at the camp and usually via gassing. There were six extermination camps where about three million people were killed: Auschwitz II-Birkenau, Bełżec, Chełmno, Majdanek, Sobibor and Treblinka.

Camps - Forced Labour Camp – In forced labour camps, the Nazi regime brutally exploited the labour of prisoners for economic gain to meet labour shortages. Prisoners lacked proper equipment, clothing, nourishment, or rest.

Camps - Transit Camps – Transit camps functioned as temporary holding facilities for people awaiting deportation. These camps were usually the last stop before deportation to a concentration or extermination camp.

Career Criminals – A person convicted of a crime who was previously convicted for other crimes. They can also be referred to as habitual or repeat offenders.

Castration – The process of removing the reproductive organ of a person either by surgical or chemical action, causing the individual to become sterile (unable to have children).

Chinesenaktion – Loosely translated as "Chinese Campaign". A raid and mass arrest that the Gestapo carried out in St. Pauli, Hamburg, on May 13, 1944, which targeted Chinese people.

Cisgender – People who identify with the sex they are assigned at birth, regardless of their sexuality.

Civilian Labourers – In Nazi Germany, civilian labourers were non-military people forced into labour by the regime. In the early war years, German employment offices and recruitment commissions promised people better living and working conditions than in their native countries. When recruitment numbers dwindled, the German occupiers turned to coercive measures and began deporting people to the German Reich to work. Most civilian forced labourers came from Poland and the Soviet Union.

Cold War – A cold war is a conflict between nations that does not involve direct military action (a "hot war") but is mainly pursued through economic and political actions, propaganda, or acts of espionage. It is commonly used to describe the period of economic, political and military tension between the United States and the Soviet Union from 1945 to 1991.

Collaborator – Those who actively cooperated with the National Socialist regime by discriminating against, persecuting and/or killing those targeted by Nazi ideology. The term also refers to countries and governments allied with Nazi Germany.

Colonialism – Refers to a system of control by one power over a dependent area or people. It occurs when one nation subjugates another, conquering its population and exploiting it, often while forcing its language and cultural values upon indigenous people. By 1914, a large majority of the world's nations had been colonised by Europeans at some point.

Commissar Order – Soviet political commissars were officers responsible for political education and organisation within the Soviet military. The "Commissar Order", issued by the High Command of the Wehrmacht on June 6, 1941, ordered German troops to shoot any Soviet political commissar who had been taken prisoner.

Communism – This political and economic ideology argues that the government should be based on a classless society in which decisions on what to produce and what policies to pursue are made in the interest of the whole of society. People who follow this ideology believe that a society's means of production should be under common ownership and that everyone should own and control property and businesses in equal measure.

Complicity – A person who is complicit is involved with others in an activity that is unlawful or morally wrong.

Crematorium – Ovens built in concentration camps to burn and dispose of the large number of murdered bodies.

Cultural Heritage – Refers to the assets of a group or society that hold cultural significance, including symbolic, historical, artistic, aesthetic, scientific or social importance. Cultural heritage can be tangible, as in physical artefacts or sites, or intangible, as in practices or traditions.

D-Day – In the context of World War II, D-Day refers to the Allied invasion of German-occupied Normandy beginning on June 6, 1944. The operation was seaborne, with Allied troops landing along the Normandy coast, and laid the foundations for the Allied liberation of France. D-Day is often considered the beginning of the end of World War II.

Dachau Trials – A series of trials held in the US military zones in Allied-occupied Germany from 1945 to 1947 to prosecute war criminals. The trials were held on the site of the former Dachau concentration camp.

Death Marches – A forced march of captives, such as prisoners of war, in which people are left to die along the way. Towards the end of World War II, prisoners in Nazi concentration camps and prisoner of war camps were forced to march westward to Germany, away from advancing Allied forces. During these marches, prisoners were subjected to brutal treatment and harsh conditions.

Dehumanisation – The act of considering, representing or treating a person or a group as less than human and hence not worthy of human treatment. This can lead to violence, human rights violations, war crimes, and genocide.

Deportation – The act of forcing a person to leave their home. The Nazis coerced, tricked and forced prisoners to leave their homes or ghettos and board trains destined for concentration camps and/or extermination camps. Prisoners in the overcrowded, unsanitary trains were given no food or water during the journey–which could take days–causing many to die before reaching the camps.

Displacement – Process in which people are involuntarily moved from their homes because of factors such as war, government policies, or natural disasters, requiring them to find new places to live.

Economic Insecurity – Harmful and volatile economic circumstances such as the lack of a stable income or the expectation of a worsening financial situation.

Ehegesundheitsgesetz – The Marriage Health Act of 1935, formally the Law for the Protection of the Hereditary Health of the German People, forbade people with mental and/or hereditary illnesses from getting married. People had to obtain a certificate from the public health office before getting married.

Einsatzgruppen – Paramilitary "death squads" operating under the SS, especially in German-occupied territories in Eastern Europe. They carried out mass murders, primarily by shooting, with the help of police units, the army and local collaborators. These mass murders could last several days, as in the case of the Babi Yar massacre in Ukraine, where *Einsatzgruppen* killed over 30,000 Jews.

Enabling Act – Act passed by the German parliament on March 23, 1933, that gave Hitler and his cabinet the right to make laws without the approval of the parliament or the president. It gave Hitler and the Nazis absolute power and "enabled" them to punish anyone they considered an "enemy of the state", even if this violated the rights of individuals.

Ethnic Cleansing – A purposeful policy designed by one ethnic or religious group to remove the civilian population of another ethnic or religious group from certain geographic areas. This can include population transfer, deportation or murder.

Eugenics – A set of beliefs and practices that aims to "improve" the genetics of a human population. This often involves controlled or selective reproduction to increase the occurrence of desirable hereditary characteristics.

Euthanasia – The inducement of a painless death for a chronically or terminally ill individual. In Nazi Germany, however, “euthanasia” was a euphemistic term for a programme through which the Nazis systematically killed institutionalised mentally and physically disabled patients without their consent or that of their families.

Exile – When a person is forced to leave their country and live in a foreign country, usually for political or economic reasons.

Fascism – Political philosophy that advocates placing the collective nation, and often race, above the individual; a centralised totalitarian state headed by a dictatorial leader; the expansion of the nation, preferably by military force; and the forcible suppression of both actual and perceived opponents.

Federal Republic of Germany – After World War II, Germany was divided into four occupation zones, each controlled by the British, French, Americans, or Soviets. Between 1946 and 1949, the United States, the United Kingdom and France agreed to combine their occupation zones. In 1949, the Federal Republic of Germany (popularly known as West Germany) was formally established as a separate and independent nation.

Final Solution to the Jewish Question – The Nazis' plan for the genocide of people they defined as Jews. The regime murdered around two-thirds of all Jews in Europe.

Forced Abortion – Abortion is the intentional termination of a pregnancy. Forced abortion occurs without the prior and informed consent of the pregnant person.

Forced Labour – Work performed involuntarily and under the threat of punishment. It refers to situations in which a person is coerced into work through violence or intimidation, such as retaining the person's identity papers or threatening to denounce them to authorities.

Forced Prostitution – Prostitution is the exchange of sexual acts for money, food, rent, drugs, or something else of value. Prostitution can be a form of sexual exploitation. Forced prostitution is a situation in which people are forced to work as prostitutes involuntarily and under the threat of punishment.

Forced Sterilisation – Sterilisation removes a person's reproductive capacity and is usually done through surgical procedures, though it does not always mean the removal of the reproductive organs. Forced sterilisation occurs without the prior and informed consent of the person.

Francoist Dictatorship – The period from 1939 to 1975 during which General Francisco Franco ruled Spain following his victory in the Spanish Civil War (1936-39). Franco established a military dictatorship which was friendly towards Fascist Italy and Nazi Germany. Franco’s regime committed human rights abuses, mostly targeting political and ideological enemies. This included the establishment of concentration camps, forced labour, and executions.

Freemasonry – The teachings and practices of the fraternal (men-only) order of the Free and Accepted Masons. Today one of the largest worldwide secret societies, it evolved from the guilds of stonemasons and cathedral builders of the Middle Ages. It has encountered opposition from organised religions, like the Roman Catholic Church, and some states.

Führer – The German word for leader. Adolf Hitler adopted this title as leader of the Nazi Party. The title was later merged with the position of Chancellor to establish Hitler as a dictator.

Gas Chambers – Large, sealed rooms (usually with shower nozzles) used for murdering prisoners of extermination camps with poison gas. Many people were led into gas chambers with the belief they were going in to take a shower.

Gay – A sexual orientation toward people of the same gender.

Gemeinschaftsfremde – The Nazis used this term, translated as "community aliens", to refer to people whom they regarded as "unfit" to be part of the national community (*Volksgemeinschaft*), such as people with a criminal record or homeless people.

Gender Identity – One's own internal sense of self and gender. Unlike gender expression, gender identity is not outwardly visible to others. Gender is a social construct that classifies a person as a man, woman, or another identity. It is different from the sex one is assigned at birth. It involves a set of social, psychological and emotional traits that are often influenced by societal expectations.

Gender nonconforming – Those who do not conform to the gender norms that are expected of them. The term usually refers to gender expression or presentation (that is, how someone looks and dresses). It can also refer to behaviour, preferences, and roles that do not conform to gender norms. Being gender nonconforming does not necessarily mean that a person is transgender or nonbinary, although they could be both.

Genderqueer – Gender identity built around the term "queer." To be queer is to exist in a way that may not align with heterosexual or homosexual norms. Although it is typically used to describe a person's sexual orientation, it can also express nonbinary gender identities.

Generalplan Ost – Nazi plan for colonising and repopulating Eastern Europe with people they regarded as Germans. It was based on the expulsion or enslavement of people the Nazis classified as "non-Aryans", the extermination of Jews, and the settlement of ethnic Germans in empty areas. These territories comprised occupied countries like Poland, the Baltic states, Belarus, Ukraine and some parts of Russia.

Geneva Convention on Prisoners of War – An agreement signed by 37 countries on July 27, 1929, to regulate the treatment of prisoners of war in the aftermath of World War I.

Genocide – The planned and organized killing of a group of people. Victims of genocide are killed because of their race, religion, ethnicity, culture, or nationality.

German Democratic Republic – After World War II, Germany was divided into four occupation zones, each controlled by the British, French, Americans, or Soviets. Soviet forces occupied the easternmost zone. This became the German Democratic Republic, established on October 7, 1949, and is commonly known as East Germany. It was a socialist state and was dissolved on October 3, 1990.

German Reunification – On October 3, 1990, the area of the former German Democratic Republic was incorporated into the Federal Republic of Germany.

German-Occupied Countries – Germany occupied European countries not only to gain political control of those countries, but also to destroy them permanently (especially in Eastern Europe). The German occupying forces imposed racial laws, which meant the discrimination and killing of millions, and also used the economic resources of the occupied countries for the benefit of Germany.

Germanisation – The spread of German people, language and culture. In Nazi Germany, this was a racialised policy that aimed to populate German-occupied territories with people they regarded as Germans, resulting in genocide against those they considered non-Germans, such as Jews.

Gestapo – German acronym for *Geheime Staatspolizei* or Secret State Police. Established in April 1933, it monitored and suppressed all opposition to the Nazi regime. The Gestapo had total freedom to spy on, arrest, interrogate and/or deport anyone deemed an enemy of Nazi Germany.

Ghetto – Part of a city in which a minority group lives and which is often perceived as more impoverished than other areas. In German-occupied territories, the Nazi regime established ghettos to segregate Jewish people, and sometimes Romani people, from other communities. The ghettos were characterised by poor conditions such as overcrowding and malnutrition. They were sealed and often surrounded by barbed wire or walls. In 1942, the Nazis began to systematically deport Jews to concentration and extermination camps, simultaneously destroying the ghettos.

Gleichschaltung – Literally "coordination" or "synchronisation". This was the process through which the Nazi Party established a government and society uniformly oriented towards its own ideology. This was done, for example, by suppressing political opposition and establishing a one-party state.

Government in Exile – A government is temporarily established in a foreign country following the occupation of its territory by another authority.

Gulag – The Gulag was the agency in charge of the Soviet system of forced labour, detention and transit camps and prisons from the 1920s to the 1950s. The Gulag had 100,000 prisoners in the late 1920s and 5,000,000 in the 1930s. Prisoners included those regarded as political opponents and dissidents, prisoners of war, members of ethnic groups suspected of disloyalty, Soviet soldiers and other citizens who had been taken prisoner by the Germans, suspected saboteurs and traitors, ordinary criminals, and many more.

Heirloom – Something of unique value handed down from one generation to another.

Heretic – Term used to describe a person with beliefs that differ from an established belief system such as a religious organisation.

Hidden Children – The (mainly Jewish) children that were hidden in different ways to escape Nazi persecution. They changed their identities and were sometimes were physically concealed from the outside world. Many parents sent their children into hiding with Christian families or religious institutions where they could pass as children belonging to the Nazis' "Aryan" category. Others were forced to hide in attics or cellars, out of sight of the outside world.

Hierarchies of Suffering – System of stratification based on the belief that some people's suffering is superior to or worse than that of others.

Historicisation – The process of interpreting something as a product of historical development.

Hlinka Guard – The militia established by the pro-Nazi Slovak People's Party from 1938 to 1945. Its members received military training, wore black uniforms and used Nazi imagery like the raised-arm Hitler salute. They collaborated with the Nazis in the detention and deportation of people, especially Slovak Jews.

Homogenisation – Process of distorting the image of a group of people to present them as uniform and without differences. Undesirable or differentiating elements are disregarded, and the group's identity is reduced to a few common characteristics, like religion or nationality.

Homophobia / Anti-Homosexual – Hatred and fear of LGBTQIA+ people. Homophobia includes prejudice, discrimination, harassment, and acts of violence brought on by fear and hatred. It occurs on personal, institutional, and societal levels.

Humanitarian Aid – Assistance given to save lives, alleviate suffering and maintain human dignity during and after crises and disasters. It also aims to prevent and strengthen preparedness for such situations.

Identification Badges – Along with their prisoner number, concentration camp prisoners usually had to sew a triangle of a certain colour onto their jacket and trousers. However, the assignment to a particular group could be highly arbitrary and made regardless of the person's perception of their affiliation or non-affiliation with a category.

Identification Badges - Black Triangle – For all those whom the National Socialists considered "asocials".

Identification Badges - Blue Triangle For emigrants – primarily German citizens who had left their native country after the Nazis came to power in 1933 but later returned and were therefore suspected of espionage.

Identification Badges - Brown Triangle For Sinti and Roma.

Identification Badges - Green Triangle For "criminals". This group also included many people condemned for minor offences and who did not fit into the image of the National Socialist community.

Identification Badges - Pink Triangle – For "homosexuals".

Identification Badges - Purple Triangle – For Jehovah's Witnesses.

Identification Badges - Red Triangle – For social democrats, communists, trade unionists and other people regarded as political opponents by the Nazis.

Identification Badges - Yellow Triangle – For Jewish prisoners. Those who wore a triangle in a different colour also wore an inverted yellow triangle underneath this so that the two triangles would form a Star of David.

Implicated Subjects – Subjects that occupy positions aligned with power and privilege without being themselves direct agents of harm. They contribute to, inhabit, inherit, or benefit from regimes of domination, but do not create or control such regimes. An implicated subject is neither a victim nor a perpetrator, but rather a participant in social formations that generate the positions of victim and perpetrator, even when most people do not occupy such clear-cut roles.

International Human Rights Law – Body of law that aims to respect, protect and fulfil human rights. Under international human rights law, states must refrain from interfering with or curtailing the enjoyment of human rights and are obliged to protect individuals and groups from human rights abuses.

Intersectionality – Describes how systems of inequality based on gender, race, ethnicity, sexual orientation, gender identity, disability, class and other forms of discrimination "intersect" to create unique dynamics and effects. For example, in World War II, a Soviet communist would have been persecuted by Nazi Germany based on both their ethnicity and political ideology.

Intersex – Umbrella term to describe people who, without medical intervention, develop primary or secondary sex characteristics that do not fit "neatly" into society's definitions of male or female. Being intersex is not the same as being nonbinary or transgender, which are terms typically related to gender identity.

Jehovah's Witnesses – A Christian denomination that developed in the 1870s in the United States. The group does not salute state symbols such as flags or anthems and does not bear arms in war. Because of this, Jehovah's Witnesses have often conflicted with and persecuted by governmentsAbout 10,000 Jehovah's Witnesses from Germany and other countries were imprisoned in concentration camps during World War II. Of these, about 2,500 died.

Jewish Capital Levy (*Judenvermögensabgabe*)–Tax introduced by the Nazi regime on November 10, 1938, to punish Jewish people for their perceived hostility towards Germany. Jews with more than 5,000 Reichsmarks in assets were required to pay this tax, "contributing" towards a combined total of one billion Reichsmarks.

Jews / Jewish People – People who identify with the Jewish community or as followers of the Jewish religion or culture. Their religion is Judaism, based on a central text called the Talmud and a collection of Hebrew scriptures known as the Tanakh. In the National Socialists' ideology, "Jews" were considered a distinct racial grouping. Thus, people placed within this category by the Nazis did not always identify with the Jewish religion or culture.

Judeo-Bolshevism – Myth which alleges that communism is a Jewish plot to dominate the world.

Kapo / Prisoner Functionary – Concentration camp prisoners appointed by the SS as supervisors to oversee work duties and other prisoners. The Kapo was in charge of a group of inmates and carried out the instructions of SS supervisors. The term is often used generically for any concentration camp prisoner to whom the SS gave authority over other prisoners.

Kielce Pogrom – A mob of Polish soldiers, police officers and civilians murdered at least 42 Jews and injured over 40 in the Polish city of Kielce on July 4, 1946. While the pogrom was not an isolated instance of antisemitic violence in postwar Poland, the Kielce massacre convinced many Polish Jews that they had no future in Poland, spurring them to flee the country.

Kindererziehungslager – Child camps established by the Nazis to select children with characteristics they regarded as "racially desirable" for Germanisation.

Kindereuthanasie – Refers to the Nazis' organised killing of children with mental illness and functional diversity with at least 5,000 victims.

Kindertransport – An organised series of rescue efforts allowed Jewish children to be sent from Germany, Austria, Poland and Czechoslovakia to the United Kingdom. It was organised after Kristallnacht and supported by the British government and Jewish, British and Quaker relief organisations. Nearly 10,000 children were rescued before the programme ended due to the outbreak of World War II.

Kristallnacht – Literal translation: Night of Broken Glass. A centrally planned, violent riot targeting Jewish people and carried out by Nazi paramilitary forces, party members and civilians in Germany and Austria on November 9 and 10, 1938. Thousands of Jewish businesses and synagogues were destroyed, almost 100 Jews were killed, and around 30,000 were arrested and deported to concentration camps. This event is also known as the November Pogrom.

Lebensborn – Project started by the Nazis in 1935 to increase the number of "Aryan" children in Germany and German-occupied territories. Women deemed "racially desirable" by the Nazis were given the possibility of giving birth in secret facilities, with the SS then taking charge of the children's education and adoption. The programme also involved kidnapping children who matched the Nazis' criteria of "racial desirability" in German-occupied territories.

Lesbian – A woman whose primary sexual orientation is toward people of the same gender.

LGBTQIA+ – The term includes people who identify as lesbian, gay, bisexual, transgender, queer, intersex, asexual and those who are questioning. However, the term is often used more broadly to cater to all individuals whose gender identity or sexual orientation does not conform to cisgender and heterosexual norms.

Liberation – In World War II, liberation refers to the process by which Allied forces freed concentration camp prisoners and occupied territories from Nazi control as they advanced across Europe in 1944 and 1945.

Malicious Practices Act – A law passed in Germany on March 21, 1933, which made it a crime to speak out against the new government or criticise its leaders. Even small expressions of dissents were considered crimes, and people who were accused of “gossiping” or “making fun” of government officials could be arrested and sent to prison or a concentration camp.

Multiperspectivity – A way of viewing historical events, personalities, developments, cultures and societies from different perspectives.

Muslim – Follower of the religion of Islam. Muslims believe that the word of God is written in the Quran, the foundational religious text of Islam, and they follow the teachings of the Islamic prophet Muhammad.

Nazi hunters – Individuals or groups of people who tracked down and gathered information on Nazis, SS members, or collaborators who had committed war crimes.

Nuremberg Race Laws – Series of antisemitic and racist laws passed by the German parliament in Nuremberg on September 15, 1935. These laws deprived German Jews of citizenship and outlawed marriages and sexual intercourse between people classified as "Aryans" and "non-Aryans", particularly Jews. The laws carefully established definitions of Jewishness based on bloodline. Additional regulations were attached to the two main statutes, providing a basis for removing Jews from all German political, social, and economic spheres.

Nuremberg Trials – Series of trials held by the Allies in Nuremberg between 1945 and 1949 against representatives of Nazi Germany, including members of the military, political officials, economic planners and industrialists, for the crimes they had committed during World War II.

Paragraph 175 – Statute in the German Criminal Code that criminalised sexual relations between men (it did not apply to sexual relations between women). It had already existed before the Nazis came to power. In 1935, the Nazis revised the statute to make it broader and harsher, becoming one of the main tools used to persecute gay men and men accused of having same-sex relations.

Paramilitary – Armed group organised and functioning like a professional military without being part of a country's official armed forces.

Partisans – Member of an armed resistance group fighting against an occupying force. During World War II, this term was applied to armed resistance fighters in German-occupied territories, particularly in Yugoslavia, Eastern Europe and Italy.

People of African Descent – Descendants of people from the African continent. This includes people in Europe who were descended from victims of the slave trade or came to Europe in the context of colonialism.

People of Asian Descent – Descendants of people from the Asian continent. The definition of "Asian" may be broad and can apply to people from East, South, Central, Southeast, and Western Asia. It often depends on the political context, as the term sometimes includes Russia or parts of Russia.

People with mental illness and functional diversity – Mental illness, also called mental health disorders, refers to a wide range of mental health conditions — disorders that affect mood, thinking and behaviour. Functional diversity refers to a disability that affects a person daily. The concept of functional diversity tries to challenge the idea that people with disabilities cannot contribute to society.

Perpetrators – Perpetrators of National Socialism are often regarded as the prominent Nazi leaders responsible for persecution and mass murder. However, it also refers to people who contributed to the practical implementation of crimes in different functions and ways. Due to the large number of participants in the Nazis' crimes, postwar judicial proceedings such as the Nuremberg Trials were limited to the most visible individuals from the political and economic spheres, meaning that many people who had been involved as perpetrators under the regime were never tried or convicted.

Pogrom – An organised violent attack on a particular group, especially Jewish people.

Propaganda – False or partially false information used by a government or political party to persuade people to support a point of view or cause.

Puppet States – A government that appears independent but is actually controlled by another country.

Quakers – Also referred to as the Religious Society of Friends, they are a Christian group that does not have formal ceremonies or rituals and strongly opposes violence and war. They are actively involved in charitable and humanitarian work.

Queer – Sexual and gender identities other than straight and cisgender. Lesbian, gay, bisexual, and transgender people may all identify with the word queer. Queer is sometimes used to express that sexuality and gender can be complicated, change over time, and might not fit neatly into fixed categories.

Race – The concept of dividing people into groups based on various sets of physical characteristics. The term "race" has often been used without a definition and manipulated in a political context. Conceptions of race have always been unstable and changed over time. Modern science regards race as a social construct, an identity ascribed to a person or group within a society.

Racial Hierarchy – System of stratification based on the false belief that some "races" are superior to other "races".

Racial Hygiene – Related to early 20th-century eugenics, it advocates that "races" of people can be kept pure by not allowing them to "mix" with one another. The implementation of "racial hygiene" involved a broad range of policies, including banning marriage and sexual intercourse between people regarded to be "Aryans" and "non-Aryans", encouraging people deemed as possessing "racially desirable" characteristics to have children, and sterilising or killing people who did not fit the Nazis' criteria of "racial desirability".

Racism – Prejudice, discrimination or hostility directed at an individual or group based on the belief that the "race" of the person or group is inferior. Racism can be conscious or unconscious and evolves and adapts as societies change. It can be systemic or structural, meaning that it is embedded in a society's laws, regulations, procedures and institutions, thereby perpetuating inequalities and oppression even when the society attempts to address racism. Often, it is directed at people who are perceived as belonging to a specific "racial" or "ethnic" group, regardless of whether they identify with those groups or not.

Rape – The oral, vaginal or anal penetration of a person, no matter how slight, using any body part or object, without the victim's consent. Rape is forced and unwanted, and ultimately about power, not sex.

Rassenschande – Translated as "racial shame", this term was used by the Nazis in their racial policy to describe sexual relations between people they regarded to be "Aryans" and "non-Aryans".

Resistance – Opposition to those in power for preserving one's human dignity or the dignity of persecuted people. Resistance can be organised, physical or armed, as in the Warsaw Ghetto Uprising. It can also be cultural, as in the many schools, soup kitchens, and arts groups established in the ghettos. It can also be spiritual, as in celebrating Jewish holidays in the concentration camps.

Rhineland Bastards – Derogatory term, referring to the children born to German women and French troops of African and Asian descent stationed in the occupied Rhineland after World War I.

Roma and Sinti – The Roma, a term often used to describe all "Gypsies," and Sinti came to Europe from Hungary and other parts of Eastern Europe between 600 and 700 years ago. For centuries, Europeans had feared and mistrusted the Roma. For various reasons, many Sinti and Roma did not settle in specific communities but remained nomadic. This helped to strengthen their image as outsiders. They were often accused of every conceivable crime and stereotyped as "anti-social" and "work-shy."

Romani – Both Roma people and the language used by their community.

Schutzstaffel (SS) – Paramilitary organisation in Nazi Germany and German-occupied Europe (the term translates to "protection squadron"). It was one of the most powerful organisations under the Nazi regime and was used for enforcing surveillance and terror. It was in charge of racial policy and the administration of concentration and extermination camps.

Scientific Racism – Also known as biological racism, it is the pseudoscientific belief that racism can be supported or justified based on evidence. Historically, this concept was well-received in the scientific community, but it is no longer considered a valid scientific theory.

Sexual Bartering – When a person agrees to do a sexual act in exchange for goods and services.

Sexual Slavery – Sexual exploitation through the use or threat of force, often occurring in armed conflict or occupation, in which individuals are coerced into engaging in sexual activities.

Sexual Torture – Purposefully causing injury to or inflicting pain on a person's sex organs or intimate parts. It can include anal, vaginal and oral rape.

Sexualised Violence – An overarching term used to describe any physical or psychological violence carried out through sexual means or by targeting sexuality. It is not limited to sexual assault but includes cultural norms of gender roles and expectations where anyone who steps outside the "gender boxes" of men and women who do not conform to gender stereotypes is potentially subject to violence.

Sexuality – Or sexual orientation. Has to do with whom a person is, or is not, attracted to, either sexually or romantically.

Slavs – Ethnic and linguistic group of people residing mainly in Central, Eastern and Southeast Europe, the Baltics, and Central Asia. They are culturally diverse and follow different religions, including Roman Catholicism, Protestantism, Orthodox Christianity and Islam. Some Slavic languages use Cyrillic script, some use Latin, and some use both. Throughout history, Slavic people and nations have had different historical experiences and relations, both with each other and with non-Slavic groups.

Smuggling – To take things or people in or out of a country or place illegally and secretly.

Social Democracy – Political ideology that advocates for values similar to those of socialism but within a democratic framework. For example, the industries of a state under a social democratic system might be controlled by private owners, but might be regulated by the state to alter the distribution of wealth and support social justice.

Socialism – Social and economic ideology that calls for public rather than private ownership or control of the property. Everything that people produce is a social product, and everyone who contributes to producing a good is entitled to a share. Socialists believe that society should own or at least control property for the benefit of all its members.

Soviet Union – The Union of Soviet Socialist Republics (USSR), or the Soviet Union, was a country that existed from 1922 to 1991. Its government and society were based on communist ideology, governed by one party, the Communist Party of the Soviet Union. It comprised 15 republics: Armenia, Azerbaijan, Byelorussia (Belarus), Estonia, Georgia, Kazakhstan, Kyrgyzstan, Latvia, Lithuania, Moldova, Russia, Tajikistan, Turkmenistan, Ukraine and Uzbekistan.

Stateless – Describes someone who is not recognised as a citizen by any state.

Stolpersteine – Literally "stumbling stones". *Stolpersteine* are brass plaques that commemorate the victims of the Nazi regime in more than 1000 towns and cities across Europe and beyond. Each *Stolperstein* commemorates a victim at that person's last known address. The plaque includes the victim's name, date of birth, deportation date, and date of death (if known). The project was initiated

in 1996 by German artist Gunter Demnig, who strives to make visible the names of the millions of people killed by the Nazis.

Stormtrooper – Member of the Sturmabteilung (literally "Storm Detachment"), a paramilitary branch of the Nazi Party known for being highly aggressive and brutal. Stormtroopers protected Nazi rallies, fought against opposition groups, and intimidated persecuted groups such as Jews.

Tehran Children – Group of over 700 Polish Jewish children, mainly orphans, who found temporary refuge in orphanages and shelters in the Soviet Union and were later "resettled" in Tehran, Iran, before finally being brought to Palestine in 1943.

Trade Union – Organisation of workers aimed to protect the workers' interests and to improve their working conditions.

Trans-Siberian Railway – Railway line running from Moscow to Vladivostok. It is the longest railway line in the world, spanning a length of over 9,289 kilometres.

Transgender – Umbrella term for people whose gender identity, gender expression, or behaviour does not conform to that typically associated with the sex to which they were assigned at birth.

Transitional Justice Measures – The United Nations defines it as the full range of processes and mechanisms associated with a society's attempts to come to terms with a legacy of large-scale past abuses to ensure accountability, serve justice, and achieve reconciliation. These may include judicial and non-judicial mechanisms, with differing levels of international involvement (or none) and individual prosecutions, reparations, truth-seeking, institutional reform, vetting, dismissals, or a combination thereof.

Ustaše – Croatian ultranationalist and fascist organisation active between 1929 and 1945. It came to power in 1941, ruling a part of Axis-occupied Yugoslavia known as the Independent State of Croatia, a Nazi puppet state. It supported Nazi racial "theory" and the idea of a "racially pure" Croatia. It murdered thousands of Serbian, Jewish and Romani people and political opponents.

Vichy France – The fascist government of southern France established in 1940 and administered from the town of Vichy until 1944. It had a policy of collaboration with Nazi Germany, which occupied the rest of France, and persecuted groups considered "undesirable" by the Nazis, including Jews, Romani people, and political opponents.

Volksgemeinschaft – The term used by the Nazis refers to a racially uniform and hierarchically organised German society in which the interests of individuals would be subordinate to those of the nation.

Volksschädlinge – The term used by the Nazis to refer to those with non-conformist behaviours and lifestyles not fitting into the Nazis' ideal of society as "harmful organisms" or "pests".

Wannsee Conference – Meeting of senior Nazi and SS leaders in Wannsee, Berlin on January 20, 1942. Its purpose was to formalise details of the Nazis' "Final Solution to the Jewish Question", which would involve the deportation of Jews from all over Europe to German-occupied Poland to be murdered.

Wehrmacht – Armed forces of Nazi Germany from 1935 to 1945.

Weimar Republic – After the German Empire was defeated in World War I, Germany became a republic. This entity is known as the Weimar Republic because its constitution was signed in Weimar. It existed from the end of World War I in 1918 to the Nazis' seizure of power in 1933.

"Work-shy" – Category used by the Nazis to describe people who were not "socially desirable", such as unemployed people or criminals.

Xenophobia – The dislike or hatred of people from countries other than one's own.

Yellow Peril – Racial slur directed against people of Asian descent used since the 19th century. Its roots can be traced to a theme in Western culture that portrays people from Asia as invaders of Europe. It depicts people from East Asia and Southeast Asia as a threat to the Western world.

Zionism – Movement that emerged in Europe in the 19th century, advocating for the establishment of a homeland and independent nation for the Jewish people, first in Palestine and then in what is now modern Israel.

Zyklon B – Trade name of a pesticide invented in the 1920s, used by Nazis to kill people in gas chambers.

HOW TO INTERVIEW?

The main objective of interviews is to gather as much information as possible from the participants. However, an interview is not simply asking questions and receiving answers. An interview is an elaborate research method, and your students should aim to establish a conversation with the participant.

HOW TO PREPARE FOR THE INTERVIEWS?

The following hands-on activities can be used to help students practice and develop their interviewing skills:

Stage mock interviews for the class.

In the first mock interview, only ask closed, "yes-or-no" questions, and discuss how it went. Then, conduct another mock interview in which only open questions are asked. Discuss the difference between the two interviews. At the end, create guidelines on what makes for a good interview question based on what the students have witnessed.

→ To develop students' ability to ask follow-up questions, pair students together and ask them to interview each other using a list of generic biographical questions (for example, what is your name? Where did you grow up?). After each response, have students ask a related follow-up question to help them understand their interview subject better (for example, Why were you named like that? What's your favourite memory from your childhood?).

Students should take notes as they conduct their interviews. Afterwards, they can share their most interesting follow-up question with the group and discuss which ones did or did not work.

BEFORE THE INTERVIEW

Step 1: Choose the person you will interview and gather as much information as possible about them: where are they from, what have they experienced, what have they done during their life... This will help to prepare better questions.

→ Ask the students how each participant fits within the project and what they want to know more about before drafting the questions. This way, you will make sure to collect important and relevant information.

Step 2: Review the topics you're interested in discussing and define the purpose of your interview. Are you focused on a specific aspect of the participant's experience?

Step 3: Prepare the script and practice with your students.

WHAT QUESTIONS TO ASK?

→ Keep in mind that an interview script is an orientation document. It should include all the topics you need to cover during the interview and all the information you want to gather, but your participant might answer more than one question at the same time.
→ To prepare for the interview, it might help to give different priorities to the questions and put the questions into a specific order, for example, chronologically.
→ The interviewer must actively listen and engage in the conversation instead of only asking questions.
→ Be mindful and respect boundaries. Make sure your students know that the participant might not want to discuss specific topics or get emotional during the interview. Make sure they understand the participants have the right not to answer specific questions or call off the interview if it is too hard for them.

Some tips on how to prepare the interview script:

Ask open-ended questions.
If a question can be answered with yes/no or only one word, rephrase it in a way that requires a more detailed answer.

Ask follow-up questions.
If the participant mentions something interesting that you did not consider in your questions, don't be scared to ask for more information and ask them to further explain what they mean. Do not be scared not to understand all their answers, and ask for explanations or more information.

Keep questions brief.
Do not draft questions longer than two lines. Make them shorter and concise so it is clear what kind of answer you expect. Otherwise, you risk the participant beating around the bush.

Rephrase a question if the participant evades a question.
Sometimes, people do not want to talk about specific topics when asked directly. So think about how you can indirectly ask the difficult questions.

Politely challenge the participant.
If you want to know their opinion about specific controversial topics, you can challenge them politely to get a reaction.

Embrace pauses and silences, and allow participants to answer at their own pace.
Leave them space to think and reflect. This is not an easy topic to discuss, so they might need time to think of an answer.

Take notes during the interview.
You should write keywords for each answer and also follow-up questions. However, you should not write and copy all the interview answers. If they are always writing, the participant might feel they are not being heard.
If you are doing more than one interview, you can re-use some questions for all the participants. Still, you should add more specific questions to fit the participant's profile.

Avoid generalising.
Some participants may be hesitant to discuss certain aspects of their experience, while others may be more willing to share. Let them share their story in their own words.

Try not to make assumptions.
Recognise that every participant has had a different experience, and that they might be at a different point in their healing process. Try not to assume something has already taken place or that the participant may feel a certain way.

HOW TO RECORD THE INTERVIEW?

Students can capture interviews through note-taking, audio or video recordings, taking photos, or asking for additional materials such as pamphlets, posters, or books related to the participant and their work.

→ If you are going to record the interview, do a test before the interview to ensure the camera or phone has a good microphone and make sure there is enough space for the recording to be saved.

AND AFTER THE INTERVIEW?

Step 1: Reflect with your students on how the process went and how they felt.
Many complex topics might come up during the interviews. They might hear potentially traumatising stories, so giving them space to recollect their thoughts and feelings is good. They might not be able to process all the information right after the interview, so it is also good to offer a space for reflection in the days after.

Step 2: The students should review the process, the skills they have acquired, and their challenges. Ask them what questions they think worked and didn't and what they want to improve for the following interview. Make them feel comfortable and confident with what they have accomplished, highlight what they have done well, what didn't work, and encourage them to prepare for the next interview.

Step 3: If you have an audio recording of the interview, the following step would be transcription. There is software available for transcription that you can use (like Descript).

HOW TO ANALYSE IMAGES?

It is important to evaluate the images you use during the project critically. Images should be evaluated on several levels. Visual analysis is important in evaluating an image and understanding its meaning. Yet, it is also important to consider the textual information provided with the image, the image source and original context, and the image's technical quality. The following questions can help guide the activity with your students.

Divide students into small groups, distribute pictures adapted to their age and the topic they are studying and ask them to discuss and write down the following:

- What is the first thing you see in the image? Why has it caught your attention?
- What figures do you identify? Considering how they are depicted, could you know who they are? Or who you think they represent?
- What can you see about the people within the picture? What is their relationship?
- Do those who appear in the image look comfortable?
- Is there any written message? What does it say?
- Do you identify any symbols in the image?
- What do you think this image was used for?
- Where do you think you could find this image?
- How does it make you feel?

Ask one group representative to give their answer, and write them down on the blackboard. Then exposing their ideas ask all respondents why they focused on that specific detail and not something else.

After letting them explore the image by themselves, give them a brief explanation of who created the image, with what purpose, what symbols/language are present and/or what it represents, and where the image was used.
End with a debate about the message that the image conveys:

- What discriminatory message can you find here?
- Do you think the information is real?
- How would you react to seeing this image if you were part of the group depicted?
- Can you think of similar images used today? Many times extreme groups recycle images used in the past (for example, antisemitic posters from the 1930s are used as anti-Muslim images today)
- What strategies are extremist groups often using to convey their message?

Word power: many words have good or bad feelings attached to them, and those feelings, in turn, get attached to the propagandists' target. Attributing the evils of a society to a group (of victims) works to affirm one's own policy.

Monster-making: giving an enemy the face of evil (dehumanisation) makes people feel like they are the "good guys" and fighting the "good fight".

Dazzling opinions: people are more likely to believe messages coming from influential people like political leaders, doctors, scientists, and celebrities; and in today's society, people like social media influencers.

Plain folks: messages delivered by everyday people are often seen as trustworthy.

The bandwagon: when people feel that everyone else believes a message, they are more eager to accept it.

Bias: focusing on only one side of an argument can make it seem stronger. If it is the only side, it must be the right one.

Symbols: certain objects or images create strong emotions that people transfer to the propagandists' target.

After evaluating all the details, ask yourself how they come together to support the overall message or idea of the image. What thoughts do you have? What conclusions can you draw?

USEFUL WEBSITES AND RESOURCES FOR A LOCAL HISTORY PROJECT

Arolsen Archives - archives with primary documents and useful information on the victims of the Holocaust. https://arolsen-archives.org/en/

Centropa - repositories of testimonies, films, archives, online exhibitions and images from all over Europe. https://www.centropa.org/en/countries

Echoes & Reflections - repository with educational resources on the Holocaust. https://echoesandreflections.org/

EHNE - digital encyclopedia of European history. https://ehne.fr/en

Eternal Echoes - repository with educational resources for the classroom and testimonies. https://www.eternalechoes.org/gb

Facing History & Ourselves - repository with educational resources. https://www.facinghistory.org/

Historiana - archive with documents and pictures. https://historiana.eu/

Joods Monument - Dutch memorial; contains biographies and pictures of the Jewish people persecuted in the Netherlands. https://www.joodsmonument.nl/

Music and the Holocaust - website with lesson plans, testimonies and documents revolving around musicians and music during the Holocaust. https://holocaustmusic.ort.org/

Nazi Concentration Camp - online learning resources with information, documents and testimonies on Nazi concentration camps. http://www.camps.bbk.ac.uk/index.html

PJM. The Persecution and Murder of the European Jews by Nazi Germany - online repository with primary documents. https://pmj-documents.org/

Sinti & Roma - a complete overview of the persecution of Roma and Sinti during Nazi Germany. https://romasinti.eu/

The Holocaust Explained - a complete overview of the Holocaust designed for schools. https://www.theholocaustexplained.org/

United States Holocaust Memorial Museum - online encyclopedia of the Holocaus history, also counts with a catalogue with documents, images and testimonials. https://www.ushmm.org/

USC Shoah Foundation Visual History Archive - online repository of testimonies. It allows one to search by topic, country and language (among many other filters). https://vha.usc.edu/home

Yad Vashem - online repository with documents, testimonies, lesson plans and much more information. https://www.yadvashem.org/holocaust/about.html

ADDITIONAL RESOURCES FOR STUDENTS

On the intersections between the Victims of the National Socialists

Books & Articles:

E. Wiesel. The Night. (different editions).
I. Kertész. Fatelessness. (Vintage, 2004).
J. Semprún & S. Wiesel. Taire est impossible. (Mille et une Nuits, 1995).
J. Semprún. Literature or Life. (Penguin Books, 1998).
M. Buber Neumann. Milena: The Story of a Remarkable Friendship. (Schocken Books, 1992).
P. Levi. If this is a man. (Abacus, 1998).
P. Levi. The drowned and the saved. (Abacus, 2013).

On "Asocials" & the National Socialists

Books & Articles:

https://www.dhm.de/mediathek/en/weimar-the-essence-and-value-of-democracy/government-programme/

Nikolaus Wachsmann, The policy of exclusion: repression in the Nazi state, 1933-1939

On Children & the National Socialists

Websites:

Journeys: Children of the Holocaust tell their stories. https://www.holocaust.org.uk/shop/journeys-children-of-the-holocaust-tell-their-stories

On Jewish & the National Socialists

Books & Articles:

A. Frank. Diary Of A Young Girl. (different editions)
A. Spiegelman. Maus. (1996).
A. Oz. A tale of love and darkness. (2004).
D. Bloxham. The Final Solution. A Genocide. (2009).
G. Herman. What Was the Holocaust?. (2018).
M. Gilberg. The Holocaust: The Jewish Tragedy. (1989).
T. J. Mazzeo. Irena's Children: A True Story of Courage: The Extraordinary Story of the Woman Who Saved 2,500 Children from the Warsaw Ghett. (2017).
R. Hilberg. The destruction of European Jewry. (1986).

FIlms & Documentaries:

Anne Frank Parallel Stories (2019)
Au revoir les enfants (1987).
Defiance, the days of courage (2009).
Fatelss (2005).
Monsieur Batignole (2002).
Train de vie (1998).
Where is Anne Frank? (2021).

On People of African Descent & the National Socialists

Books & Articles:

H. Massaquoi. »Neger, Neger, Schornsteinfeger!«: Meine Kindheit in Deutschland. (1999).
H. Massaquoi. Destined to Witness: Growing Up Black in Nazi Germany. (2001).
G. Schramm. Wer hat Angst vorm schwarzen Mann: Mein Leben in Deutschland. (2011).
JA. Williams. Clifford's Blues. (1999).
M. Lauter. Der schwarze Kaiser: Die Geschichte des Josef Kaiser aus Speyer (2022).
M. Nejar. Mach nicht so traurige Augen, weil du ein Negerlein bist: Meine Jugend im Dritten Reich. (2007).
ML Romney-Schaab. An Afro-Caribbean in the Nazi Era: From Papiamentu to Germany. (2020).
T. Michael. Deutsch sein und schwarz dazu: Erinnerungen eines Afro-Deutschen. (2015).
T. Michael. Black German: An Afro-German Life in the Twentieth Century. (2017).

On Political Opponents of National Socialism

Books & Articles:

Imperial War Museum, "How People in Europe Resisted German Occupation during the Second World War." https://www.iwm.org.uk/history/how-people-in-europe-resisted-german-occupation-during-the-second-world-war

M. Gilbert. The Second World War: A Complete History. (2004).
O. Wieviorka. The Resistance in Western Europe, 1940–1945. (2021).

On the Prisoners of War of the National Socialists

Books & Articles:

R. Otto; R. Keller & J. Nagel. "Sowjetische Kriegsgefangene im deutschen Gewahrsam 1941–1945: Zahlen und Dimensionen". Vierteljahrshefte für Zeitgeschichte. (2008).

On Women during National Socialism

Books & Articles:

H. Senesh. Hannah Senesh: Her Life and Diary the First Complete Edition. (Jewish Lights Publishing, 2008).
J. Batalion. The Light of Days: The Untold Story of Women Resistance Fighters in Hitler's Ghettos (William Morrow, 2021).

ADDITIONAL RESOURCES FOR TEACHERS

On the History of National Socialism

Books & Articles:

LJ. Hilton & A. Patt. Understanding and Teaching the Holocaust. (University of Wisconsin Press, 2020)

On Who Were the Victims of the National Socialists

Books & Articles:

B. Wansink, S. Akkerman, I. Zuiker & T. Wubbels. "Where does teaching about multiperspectivity in history education begin and end? An Analysis of the uses of Temporality." Theory and Research in Social Education vol. 46 (2018): 495-527.
R. Hilberg. Perpetrators Victims Bystanders. The Jewish Catastrophe 1933-1945. (Harper Collins Publishers, 1992).
R. Stradling. Multiperspectivity in history teaching. Council of Europe. https://rm.coe.int/0900001680493c9e

Online Resources:

Council of Europe. Pedagogical Factsheets for teachers, Victims of Nazism. A mosaic of Fates. https://rm.coe.int/CoERMPublicCommonSearchServices/DisplayDCTMContent?documentId=090000168062ed89
Educators 4 Social Change, "Teaching about Intersectionality". https://educators4sc.org/topic-guides/teaching-about-intersectionality/
Holocaust Museum Houston. "Minority victims of the Holocaust." https://hmh.org/library/research/minority-victims-guide/
K. Ligtenber, "What is multiperspectivity?", Utrecht University. https://teh21.sites.uu.nl/2021/01/18/multiperspectivity/
MK. Bell. "Teaching at the Intersections." Learning for Justice issue 53 (2016). https://www.learningforjustice.org/magazine/summer-2016/teaching-at-the-intersections
The Holocaust Explained. "Life in Nazi-controlled Europe," The Wiener Holocaust Library. https://www.theholocaustexplained.org/life-in-nazi-occupied-europe/

On Perpetrators & Bystanders

Books & Articles:

CCW. Szejnmann. "Perpetrators of the Holocaust: a Historiography." In O Jensen and CCW Szejnmann (eds). Ordinary People as Mass Murderers (2008): 25-54.
CR. Browning. Ordinary Men. Reserve Police Battalion 11 and the Final Solution in Poland. (Penguin Books LTD, 2001).
JE. Waller. Becoming Evil. How Ordinary People Commit Genocide and Mass Murder. (Paperback, 2007).
M. Fullbrook. A Small Town Near Auschwitz: Ordinary Nazis and the Holocaust. (Oxford, UK: Oxford University Press, 2012).
R. Hilberg. Perpetrators, Victims, Bystanders: The Jewish Catastrophe, 1933-1945. (New York: Harpers Collins, 1992).
P. Romijn, B. van der Boom, et al. The Persecution of the Jews in the Netherlands, 1940-1945. (Amsterdam University Press in association with the NIOD Institute for War, Holocaust and Genocide Studies, 2012).

V. Barnett. Bystanders: Conscience and Complicity during the Holocaust. (Westport, CT: Greenwood Press, 1999).

Podcasts:

Yad Vashem Podcast, "The Perpetrators of the Holocaust". https://www.yadvashem.org/podcast/episode-15-the-perpetrators.html

Online resources:

M. Mann. "Were the Perpetrators of Genocide "Ordinary Men" or "Real Nazis"? Results from fifteen Hundred Biographies." https://www.sscnet.ucla.edu/soc/faculty/mann/Doc3.pdf

On Collaborators of National Socialism

Books & Articles:

A. Tiburzi. Coming to Terms with the Holocaust with Reference to Memorial Monuments in Europe: A Comparative Analysis. (Brill, 2021).
B. Lambauer. "Collaboration in Europe, 1939-1945." EHNE. https://ehne.fr/en/encyclopedia/themes/wars-and-memories/occupybe-occupied/collaboration-in-europe-1939-1945
D. Gaunt, PA. Levine, and LPalosuo (eds.). Collaboration and Resistance During the Holocaust: Belarus, Estonia, Latvia, Lithuania. (Peter Lang, 2004).
Human Rights Commission. "The Role of Big Business in the Holocaust." United States Holocaust Memorial Museum. https://www.cetim.ch/the-role-of-big-business-in-the-holocaust/
N. Simonovski, "How France dealt with those who collaborated with the nazis after war's end?," Vintage News. https://www.thevintagenews.com/2017/06/02/how-france-dealt-with-those-who-collaborated-with-the-nazis-after-wars-end/?firefox=1
P. Davies. Dangerous Liaisons: Collaboration and World War Two. (Pearson Education, 2004).

On the Intersections between Victims of the National Socialists

Books & Articles:

K. Stengel. Die Überlebenden vor Gericht. Auschwitz-Häftlinge als Zeugen in NS-Prozessen. (Göttingen 2022).

On How Memories are Transmitted

Online Resources:

Second Generation Network. https://secondgeneration.org.uk/
T. Silberg. "Second Generation Survivor.," New Voices. https://newvoices.org/2021/03/10/second-generation-survivors/
Yad Vashem, "Second Generation of Survivors." https://www.yadvashem.org/odot_pdf/Microsoft%20Word%20-%206058.pdf

Books & Articles:

E. Fogelman. "Third Generation of Jewish Holocaust Survivors." https://evafogelman.com/publications/third-generation-of-jewish-holocaust-survivors/
F. Krawatzek & N. Friess (ed.) Youth and Memory in Europe. Defining the past, shaping the future. (De Gruyter, 2022). https://www.degruyter.com/document/doi/10.1515/9783110733501/html
H. Welzer. Grandpa Wasn't a Nazi: The Holocaust in German Family Remembrance. (American Jewish Committee, 2005).
G. Rosenthal. The Holocaust in three generations: Families of victims and perpetrators of the Nazi regime. (Verlag Barbara Budrich, 2010).
V. Aarons & AL Berger. Third-Generation Holocaust Representation: Trauma, History and Memory. (Northwestern University Press, 2017).

On "Asocials" & the National Socialists

Books & Articles:

F. Bajohr & M. Wildt (ed.). Volksgemeinschaft. Neue Forschungen zur Gesellschaft des Nationalsozialismus. (Fisher, 2009).

R. Gellately & N. Stoltzfus (ed.). Social Outsiders in Nazi Germany. (Princeton University Press, 2001).

On Children & the National Socialists

Books & Articles:

B. Cohan. "The Children's Voice: Postwar Collection of Testimonies from Child Survivors of the Holocaust." Holocaust and Genocide Studies, Volume 21, Issue 1, (2007), 73–95.
B. Leverton & S. Lowensohn (eds.). I Came Alone: The Stories of the Kindertransports. (Book Guild, 1990).
MJ. Harris & D. Oppenheimer. Into the Arms of Strangers: Stories of the Kindertransport. (Bloomsbury, 2018).
P. Sonntag. Forever Alert – German Child Survivors in Action Before 1945 and Beyond 2019. (Beggerow Verlag, 2019).

Online Resources:

Kindertransport Organisation. https://kindertransport.org/

On Communists & the National Socialists

Books & Articles:

P. Hanebrink. A Specter Haunting Europe: The Myth of Judeo-Bolshevism. (The Belknap Press of Harvard University Press, 2018).
J. Semprún & C. Pujol. Vivire con su nombre, morira con el mio. (Tusquets Editor, 2012).
A. Tiburzi, G.I. Benjamin. History of a fighter, 2022 in https://view.genial.ly/632996905d6aff00179be0e2/presentation-georg-israel-benjamin-history-of-a-human-fighter.

On Eugenics & "Euthanasia" during National Socialism

Books & Articles:

I. von Bueltzingsloeven. "La famine dans les hôpitaux psychiatriques français sous l'Occupation." L'Information psychiatrique, vol. 83, no 8 (2007), 721-725.
A. Götz & D. Belasteten. "Euthanasie" 1939–1945. Eine Gesellschaftsgeschichte. (S. Fischer, 2013).

Films: Fog in August, 2016.

On Exile during National Socialism

Books & Articles:

AL. Caplan (ed.). When Medicine Went Mad: Bioethics and the Holocaust. (Humana, 1992)
AL. Ringer. Arnold Schoenberg: the Composer as Jew. (Clarendon Press, 1990).
B. Müller-Hill. Murderous Science: Elimination by Scientific Selection of Jews, Gypsies, and Others in Germany, 1933-1945. (Oxford University Press, 1988).
E. Brockmann & e. Kozelka. Forced sterilization of deaf people during the German Nazi Regime – a trauma and its compensations after 1945. (De Gruyter, 2022).
G. Aly, P.Chroust & C. Pross. Cleansing the Fatherland: Nazi Medicine and Racial Hygiene. (Johns Hopkins University Press, 1994).
G. Bock. "Sterilization and 'Medical' Massacres in National Socialist Germany: Ethics, Politics, and the Law." In M. Berg & G. Coskc (eds). Medicine and Modernity: Public Health and Medical Care in Nineteenth- and Twentieth-Century Germany (Cambridge University Press, 1997) ,149-172
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J. Lincoln. Ernst Krenek: The Man and his Music. (University of California Press, 1991).
J. Schebera. Kurt Weill: An illustrated Life. (Yale University Press, 1999)
L. Hudson. "From small beginnings: the euthanasia of children with disabilities in Nazi Germany." https://pubmed.ncbi.nlm.nih.gov/21843187/
M. Burleigh. Death and Deliverance: "Euthanasia" in Germany c. 1900-1945. (Cambridge University Press, 1994).
R. Brinkmann & C. Wolff (eds). Driven into Paradise: The Musical Migration from Nazi Germany to the United States. (University of California Press, 1999).
S. Benedict. "Caring While Killing: Nursing in the 'Euthanasia' Centers." In ER. Baer & M. Goldenberg (eds). Experience and Expression: Women, the Nazis, and the Holocaust (Wayne State University Press, 2003), 95-110.

S. Kühl. The Nazi Connection: Eugenics, American Racism, and German National Socialism. (Oxford University Press, 2014).
SF. Weiss. Race Hygiene and National Efficiency: The Eugenics of Wilhelm Schallmayer. (California Digital Library, 2003).

On Forced Labour during National Socialism

Books & Articles:

A. Tiburzi. The history of Forced labour from Italy to the Third Reich. https://read.bookcreator.com/dfF401Zo-AbauvN9Xm3bZTLMrxtu2/FF4qYc-CBSWOKrJ-wtQrR3w
C. Browning. Collected Memories: Holocaust History and Postwar Testimony. (University of Wisconsin Press, 2003).
U. Herbert. "Forced Labourers in the Third Reich: An Overview." International Labour and Working-Class History no. 58 (2000), 193-218.

Online Resources:

Forced labour in the National Socialist state: Further information and references. https://enrs.eu/uploads/media/forced_labour_sis2019.pdf
Online about the exploitation of forced labour in Berlin and surrounding areas.

On LGBTQIA+ & the National Socialists

Books & Articles:

J. Caplan. "The Administration of Gender Identity in Nazi Germany"." History Workshop Journal, no. 72 (2011): 171–180.
C. Schoppmann. Nationalsozialistische Sexualpolitik und weibliche Homosexualität. Frauen in Geschichte und Gesellschaft 30. Pfaffenweiler. (Centaurus-Verl.-Ges, 1991).
EN Jenssen. "The Pink Triangle and Political Consciousness: Gays, Lesbians, and the Memory of Nazi Persecution." Journal of the History of Sexuality vol. 11, no. 12 (2002), 319-349.
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J. Newsome. Pink Triangles Legacies: Coming Out in the Shadow of the Holocaust. (Cornell University Press, 2022).
R. Beachy. Gay Berlin. Birthplace of a Modern Identity. (Paperback, 2015).
S. Micheler. "Homophobic Propaganda and the Denunciation of Same-Sex Desiring Men under National Socialism." Journal of the History of Sexuality vol. 11, no. 12 (2002), 95-130.
S. Huneke. Heterogeneous Persecution: Lesbianism and the Nazi State. (Cambridge University Press 2021).

Online Resources:

"Queer Conspiracies? Lesbians and Gay Men in Nazi Germany" https://vtechworks.lib.vt.edu/handle/10919/97587

On People of African Descent & the National Socialists

Books & Articles:

C. Lusane. Hitler's black victims: the historical experiences of Afro-Germans, European Blacks, Africans, and African Americans in the Nazi era (Routledge, 2003).
DC. Smith & HW. McCann. The Search for Johnny Nicholas (Arbor Cover Press, 2011).
E. Rosenhaft. "What happened to black Germans under the Nazis?" https://theconversation.com/what-happened-to-black-germans-under-the-nazis-53599
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H. Czech. '"Vorwiegend negerische Rassenmerkmale." AfrikanerInnen und 'Mischlinge' im Nationalsozialismus', in Walter Sauer (ed.), Von Soliman zu Omofuma (2007)
K. Oguntoye. Schwarze Wurzlen: Afro-deutsche Familiengeschichten von 1884 bis 1950. (Orlanda Verlag GmbH, 2020)
M. Bechhaus-Gerst. Treu bis in den Tod. Von Deutsch-Ostafrika nach Sachsenhausen. (Ch. Links Verlagd, 2007)
M. Opitz, K. Oguntoye and D. Schultz (eds.), Showing Our Colors. Afro-German Women Speak Out. (University of Massachusetts Press, 1992)
R. Aitken & E. Rosenhaft. Black Germany: The Making and Unmaking of a Diaspora Community, 1884-1960. (Cambridge University Press, 2013).

R. Scheck. Hitler's African victims: the German Army massacres of Black French soldiers in 1940. (Cambridge University Press, 2006)
T. Campt. Other Germans. Black Germans and the Politics of Race, Gender, and Memory in the Third Reich (University of Michigan Press, 2004)

On People of Asian Descent & the National Socialists

Books & Articles:

C. Lorke. "Undesired Intimacy: German-Chinese Couples in Germany (1900s–1940s)." The History of the Family (2019) 24: 560–84
E. Gütinger. "A Sketch of the Chinese Community in Germany: Past and Present." in G. Benton and F.N. Pieke (eds), The Chinese in Europe (New York, 1998).
G. Krebs. "Racism under Negotiation: The Japanese Race in the Nazi-German Perspective." in Rotem Kowner, Walter Demel (eds), Race and Racism in Modern East Asia: Interactions, Nationalism, Gender and Lineage (2015).
P. Weindling. "The Dangers of White Supremacy: Nazi Sterilization and its Mixed-Race Adolescent Victims." American Journal of Public Health. https://ajph.aphapublications.org/doi/full/10.2105/AJPH.2021.306593

On People with Mental Illness and Functional Diversity & the National Socialists

Books & Articles:

B. Bailer & J. Wetze. "Mass Murder of People with Disabilities and the Holocaust." International Holocaust Remembrance Alliance. https://www.holocaustremembrance.com
G. Aly, P. Chroust & C. Pross. Cleansing the Fatherland: Nazi Medicine and Racial Hygiene. Baltimore. (Johns Hopkins University Press, 1994).
G. Hohendorf. "The extermination of mentally ill and handicapped people under National Socialist rule." SciencesPo. https://www.sciencespo.fr/mass-violence-war-massacre-resistance/en/document/extermination-mentally-ill-and-handicapped-people-under-national-socialist-rule.html
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ACKNOWLEDGEMENTS

Many individuals have contributed to the completion of this Toolkit and the project Who Were the Victims of the National Socialists? The work done by the wonderful students, their dedicated teachers and education professionals from the five teams forms the foundation of this Toolkit. Everyone listed below has contributed to the development of the Toolkit in different ways and capacities.

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This project was made possible by the Education Agenda NS-Injustice, a project by the Foundation Remembrance, Responsibility and Future (EVZ Foundation). It supports education on the history of National Socialism in Germany and across Europe, fostering democracy and keeping alive the memory of people affected by persecution.

Project of the Education Agenda NS-Injustice

Funded by:

Federal Ministry of Finance

on the basis of a decision
of the Bunderstag

Foundation EVZ Remembrance Responsibility Future

A project coordinated by:

Max Mannheimer Haus
Studienzentrum und Internationales Jugendgästehaus

EuroClio
Inspiring History and Citizenship Educators

Co-funded by the European Union

Funded by the European Union. Views and opinions expressed are however those of the author(s) only and do not necessarily reflect those of the European Union or the European Education and Culture Executive Agency (EACEA). Neither the European Union nor EACEA can be held responsible for them.