

## Gender violence: Aspects of recent history



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### ABSTRACT

Women and the LGBTQIAPN+ community have their own voices. Men have strength, but perhaps they do not yet have a voice. In a three hundred and

sixty degree view, we understand that there have been different types of misfortunes experienced since the Second World War. There is a need to remember and present historical circumstances, from the recent past, to try to generate awareness regarding the freedom to be and to be, to come and go, in order to enable transformation at a local level. Increase conditions of dignity and equity in the areas of health, bioethics, and education aimed at developing cultural competence. The demands in public health and public policies are countless, just in this group, where gender violence is discussed. However, it is love that can transform, pacifying behaviors towards new and better attitudes in society from a global perspective.

**Keywords:** Gender, Nazism period, Violence, Psychic repair, Cultural competence.

## 1 INTRODUCTION

Prior to Nazi Germany, the German criminal code statute contained paragraph 175 which prohibited sexual relations between men. During the Nazi period, police arrested around 100,000 men for “allegedly” violating this statute. Approximately 50% of them were convicted. In some cases, this led to imprisonment in concentration camps (USHMM).

It is important to note that not all men arrested and sentenced using Paragraph 175 identified as gay. However, any man who had sexual relations with another man could be arrested in Nazi Germany, regardless of how he understood his own sexuality. Other factors also shaped the lives of gay men during the Nazi era. These included supposed racial identity, political attitudes, social class, and cultural expectations about how men and women should behave (i.e., gender norms) (STEINWEIS, 2017).

The Nazis considered non-Aryans as "racially inferior" and in this they had the support of many Germans, not necessarily Nazis, who had social prejudice against ethnic groups, political parties, social classes. The German authorities also subjected them to arbitrary imprisonment, slave labor and mass murder, in different territories outside Germany and in concentration camps (USHMM).



German police chief Heinrich Himmler, a known homophobe, saw both homosexuality and abortion as threats to the German birth rate and therefore the desired destiny of the German people (USHMM).

## 2 GOAL

Record reports of a historical journey during Nazism that impacts discourses about gender in society until contemporary times.

## 3 METHODOLOGY

Bibliographic review study.

## 4 RESULTS

### 4.1 STRUCTURAL VIOLENCE DURING NAZISM

From a literature review, it appears that during the Nazi period human qualities were disregarded (LANGER, 1978 in 2018), inciting all the horror perpetrated:

“[...] The Judeo-Christian creed  
with its effeminate ethics of compassion.  
If a people want to become free they will need [...] of hate, hate and, again, hate.  
Brutality is respected. [...] The common man only respects brute force and brutality.  
(LANGER, 1978 in 2018)

This disregard for what is part of humanization and the maturing stages of life is shown in the Hitler Youth Anthem:”

“The rusty bones tremble  
From the earth before the sacred clash.  
Throw away doubts and uncertainties!  
To the assault! We will win!  
There is no goal more luminous and beautiful!  
We will tear the world to pieces!  
Today Germany belongs to us,  
Tomorrow we will conquer  
the entire Earth!  
ANTHEM OF HITLERIST YOUTH.  
(Improvement Editions. 1972).

Medical researchers from the SS police assigned to the Auschwitz complex, such as Captain Dr. Josef Mengele, received authorization to choose human guinea pigs from among the prisoners in that complex, for pseudoscientific medical experiments, initiated with “homosexuals”. Other German



concentration camps Ravensbrück, Natzweiler-Struthof and Sachsenhausen also carried out research or at nearby institutes (USHMM).

Some survivors of these series of horrors are elderly. In addition to the traumas, they carry organic sequelae, both due to the sum of the atrocious experiences lived. In fact, in some cases, every remembered horror still holds them hostage and continues to exert a nefarious power over them. It does not allow them, or else it serves as obstacles to overcoming psychological and emotional cruel experiences in concentration camps (VARRICCHIO, 2023).

On the other hand, the consummate deconstruction of these human beings during this period teaches us a lot about psychopathology and the paths that can be taken so that they do not continue giving power to that which harmed them and can harm them until today, when they return under the influence of form of intrusive thoughts, nightmares and loss of appetite for life (VARRICCHIO, 2023a).

## 5 GENDER VIOLENCE

### 5.1 WOMEN

Racial separation laws prohibited relations between Germans and "non-Aryans". Under this provision, anyone who had sexual relations with a German man or woman, or who approached them in any other inappropriate way, was punished by death by the Gestapo, who also encouraged civilians to participate in public spectacles of punishment that they served as an example to others (USHMM).

There has been documented ritual public humiliation of a young couple - in the region of annexed Poland - who "allegedly" had violated racial separation laws. The two paraded through the city streets barefoot and with their hands tied. They were forced to wear signs reading: "I am a German traitor" and "I am a Polish pig", and their hair was cut off. Next, she was forced to set fire to a pile of her own hair, with reports of the presence of a public enraptured by the pleasure of public subjugation and collective oppression, authorized and even incited by the executioners (USHMM).

Female prisoners died during the first months of their imprisonment due to a lack of adequate food, heating fuel, shelter, and medicine. After repeated rapes of the imprisoned women, soldiers committed mass exterminations of Jewish and Gypsy women in the Auschwitz concentration camp. Especially those who were unable to abort when they became pregnant. (USHMM).

There is difficulty in accessing sources for better documentation and reflection, mainly due to psychic pain and shame (USHMM).

### 5.2 LGBTQIAPN+

In the mid-19th century, there were signs that gay communities in Germany were gaining strength. Terms such as "same-sex oriented", "homosexuell" (1869), "third sex", "gay" became



popular. Germany was at the forefront of this development, mainly because of the debates over Paragraph 175. Paragraph 175 was the statute of the German penal code that prohibited sexual relations between men, promulgated in 1871 after the unification of the German Empire and the affirmation of German law (USHUM).

In the period corresponding to the transition between the First World War and Nazism (1918–1933), known as the Weimar Republic, as part of the cultural and social transformations of the time, Germans publicly challenged gender and sexual norms. Sex and sexuality have become points of contention in politics and culture. Supporters included the Humanitarian Scientific Committee and the Human Rights League. They cooperated with other reformist groups that advocated new legal approaches to prostitution, birth control, and abortion. But not all groups advocating decriminalization had the same political perspective (USHMM).

Not all Germans liked public discussions about sex. They saw these discussions as part of the decadent and degenerate, excessively permissive and immoral tendencies that they believed characterized Weimar culture. Various political groups of the right and center, and traditional religious organizations, sought to promote their own version of German culture, rooted in traditional music and literature, religion and family. In some cases, they blamed Jews and communists for corrupting German culture (USHMM).

The 1920 Nazi Party platform, which focused on issues such as Jews, the economy, and the creation of a Greater German State. In terms of legal policy related to the German criminal code, the Nazi Party opposed efforts to decriminalize sexual relations between men and repeal paragraph 175. They asserted that sexual relations between men was a destructive vice that would lead to the ruin of the German people and they should be punished even more severely than German law allowed at the time. There were well-known gay men in the Nazi movement, most notably Ernst Röhm, leader of the SA, a violent and radical Nazi paramilitary. In his understanding, legalizing sexual relations between men was about overthrowing the dominant morality (USHMM).

Röhm's sexuality was no secret in the Nazi Party, which turned into a public scandal in 1931. A left-wing newspaper exposed Röhm as gay. His sexuality was used in the electoral propaganda of the moderate left-wing Social Democratic Party. Despite the controversy, Hitler defended him and he remained in command of the SA until Hitler assassinated him in 1934 (HANCOCK, 1998).

The Nazis came to power on January 30, 1933. In May 1933, the Nazis vandalized Magnus Hirschfeld's Institute for Sexual Science and forced it to close. Part of this action included the destruction of the writings (USHMM).

The Nazis used new laws and police practices to arrest and detain, without trial, a limited number of gay men in late 1933 and early 1934 to reduce crime. Instructed police to arrest people with



previous convictions for sexual crimes (lewd acts, sexual relations with minors and incest). These crimes present in society were defined in paragraphs 173-183 (USHMM).

In the autumn of 1934, the Berlin Gestapo (political police) instructed local police forces to send them lists of all men they believed to have been involved with people of the same sex ("pink lists"), kept in various parts of Germany for many years. Three events in the years 1934-1936 radicalized the Nazi regime's campaign against homosexuality and led to the more systematic oppression of gays (USHMM).

The first was the assassination of Ernst Röhm and other SA leaders between June and July 1934 as part of a power struggle at the highest levels of the German government and the Nazi Party, the party of law and order, to help justify the murders, in doing so they took advantage of much of the prejudice of the German population (USHMM).

Second, in June 1935, they revised paragraph 175, and a wide range of intimate and sexual behaviors could be, and were, punished as criminal, necessary legal tools for prosecuting and persecuting men in much larger numbers (USHMM).

In 1936, SS leader and German police chief Heinrich Himmler established the Reich Central Department for Combating Homosexuality and Abortion, which was part of the Kripo (criminal police) and worked closely with the Gestapo (criminal police). "Homosexual" offenders were therefore criminals and enemies of the state. Identifying them was necessary for the protection, strengthening and proliferation of the German people. He directed a campaign against homosexuality through raids, denunciations, and harsh methods of interrogation and torture to track down and arrest men they "believed" to have violated Paragraph 175. The raids were public, high-profile displays of the Nazi campaign. They threatened and intimidated entire communities (USHMM).

Kripo and the Gestapo relied on tips or complaints from the public to gather information about the men's intimate lives and uncover possible violations of the law. A neighbor, acquaintance, colleague, friend or family member could inform the police about your suspicions. The language used in the complaints made it clear that these Germans tended to agree with Nazi attitudes, referring to those accused as "effeminate", "not masculine" and "perverse". Complaints were a very effective tool of repression, perhaps resulting in thousands of arrests and convictions. During interrogations, which were often physically and psychologically brutal, police often insisted on full confessions, including the names of their sexual partners (USHMM).

By late 1933, courts could order mandatory castration for certain sexual offenders. At least initially, imprisoned men could not be castrated without their supposed consent. Then, they were guaranteed early release if they offered to be castrated (USHMM).

Of these prisoners, not all identified as gay. Under the prisoner classification system, this group was required to wear a pink triangle on their concentration camp uniforms. In Buchenwald, they were



subjected to inhumane medical experiments. From November 1942, concentration camp commanders officially had the power to order the forced castration of Pink Triangle prisoners (USHMM).

Fearing guilt by association, other already prejudiced prisoners avoided the pink triangle prisoners. The typically isolated position of these prisoners made their survival much more difficult. However, gays categorized by the Nazi regime as Aryans had many more options than those categorized as Jews, who above all faced persecution on racial grounds (USHMM).

The memory of Nazi persecution of homosexuals came to the attention of the community in the 1970s, as large-scale rights movements developed. Awareness of homosexuals as a separate category of victims of Nazism began in the United States and was later adopted by German homosexual activists. Thus, shortly after the term "Holocaust", the term "Homocaust" also came into use (WIKIPEDIA).

It was only in 1985 that Nazi persecution of homosexuals was officially recognized for the first time in a speech by the President of West Germany. In 2002, Germany annulled Nazi-era trials under Paragraph 175, and in 2017, victims were offered compensation. The 2017 mistrials and compensation were extended to men who were convicted after 1945, making this the only case in which the German state offered reparations for acts that were not considered "typical Nazi injustice" and that would not have been possible in a democratic state.

## 6 DISCUSSION

It is known that the anti-homosexual repression was intended to please conservative supporters of the Nazis who put them in power, as well as socially conservative voters. Heinrich Himmler, described by historian Nikolaus Wachsmann (2015) as "one of the most obsessive homophobes" of the Nazi government, became commander of the SS, the Gestapo and the Nazi concentration camp system, becoming the second most powerful man in the world. Nazi germany.

Due to the difficulty in identifying homosexuals, some police departments resorted to calling entire classes of teenagers and asking them about their sexual experiences, thus increasing the number of accusations of homosexuality until 1939, accounting for 23.9 percent of accusations. Prosecutors, judges, and others involved in the cases increasingly cited Nazi ideology to justify harsh punishments, adopting the regime's rhetoric of "eradicating the plague of homosexuality." After 1937, those found guilty of seducing others into homosexuality were confined in concentration camps (STEINWEIS, 2017; WIKIPEDIA).

Before the war, homosexuals were offered re-education and, if that failed, could be discharged and imprisoned in a concentration camp during their period of mandatory military service. Under the manpower demands of the war, it was considered necessary to recruit all available men and send them to the front (USHMM).



In 1943, Himmler, who believed the army was not strict enough on homosexuality, demanded a classification system that would send "incurable" homosexual offenders to concentration camps. The Nazis were influenced by earlier ideas that confused homosexuality, child sexual abuse, and "seduction of youth." Before Nazism, there was a widespread belief that homosexuality was not innate, but rather something that could be acquired and spread. Thus, they were particularly concerned about not allowing their exclusively male organizations, such as the Hitler Youth, SS and SA, to be seen as centers for homosexual "recruitment" (SEIFERT, 2003; STEINWEIS, 2017).

The rhetoric described homosexuality as a contagious disease, but not in the medical sense. Instead, homosexuality was considered a disease of the Volkskörper (people's body), a metaphor for the desired national or racial community (USHMM; SEIFERT, 2003).

In 1937, a headline in the SS magazine *Das Schwarze Korps* declared homosexuals "enemies of the State", explaining that they should be eradicated because "...they form a state within the State, a secret organization that goes against the interests of the people. " Homosexual men were also considered negligent in their duty to repopulate the German nation after the First World War and raise children who could be recruited into the army to fight in the wars planned by Hitler (SEIFERT, 2003).

In 1937, Himmler gave a speech on homosexuality based on the 1927 book *Erotismus und Rasse* by Herwig Hartner, which claimed that homosexuality was a Jewish plot against Germany. Homosexuality could lead to the end of Germany and cause depopulation, reducing the number of men available for reproduction (SEIFERT, 2003).

The Nazis distinguished between congenital homosexuals, who would require permanent imprisonment, and others who had practiced homosexuality but were believed to be cured with a brief stay in a concentration camp or psychiatric treatment. Distinguishing between these categories was a difficulty, especially after many cases of homosexuality emerged in the supposedly racially pure SS (SCHECK, 2020).

The Göring Institute offered treatment to homosexuals referred by the Hitler Youth and other Nazi organizations; until 1938, he claimed to have changed the sexual orientation of these people. There was also the encouragement of heterosexual relationships, including extramarital sex, for people considered racially desirable (SCHECK, 2020).

As the discourse was always adopted in a biased manner, even though the sexual act was carried out between two people consensually, cynically, homosexuals were always blamed. While boring actions and vicious accusations of homosexuality were sometimes even used against people who were not gay. Nazi propaganda minister Joseph Goebbels commented (SCHECK, 2020):

"When Himmler wants to get rid of someone, he simply charges them with §175."



The police told the detainee's family the reason for his arrest (homosexuality). With a conviction, the victim could expect a complete disruption of their life, including loss of home and job, expulsion from professional organizations, and revocation of awards and doctorates. Those considered unfit to stand trial were confined in psychiatric hospitals (SCHECK, 2020). In other words, the intention was to destroy the person's life and their memory in society.

In prisons, while some officers built tiny cells to keep homosexual prisoners isolated, other officers distributed homosexuals among the general prison population and encouraged "brutal homophobia" to isolate them. Homosexual prisoners could be identified by red underlining on their identification tags (SEIFERT, 2003; NEWSOME, 2022).

The pink triangle drew attention to this prison population as a distinct group within the concentration camp system. They were among the most abused groups in the camps. Assigned to the most grueling and demanding jobs in the camp labor system, they were often subjected to physical and sexual abuse by camp guards and other inmates. In some cases, they were beaten and publicly humiliated (USHMM; NEWSOME, 2022).

In 1943, the head of the Gestapo advocated an involuntary castration law for homosexuals and sex offenders, but withdrew this request because he believed the Gestapo could ensure that castrations were carried out wherever it wished. A significant number of homosexual and bisexual men, and those persecuted, have committed suicide. SS guards murdered homosexual prisoners out of cruelty or during sadistic games, disguising the deaths as natural causes (HANCOCK, 1998; MURPHY, 2017; CROUTHAMEL, 2018).

Homosexual prisoners were a favorite target of Nazi human experiments during the final years of the Nazi regime. The best-known experiments were attempts to change prisoners' sexual orientation by implanting a pellet that released testosterone. Most of the victims, non-consenting prisoners at Buchenwald, died soon after. Homosexual and Jewish prisoners were also given experimental treatments for Typhus in Buchenwald, for phosphorus burn in Sachsenhausen, and were used for testing opium and Pervitin (a methamphetamine). Some homosexual prisoners were castrated (WEINDLING, 2015).

In August 1941, Hitler argued that homosexuality in the Hitler Youth should be punished by death. Himmler drafted a decree that provided for the death penalty for any member of the SS or police found guilty of engaging in a homosexual act. Within a month, a new law allowed the execution of dangerous sex offenders and habitual criminals for the protection of the German body or for the need for just atonement" (MICHELER, 2002).

Most women and homosexuals, especially those who avoided prison, never spoke about their experiences. Sources attesting to the Nazi persecution of homosexuals are scarce. The Nazis destroyed



a large number of records, including the archive of the Reich Main Office for Combating Homosexuality and Abortion. The remaining sources are mainly police and court records (USHMM).

Le Bitoux Magazine (2002) highlighted that the great diversity of homosexual prisoners, both in terms of generations, paths and social backgrounds, generated a lack of solidarity among them, a lack of collective self-defense, a response that occurred spontaneously among Polish families, gypsies or Jews and quotes Primo Levi (ELÍDIO, 2010).

As the Italian Jewish writer Primo Levi, a concentration camp survivor (1998), recalls: “The camps were made up of networks according to different affinities, sometimes political, which somewhat reduced the isolation and harshness of everyday life. I was not part of any of these solidarity networks. With my blue belt (equivalent to the N.A. rose), quickly understood by my companions in misfortune, I was aware that I had nothing to expect from them:

“Sexual crime is  
an additional charge  
in prison identity.”  
(LEVI, 1998).

I (Primo Levi) was able to verify this later when I spent time visiting a prison in Rouen:

“In the world of inmates,  
I was an element  
completely despicable,  
a detail threatened to be  
sacrificed at all times,  
without soul,  
according to random requirements  
of our prison inmates.”  
(LEVI, 1998).

The thinker in political philosophy, Hannah Arendt, in *Origins of Totalitarianism* (1989), says that one of the fundamental and predominant characteristics of totalitarian government is the institution of concentration camps, in which the total degradation of human identity occurs, places where "everything was permitted" under the domination of those who remained in absolute power, those considered superior.

Individuals who experienced this experience went through annihilation and loss of their identity.

"[...] The true horror  
concentration and extermination camps  
lies in the fact that the internal,  
even if they manage to stay alive,  
become more isolated from the world of the living  
than if they had died,  
because horror compels us to forget"  
(ARENDR, 1989, p. 493).



“Hell”, in the most liberal sense, is represented by that type of camp that the Nazis perfected and where all life was organized, completely and systematically, in order to cause the greatest possible torment (ARENDR, 1989).

"[...] as if what happened to them  
could not interest anyone,  
as if they were already dead  
and some evil spirit,  
taken by some madness,  
play with suspending them for a certain period of time  
between life and death,  
before admitting them into eternal peace"  
(ARENDR, 1989, p. 496).

In Germany, "[...] criminals, politicians, antisocial elements (homosexuals and sexual criminals N.A.), religious offenders and Jews were sent to concentration camps, each with their own different insignia" (ARENDR, 1989 , p. 500). What these criteria had in common was the destruction of the human body and human rights, for total domination:

“The purpose of the arbitrary system is to destroy  
the civil rights of the entire population,  
that you see, after all,  
So outlaw in your own country  
such as stateless people and refugees.  
The destruction of a man's rights,  
the death of his legal entity,  
is the primary condition  
so that it is completely dominated.  
And this doesn't just apply  
to those special categories,  
such as criminals, political opponents, Jews,  
homosexuals (with whom the first experiments were made),  
but to any inhabitant of the totalitarian State.”  
ARENDR (1989, p. 500)

The author places free consent as evidence of antagonism to oppression (ARENDR,1989, p. 500):

“Free consent  
is an obstacle to total domination,  
how free the opposition is.  
Arbitrary arrest  
who chooses innocent people  
destroys the validity of free consent,  
in the same way as torture  
as opposed to death  
– destroys the possibility of opposition.”  
ARENDR (1989, p. 500)



Terror is seen as an instrument of the Nazi regime. By launching it on the individual, the regime ends up removing the person from their social life, from the others around them, annihilating the plurality, which ends it (ARENDR, 1989).

“When you entered the concentration camps,  
were left behind  
dreams, plans, goals.  
Ultimately, the subject was forced to forget  
private and public lives.  
The bodies were marked  
and called to forget public spaces  
and personal freedom.  
Terror entered the souls of those who were taken  
for these spaces  
and so,  
It started to be part of your daily life.”  
ARENDR (1989, p. 500)

For ARENDR (1997, p. 17) it is through plurality that there is freedom, achieved in politics through thinking in the plural constituted by other "selves", between acts and words. Horror and cruelty were present at all times, with the act of degrading human beings as its basic reference (DUARTE, 2000).

"[...] it was precisely to reduce man  
to its natural lowest common denominator,  
depriving him of his political rights,  
deporting him and  
imprisoning him in hellish laboratories,  
and then simply decimate it."  
ARENDR, 1989 In ANDRÉ DUARTE (2000, p. 47-48)

For Arendt (1989), in the fields, "[...] the wild mass production of corpses is preceded by the preparation, historically and politically intelligible, of living corpses" (ARENDR, 1989, p. 498).

“The concentration camps,  
making death itself anonymous  
and making it impossible to know  
whether a prisoner is dead or alive,  
stole meaning from death  
of the outcome of a fulfilled life.  
In a sense,  
stole the individual's own death,  
proving that, from now on,  
nothing – not even death – belonged to him  
and that he belonged to no one.  
Death only sealed the fact  
that he had never existed.”  
ARENDR (1989, p. 503)



The Nazis intended to create a new human species that did not exist, to the point of relating it to other animal species. Regarding the degradation of human beings in concentration camps, professor Hannah Arendt (1989, p. 449) states:

“The fields are intended not only to exterminate people and degrade human beings, but they also serve the shocking experience of elimination, under scientifically controlled conditions, of spontaneity itself as an expression of human conduct and of the transformation of human personality in one simple thing, into something that not even animals are.”  
ARENDR (1989, p. 449)

Regarding the loss of rights, dignity, and status as people, she comments:

"This could only happen because human rights, just formulated but never philosophically established, just proclaimed but never politically guaranteed, They lost, in its traditional form, full validity"  
(ARENDR, 1989, p. 498).

Destroying individuality is destroying spontaneity, man's ability to start something new with his own resources, something that cannot be explained based on reaction to the environment and facts. Once individuality is dead, nothing remains but horrible puppets with human faces, all with the same behavior as Pavlov's dog, all reacting with perfect predictability, even when marching towards their death (ARENDR, 1989, p. 506).

“the Jews [...and others] who managed to come out alive of this catastrophe will carry for the rest of their lives the consequences of the tragedy that occurred.  
(ARENDR, 1989, p. 492).

The experience in concentration camps turns human beings into a kind of waste, so that their moral freedom and their conduct of being people are extinguished, in a way that destroys their individuality, as previously reflected by ARBEX (2013) and FELIZARDO & DE OLIVEIRA (2017) comparing this situation to the confinement of psychiatric patients subjected to terrible conditions.

As shown by the reports of philosophers and victims, Nazi personality profiles exhibit a condition of object relations and a process of dehumanization, without affection or discernment. They



imposed the “concrete” in a brutal way. They taught their young people to snitch, to treat others as something useless (consequently, allowing themselves to be treated like this in the future, reversing the role).

They compromised these young people, deluded with power, in their process of becoming people, infantilizing them and reducing them to tools for carrying out Nazi measures. They thus imprinted hypocrisy, the corruption of affection (reducing sexuality to sex) into their souls. By interfering, they undermined healthy spontaneity.

In this way, little by little, what was perverse adopted the discourse of purity. The perversion was disseminated in a sophisticated way, starting a vicious circle: of manipulation, object use, combined arrests, supposed innocence, betrayal with humiliation and exposure of the other, reward with obtaining tolerance and favors, maintenance of the current status quo, new manipulation of people.

These young people were deprived of the joy of human encounter. Will they have succeeded at some point?

Furthermore, concentration camps were seen by Arendt as something evil, not in the religious and moral senses, but from the point of view of political analysis. It is possible to perceive this evil, which Hannah Arendt highlighted during the interrogation that took place in Jerusalem, to which she was sent by The New Yorker magazine, with the aim of covering the trial of Eichmann, who acted as a Nazi officer in the totalitarian system. The former official agent was a normal man, a family man, and showed no sign of any psychological illness; however, he committed catastrophic acts. He took thousands of Jews to their deaths, responsible for transporting Jews by wagons to concentration camps (SOUKI, 1998, p. 18).

The "non-deprived" and thinking Arendt analyzes that this "evil" is related to her "inability to think", as it is what she will call the "banality of evil". She also noticed that Eichmann was taken by her clichés. In short, he was a Nazi bureaucrat; he fulfilled the orders prescribed to him (SOUKI, 1998, p. 18).

Hannah Arendt's brilliant political vision skillfully described the social suffering imposed by Nazi interference and promiscuity on both Jewish and German society, on other countries invaded by barbarism and on the world. In a way, this type of thinking still interferes with gender aspects, which compromises the advancement of public policies in many countries. That is why it was necessary to address this historical period. Remember so as not to repeat.

The moral and psychological suffering of people is perceptible through the scathing report by writer Primo Levi (1919-1987), deported to the Auschwitz extermination camp, at the beginning of 1944:

[...] “The total dehumanization of the other.



We lived for months  
or even years  
on an animalistic level:  
our days had been devastated,  
from dawn until night,  
by hunger, by tiredness,  
by the cold, by fear,  
and the space to think,  
to reason, to have affection,  
had been annulled.”  
(LEVI, 1998, p. 42).

Primo Levi ponders:  
“We tolerated the dirt,  
promiscuity and destitution,  
suffering from them much less  
than we would suffer in normal life,  
because our moral meter had changed.”  
(LEVI, 1998, p. 42).

It reports the loss of them, prisoners, and, ultimately, of the entire society of that time, imprisoned by mistaken values:

“We forgot  
not only our country and our culture,  
but the family, the past,  
the future we had proposed,  
because, like animals,  
we were restricted to the present moment.”  
(LEVI, 1998, p. 42).

Remember the first steps towards loss of identity:  
“The first thing that happens  
when you enter  
a concentration camp  
is the confiscation of identity:  
the individual's name is completely deleted  
and he starts to be called by a number.  
Then, your clothes, personal objects,  
everything that belongs to him is taken away.  
From some, life is taken away,  
the soul, the smile,  
the dignity  
and the desire to live.  
(LEVI, 1998)

Survivor Primo Levi recalls that, in most cases, the time of liberation from concentration camps was neither joyful nor carefree. The feeling of shame or guilt that coincided with regained freedom was highly complex: it contained different elements, and in different proportions for each individual. Upon leaving the darkness, one suffered due to the regained awareness of having been debased. Not by will, not by pusillanimity (cowardice N.A.), nor by guilt, we lived for months or years at an animalistic level (LEVI, 2004, p. 65 In ELÍDIO, 2010).

In general, it sounded like a tragic context of destruction, massacre and suffering. At that moment, when we felt like men again, that is, responsible, the anguish of men returned: the anguish of



the dispersed or lost family; of the universal pain all around; of tiredness itself, which seemed definitive, no longer remediable; of life being restarted amid ruins, often alone. (...) (LEVI, 2004, p. 61).

Primo Levi finds that those who experience incarceration (and, much more generally, all individuals who have gone through severe experiences) are divided into two categories: those who remain silent and those who speak. Both obey valid reasons: they silence those who most deeply experience a discomfort that, for simplicity, I called “shame”, those who do not feel at peace with themselves or whose wounds still hurt (LEVI, 2004, p.127) .

They talk, and often talk a lot, others, obeying different impulses. They speak because, at various levels of consciousness, they perceive the (albeit already distant) incarceration as the center of their life, the event that marked their entire existence for good and for bad (LEVI, 2004, p.127).

“They talk because  
know how to be witnesses  
of a process  
planetary and secular dimension”  
(LEVI, 2004, p.127).

A reflection exemplified by the case of Pierre Seel. At first, after his release, he remained silent, due to his shame and the silence imposed by society, as he was not invited to speak for a long time, even in the most private sphere, by his own family, except with his mother. Thus, he isolated himself, giving himself over to self-censorship, silence and solitude (ELÍDIO, 2010).

On the way home, [Seel] thought with anguish about how his family would react, who had discovered his homosexuality as a result of his incarceration. After all, they had found out from the Nazis, not from Seel himself. Catholics and concerned about their good reputation, how would my parents react? Would they welcome me or not? It is like? But what can I explain to them, how can I explain myself, since I was forced to remain silent? I told myself that the whole family would probably align with my father’s [silent] attitude” (SEEL, 1994).

"I noticed that,  
despite my expectations,  
despite everything I had imagined,  
the excitement of the long-awaited return,  
“true Liberation was for others”.  
(SEEL, 1994).

The Nazis' conduct was to expose and humiliate people in front of their family and friends with the aim of isolating them and weakening their voices and credibility, so that they would not dare to talk about the gang rapes, obscenities and promiscuities perpetrated there. To worsen family mutism, it is known that in the case of homosexuals more specifically, there was also anguish at not being able to tell everything that actually happened due to the current law (ELÍDIO, 2010).



His mother understood that Seel needed to vent, and that's why she insisted that he speak. So, after a while, he told his mother everything he had been through, as she was about to die (ELÍDIO, 2010).

[...] One day when saying good night,  
she requested me again.  
I turned the light back on,  
I spoke, I spoke, I told her several facts,  
the death of my companion  
in front of me  
and everything [...]  
(SEEL, 1994).

However, he was unable to verbalize a grotesque secret to his mother (ELÍDIO, 2010):

“For one thing, however,  
I couldn't find words:  
my rape by the Nazis  
at the Gestapo headquarters”  
(SEEL, 1994).

The police surveillance that existed before the war and the subsequent persecution of homosexuals during Nazism had contributed to generating this fear and difficulty in speaking. But a big factor that contributed to this was the issue of laws against homosexuals that were still in force. Therefore, homosexual victims felt insecure to tell their true stories, for fear of stigma and possible legal actions, and, therefore, omitted them, or even lied (ELIDIO, 2010).

“The testimony of homosexuals  
it was, therefore,  
socially inaudible,  
impossible and dangerous.”  
(ELIDIO, 2010).

Decades later, testifying generated relief, for having freed himself from this heavy secret and a consequent change in perception regarding himself. Being able to witness Pierre Seel (by himself – N.A.). Thus, he also contributed to this homosexual collective, raising the issue of visibility, memory and recognition of this group, only recognized as victims of Nazism in 2000 (ELÍDIO, 2010).

This individual choice to reveal the secret is only made possible (with rare exceptions) by the existence of the social and cultural context created by “gay culture” and the possibility of “counter-socialization” that it establishes (ERIBON, 2008, p. 134 In ELÍDIO, 2010):

“Choosing yourself  
opens to a new temporality:  
It's the entire future that sees itself changed.”  
(ERIBON, 2008, p. 134).



Seel broke with the permission and concession to give power to what he did and continued to do him harm, with what intoxicated him. It thus opened up a wide possibility for discussion, from different authors. As for power and pain, Michel Foucault has the word.

Philosopher Michel Foucault mentions a study based on the monitoring of power, which he opposes, since it dehumanizes humans and aims to demean others. In this sense, we have no power over each other. When Foucault (2013, a) explains power relations, he cites the experience that individuals have of exercising their freedom, reporting that, when there is no such consciousness, there is no power relationship.

It is pertinent to emphasize that the ancient notion of power was linked to the manipulation of one individual over another. This type of power, from the perspective of power for this philosopher, does not exist, because, for him, power is in human relationships (FOUCAULT, 2013, a).

It follows that if the strategy is one of dehumanization, the consequence will be the loss of power of those who engender the acts of dehumanization because, simply, there is no longer a human. Foucault's reflection demonstrates that power was conceived as a force of certain individuals, groups or institutions. Power actions were admitted as a hierarchical style. In other words, for there to be a hierarchy it was necessary to have a pyramid of people who followed the order and also the order dictated by practices and values in society.

Resisting or breaking with this order could result in death, in its various aspects (incrimination in fabricated crimes, labeling with constructed diagnoses of psychiatric illnesses, successive and varied attempts to deprive these people of their value in society).

The terms “Homosexualität” and “homosexuell” were the first attempts to describe sexual orientation. Over time, they became part of the international lexicon on sexuality. Today they are often considered derogatory. In the late 20th and 21st centuries, LGBTQIA+ communities developed and challenged this language (USHMM).

Because communication occurs most frequently through words, care must be taken to know them in their spelling and meaning, in order to use them in the best possible way, avoiding the risk of the superficiality of the mere repetition of words whose interpretation, people don't reach. Especially, when culture is advocated, the aim is to logically move away from the “argument of force”, so that arguments become valid and, consequently, true, establishing honest dialogues, in that society that is evolving.

In this way, differentiating the use of words from mere aggression, which only makes the imbalance public, when they opt for the Roman arena, with the manipulation of the masses that culminates in a bloody fight. Very different, culture offers us the beauty of well-placed and harmonious words from the Greek arena, intelligent, healthy and argumentative about ideas.



The thinker Hannah Arendt, in her analysis of political philosophy, says that prisoners in concentration camps were destitute, that is, deprived or deprived of something, or of authority (AURÉLIO DICIO).

When Arendt later describes the normality of Eichmann's life, however, trivializing the evil directed at the collectives involved, she highlights a being deprived of authority, but also of discernment. Temporary deprivation to survive in the midst of what is bloody and inconceivable? Or permanent deprivation, due to not caring (absence of affection and discernment)? From what has been described, the dismissal is also obvious to the executors, followers of the ordination.

However, the fact is that the perversity inscribed during the deprivation of affection and discernment yielded disastrous consequences that needed to be punished during the Judgment of the Century, in the name of the true civilizing social order (WIKIPEDIA).

Homosexuality was associated with incest and child abuse, and was therefore criminalized, as it was concerned with the moral debauchery and promiscuity of that society at the time (WIKIPEDIA). Are these problems associated only with homosexuality and that period? More reported and notified at epidemiology sections, it seems not.

During the SARS-Cov-2 pandemic, Covid19, the number of sexual assaults suffered by children and adolescents from those who play the role of parents, and within their own homes, grew exponentially. Just look for epidemiological bulletins in the countries and in Brazil, observe which cities had the highest number of incident registration bulletins. Promiscuity and debauchery remain in the 21st century, have no specific sex or gender, and occur within the home. It is even attributed a specific gene, the dopamine D4 receptor, to justify such behavior. Will it be justified?

According to the PRIBERAM dictionary, promiscuity is the confusing and disorderly mixing of beings in the same environment. While in AURÉLIO DICIO it can correspond to the coexistence of different people in different situations; confusion, disorder, miscellany. It also refers to (constantly) unruly sexual relationships. Debauchery.

We can find a confused and disordered mixture of beings in the same environment, without being restricted to a sexual nature, as for example, in war refugee camps, in subnormal settlements (without sewage systems), in places where environmentally displaced people are sheltered or even Those who have experienced a climatic accident temporarily live under promiscuous conditions and environments, not in a sexual sense, but in hygienic and housing conditions. Even though there are reports of abusers in these places.

Understanding promiscuity as confusion, then, confused minds, even in troubled virtual networks, can then become part of toxic networks, due to the lack of mental hygiene and good educational and mental health practices during these network contacts.

Then...Do we live in a violent and promiscuous period?



It is known that lust often accompanies promiscuous behavior. In addition to making poor use of time, it leads to low performance in production, whatever it may be. Factories and firms, among others, need to limit internet access so that pornography networks are not accessed during working hours, for example. What behavior is this? Mistaken and exacerbated compensatory response to a foul? Lack?

Therefore, it is understood that historically, the discussion about gender appears shrouded in ambiguity and silence due to many factors. A discussion closely associated with women and the LGBTQIA+ community, in contemporary times it has been shown that men also remain very unassisted in their problems as a “collective - man” and not an “individualized man”. This fact was verified even during the preparation of this text, given the limited existing sources for studying crimes perpetrated against children of both sexes, women and more specifically the LGBTQIA+ community, and on the profile of these men. Even when the chosen theme was the violence perpetrated by Nazism, something better documented due to the scandals that have impacted humanity to this day and even those uncontrollable appeals to sex that are easily repeated nowadays, where they are caught.

It is a simple but relevant observation when thinking about ethical communication in health and public policies for gender issues, since they are designed based on demographic records and epidemiological data. Scholars continuing their studies have sought to document the experiences of this period, using police, court and concentration camp records (USHMM).

Another observation is the repeated attempts to control behavior by interfering with hegemonic society. It reminds us of the attempt to recover the degenerates in the concentration and extermination camps. By degenerating we mean ceasing to possess the characteristics typical of its species. Moving to a worse, inferior condition. Change the content of, distort, pervert, corrupt, deprave, decay, affluence, disfigure (make unrecognizable) (In AURÉLIO DICIO), spoil, adulterate (DICIONÁRIO PRIBERAM). In this case, disfigure to dehumanize.

Contemporarily, due to the usual distortions made regarding people's sexual orientation (a priori, those considered degenerate because they do not love the same as the rest of society), Fonseca, dos Anjos & Baldrighi (2019) sought to socio-historically demystify the word “promiscuity” reclaiming it as an important attribute in the relationships and confrontations of social bodies, stigmatized and marginalized, simply because they find themselves in multiple conditions of subjectivation and expression, being socially condemned for breaking the protocol and ideological model of the modern, colonial and bourgeois body.

As the North American Museum of Holocaust Remembrance (MUSMM) and France showed in photos and videos, the increase of the Aryan race aiming for power and domination, in practice meant an order of racial cleansing/sanitization/elimination of “others”: “the ugly”, “the deformed”, “the pigs”, “the degenerates”, “the different ones”. In other words, in the practice of sexual terror, Nazi



members were or were completely mixed, meddled, promiscuous, interfering, confused - with each other and with what, in no way, concerned them (USHMM).

Submissive minds, which gave in to their own death drives, ceasing to live and fulfill their lives. In a recurrent projective mechanism (making them, in turn, expropriate themselves) they invaded, interfered trying to dictate, subjugate and control those others (the ugly, the sick, the elderly, the homosexual, the weakened, all for they called “evil”), all the lust and brutality that they could not control in themselves.

As a matter of fact, they had to go through an international trial, and it is interesting to know the legal meaning of “meddling”. It means participating in, or expressing an opinion about (something) that does not concern you; ingest, intrude. In other words, they have repeated evidence in the territory of inappropriate, unproductive and harmful conduct that has been rigorously punished. They continue to be observed and investigated in different countries so that they do not happen again.

This international monitoring is a task made much easier with the advent of the Internet and social networks, where they naively and unpreparedly think that they can meddle, and leave countless narratives, which although they are not neo-Nazi, are very similar and, for this reason, considered to have been made by supporters. They may even be being tracked by the intelligent services of different countries or being reported as is customary in institutional power struggles. Not interested in the truth, one continues, promiscuous, confused, confused, manipulated.

In other words, some tactics do not change, they remain over time, because if humanity does not transform, history repeats itself.

LGBTQIAPN+ were part of the group of so-called 'degenerates' and were intensely persecuted: Beaten, deported, gang-raped and guinea pigs for Nazi experiments. Exactly under this allegation of the institutions of power, calling them degenerate and promiscuous, they were socially exposed starting with the family and degraded to the last instance imaginable (RFI In CARTA CAPITAL, 2022).

In 2010, Tiago Elídio highlighted in his article, in summary, the systematization adopted and advocated by Nazi thought to justify the sadistic violence directed at its prisoners in several forms:

- Encouragement of public humiliation;
- Repeated violent verbal, physical and sexual attacks;
- Exposure to degrading and promiscuous conditions;
- Perverse dehumanization.
- Attempt to produce minus value through exposure of true (or false) facts from the person to their family or from their entire family to friends and neighbors, aiming to break ties of affection when they leave the fields;

In addition to all this, the ambiguity present in the different symbols used and communicated by Nazism draws attention, affecting part of the history of gender violence. Territory of reflection on



Karl Jaspers' psychopathology on psychopathies, psychoanalytic territory, territory of the effects of anomie treated by Durkheim. Territory of cultural misappropriation, due to the inverted use of the swastika, whose correct symbol meaning, for five thousand years, has been well-being and good luck, and not racial purity (USHMM).

In “Hitler’s Monsters”, Eric Kurlander analyzes the specific influence of supernatural ideas that rose and the consequences of Nazi ideology. He argues that the invocation and appropriation of popular esoteric, pseudoscientific, and religious beliefs helped Adolf Hitler's party attract supporters, dehumanize its enemies, and pursue its imperial and racial ambitions (KURLANDER, 2022).

The supernatural imaginary was integrated into politics and social theories in a much more direct and omnipresent way. Many of these esoteric figures went on to outline political conclusions based on these beliefs. For historian Ondřej Bělíček – these ideas also took root in a particular sociopolitical context – which is also reproduced in our own present (KURLANDER, 2022). This author's articles bring other contemporary aspects that are interesting to know.

Although resilience was despised by Nazi ideology, it was precisely resilience that guaranteed some means of survival for these prisoners. However, I dare to think that it was not easy for either side to emerge, and still somewhat unharmed, from the extermination and horror camps described by Arendt.

If in the spring of 1945, Allied soldiers liberated concentration camps and prisoners, including those who wore the pink triangle, the end of the war and the defeat of the Nazi regime did not necessarily bring a sense of liberation to gays. They remained marginalized in German society. Many gay men were afraid to share their testimonies or write memoirs (USHMM).

However, the community managed, over time, to transform the inverted pink triangle into the pink triangle of Gay Pride, the ultimate symbol of the resistance of the LGBTQIA+ movement in the world (JENSEN, 2002), present in historical groups of resistance and struggle, such as Act Up the fight against AIDS in the 1980s and for LGBTIQ+ visibility (RFI In CARTA CAPITAL, 2022).

The transformation of this symbol as a gesture of resistance takes us, in part, to Foucault's vision of power, as they maintain the awareness of not giving power to those who in reality do not have it. The fact is that due to a huge difference in strength and technology (in the absence of a better word), bodies were moved and souls were touched brutally, successively and inconsequentially, highlighting the insanity and promiscuity that permeate such ideology. The deformity was inherent in the spirit of the leaders, but infamously repeated by the group of weakened or broken egos.

Within a view that comes close to what this thinker constructed regarding established power relations (FOUCAULT, 2013, a), there are reports of people from this community who never gave them the power or the subalternity they tried to impose. The resilient destitute ended up depriving their executioners... - yet another defense and haughtiness mechanism, whose personality structuring



allowed them, despite being imprisoned, kidnapped, kidnapped, under conditions of villainy, in terms of their psyche, to fight not to they allowed themselves to be captured. Recorded reports from Jews, political opponents, gypsies, among others (USHMM) are available online. There is a lot to reflect on and learn from them.

Foucault (2004 In 2013) argues, regarding the problematization of the subject, revealing him as a “subject-subjection”, that is, this subject being the object of an incessant process of subjectivation and submission to the web of knowledge and powers dictated by the historical context and social, from an affirmed social place...

The Foucauldian subject will be, above all, a “revealer” of historical marks, of ideologies of domination, of theses and antitheses, of tensions and twists made in each era, aiming at disciplining this body and its expressive capacity in the world (FOUCAULT, 2004 In 2013).

Therefore, entangled by a web of knowledge and powers, strong in the production of discourses, in the domination of bodies, in the objectification of ways of being and living, objectivable and, at the same time, subjectivable/subjectivizing, producing mechanisms of selection, control and exclusion, draws attention to a “woven subject”, that is, woven by the historical and social context and thought from the interweaving of representational, relational and technological threads (FOUCAULT, 2004 In 2013).

Concentration camp prisoners, while thought of as “Foucaultian subjects”, in the aspect of the permanence of free subjectivation, I question. Perhaps the Nazis were not successful, in front of some prisoners, in making them “true objects” of sadism and degeneration. Noticing the haughtiness of the other who, despite everything perpetrated, did not lose it... And, in turn, the soldiers for not accessing the power established in the existing humanity of the other(s), of a “reconstituted” dignity repeatedly, guaranteed by the process of subjectivation in the face of atrocities, then, feeling humiliated and powerless, they outraged them to the point of annihilation.

Paradoxically, they ended up freeing them: by immediate death; for the countless mental refuges to resist (from which, sometimes, they did not return); and the lack of interior permission to be invaded and devastated, as already described in literature (FOUCAULT, 2013, a).

However, time is also a good medicine. At some point, psychically, some managed to “leave” the concentration camps, when they freed themselves from the impacts produced by the interlopers and intruders. They deposed them, once again, disfiguring their phantom executioners.

They redirected their psychic energy, and thus gave power to their instincts for life and creativity, not submitting to revenge (a circumstantial trap, which would imprison them again, irremediably), but dedicating themselves to a cause, to the conquest of their rights. Towards the new. Towards the healthy kindness of affective constructions. Towards life.



On the other hand, I dare to think, I repeat, that it was unlikely that the Nazis, at this time in question, managed to escape the promiscuity of their own memories that impressed them, leaving them “marked”. Those alive, now elderly, although they spread the Nazi vision in several countries when they fled, may even have remained trapped in the “terror of hell”, described by Hannah Arendt. Did they, one day, manage to overcome each other?

In this way, sensitive communities learned to be strong. And their families, too (LEVI, 1997; 2004).

The pain of the extermination camp, the losses in the pandemic caused by Acquired Immune Deficiency Syndrome (AIDS), the violence directed against them, the suicides, the deaths caused by the SARS-Cov-2 pandemic, wars, among others, brought the naked reality raw, at least for them, how urgent it is to love and unequivocally demonstrate this love to their children, their family, their friends, building bonds of affection for life. Ties don't fray. They are resistant to truths and also to lies. True power is ethical freedom: Potency! (SPINOZA, 1675 In 1997).

It is necessary to learn the language of our country and interpret the language as both are part of the construction of critical sense and discernment, focused on listening to the singularity and potency that emerge in social groups, through which collective health care passes (collective health) .

Finally, I understand that the true connection is knowing history and its historical continuum. We can talk about gender violence in different phases of human history. With the advent of Acquired Immune Deficiency Syndrome (AIDS - 1982), as a doctor trained in 1986, I have worked with the issue of gender since then. Consequently, I came across violence and contempt directed at groups of independent women, LGBTQIAPN+ and sex workers. Reactive contempt for the truth that society consumes these “products”, located at the end of an entire social corridor, at the visible tip of the hidden iceberg.

Throughout this same period, occupied with teaching and reflecting on ethics and the sacred relationship “health professional and person”, in search of the singularity of the narrative during the anamnesis and extreme respect and care when carrying out the physical examination, touching the physical body of this subject imbued with memories with love, even so, in a few extreme cases I detected hypocrisy, technical unpreparedness and/or subtle violence, requiring measures. The memory of these embarrassing situations shows the path of people going in the exact opposite direction to what all medical and health schools recommend, since the time of Hippocrates.

Once again, improper judgment could compromise the ethical exercise of the profession and an oath taken. Love, respect and elegance of the soul are talked about a lot, in rhetoric whose aesthetics are sophisticated. However, they are often not exemplified. Self-delusion and lack of contact with oneself delay the removal of the veils for growth as a human being, and in turn, development as a society.



## 7 CONCLUSION

Looking from three hundred and sixty degrees, it is understood that there were different types of misfortunes and violence experienced since the Second World War.

Demands in public health and public policies are countless, just in this group, where gender is discussed.

Women and LGBTQIA+ have their own powerful voices. The cis man appears to have strength, but suggests he still does not have a voice. He also needs specific reception and health education measures.

The fact that cannot be ignored is the need to remember and present historical circumstances to try to generate awareness regarding the freedom to be and to be, to come and go, in the 21st century, in order to enable the transformation of health conditions at a level location of collectives and communities.

Could history repeat itself? Or will it never cease to exist?

It is necessary to respect, affection, discernment, dialogue, notions of principlialist bioethics, to be able to increase conditions of dignity and equity in the areas of health and education aimed at developing the cultural competence of health professionals and other areas of society that work with the issue of gender violence.



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