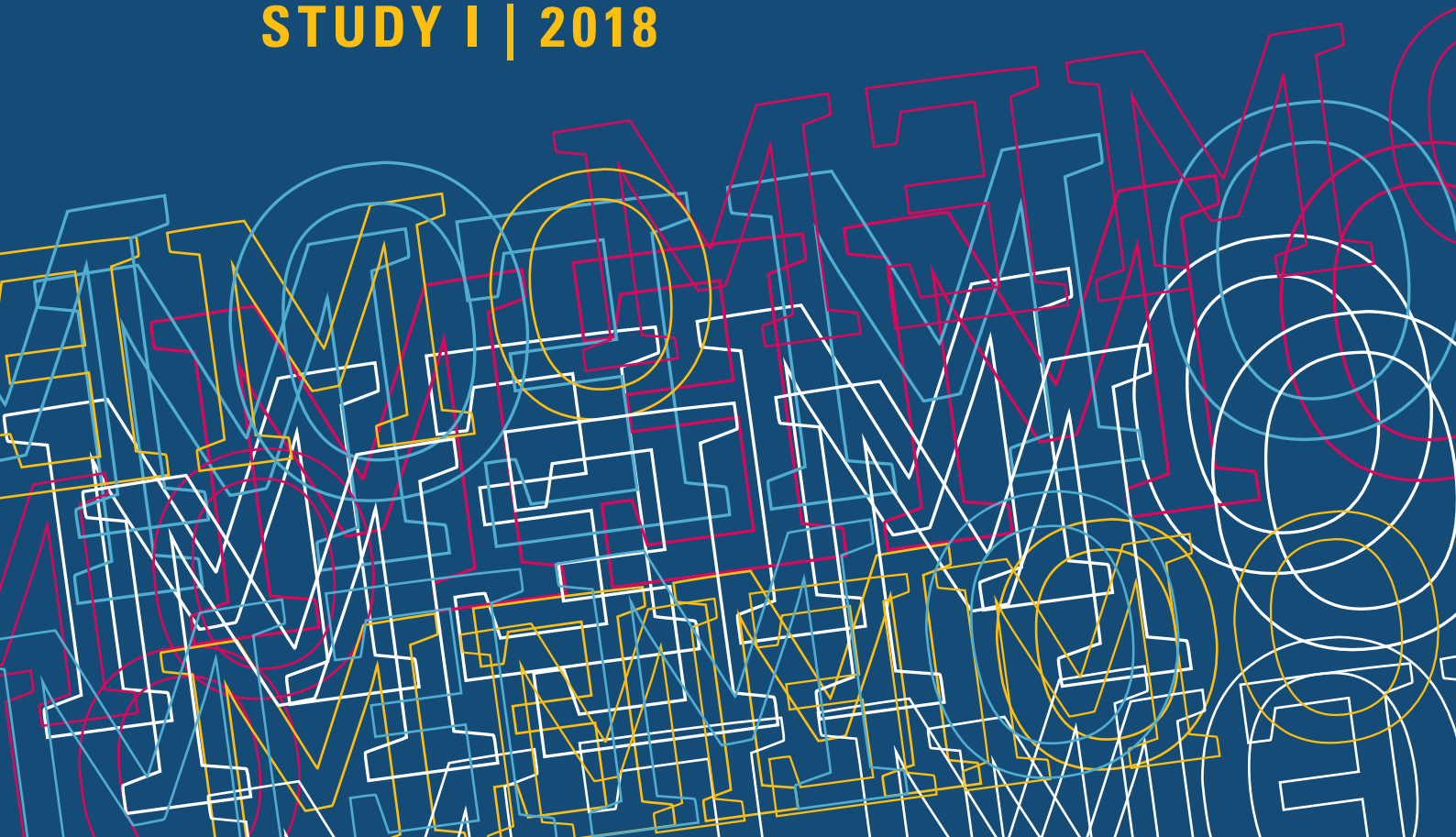


MEMO

Multidimensional
Remembrance
Monitor

STUDY I | 2018



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THE MULTIDIMENSIONAL REMEMBRANCE MONITOR

The *Multidimensional Remembrance Monitor* (MEMO) investigates the what, how, and why of historical remembrance in Germany. The aim is to empirically document the prevailing culture of remembrance in Germany through a representative survey. A particular focus of the study is on the remembrance of the Shoah and the persecution, expulsion, and extermination of individuals and groups during the National Socialist era. With MEMO, we want to find out what Germans find to be historically significant, and what attitudes they have towards the culture of remembrance. There are many debates about the culture of remembrance after the Second World War, but there is a lack of representative studies about what kind of culture of remembrance is reflected in people's perceptions and experiences. MEMO closes this gap, and seeks to contribute to the empirical basis for these debates.

Participants in an expert workshop in August 2017 developed a working definition for the concept of culture of remembrance, which is characterized above all by the central dimensions of *what* (content, events, or family narratives) and *how* (especially places of remembrance).

This report provides an overview of the design of the study, the data, and key findings. The complete descriptive analysis of the data can be found at page 14 and the following ("MEMO I – Data Report").

DESCRIPTION OF THE METHODOLOGY AND PRESENTATION

On behalf of the Institute for Interdisciplinary Research on Conflict and Violence in Bielefeld (IKG), the Social Survey Research Center of the University of Duisburg-Essen (SUZ) carried out a telephone survey (CATI) from December 2017 to February 2018 of 1,016 randomly and representatively selected residents from all German federal states.

Respondents in the standardized telephone survey answered both open-ended (e.g. “First, we are interested in what you think was the most important event to take place in Germany since 1900.”) and closed-ended questions, in which statements were given and respondents could state their level of approval or disapproval on a rating scale (e.g. “How important do you think it is that students have history education in school?” – “not important at all, rather not important, somewhat important, important, very important”). Participation in the survey was voluntary and anonymous, and respondents always had the option not to answer a question. MEMO is designed so that the survey can be repeated and thus become a longitudinal study.

The present report presents the survey results in the form of percentage and mean values and standard deviations. It also presents conclusions about correlations and the statistical significance of particular relationships and differences, which were tested with appropriate statistical methods.

The fact that response values cannot always be added up to 100% is attributable to “I don’t know” responses, or missing responses, to which a separate category is not assigned.

Means (M) describe the calculated arithmetic mean, i.e. the average of all responses to the survey. Means are partially differentiated for different age groups (e.g. M_{31-45}) or for groups that have answered questions in the same way (e.g. $M_{\text{Second World War}}$ vs. $M_{\text{Reunification}}$). Standard deviations (SD) are a measure of the width of the distribution of all responses relative to the corresponding mean.

Correlations (r) describe the strength of a statistical relationship between two variables. Relationships or differences are referred to as “statistically significant” when there is a high statistical probability that they are not coincidental but systematic. Statistically significant correlations and differences are indicated by a * in the report.

DESCRIPTION OF THE SURVEY SAMPLE

The total of 1,016 respondents between the ages of 16 and 92 years ($M_{\text{Age}} = 56.4$; $SD = 16.3$), with a roughly equal gender distribution (49.3% female) comprise a sample that is representative of Germany. The distribution across the 16 German federal states is shown here, and low absolute case numbers (minimum of six respondents in Bremen; maximum of 218 respondents in NRW) for the state level should be noted. With regard to age, the distribution of respondents can be simplified into five categories, and into three categories for the highest level of education obtained. Of all the respondents, 14.9% reported having a migrant background. Further demographic indicators (e.g. employment, marital status, net income, religious affiliation) have not been included in the present analysis.

Percentage Distribution of Respondents across the Federal States

Baden-Württemberg	8.1
Bavaria	15.7
Berlin	3.6
Brandenburg	3.3
Bremen	0.6
Hamburg	2.2
Hessen	7.5
Mecklenburg-Vorpommern	2.1
Lower Saxony	11.0
North Rhine-Westphalia	22.4
Rhineland-Palatinate	4.5
Saarland	1.4
Saxony	6.7
Saxony-Anhalt	3.5
Schleswig-Holstein	4.6
Thuringia	2.8

Percentage Distribution of Ages

16–30	8.6
31–45	15.4
46–60	33.5
61–75	29.3
76 and older	13.3

Percentage Distribution of Highest Level of Education

Category	Includes	%	% Cat.
1	No High School Diploma	0.7	41.1
	High School Diploma (“Volksschulabschluss”)	11.8	
	Completed 10 th Grade of Vocational School (before 1965: 8 th Grade) (“10. Klasse der polytechnischen Oberschule”)	5.9	
	High School Diploma (“Realschulabschluss”, “mittlere Reife”)	22.9	
2	Secondary School (“Allgemeine oder fachgebundene Hochschulreife/Abitur”)	20.8	20.8
3	Completed degree at a university or technical college	36.4	36.4

KEY FINDINGS

HIGH INTEREST IN GERMAN HISTORY

All respondents tend to report a strong or very strong interest in German history. In all age groups, the average response is in the affirmative (between “somewhat” and “strongly interested”). The highest level of agreement was expressed by 61–75 year olds ($M_{61-75} = 3.95$) and over 75 year olds ($M_{76+} = 3.96$); the lowest among 16–30 year olds ($M_{16-30} = 3.47$). Although the trend seems to follow the pattern of “the older, the more interested”, responses vary as previously noted between the neutral categories of “somewhat” and “strongly interested”. The correlation between respondents’ age and their interest in German history is generally weak but statistically significant, $r = .15^*$. When asked about emotions about German history, respondents report indifference (about half of respondents feel neither good nor bad), with a slightly positive trend. The responses to this question were not correlated with age.

A clear picture emerges with respect to the importance of school as a place of education and transmission of the culture of remembrance: the younger the respondents, the more they claim to have learned in school about the National Socialist era. In the age categories, the mean values decrease at a constant rate, from $M_{16-30} = 3.76$ to $M_{76+} = 2.43$. In this respect, the broad distribution of responses in the total sample mirrors the diverse responses by the various age categories.

Would you say that you are interested in German history?				
not interested at all	rather not interested	somewhat interested	interested	strongly interested
0.6%	7.2%	31.7%	32.5%	27.7%

When you think about German history, how do you feel?				
very bad	bad	neither nor	good	very good
3.2%	10.6%	52.2%	23.7%	8.1%

Would you say that you learned ... about the National Socialist era in school?				
nothing at all	rather little	neither nor	rather much	very much
13.5%	24.3%	21.6%	19.9%	19.7%

RESPONDENTS FIND HISTORY LESSONS IMPORTANT

Across all age categories, respondents found it important or very important for students to have history lessons in school. There is a slight trend for respondents with higher levels of education to find history lessons more important than those with lower levels of education ($M_{\text{High education}} = 4.78$; $M_{\text{Average education}} = 4.73$; $M_{\text{Lower education}} = 4.69$). In addition, respondents were asked how important they find various curricular subjects. These subjects are ranked below on the basis of content criteria (“The extermination of human beings in concentration camps” was ranked as the most important subject, on average) and overarching goals (“Preventing the return of National Socialism” was ranked as the most important goal).

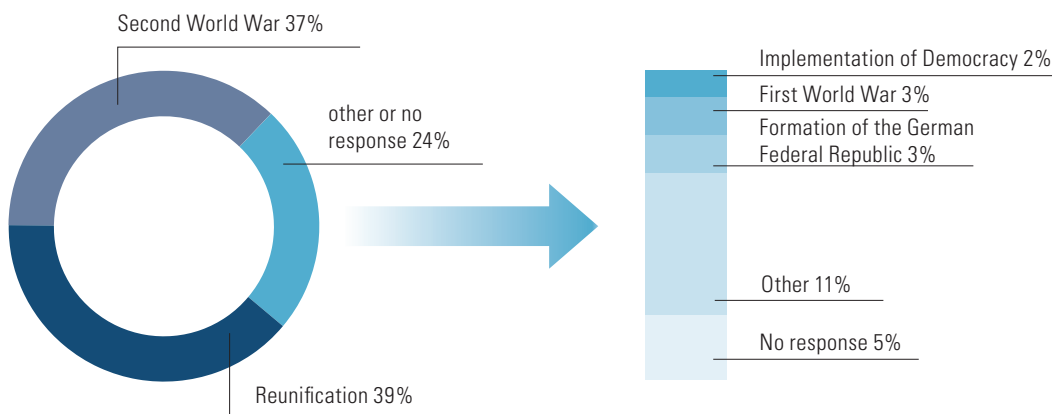
How important do you think it is that students have history education in school?				
not important at all	rather not important	somewhat important	important	very important
0.2%	0.9%	3.9%	15.6%	79.2%

How important do you think it is that young people in German schools learn about the following themes in history education?					
	not important at all	rather not important	somewhat important	important	very important
The extermination of human beings in concentration camps ($M = 4.74$)	0.7%	0.8%	5.0%	11.0%	82.2%
German reunification ($M = 4.59$)	0.6%	1.6%	6.1%	21.9%	69.8%
German resistance during World War II ($M = 4.53$)	0.2%	1.7%	7.5%	26.0%	64.2%
The history of the German Democratic Republic ($M = 4.10$)	2.4%	3.6%	15.5%	38.8%	39.5%
The history of migration (e.g., influx of immigrant workers) ($M = 4.02$)	0.9%	5.1%	20.2%	37.5%	35.4%
Presidents of the Federal Republic of Germany ($M = 3.62$)	3.5%	11.3%	31.3%	27.1%	26.8%
Preventing the return of National Socialism ($M = 4.74$)	1.6%	1.2%	3.3%	9.2%	84.3%
Learning about the harms of racism ($M = 4.71$)	1.1%	1.4%	2.8%	15.1%	78.9%
Imparting values ($M = 4.67$)	0.6%	1.4%	4.9%	15.7%	76.0%
Imparting compassion toward victims of National Socialism ($M = 4.57$)	0.5%	1.5%	6.6%	23.2%	67.6%

Respondents in different age categories differed in their assessments of the importance of various topics only with regard to “The history of migration” ($M_{61-75} = 4.14 > M_{31-45} = 3.85$ and $M_{76+} = 3.84$) and “German reunification”, which was rated as much more important by the oldest age category ($M_{76+} = 4.82$) in comparison to younger groups. For all other topics, there was agreement about importance across age categories. With regard to overall goals, the only significant difference was that younger respondents rated “Imparting values” as less important than older respondents did ($M_{16-30} = 4.37$, $M_{31-45} = 4.51 < \text{e.g. } M_{61-75} = 4.75$). When interpreting responses to these questions, it should be noted that non-exhaustive predefined response categories were provided.

REUNIFICATION IS THE “MOST IMPORTANT EVENT SINCE 1900”

In response to the open-ended question of “What do you think was the most important event to take place in Germany since 1900?” a total of 39.2% of respondents named the Reunification of Germany. The second most frequent response was the Second World War, at 36.8%. It should be noted that responses to this open-ended question were subsequently coded to include explicit mentions (e.g. “Second World War”), as well as clearly identifiable keywords (e.g. “National Socialism”, “Persecution of the Jews”) or events (e.g. “Seizure of Power”, “End of the Second World War”). As a result, the category of “Second World War” is much broader than the category of “Reunification” (which mostly includes mentions of “Reunification” and the “Fall of the Berlin Wall”).



Respondents who named the Second World War as the most important event rated it as clearly negative ($M_{\text{Second World War}} = 2.92$ vs. $M_{\text{Reunification}} = 4.55$), do not enjoy thinking about it as much ($M_{\text{Second World War}} = 2.64$ vs. $M_{\text{Reunification}} = 4.39$) and rated it as more important ($M_{\text{Second World War}} = 4.78$ vs. $M_{\text{Reunification}} = 4.63$). They also claimed to feel generally worse when they think of Germany history ($M_{\text{Second World War}} = 3.15$ vs. $M_{\text{Reunification}} = 3.31$). Respondents who named the Second World War as the most important event differed from those who named Reunification in terms of their demographic background: on average, they were older, more often male, higher educated, and more likely to have grown up in the West of Germany. All of these differences were statistically significant.

	Second World War	Reunification
Age*	56.8	54.3
Gender (% f/m)*	44/56	54/46
Education (% by categories)*	35/21/44	45/21/34
East/West (%)*	13/87	27/73

PLACES OF REMEMBRANCE

The question “Where were you confronted with the theme of National Socialism and how strongly has this affected your opinion on German history?” sought to elicit responses about a variety of places of remembrance and confrontations with the topic. The places of remembrance most frequently mentioned are listed in order of frequency below, along with the estimated degree of impression made.

Where were you confronted with the theme of National Socialism and how strongly has this affected your opinion on German history?					
(% mentioned; average degree of impression made, if mentioned)	not at all	rather little	some-what	rather strongly	very strongly
Documentaries, movies in cinema or television (98.1%; <i>M</i> = 3.78)	4.6%	7.1%	21.9%	35.8%	28.7%
School (97.6%; <i>M</i> = 3.07)	17.2%	18.1%	22.2%	20.9%	19.2%
Conversations with relatives (97.5%; <i>M</i> = 3.08)	13.8%	20.9%	23.5%	22.1%	17.2%
Books (non-fiction or fiction) (93.8%; <i>M</i> = 3.29)	12.4%	14.7%	19.8%	27.7%	19.3%
Visit of memorial site (91.0%; <i>M</i> = 3.53)	13.3%	8.2%	15.6%	24.7%	29.3%
Exhibitions, museums, or public talk (90.3%; <i>M</i> = 3.21)	13.5%	14.1%	20.4%	25.0%	17.3%
Internet (84.4%; <i>M</i> = 2.20)	36.9%	15.2%	15.8%	11.8%	4.7%
Meeting contemporary witnesses (77.6%; <i>M</i> = 2.46)	30.6%	12.9%	12.3%	11.3%	10.4%
Comics, music, video games (76.2%; <i>M</i> = 1.45)	55.6%	12.1%	4.6%	2.6%	1.3%

In analysing the data, it is notable that some places of remembrance that are otherwise commonly considered to be formative (especially memorial sites and events with contemporary witnesses) were rated lowest by a considerable portion of respondents. This may be the result of a methodological issue. For instance, the category “not at all” could have been erroneously understood by these respondents as meaning “I have not done this activity” (which would have been a separate answer category, but one that was rarely used). Regarding visits to memorial sites and monuments, there was also a separate question (see next section); the responses to this question suggest that at least some respondents misunderstood the current block of questions.

Even with this methodological restriction, it can still be said that documentary, cinema, and TV films, as well as visits to memorial sites, were regarded as the most formative places of remembrance. About one third of respondents said that these sources have strongly influenced their views on German history. Corresponding analysis shows that mentioning a place of remembrance is strongly correlated across the total sample: respondents who mentioned one place usually mentioned several additional places, which seems to make intuitive sense. The number of mentioned places of remembrance also correlates weakly, but statistically significantly, with respondents’ self-reported interest in German history, $r = .10^*$.

MEMORIAL SITES AND MONUMENTS AS IMPORTANT PLACES OF REMEMBRANCE

In order to understand the frequency of visits to memorial sites and monuments, respondents were explicitly asked how many times they have visited such sites. They were also asked whether a particular visit stayed with them for a long time. Respondents who said they had never visited such a site were asked about their expectations.

How often have you visited memorial sites or memorials that commemorate the victims of National Socialism?				
never	once	twice	three times	four times or more often
13.5%	13.8%	17.1%	15.8%	39.3%

Would you say that your last visit to such a place stayed with you for a long time? (% of the 865 respondents who answered the previous question with at least "once")				
not at all	rather not	somewhat	rather strongly	very strongly
6.4%	11.6%	18.0%	29.1%	34.9%

If you were to visit such a place at some point, do you expect that that visit would stay with you for a long time? (% of the 119 respondents who answered the previous question with "never")				
not at all	rather not	somewhat	rather strongly	very strongly
21.0%	10.9%	16.8%	18.5%	32.8%

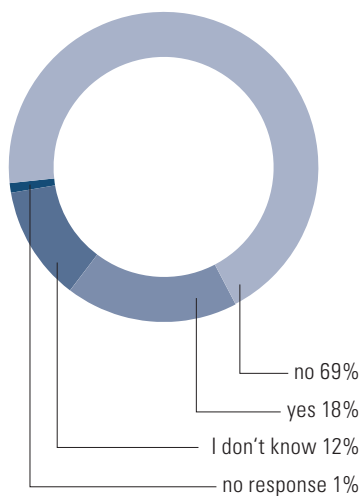
All in all, a considerable portion of respondents stated that they had previously visited places of remembrance of the victims of National Socialism. Only 13.5% stated that they had never visited memorials or monuments. In addition, there was a discrepancy between the degree of impression made on those who have visited such sites, and the expectations of those who have never visited such sites. Respondents who reported having never visited a memorial site or monument are older, more often female, and less educated than those who have visited such a site at least once, and also more likely to have grown up in the West of Germany (over 90%).

	never	at least once
Age*	61.5	55.7
Gender (% f/m)*	59/41	48/52
Education (% by categories)*	63/17/20	38/21/41
East/West (%)*	9/91	20/80

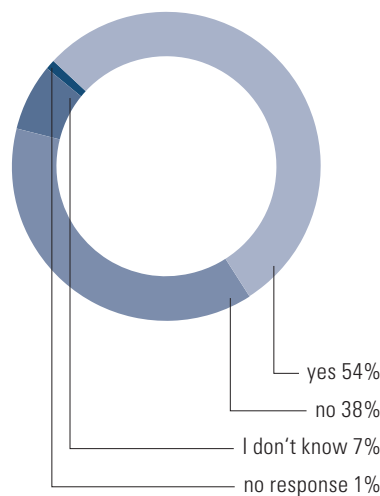
FAMILY NARRATIVES: THE PERPETRATOR-VICTIM PERSPECTIVE IS NOT SO CLEAR

Narratives and stories that are shared and passed down in families about the roles of relatives in the Second World War play a particularly important role in culture of remembrance. In order to shed light on these narratives, respondents were asked about perpetrators, victims, and helpers among their ancestors. The terms “perpetrator”, “victim”, and “helper” were deliberately not defined.

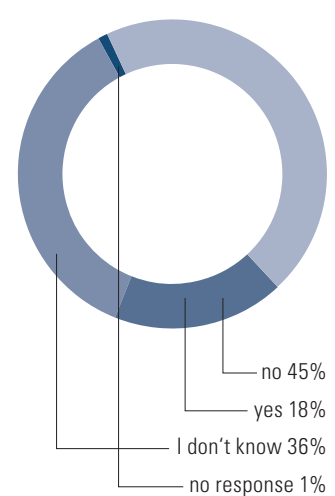
Were ancestors of you among the perpetrators of World War II?



Were ancestors of you among the victims of World War II?



Did ancestors of you help potential victims during World War II (e.g., hid Jews)?



In evaluating and interpreting the responses to these three questions, it is important to remember that the response categories of “I don’t know” (which was used particularly frequently on the question about helpers) and “no response” were both available. So no answers were forced, which could have led to methodological distortions.

About half of the respondents reported having victims of the Second World War among their relatives. About the same number of respondents reported having perpetrators or helpers in their families, respectively. To what extent these responses are historically accurate can and should not be evaluated here. It can however be assumed that respondents did not consciously report falsehoods.

It is worth noting that these categories are not mutually exclusive. In figures, this means that 11.8% of respondents reported having both perpetrators and victims in their families. The overlap between reported victims and helpers in the family was even higher (12.8% said yes to both questions); the smallest overlap was between reported perpetrators and helpers in the family (3.9%).

There were significant demographic differences between respondents according to whether they reported perpetrator narratives: respondents who reported having perpetrators in the family were younger, more often male, and tended to be higher educated than those who reported having no perpetrators in the family. No such differences were found with regard to family narratives about victims and helpers. Younger respondents most commonly used the response category “I don’t know” across all three questions.

In comparison, respondents who answered “yes” to one of these three questions had visited memorial sites and monuments more often than respondents who answered “no”. Respondents who reported having victims in their families also found it more important for students to have history lessons in school ($M_{\text{Victim} = \text{yes}} = 4.77$; $M_{\text{Victim} = \text{no}} = 4.69$). All respondents, regardless of whether they reported family members in these groups, showed a similarly high level of interest in German history.

	Perpetrator*		Victim		Helper	
	yes	no	yes	no	yes	no
Age	53.4	58.0	57.5	55.8	59.0	58.1
Gender (% f/m)	45/55	53/47	50/50	48/52	50/50	51/49
Education (% by categories)	27/21/52	45/21/35	43/20/37	37/22/41	41/17/42	40/21/39
East/West (%)	17/83	19/81	20/80	16/84	18/82	18/82

* The only statistically significant differences here can be found in the column “Perpetrators”, and apply to all rows except for East/West

RESPONDENTS WITH MIGRANT BACKGROUNDS DO NOT DIFFER FROM OTHERS IN THEIR ASSESSMENT OF THE CULTURE OF REMEMBRANCE

Finally, it is worth providing a short overview of the correlation between respondents’ migrant backgrounds and their views about the culture of remembrance. This focus seems interesting, as it could be assumed that people in Germany with migrant backgrounds differ in their appraisal of Germany history and the culture of remembrance, e.g. due to less contact with eyewitnesses. Respondents were therefore asked, “Would you say that you have a migrant background (i.e. that you or your parents were not born in Germany)?” A total of 14.9% of respondents answered in the affirmative, and are considered as having a migrant background for the purposes of the following analysis. It should be critically noted in advance that the reported “migrant backgrounds” are diverse (e.g. Turkish, Russian, European, and non-European), and any conclusions are likely the result of oversimplifications.

Respondents with migrant backgrounds were on average younger and more likely to live in the West of Germany; they were also distributed differently in the education categories than other respondents.

	Migrant background	
	yes	no
Age*	49,6	57,6
Gender (% f/m)	49/51	50/50
Education (% by categories)*	35/31/34	42/19/39
East/West (%)*	9/91	20/80

The analyses presented here show much more commonalities than differences. The presence of a migrant background has hardly any impact on the reported views on the culture of remembrance. Respondents with a migrant background, for example, also reported high interest in German history, felt similarly to others when they think about German history, and reported that they learned similar amounts about the history of National Socialism in school as those without migrant backgrounds. The only difference was that they rated history lessons in school as slightly less important. Respondents with migrant backgrounds also expressed similar views to other respondents with regard to the contents and goals of history lessons. Noteworthy differences were seen with regard to the importance of lessons on the history of migration in Germany ($M_{\text{Migrant background} = \text{yes}} = 4.21$; $M_{\text{Migrant background} = \text{no}} = 3.99$) and the extermination of people in concentration camps ($M_{\text{Migrant background} = \text{yes}} = 4.58$; $M_{\text{Migrant background} = \text{no}} = 4.76$), as well as preventing the return of National Socialism ($M_{\text{Migrant background} = \text{yes}} = 4.60$; $M_{\text{Migrant background} = \text{no}} = 4.76$).

	Migrant background	
	yes	no
Would you say that you are interested (“not interested at all” to “strongly interested”) in German history?	3.71	3.81
When you think about German history, how do you feel (“very bad” to “very good”)?	3.14	3.25
Would you say that that you learned ... about the National Socialist era in school?	3.08	3.08
How important do you think it is for students to have history lessons in school?*	4.63	4.75

Relative to respondents without migrant backgrounds, those with migrant backgrounds were more likely to name the Second World War as the most important event in German history (41% vs. 36%), though the difference was not statistically significant. With regard to visits and assessments of places of remembrance, there were many more commonalities than differences. Respondents with migrant backgrounds only mentioned the categories of “comics, music, video games” (83%) and “Internet” (90%) more often than those without migrant backgrounds (75% and 84%). Respondents with migrant backgrounds also rated visits to memorial sites as less influential ($M_{\text{Migrant background} = \text{yes}} = 3.53$; $M_{\text{Migrant background} = \text{no}} = 3.89$), and upon follow up, reported having visited memorial sites and monuments less often ($M_{\text{Migrant background} = \text{yes}} = 2.25$; $M_{\text{Migrant background} = \text{no}} = 2.59$). Family narratives about perpetrators, victims, and helpers were reported with similar frequency among respondents with and without migrant backgrounds.

INTRODUCTION

On behalf of the Institute for Interdisciplinary Research on Conflict and Violence in Bielefeld (IKG), the Social Survey Research Center of the University of Duisburg-Essen (SUZ) carried out a telephone survey (CATI) from December 2017 to February 2018 of 1,016 randomly and representatively selected residents from all German states.

Respondents in the standardized telephone survey answered both open-ended (e.g. “First, we are interested in what you think was the most important event to take place in Germany since 1900.”) and closed-ended questions, in which statements were given and respondents could state their level of approval or disapproval on a rating scale (e.g. “How important do you think it is that students have history education in school?” – “not important at all, rather not important, somewhat important, important, very important”). Participation in the survey was voluntary and anonymous, and respondents always had the option not to answer a question. MEMO is designed so that the survey can be repeated and thus become a longitudinal study.

This data report presents the survey results in the form of percentage and mean values and standard deviations. Means (*M*) describe the calculated arithmetic mean, i.e. the average of all responses to the survey. Standard deviations (*SD*) are a measure of the width of the distribution of all responses relative to the corresponding mean.

The fact that response values cannot always be added up to 100% is attributable to “I don’t know” responses, or missing responses, to which a separate category is not assigned.

DESCRIPTION OF THE SURVEY SAMPLE

The total of 1,016 respondents between the ages of 16 and 92 years ($M_{\text{Age}} = 56.4$; $SD = 16.3$), with a roughly equal gender distribution (49.3% female) comprise a sample that is representative of Germany. The distribution across the 16 German federal states is shown here, and low absolute case numbers (minimum of six respondents in Bremen; maximum of 218 respondents in NRW) for the state level should be noted. With regard to age, the distribution of respondents can be simplified into five categories, and into three categories for the highest level of education obtained. Of all the respondents, 14.9% reported having a migrant background. Further demographic indicators (e.g. employment, marital status, net income, religious affiliation) have not been included in the present analysis.

Percentage Distribution of Respondents across the Federal States

Baden-Württemberg	8.1
Bavaria	15.7
Berlin	3.6
Brandenburg	3.3
Bremen	0.6
Hamburg	2.2
Hessen	7.5
Mecklenburg-Vorpommern	2.1
Lower Saxony	11.0
North Rhine-Westphalia (NRW)	22.4
Rhineland-Palatinate	4.5
Saarland	1.4
Saxony	6.7
Saxony-Anhalt	3.5
Schleswig-Holstein	4.6
Thuringia	2.8

Percentage Distribution of Ages

16–30	8.6
31–45	15.4
46–60	33.5
61–75	29.3
76 and older	13.3

Percentage Distribution of Highest Level of Education

Category	Includes	%	% Cat.
1	No High School Diploma	0.7	41.1
	High School Diploma ("Volksschulabschluss")	11.8	
	Completed 10 th Grade of Vocational School (before 1965: 8 th Grade) ("10. Klasse der polytechnischen Oberschule")	5.9	
	High School Diploma ("Realschulabschluss", "mittlere Reife")	22.9	
2	Secondary School ("Allgemeine oder fachgebundene Hochschulreife/Abitur")	20.8	20.8
3	Completed degree at a university or technical college	36.4	36.4

3

HISTORICAL EVENTS

What do you think was the most important event in German history since 1900?
(open answer format)

Event	Percentage of Responses
Reunification	39.2%
Second World War	36.8%
First World War	2.6%
Formation of the German Federal Republic of Germany	3.4%
Implementation of Democracy	2.0%
Other	11.3%

Below are the answers of respondents who stated that the most important event was the “Reunification” of Germany.

Would you say that this event was ...?

negative	rather negative	neutral	rather positive	positive
1.0%	2.0%	10.6%	14.1%	72.1%

And would you say that you think about this event ...?

very reluctantly	reluctantly	neutral	gladly	very gladly
0.8%	1.3%	13.6%	26.4%	57.5%

And would you say that remembrance of this event is ...?

not important	rather not important	somewhat important	important	very important
0.3%	1.0%	9.5%	13.3%	75.6%

Below are the answers of persons who responded that the most important event in Germany was the “Second World War”. It should be noted that responses to this open-ended question were subsequently coded to include explicit mentions (e.g. “Second World War”), as well as clearly identifiable keywords (e.g. “National Socialism”, “Persecution of the Jews”) or events (e.g. “Seizure of Power”, “End of the Second World War”).

Would you say that this event was ...?

negative	rather negative	neutral	rather positive	positive
47.3%	2.9%	2.9%	2.7%	43.6%

And would you say that you think about this event ...?				
very reluctantly	reluctantly	neutral	gladly	very gladly
31.0%	15.5%	24.3%	8.8%	16.8%

And would you say that remembrance of this event is ...?				
not important	rather not important	somewhat important	important	very important
0.5%	1.6%	2.9%	8.8%	86.1%

The subsequent results include the answers of all respondents.

Would you say that you are interested in German history?				
not interested at all	rather not interested	somewhat interested	interested	strongly interested
0.6%	7.2%	31.7%	32.5%	27.7%

How important do you think it is that students have history education in school?				
not important at all	rather not important	somewhat important	important	very important
0.2%	0.9%	3.9%	15.6%	79.2%

How important do you think it is that young people in German schools learn about the following themes in history education?						
	not important at all	rather not important	somewhat important	important	very important	
Presidents of the Federal Republic of Germany	3.5%	11.3%	31.3%	27.1%	26.8%	
The history of the GDR	2.4%	3.6%	15.5%	38.8%	39.5%	
The history of migration (e.g., influx of immigrant workers)	0.9%	5.1%	20.2%	37.5%	35.4%	
German reunification	0.6%	1.6%	6.1%	21.9%	69.8%	
The extermination of human beings in concentration camps	0.7%	0.8%	5.0%	11.0%	82.2%	
German resistance during World War II	0.2%	1.7%	7.5%	26.0%	64.2%	
Imparting values	0.6%	1.4%	4.9%	15.7%	76.0%	
Imparting compassion toward victims of National Socialism	0.5%	1.5%	6.6%	23.2%	67.6%	
Preventing the return of National Socialism	1.6%	1.2%	3.3%	9.2%	84.3%	
Learning about the harms of racism	1.1%	1.4%	2.8%	15.1%	78.9%	

4

REMEMBRANCE OF THE HOLOCAUST

Would you say that you learned ... about the National Socialist era in school?				
nothing at all	rather little	neither nor	rather much	very much
13.5%	24.3%	21.6%	19.9%	19.7%

Can you name one or two groups that, according to your knowledge, were persecuted and murdered by the National Socialists during the Second World War?	
1 st Mention	
Victim group	Percentage of Responses
Jewish people	72.7%
Political dissidents/opponents of the regime	10.7%
Sinti and Roma	8.1%
People with disabilities	1.3%
Other	1.2%
Homosexuals	1.0%
Christians	0.8%
2 nd Mention	
Victim group	Percentage of Responses
Sinti and Roma	32.0%
Political dissidents/opponents of the regime	16.4%
Jewish people	13.6%
Homosexuals	8.9%
People with disabilities	8.6%
Other	6.4%
Christians	1.2%

How would you rate your own knowledge about the Holocaust?				
none at all	rather little	somewhat	rather much	very much
2.0%	9.2%	30.9%	38.6%	18.8%

How intensively have you dealt with the history of National Socialism on your own?				
not intensively at all	rather not intensively	neither nor	rather intensively	very intensively
4.3%	14.4%	31.2%	30.4%	19.6%

How much interest do you have in learning more about the National Socialist era?				
not interested at all	rather interested	neither nor	rather interested	very interested
8.3%	15.0%	33.4%	26.3%	16.5%

How would you assess your own level of knowledge about Antisemitism?				
none at all	rather little	somewhat	rather much	very much
3.3%	14.6%	38.5%	31.2%	11.0%

5

PATHS AND PLACES OF REMEMBRANCE

Where were you confronted with the theme of National Socialism and how strongly has this affected your opinion on German history?					
(% mentioned)	not at all	rather little	somewhat	rather strongly	very strongly
Documentaries, movies in cinema or television (98.1%)	4.6%	7.1%	21.9%	35.8%	28.7%
Visit of memorial site (91.0%)	13.3%	8.2%	15.6%	24.7%	29.3%
Books (non-fiction or fiction) (93.8%)	12.4%	14.7%	19.8%	27.7%	19.3%
Exhibitions, museums, or public talk (90.3%)	13.5%	14.1%	20.4%	25.0%	17.3%
Conversations with relatives (97.5%)	13.8%	20.9%	23.5%	22.1%	17.2%
School (97.6%)	17.2%	18.1%	22.2%	20.9%	19.2%
Meeting contemporary witnesses (77.6%)	30.6%	12.9%	12.3%	11.3%	10.4%
Internet (84.4%)	36.9%	15.2%	15.8%	11.8%	4.7%
Comics, music, video games (76.2%)	55.6%	12.1%	4.6%	2.6%	1.3%

How often have you visited memorial sites or memorials that commemorate the victims of National Socialism?				
never	once	twice	three times	four times or more often
13.5%	13.8%	17.1%	15.8%	39.3%

The following question was answered by the 119 people who responded never having visited a place of remembrance of the victims of National Socialism:

If you were to visit such a place at some point, do you expect that that visit would stay with you for a long time?				
not at all	rather not	somewhat	rather strongly	very strongly
21.0%	10.9%	16.8%	18.5%	32.8%

The following question was answered by the 865 people who responded that they had visited a place of remembrance of the victims of National Socialism at least once:

Would you say that your last visit to such a place stayed with you for a long time?				
not at all	rather not	somewhat	rather strongly	very strongly
6.4%	11.6%	18.0%	29.1%	34.9%

Suppose that a plaque commemorating victims of National Socialism is going to be erected on your street. Would you be ...?				
strongly opposed	rather opposed	neutral	rather in favor	strongly in favor
4.4%	5.5%	18.2%	29.7%	40.8%

Suppose that a plaque commemorating fallen German soldiers from the Second World War is going to be erected on your street. Would you be ...?				
strongly opposed	rather opposed	neutral	rather in favor	strongly in favor
6.5%	9.8%	30.0%	26.0%	25.5%

How many people have you personally known that lived through the Second World War? (open answer format, categories formed later)				
0	1–5	6–10	11–30	31–100
3.9%	35.2%	26.6%	25.0%	9.1%

How often did or does your family speak about the Second World War?				
never	rarely	sometimes	very often	always
10.6%	37.4%	33.3%	16.7%	1.8%

With whom have you spoken about the Second World War?		
	mentioned	not mentioned
Grandparents	50.8%	38.6%
Parents	65.6%	23.7%
Siblings	18.8%	70.6%
Other	34.4%	54.9%

Were ancestors of you among the perpetrators of World War II?		
yes	no	I don't know
17.6%	68.9%	12.2%

Were ancestors of you among the victims of World War II?		
yes	no	I don't know
54.5%	38.4%	6.7%

Did ancestors of you help potential victims during World War II (e.g., hid Jews)?		
yes	no	I don't know
18.0%	45.1%	36.1%

6

REMEMBRANCE AND IDENTITY

Being German is an important part of my identity.

strongly disagree	disagree	neither nor	agree	strongly agree
7.8%	10.0%	18.1%	21.9%	41.1%

The era of National Socialism is part of German identity.

strongly disagree	disagree	neither nor	agree	strongly agree
9.0%	6.8%	18.6%	28.8%	34.7%

In Germany people are told what should be remembered and what should not be remembered.

strongly disagree	disagree	neither nor	agree	strongly agree
24.1%	23.2%	26.7%	15.7%	7.6%

Everyone should be able to decide for themselves whether they want to come to terms with German history or not.

strongly disagree	disagree	neither nor	agree	strongly agree
18.9%	17.7%	19.0%	19.4%	24.2%

More should be done in Germany for the remembrance of the crimes of National Socialism.

strongly disagree	disagree	neither nor	agree	strongly agree
7.3%	15.5%	34.6%	26.4%	15.3%

Part of belonging to Germany is knowledge of the history of National Socialism.

strongly disagree	disagree	neither nor	agree	strongly agree
0.7%	2.0%	9.2%	27.9%	59.8%

As Germans, we can be proud of how we have dealt with the past.

strongly disagree	disagree	neither nor	agree	strongly agree
11.9%	17.9%	36.2%	22.5%	9.2%

Remembrance of the German resistance should be a bigger part of remembrance of the Second World War.

strongly disagree	disagree	neither nor	agree	strongly agree
1.9%	7.1%	26.7%	35.5%	27.1%

There is not nearly enough remembrance of German victims of the Second World War.				
strongly disagree	disagree	neither nor	agree	strongly agree
7.5%	18.6%	33.9%	23.5%	14.8%

Germany is a country that has learned from the mistakes of its past.				
strongly disagree	disagree	neither nor	agree	strongly agree
3.2%	9.8%	35.1%	30.4%	20.1%

Germany can serve as a successful model of coming to terms with history for other countries to follow.				
strongly disagree	disagree	neither nor	agree	strongly agree
5.2%	14.0%	34.2%	30.1%	14.2%

Germany has a special moral responsibility because of the National Socialist era.				
strongly disagree	disagree	neither nor	agree	strongly agree
4.9%	8.9%	17.8%	29.5%	38.0%

People should finally be able to be proud of being German again.				
strongly disagree	disagree	neither nor	agree	strongly agree
11.6%	10.0%	22.8%	23.5%	29.1%

Important eras of German history are directly connected to each other.				
strongly disagree	disagree	neither nor	agree	strongly agree
0.9%	2.4%	18.4%	33.9%	37.4%

7

REMEMBRANCE AND EMOTION

When you think about German history, how do you feel?				
very bad	bad	neutral	good	very good
3.2%	10.6%	52.2%	23.7%	8.1%

I sympathize with the victims of National Socialism and their descendants.				
strongly disagree	disagree	neither nor	agree	strongly agree
1.3%	1.6%	8.1%	25.2%	63.2%

Even if I have not done anything wrong myself, I feel guilty for the Holocaust.				
strongly disagree	disagree	neither nor	agree	strongly agree
55.7%	20.5%	12.5%	5.9%	4.5%

When thinking about how other countries think about Germany because of the Holocaust, I feel ashamed.				
strongly disagree	disagree	neither nor	agree	strongly agree
25.4%	21.1%	25.9%	14.4%	9.1%

I feel ashamed because what Germans have done during the Holocaust was so immoral.				
strongly disagree	disagree	neither nor	agree	strongly agree
19.1%	14.6%	17.0%	20.5%	26.8%

It makes me sad to think of the Holocaust.				
strongly disagree	disagree	neither nor	agree	strongly agree
3.7%	4.1%	9.2%	23.9%	58.3%

It disgusts me what Germans have done during the time of National Socialism.				
strongly disagree	disagree	neither nor	agree	strongly agree
4.2%	5.4%	14.8%	23.3%	49.6%

I am worried that an event such as the Holocaust might happen again.				
strongly disagree	disagree	neither nor	agree	strongly agree
18.0%	15.8%	18.3%	25.6%	21.6%

The constant talk about National Socialism annoys me.				
strongly disagree	disagree	neither nor	agree	strongly agree
34.4%	19.5%	23.4%	11.5%	9.7%

I am proud of how Germany has dealt with its National Socialist past.				
strongly disagree	disagree	neither nor	agree	strongly agree
6.4%	12.9%	40.5%	26.1%	11.7%

I doubt that everything that is reported about the extent of the persecution of Jews is true.				
strongly disagree	disagree	neither nor	agree	strongly agree
59.7%	12.1%	11.9%	8.2%	6.1%

POLITICAL ATTITUDES AND OTHER

Germany should receive more refugees from regions of crisis around the world.

strongly disagree	disagree	neither nor	agree	strongly agree
14.6%	13.7%	35.0%	20.0%	13.9%

Germany should have an upper limit for the number of refugees admitted to the country.

strongly disagree	disagree	neither nor	agree	strongly agree
27.5%	9.6%	20.2%	16.3%	22.6%

It bothers me that Germans are still reproached today for the crimes committed against the Jews.

strongly disagree	disagree	neither nor	agree	strongly agree
23.2%	15.2%	24.7%	18.9%	16.9%

Jews have too much influence in Germany.

strongly disagree	disagree	neither nor	agree	strongly agree
59.5%	15.5%	11.2%	3.2%	2.5%

It is time to draw a line under Germany's National Socialist history.

strongly disagree	disagree	neither nor	agree	strongly agree
36.8%	16.5%	19.9%	11.4%	14.1%

Dealing with the Holocaust has influenced my political and moral values and attitudes.

strongly disagree	disagree	neither nor	agree	strongly agree
13.3%	12.2%	19.0%	27.1%	27.1%

Have you ever visited a synagogue?

yes	no	I don't know
51.9%	47.9%	0.2%

How many Jewish friends do you have?

0	1 – 10	11 – 100
75.0%	23.2%	1.8%

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