

A r o l s e n  
A r c h i v e s

International Center  
on Nazi Persecution

# Gen Z and Nazi History: High Receptivity and Strange Fascination

## A Qualitative and Quantitative Study

# Overview

## 1 Background and Aims

## 2 Significance of Nazi History for Gen Z

2.1 Unique nature of Nazi history

2.2 Approaches: The six fundamental questions of today

2.3 Barriers

## 3 Communication Challenges

# 1 Background and Aims

# Aim of the Study

The aim of the study was both to gain an **understanding of the lifeworld (*Lebenswelt*)** of the young target group and to explore and analyze their **attitudes toward the history of the Nazi era** and the culture of remembrance associated with it.

This includes understanding the level of **general interest and the barriers that are in the way** as well as understanding **how young people relate to the topic on a personal level and how they relate it to the reality of their own lives.**

The intention was to develop **ideas and practical recommendations** for forms of remembrance culture that meet the needs and wishes of Gen Z.

# Content – Qualitative Phase

## 1. Warm-up



- Collection of socio-demographic data
- Exploration of topics that arouse interest
- Self-assessment of levels of personal interest and engagement in history and politics

## 2. History's role in the present and the future



- Perception of and personal perspective on history and remembrance
- The significance of historical events for today and tomorrow
- Things that encourage or discourage interest in history and the culture of remembrance

## 3. Understanding Nazi history & coming to terms with it



- Personal connection, individual experience, and previous points of contact
- Approaches and barriers to a closer personal examination of Nazi history

## 4. Reaction to the stimulus material



- Spontaneous reactions
- Likes & dislikes
- Things that encourage or discourage closer personal examination + engagement
- Preferences and ideas for improvements

## 5. Wrap-up & future perspective



- Personal conclusions
- Ideas and preferences for ways to explore Nazi history in the future

# Sample – Qualitative

## Total number of respondents

- 100 respondents: 74 Gen Z and 26 comparison group

## Recruitment areas

- Various regions of Germany (north, south, east, west)

## “Migration background”

- 23 in Gen Z group
- 9 in the comparison group

## Age and gender

- Three Gen Z age groups
  - 16–19 years
  - 20–22 years
  - 23–25 years
- 40–60 years (comparison group)
- 50/50 gender in both groups

## Field time

- 08.10.2021 – 09.11.2021

### Legend:

M – “Migration Background”  
No M – No “Migration Background”

# Study Design – Qualitative

## Exploration method

- 72 rheingold videoInterviews™  
(each one lasted 2 hours)
  - 54 with Gen Z (18 from each age group)
  - 18 with comparison group (40–60 yrs.)
- 7 rheingold videoGroups™ of 4 respondents  
(each one lasted 2 hours)
  - 5 with Gen Z
  - 2 with comparison group (40–60 yrs.)

## Interviewer qualifications

- Training in techniques of exploration and analysis based on the principles of depth psychology (see also rheingold akademie™)

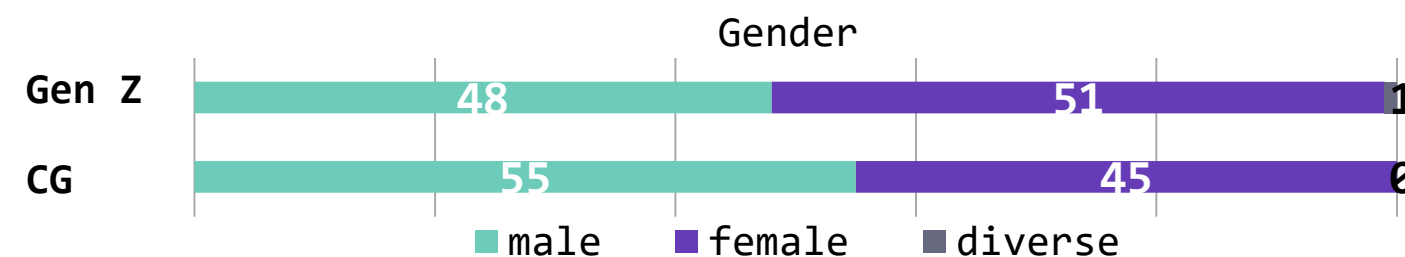
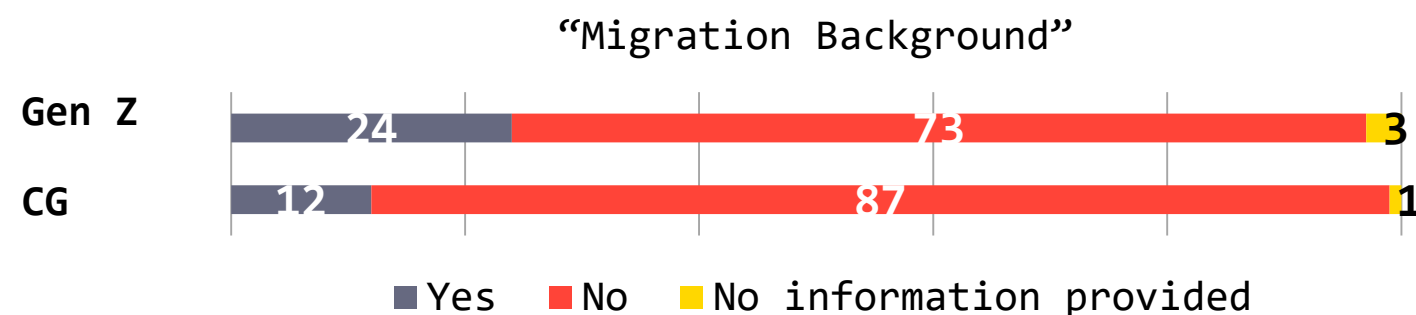
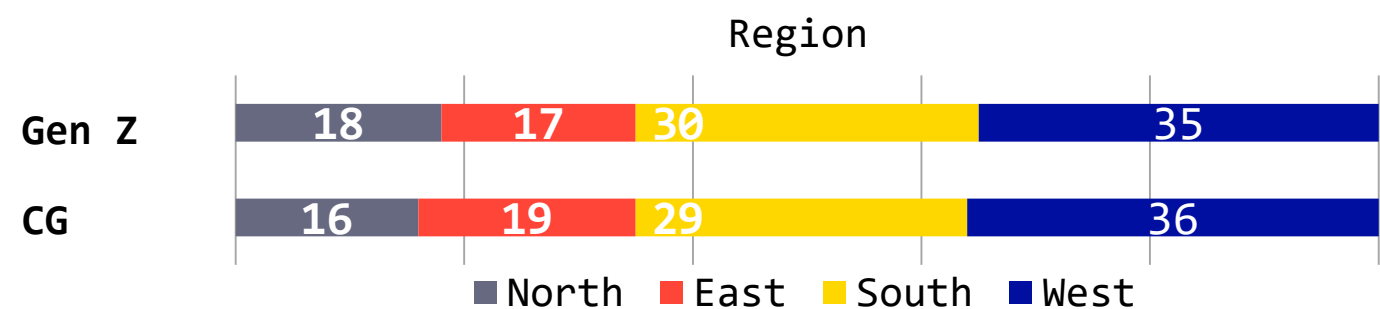
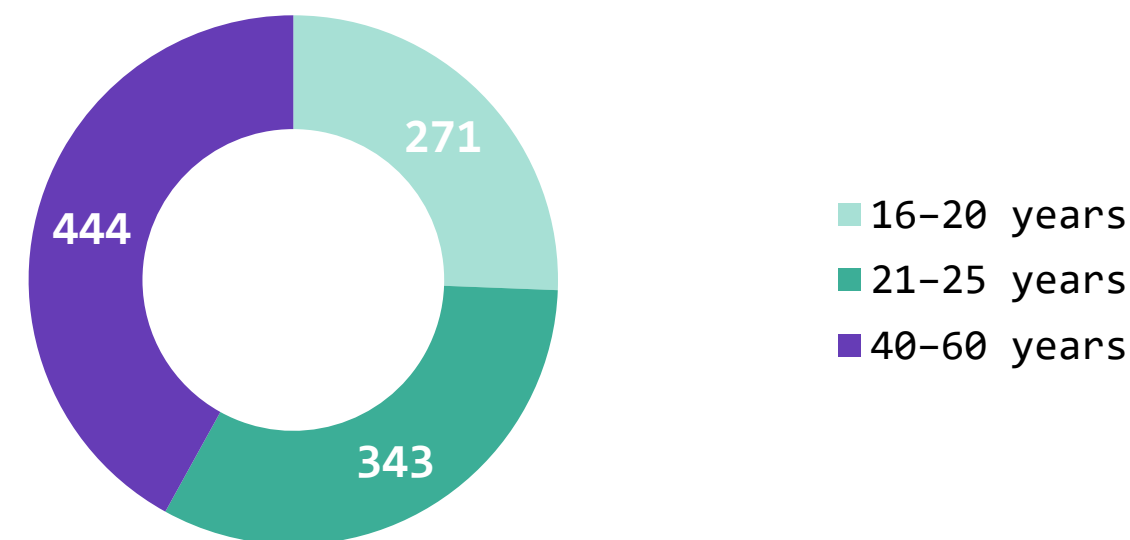
### Legend:

M – “Migration Background”  
No M – No “Migration Background”

# Sample - Quantitative

<b>Sample</b>	Total n=1058   Gen Z (16-25 years) n=614   Comparison Group (40-60 years) n=444
<b>Recruitment areas</b>	Northern, southern, eastern, western Germany
<b>Field time</b>	November 24, 2021 - December 1, 2021

Age Distribution (absolute frequencies)



Representative in terms of age, gender, region | Source: Destatis | Figures in Percent

**Legend:**  
M - "Migration Background"  
No M - No "Migration Background"



# 2

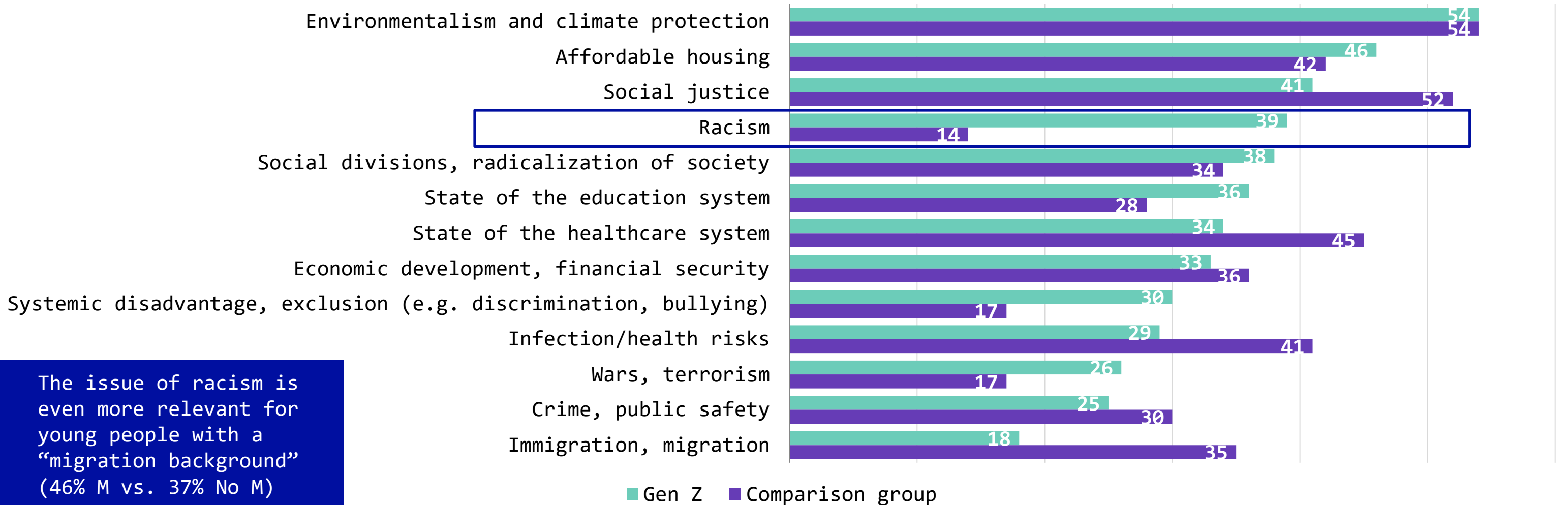
## Significance of Nazi History for Gen Z

## **Overall Impression:**

**In principle, Gen Z sees strong links between history and the present day, the focus being on the “here and now.”**

**For Gen Z, history is a means of achieving a better understanding of THEIR present and of issues that they perceive as being topical and relevant.**

# By comparison, racism is one of the most important issues for Gen Z (least important for the control group)



The issue of racism is even more relevant for young people with a “migration background” (46% M vs. 37% No M)

Today, people in Germany are concerned about a wide range of different issues. Which issues are important to you? | Multiple Choice | Figures in Percent | Gen Z n=614, Comparison Group n=444, Gen Z with a “Migration Background” n=150

»I have 15 pairs of shoes, my grandma went to school barefoot... but she was still happy. History helps me to be more grateful.«

f | 25 | North Rhein-Westphalia | No M

**Gen Z:**

**Very interested in Nazi history.  
Much more open to engaging with this issue  
than the control group.**

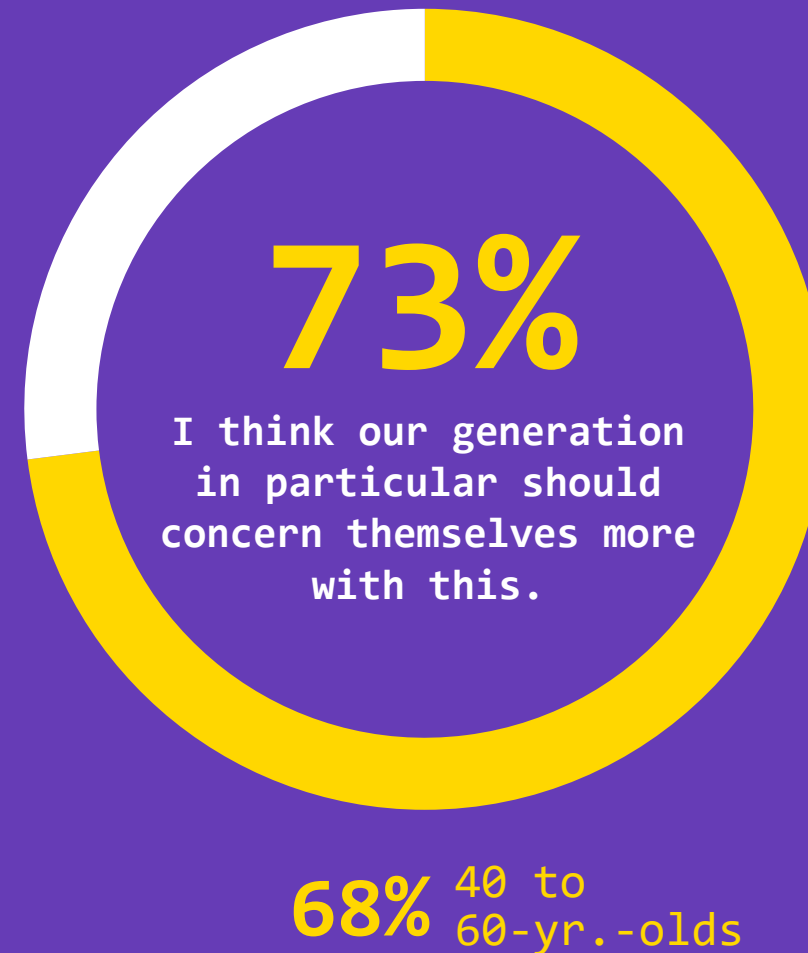
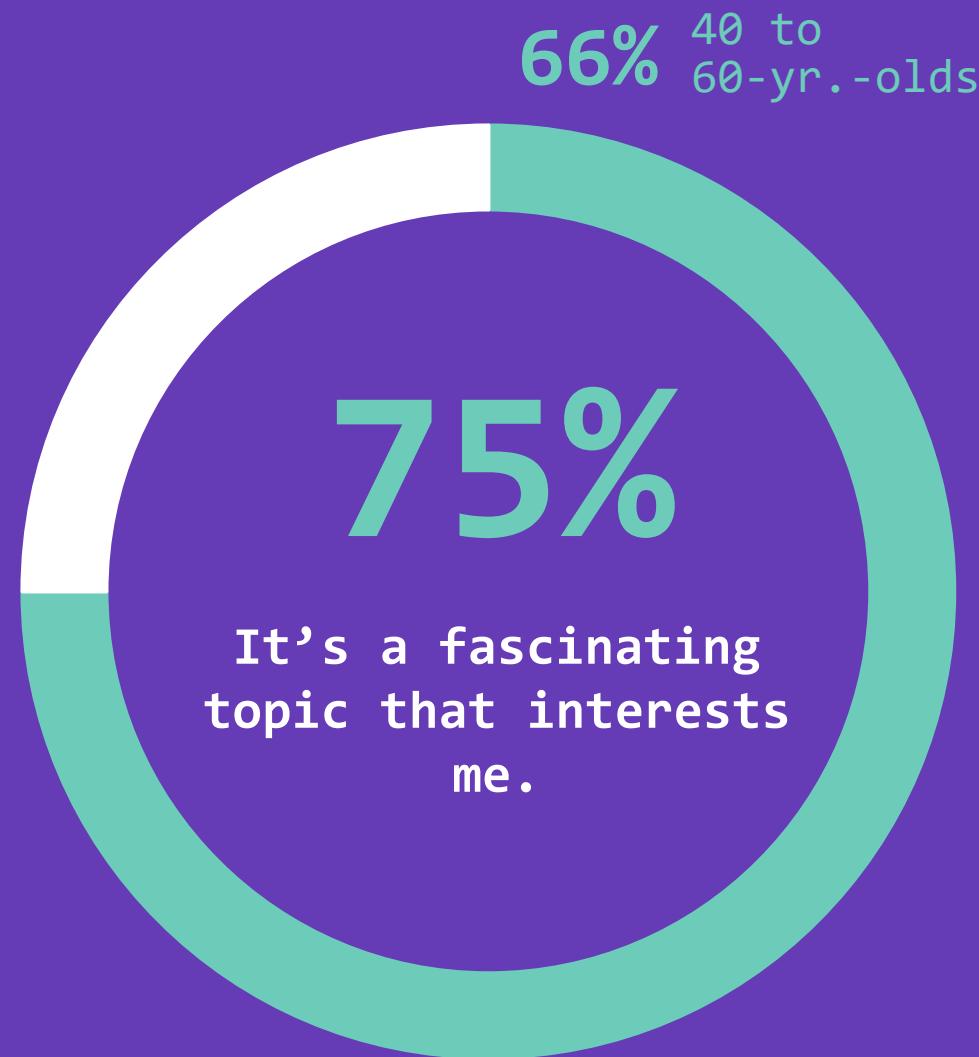
# 48%

see parallels between  
current political  
developments and  
Nazi history.

To what extent do the following statements apply to you? | I see parallels  
between current political developments and Nazi history. | Scale of 1 to 6 |  
Evaluation of Top 3 | n=614



# Gen Z: Very interested in the topic of Nazi persecution



To what extent do you agree with the following statements about Nazi persecution? | Evaluation of Top 3 | Gen Z n=614, 40 to 60-yr.-olds n=444

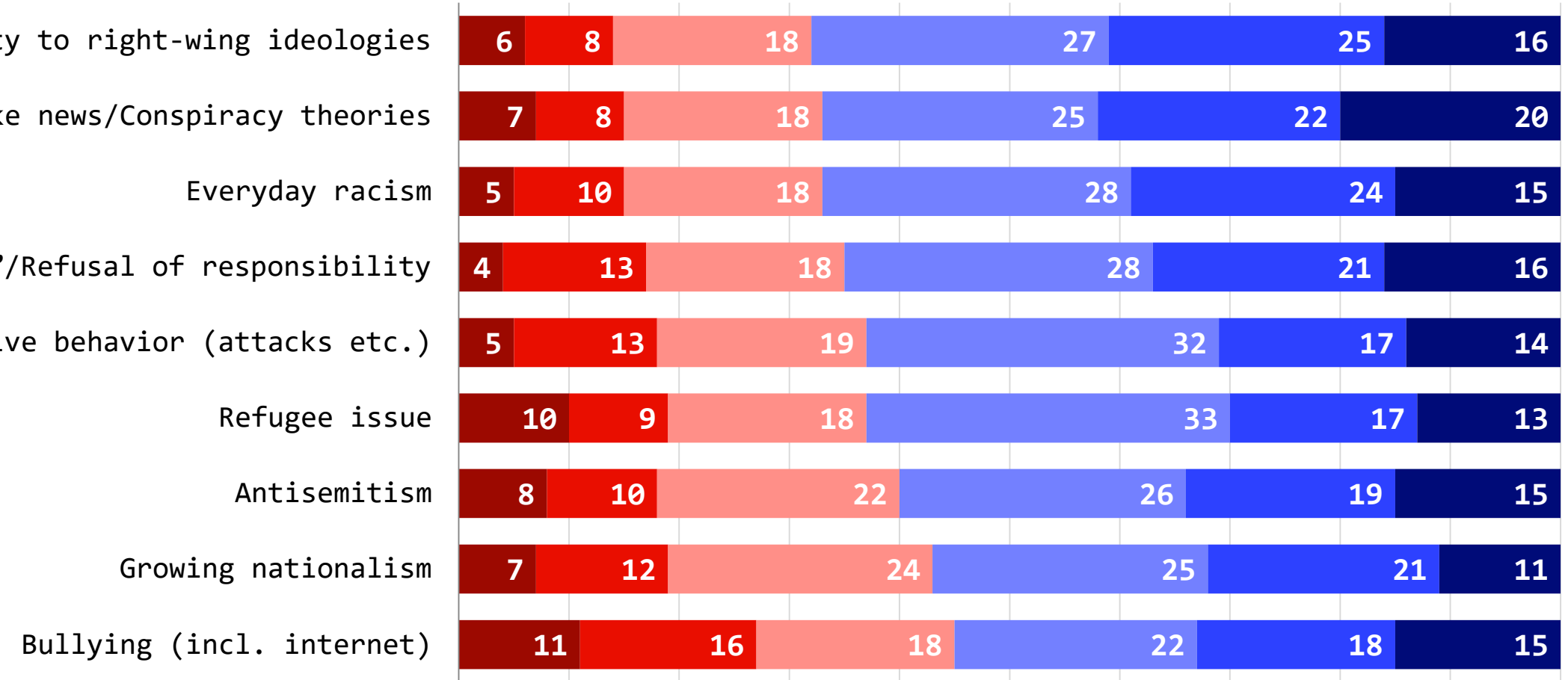
**At the same time, they are quick to make connections to current social developments. The topic is highly relevant today.**



# Links between History and the Present Day (Gen Z)

- 2 Shift to the right/Greater susceptibility to right-wing ideologies
- 7 Fake news/Conspiracy theories
- 3 Increased tendency to “look the other way”/Refusal of responsibility
- 1 Increase in aggressive behavior (attacks etc.)

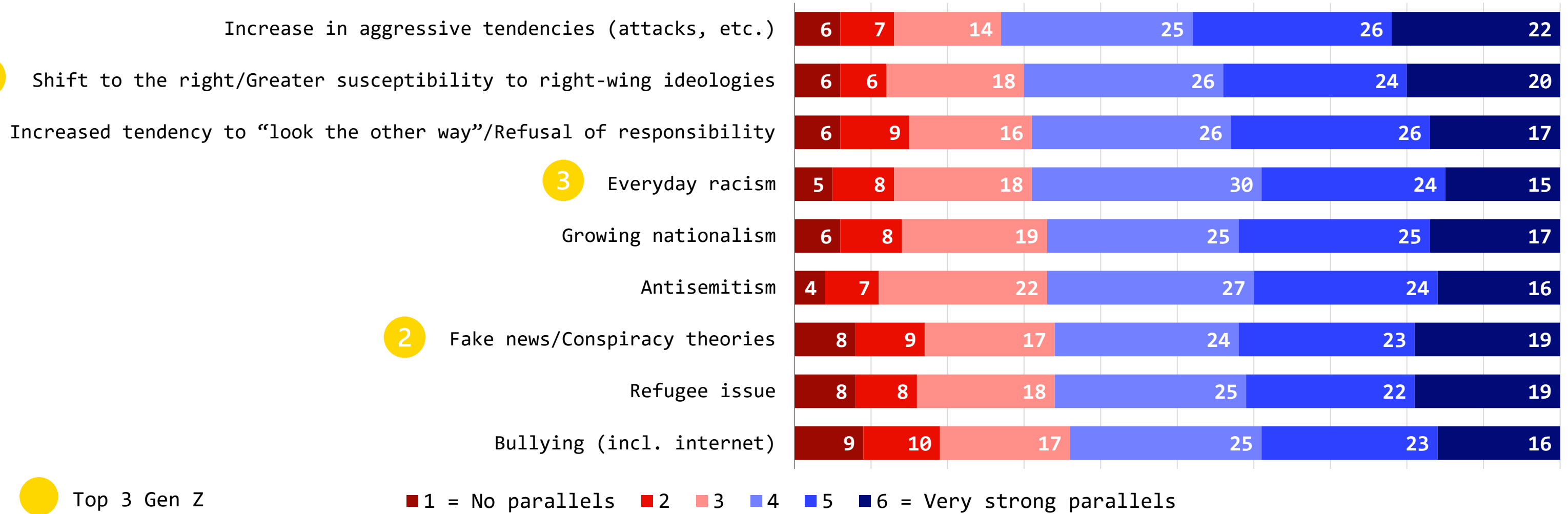
Young people with a “migration background” see much stronger parallels when it comes to bullying and everyday racism. (Bullying: 65% vs. 52% Everyday racism: 72% vs. 64%)



Comparison Group Ranking    ■ 1 = No parallels   ■ 2   ■ 3   ■ 4   ■ 5   ■ 6 = Very strong parallels

Note: The term “antisemitism” is a specialist term and as such it has little relevance to the everyday language used by members of Gen Z.  
 To what extent do you see parallels between the following current phenomena and events that occurred in the Nazi era? |  
 Figures in Percent | Gen Z n=614, Gen Z with a “Migration Background”: n=150

# Links between History and the Present Day (CG)



To what extent do you see parallels between the following current phenomena and events in the Nazi era? | Figures in Percent | n=444

# 60%

agree with the statement that every one of us is slightly **racist** and that we should all pay more attention to this issue.

**56%** of the comparison group agree with this statement.

To what extent do you agree with the following statements about Nazi persecution? | Every one of us is slightly racist, and we should all pay more attention to this issue. | Scale of 1 to 6 | Evaluation of Top 3 | Gen Z n=614, Comparison Group n=444





# The Nazi era as a “time of unimaginable extremes”

- This period holds a great fascination because it is perceived as being utterly extreme in every respect.
- Its extreme nature gives it a certain power of attraction for Gen Z, but makes it quite abhorrent and horrifying at the same time.

The ultimate “true crime.”





Gen Z live in a world that confronts them with an **overabundance of options**. So the exact opposite - a world full of dictatorial regulations - is particularly fascinating and compelling.





**24%** of the comparison group agree with this statement.

One in **2 people** say they have already felt overwhelmed by the many options in life.



Which questions or issues are a matter of real personal concern to you at the moment and which are not? | I often feel overwhelmed by the many options in life | Scale of 1 to 6 | Evaluation of Top 3 | Gen Z n=614, Comparison Group: n=444

There are indications that a small proportion of Gen Z sympathize with right-wing ideas and see the ideology of the Nazi era as providing some kind of solution or answer – without openly professing their allegiance to these views in the survey.

They feel overwhelmed by the many available options and are looking for simple, clear-cut answers.

»Our world is incredibly complex. History is an attempt to understand it all.«

f | 24 | Saxony | No M



Engaging with this period leads you into strange and extreme territory. It is both exciting and frightening at the same time.

There is a certain thrill associated with it, something taboo, it is almost like accepting a dare. And if you take the plunge, you may soon find that you are no longer the same person as you were before.

# 64%

feel that it takes a certain amount of **courage** to explore Nazi history.

**58%** of the comparison group agree with this statement.

To what extent do you agree with the following statements about Nazi persecution? | It takes a certain amount of courage to explore Nazi history. | Scale of 1 to 6 | Evaluation of Top 3 | Gen Z n=614, Comparison Group n=444



Young people are faced with **essential, existential, and extreme questions** of fundamental importance to their future development: What kind of person will I be?

**They search for answers all over the place - in history too, especially in the Nazi past!**



»I can't take responsibility for the past, but I can take responsibility for today.«

f | 20 | Saxony | No M

»It's not the fault of young people today. I just hope that they're sensitized and that I don't become the next victim at some point in the future.«

m | 24 | North Rhein-Westphalia | M

# Six central questions facing Gen Z as ways to approach Nazi history



## Belonging

Where do I belong  
(home country, peer  
group, club, etc.)?



## Belonging

There is a real desire to feel a sense of home and to feel part of a community.

The story of people's own origins influences this sense of longing as does the question of their future belonging.

They are also fascinated by the history of their own grandparents, but they often have very little concrete knowledge of it.



## Fascination of Nazi History

- People are particularly interested in their own family history, but at the same time they are afraid of what they might find.
- They try to recognize themselves and find themselves in the history of their own family.
- This throws up “extreme” questions, e.g.: How quickly would they themselves have fallen into this mindset, felt comfortable with it, been successful etc.?

## The Acute Challenge Facing Gen Z Today

- Two kinds of pressure: Groups can be chosen freely (traditional predefined categories like “working class” etc. no longer apply), at the same time there are a huge number of very diverse groups, and the process of making a choice involves a lot of effort.
- Society is characterized by a higher degree of diversity and complexity, all available roles are more complicated, and forging a path through this jungle requires a high level of personal engagement.



# Belonging

Anxious questions that members of Gen Z ask themselves:

Which side were my forebears on? Were they on the “right” side?

Which group would I have belonged to? Victim, perpetrator, resistance fighter?

How and where can I find a “home”?



## Migration Perspective

- The question of belonging seems more clear cut: Would they probably have been victims in the Nazi era? Or might they have collaborated with the regime?
- Nonetheless, they are still interested in both perspectives, i.e.: What makes perpetrators become perpetrators and victims become victims? What does that mean for people's future and their sense of belonging?
- There seems to be less fear of discovering that family members incurred “guilt” in the past.
- A more urgent question is how to achieve a greater sense of belonging as an immigrant in a very diverse society: Where and how is it possible to put down roots?

## Best Practice Suggestion

- Materials that can communicate vividly how the need to belong can be an incredibly strong motive
- E.g. The Wave

»Which group would I have belonged to in the Nazi era?  
Which group do I want to belong to today?«

m | 19 | Saxony | No M



# 40%

of Gen Z say they are looking for friends or for a community that will give them a sense of belonging.

Which questions or issues are a matter of real personal concern to you at the moment and which are not? | I am still looking hard for friends or for a community that will give me a sense of belonging. | Scale of 1 to 6 | Evaluation of Top 3 | n=614



# Six central questions facing Gen Z as ways to approach Nazi history



## Belonging

Where do I belong  
(home country, peer  
group, club, etc.)?



## Individuality

How individualistic  
can / may I be?



## Individuality

Young people are still in the process of finding themselves.

They are not only interested in belonging, they also ask themselves how they can stand out from the crowd.

What they hope to achieve and the challenge they face is how to be unique, but still belong, or how to have value as an individual as well.



## Fascination of Nazi History

- Exciting (heroic) narratives that describe how people manage to break away from the mainstream and become/think differently than the dominant group are particularly attractive. Because they show what this process can look like and what the “most extreme” form of “being different” means.
- At the same time, the flip side, namely the risk associated with “being different,” is also part of the fascination and must always be part of the message too.

## The Acute Challenge Facing Gen Z Today

- In a world that places such a high value on self-expression, the individual’s need to find their own unique self can be clearly felt.
- Members of Gen Z feel under pressure to find smart ways of manifesting their individuality. The wide range of social media tools alone is enough to make this an issue for the whole generation.
- They look for small idiosyncrasies, for small everyday moments which enable them to express their individuality.

# Individuality

How is it possible to find the courage to leave the mainstream (example Sophie Scholl)?

How can an individual manage to have the courage of their own convictions and draw strength from that to resist temptation/manipulation?

How can people arrive at their own conclusions that may go against mainstream ideas?



## Migration Perspective

- They are much more likely to look at Nazi history from the victim's perspective, and they ask themselves how a person's individuality can possibly arouse such hatred.
- This is a huge issue in our times, as young people with a "migration background" ask themselves how far they can stray from the mainstream and when the point is reached where they have to search for a way back into the fold.
- This balancing act is especially difficult for people with a different cultural background which they also need in order to find their own identity.

## Best Practice Suggestion

- Sophie Scholl's Instagram account as a fascinating process, because it relates to young people's own experience of "becoming an individual" and accompanies them on their journey
- Concrete links to the circumstances of their own lives
- Message: Anyone (including me) can be like Sophie Scholl.

»Once I stopped paying so much attention to other people or to advertising and stopped looking at how beautiful and how slim other people are, I came to understand who I am and what it is that I actually want.«

f | 16 | Saxony | M

# 58%

often wonder who they really are and what makes them special.

Which questions or issues are a matter of real personal concern to you at the moment and which are not? | I often wonder who I really am and what makes me special. | Scale of 1 to 6 | Evaluation of Top 3 | Gen Z n=614





# Six central questions facing Gen Z as ways to approach Nazi history



## Belonging

Where do I belong  
(home country, peer  
group, club, etc.)?



## Individuality

How individualistic  
can / may I be?



## Assertiveness

How much can I  
decide for myself?  
How much can others  
decide for me?

# Assertiveness

For young people in particular, this is an important and often problematic aspect of personal development:

How far am I able and permitted to decide things for myself and assert my will?

Perpetrator perspective

To what extent can others decide over me?

→ Victim perspective



## Fascination of Nazi History

Both perspectives are interesting:

- How extreme things can become when others always decide over you (victim), and how you can deal with it; what it actually means.
- At the same time, what it means when you always try to assert your will over others (perpetrators), and what the extremes look like on that side of things.

## The Acute Challenge Facing Gen Z Today

- Everyday racism and bullying are essential, urgent issues for Gen Z.
- The victim/perpetrator question comes up again here too, as well as the consequences that these roles bring.
- Social media in particular has served as a catalyst, giving the issue of bullying much more weight than it had for previous generations.



# Assertiveness

What can I achieve, how can I assert myself, what can I accomplish?

Is it possible to use intelligence, cunning, and inventiveness to escape from a supposedly certain fate?



## Migration Perspective

- Some have already experienced significant levels of everyday racism and bullying.
- Nazi history can help people to deal with and process their own experiences of victimhood as well as helping them to see where both extremes can lead.
- This is a key issue for young people and a very delicate one at the same time, so it is important to proceed carefully.

## Best Practice Suggestion

- Netflix series: “How to Become a Tyrant” provides an interesting perspective on the (relatively rarely shown) world of the perpetrator and aspects of assertiveness

»I always tried to be better and more beautiful than my classmates. I used to put them down to make myself look better. Learning about history at school taught me that there is actually no justification for treating some people worse than others. I'm afraid I would probably have sided with the Nazis in those days, just to make myself look better.«

f | 20 | Saxony | No M

# 59%

of Gen Z would like to learn to be more **assertive** in their day-to-day lives.

# One in 5

have felt **victimized** in the past and did not know how to deal with it (e.g. by being bullied or excluded).

For young people with a “migration background,” the proportion rises to just under **one in 4**.

Which questions or issues are a matter of real personal concern to you at the moment and which are not? | I would like to learn how to be more assertive. | I often feel victimized (e.g. bullied, excluded etc.) and do not know how to deal with it. | Scale of 1 to 6 | Evaluation of Top 3 | Gen Z n=614 | Gen Z with a “migration background” n=150



»I also want to hear about the motives of all the SS officers, concentration camp commanders, and people who betrayed their Jewish neighbors. If the reasons were transparent, I would probably realize that something similar could happen to me, too.«

f | 20 | Saxony | No M



# Six central questions facing Gen Z as ways to approach Nazi history



## Belonging

Where do I belong  
(home country, peer  
group, club, etc.)?



## Individuality

How individualistic  
can / may I be?



## Assertiveness

How much can I  
decide for myself?  
How much can others  
decide for me?



## Skills and Techniques

What abilities do I  
need?

## Skills and Techniques

The focus here is on abilities and their importance for the lives of individuals and for the development of society.

Very concrete “rational” aspects play a role here.

What abilities do I need to have in order to develop well within the society I live in, and how can I protect myself from certain developments?



## Fascination of Nazi History

- The perfidious perfectionism of the Nazis comes into play here as a focus of fascination.
- The literal question of “how was this possible?”
- What technical, strategic, and communication skills did the Nazis have at the time?
- E.g.: How was it possible for so many people to be influenced by propaganda?

## The Acute Challenge Facing Gen Z Today

- Fake news and social media as central challenges facing us today with Gen Z in the middle of it all. The question many ask themselves is this:
- At what point should we start seeing the pre-selected assortment of news, information, and other content we receive as propaganda? To what extent are we already being influenced?
- How can people protect themselves from external, seemingly invisible manipulation, what do they need to know?



## Skills and Techniques

What abilities do people need to implement their visions?

Where can perfect technology and inventions lead us?



## Migration Perspective

- Seen from this perspective, the underlying question is what abilities and skills would people have needed in order to protect themselves from the Nazi regime.
- How would it have been possible to escape the perfidious machinery of murder; what knowledge, tricks, and circumstances would have been needed?
- Stories that deal with this specific topic hold a special fascination and arouse a lot of interest.

## Best Practice Suggestion

- Carefully researched explanations of mechanisms and how they work (knowledge to go) as well as in-depth documentation that focuses on technical inventions, tank construction, the state of science, the effects of propaganda, etc.

»Back in those days, people had it drilled into them that the Jews were the root of all evil. Total propaganda – they believed it and attacked the Jews!«

f | 19 | North Rhein-Westphalia | No M



# 66%

ask themselves what **abilities** and what **knowledge** they need in order to lead a good life.

Which questions or issues are a matter of real personal concern to you at the moment and which are not? | What abilities and what knowledge do I really need in order to lead a good life? | Scale of 1 to 6 | Evaluation of Top 3 | Gen Z n=614



# Six central questions facing Gen Z as ways to approach Nazi history



## Belonging

Where do I belong (home country, peer group, club, etc.)?



## Individuality

How individualistic can / may I be?



## Assertiveness

How much can I decide for myself?  
How much can others decide for me?



## Skills and Techniques

What abilities do I need?



## Vision

What are the limits of my development?  
How big can I dream?



# Vision

Big dreams.

Considering the scope and extent of a development is an important part of the development itself.

Which borders/boundaries can be crossed? Might it even be possible to take other parts of the world by storm?



## Fascination of Nazi History

- The Nazi era as a kind of collective frenzy that knew no bounds in a way that was chilling and fascinating at the same time and that went hand in hand with an urgent desire on the part of the Nazis to make the whole world their home - or conquer it.
- The “frenzy” of this era is particularly compelling.

## The Acute Challenge Facing Gen Z Today

- Especially in the face of today’s dramatic climate crisis, the concept of transnational movements is a popular one which holds a special fascination. The Fridays for Future movement, for example, is not limited by national borders, its members aim to inspire the whole world with their idea, their vision (in a different way, of course).
- But the fascination inherent in the kind of frenzy that may be needed to bring about change in Gen Z's view can be seen clearly at present.

# Vision

How was it possible for such a destructive, frenzied mass movement to come into existence?

What dangers are connected with visions?



## Migration Perspective

- Some are quite worried that a similar kind of frenzy could occur again; they are frightened by the current shift to the right both in Germany and the rest of the world.

## Best Practice Suggestion

- “What-if” scenarios as the basis for communicating content

»I'd like to build schools in developing countries or  
be Foreign Minister someday.«

f | 19 | Hamburg | No M



# Six central questions facing Gen Z as ways to approach Nazi history



## Belonging

Where do I belong (home country, peer group, club, etc.)?



## Individuality

How individualistic can / may I be?



## Assertiveness

How much can I decide for myself?  
How much can others decide for me?



## Skills and Techniques

What abilities do I need?



## Vision

What are the limits of my development?  
How big can I dream?



## Experience of Systems

What kind of system am I living in?

## Experience of Systems

The fundamental question is how people can shape their own development, i.e.:

Which opportunities are available in which system?

Which system would you like to shape your future, or which system (perceived as naturally given) do you find yourself in?



## Fascination of Nazi History

- The Nazi era was a period characterized by a rigid system, everything was clearly classified, pre-defined, and determined - a dictatorship.
- This dictatorship was the complete opposite of the democracy we live in and take for granted today.
- That is why the system holds a special fascination and promotes the realization that our system of democracy should not be taken for granted.

## The Acute Challenge Facing Gen Z Today

- Which kind of system can provide the best solution is hotly debated in connection with a wide range of social issues.
- There are two key approaches to finding a solution to the climate crisis: A liberal, free market system with little outside interference (Free Democratic Party) versus a more prescribed, regulated system to achieve climate goals (The Greens).
- People only appreciate the system they live in when they examine the possibilities offered by a different system.



# Experience of Systems

What does it mean to live in a dictatorship? How does it feel?

Which (political or social) system do you live in now?

The system in the GDR as a special case

Coronavirus today:

Are the measures proportionate?  
Vaccinated vs. unvaccinated  
COVID deniers



## Migration Perspective

- The members of this group already have some degree of concrete experience of other systems.
- Seen from this perspective, the German democratic order can be compared with other systems and is largely seen in a more positive light.
- The foundations for a high regard for German democracy have already been laid from an immigrant perspective. See also GDR past!

## Best Practice Suggestion

- All forms that support the concrete experience of the system

»I would be lying if I said I didn't find the mechanisms of the Nazi era frightening. If history repeated itself, I would be directly affected.«

m | 24 | North Rhein-Westphalia | M

»When I first saw the synagogue in Cologne, there was so much police protection that I thought it was a jail right in the middle of town. That just goes to show the seriousness of the threat still facing the Jews today.«

f | 19 | North Rhein-Westphalia | No M



# Six central questions facing Gen Z as ways to approach Nazi history



## Belonging

Where do I belong (home country, peer group, club, etc.)?



## Individuality

How individualistic can / may I be?



## Assertiveness

How much can I decide for myself?  
How much can others decide for me?



## Skills and Techniques

What abilities do I need?



## Vision

What are the limits of my development?  
How big can I dream?



## Experience of Systems

What kind of system am I living in?



These fundamental questions concern all the various groups within Gen Z.

However, there are clear differences in perspective between respondents with and without a “migration background.”

These differences are particularly striking in connection with the questions of belonging, individuality, and system experience.

## Respondents with a “migration background” have a different perspective on the Nazi era

- They are just as interested.
- They see themselves as being more on the side of the (potential) victims.
- They ask themselves where their home is, whether Germany is their home (belonging).
- They ask themselves how individualistic they are allowed to be, to what extent they need to conform.
- They have no need to worry that their forebears may have been perpetrators (in Germany).
- They appreciate the democratic order (mention the countries their parents came from, some of which are dictatorships).
- They are particularly interested in how it was possible for such blatant exclusion and persecution to occur.
- They are more likely to report experiencing everyday racism and are especially aware of the danger of a resurgence of racist thinking.



## East German perspective: Previous experience of two systems (Nazi era and GDR)

- Young people from East Germany are even more receptive to the topic of the Nazi era than others.
- The qualitative phase demonstrated particularly clearly that the topic seems to be perceived as much more relevant to this group and they are quick to see links with contemporary issues.
- Furthermore, from the perspective of East Germany, there are two periods that need to be come to terms with: not only the Nazi era, but also but also the GDR era.
- So, (through stories told by their parents/grandparents) they have already come into contact with experiences of two extreme systems, namely the Nazi era plus the Stasi past.
- This means that young people from East Germany in particular have an even more intense, closer and more personal relationship to Nazi history.



# Current issues relevant to Gen Z and how they are linked to the Nazi era

Fundamental questions	Link to the Nazi era	Specific Gen Z perspective	Specifics for people with a "migration background"
Belonging	Clear group affiliations with fixed rules ("Hitler Youth")	More freedom to choose affiliation ("class," gender, sexual orientation), less rigidity, but this leads to the "agony of choice"	Belonging/ sense of home (more) uncertain
Individuality	Fates of persecutees and "deviants" (victims and heroes)	Pressure of individualism / perfect, individualistic self-presentation	Inherent "otherness," deviation = risk of exclusion
Assertiveness	Prototypical influences (perfect propaganda)	Exclusion and bullying are relevant issues: how can I resist? Critical attitude to social media	How can I respond to persecution and discrimination in daily life?
Skills and Abilities	Perfidious perfectionism/ technical innovations	Pressure to perform where can perfectionism lead?	Do I have to be better than the others to succeed?
Vision	Mechanisms of an intoxicating mass movement	How big may/should I think? Global, worldwide problems and movements (e.g., climate; FfF)	A life without discrimination
Experience of Systems	Dictatorship as an alternative to today's culture	Experience of German democracy; current issues: Response to coronavirus / measures	Able to compare several systems (e.g. native countries)



# 3

## Barriers and Fears

In contrast to the deep fascination - or “thrill” - which provides an easy approach, various fears and the need to absorb a large volume of knowledge come into play as inhibiting factors.



While the sheer enormity of the Nazi era has a certain power of attraction – this enormity and the impossibility of comprehending it also act as barriers to a closer examination of the Nazi era.

This makes studying the Nazi era a bit like accepting a “dare.” Not everyone has the courage to tackle this “dangerous” task.

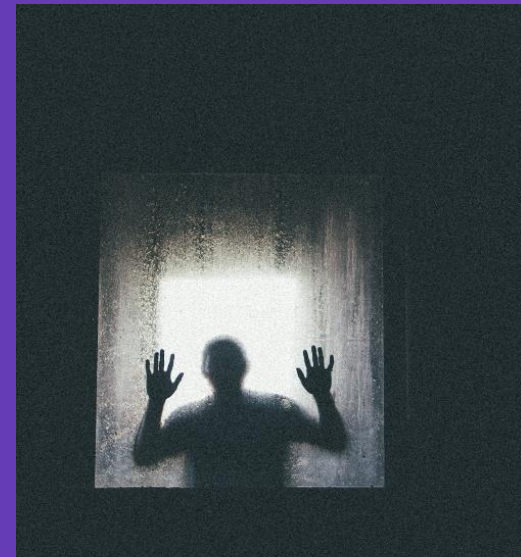
A more profound reason for not wanting to examine the topic more closely is the explosive nature, the enormity, and the huge scope – in every sense – of the topic:

- Fear of being overwhelmed by negative feelings
- Fear of not being able to absorb the very complex knowledge needed

The way the topic was presented to some respondents in the past did not always enable them to see connections with contemporary issues. One barrier they experience is the feeling that they are entering a minefield.



# The following barriers to exploring the subject in greater detail have been identified:



Fear of being overwhelmed by feelings

Fear of the enormity of the events and negative feelings



Fear of over-complexity (factual)

(Presumed) complexity makes people feel overwhelmed



Inability to relate the topic to their own lives

People cannot see any connection with the present day or with their everyday lives



Impression that this chapter of history is closed

Fixed opinions give people the impression that this is a closed discourse

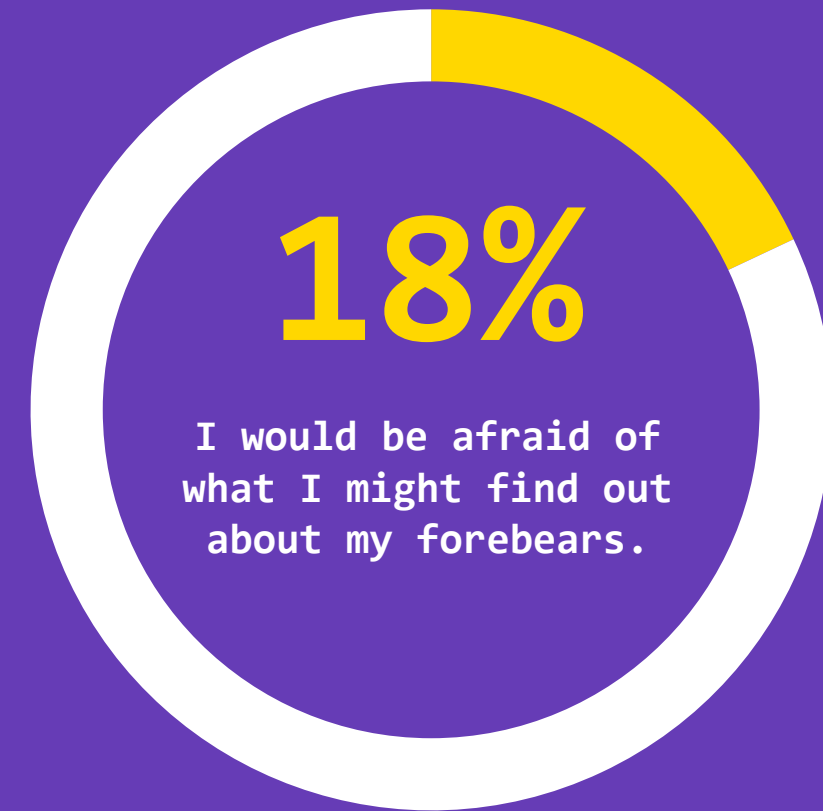


# Fear of being overwhelmed by (negative) feelings

- The very difficult and dark topic of the “Nazi era” can be extremely distressing to deal with in daily life and is sometimes avoided.
- As they examine the topic in greater depth, Gen Z become aware of the existence of unadulterated horror, and this is very difficult to cope with.
- The enormity of the events and the suffering that was caused are brought home very clearly, and people are neither willing nor able to bear this for long.



Almost 1/3 of Gen Z are afraid of confronting the topic.



To what extent do you agree with the following statements about Nazi persecution? | The topic just makes me feel afraid. | If I looked into it in greater detail, I would be afraid of what I might find out about my forebears. | Scale of 1 to 6 | Evaluation of Top 3 | n=614

»The Nazi era was so absurd and so barbaric that I sometimes find it hard to believe that these things really happened.«

f | 24 | North Rhein-Westphalia | M



»I just prefer to spend my free time doing nice things.«

f | 20 | North Rhein-Westphalia | No M

»I like watching documentaries about National Socialism, but I can't watch many at one go. There comes a point where it all gets too much, and I start to feel sick.«

m | 24 | North Rhein-Westphalia | M

»When you actually see a huge heap of the victims' hair, the image is somehow nightmarish and powerful at the same time.«

f | 22 | Bavaria | No M

# Fear of the excessive complexity of the topic

- Gen Z can feel overwhelmed by the huge complexity of the topic.
- They are afraid they might not be able to cope with this unpalatable “chunk” of history.
- Being confronted with too many numbers and dates burdens them with an overwhelming amount of knowledge that is too much for young people to absorb.
- The endless scope of the topic can also give people the feeling that they have already examined it in enough detail.





**23%**

find the topic too complex  
and therefore difficult to  
understand.

**26%**

often find the information  
available on the Nazi era  
uninteresting and boring.

To what extent do you agree with the following statements about Nazi persecution? | The topic is too complex for me and therefore difficult to understand. | The information available on the topic is often uninteresting and boring. I am not interested in factual knowledge alone. | Scale of 1 to 6 | Evaluation of Top 3 | n=614



»All we ever do is copy out texts and memorize stuff – it's no fun at all.«

m | 18 | Bavaria | No M

»When you go to these places, you can understand the mood of the time much better than you can by reading a normal non-fiction book – Unfortunately, we visit places like this far too rarely.«

f | 17 | Saxony | No M

»As Germans, we still have to show remorse and feel guilty. But I don't HAVE to do anything. There's much too much emotion surrounding the whole issue.«

f | 25 | North Rhein-Westphalia | No M

The way the topic was presented to some respondents in the past did not always enable them to see connections with contemporary issues.

# The following barriers to exploring the subject in greater detail have been identified:




**Fear of being overwhelmed by feelings**

Fear of the enormity of the events and negative feelings



**Fear of over-complexity (factual)**

(Presumed) complexity makes people feel overwhelmed



**Inability to relate the topic to their own lives**

People cannot see any connection with the present day or with their everyday lives



**Impression that this chapter of history is closed**

Fixed opinions give people the impression that this is a closed discourse



# Difficulty of relating the topic to people's own lives

- Particularly difficult if people are unable to relate the events of the Nazi era to the “here and now” of their own lives and everyday reality or if they have not yet been shown how to do so.
- Other topics are then perceived as being more immediate, easier to understand, and therefore more relevant (e.g. climate protection).
- As soon as people perceive the topic as being somehow removed from the present, the level of engagement falls – as does the interest in exploring the subject more deeply.





»When it comes to history, I just don't see the relevance to our time. The more present something is, the more real it is too, and that's what makes things interesting«

f | 25 | North Rhein-Westphalia | No M

# The impression that this chapter of history is closed

- People do not have the courage to discuss the topic freely if the discourse is perceived as too rigid and closed.
- People have the impression that they must think and react in a certain way.
- Certain opinions and certain emotions are expected.
- The topic is seen as a “minefield” where no one can move freely.
- As a result, people lack the courage to participate in an open discourse, ask questions, or express opinions that may seem contradictory.



44%

wish they could feel free to discuss the “Nazi era” without being afraid of saying the wrong thing.



47%

agree with the statement that there are a lot of things you just cannot say without being put in a box.



To what extent do you agree with the following statements about Nazi persecution? | There are a lot of things you just cannot say without being put in a box. | Scale of 1 to 6 | Evaluation of Top 3 | n=614

What would need to happen in order for you to take more interest in the topic of Nazi persecution? | I would need to feel free to discuss the topic without being afraid of saying the wrong thing. | Scale of 1 to 6 | n=614



»When we had lessons about the Nazi era at school, I always had the feeling I had to be careful. There would be no dialog or discussion. You weren't allowed to have your own opinion. There was a consensus on what you were supposed to think about it and how you were supposed to learn about it!«

m | 22 | North Rhein-Westphalia | No M

»At least they did a lot of sport together in the Hitler Youth, that doesn't seem that bad to me.«

m | 21 | Bavaria | No M

No one can answer the six fundamental questions for Gen Z; young people can only find the answers by tapping into their own experience. New kinds of learning opportunities are needed to support them.

The more successful this process of learning and experiencing is, the more able young people are to protect themselves from the temptation to accept “simple” answers and make their own way in today’s complex world.

Belonging

Individuality

Assertiveness

Skills and  
Techniques

Vision

Experience of  
Systems

# 68%

want simple **answers** to the questions that are on their mind.

Which questions or issues are a matter of real personal concern to you at the moment and which are not? | I often want simple answers to the many questions that are on my mind. | Scale of 1 to 6 | Evaluation of Top 3 | n=614





# 4 Communication Challenges

In order to develop learning opportunities that are appropriate for the world we live in today, it is important to establish links to the central questions that Gen Z face in the here and now.

Nazi history can then be explored in greater depth, but the starting point must be situated here in the present and rooted in the reality of Gen Z's lives as they are now.

Specialist literature  
 Historical documents and sources  
 Museums and historical sites  
 Documentaries on television/media libraries  
 Movies or series  
 Documentaries on YouTube or streaming services  
 Historical novels  
 Daily newspapers, journals, magazines (print media)  
 Online news portals  
 Documentaries on YouTube or streaming services  
 Podcasts  
 Conversations with contemporary witnesses/experts  
 Live streaming (e.g. Twitch.tv)  
 Social networks  
 Blogs  
 Influencers (on TikTok, Instagram etc.)

Gen Z welcome modern digital approaches that meet them where they are. Analog resources should remain available and should continue to be promoted at the same time.

Which channels would you find attractive for learning about Nazi persecution? | n=614

# Learning opportunities need to focus on the barriers and relate to the six fundamental questions without addressing them directly.



**Snackable content**

Knowledge and ideas in small, digestible doses



**Fusion of digital & analog**

Combination of digital and analog offerings



**Insights into everyday life**

Insight into the concrete realities of people's lives



**Open dialog**

Open culture of debate free of moral coercion



**Wide range of choices**

Freedom to explore particular topics in greater depth



**Regional and global connections**

Show the consequences of global mechanisms for specific regions



# Snackable Content

- Focus on specific topics with a limited scope and make the content easy to understand.
- Avoid overwhelming the target group with a “complete history” of Nazism or throwing too many facts at them.
- However, there is an interest in a wide range of perspectives – not only in heroic perspectives, those that are far from heroic are equally interesting.



# Fusion of Digital and Analog

- Social media (Instagram, TikTok, facebook, etc.) are particularly suitable for communicating content; streaming sites like YouTube and Twitch.tv (in future) will also play a central role.
- But analog approaches like trips to memorial sites are important too; it is important to provide digital follow-up here (e.g., download an app after visiting the site to find more short videos on the topic).
- It is not about choosing between analog OR digital, it is about combining the best of both worlds.





# Insights into Everyday Life

- True stories about real people are particularly fascinating.
- Young people are interested in the peripheral details too, i.e. people's circumstances and the ordinary details of their daily lives.
- They need information that they can relate to their own lives (e.g. food, sport, home town etc.)



# Open Dialog

- The opportunity to participate meaningfully, to ask questions live, or to enter into some other form of direct interaction.
- This only works when there is no pressure to conform to the general consensus or spout preconceived opinions.





# Wide Range of Choices

- The opportunity for individuals to explore areas that are of particular interest to them in greater detail.
- For this to work, it is important to avoid overwhelming people from the outset by starting off in way that clearly presents the full range of fascinating facets for further study.
- A well structured digital memorial could be a good starting point.

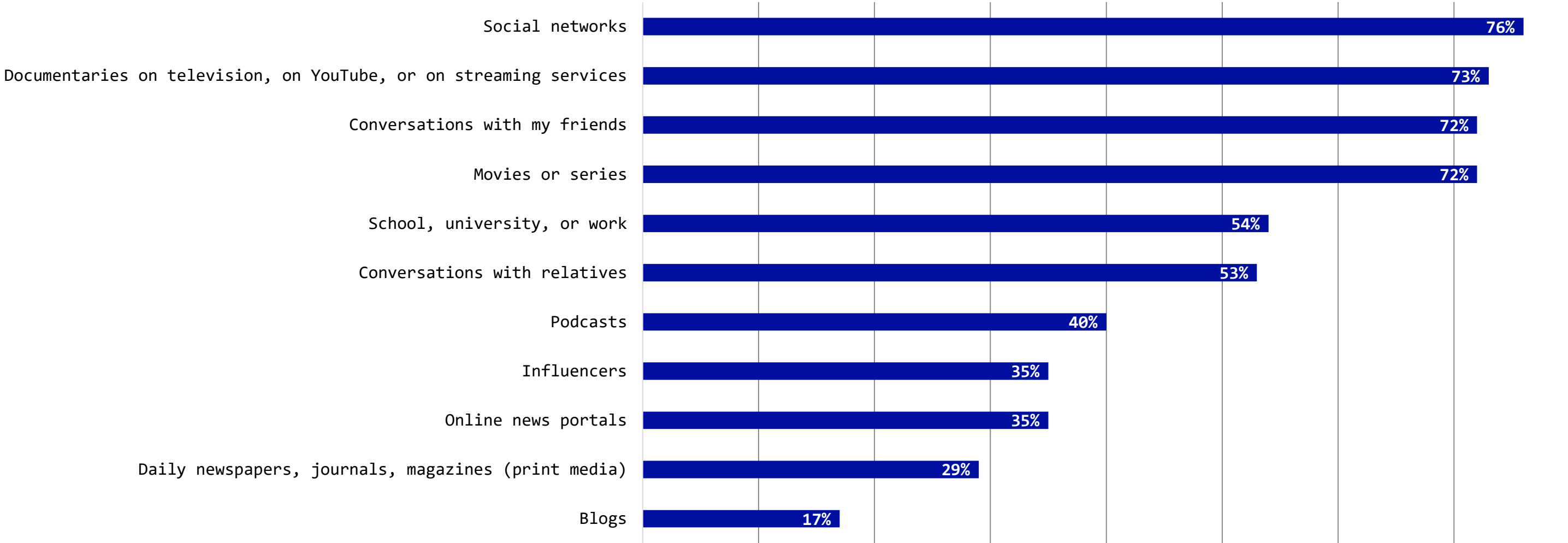


# Regional and Global Connections

- By linking stories, documents, and content with concrete places, neighborhoods, etc. the whole subject is put into a concrete frame of reference.
- At the same time, attention can be drawn to global links to certain mechanisms to counteract the tendency to apportion blame on Germany alone and to underline the relevance of Nazi history to the world we live in today.

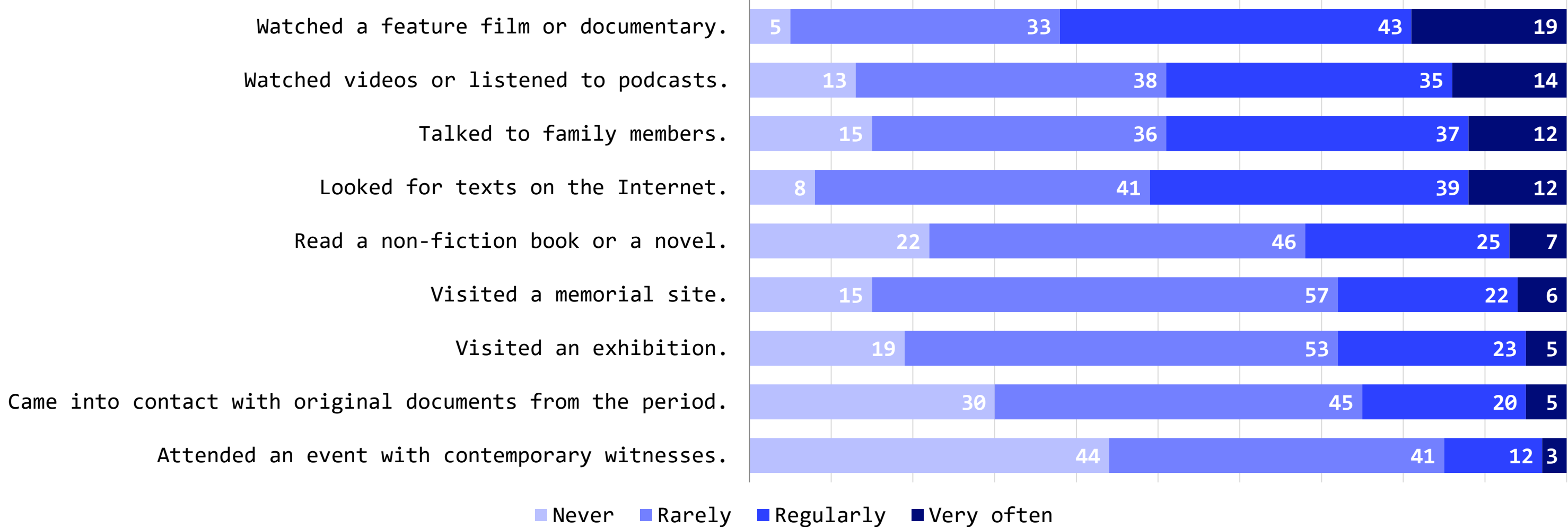


# Social media is a particularly good way to reach out to Gen Z with content on social issues



Where do you come into contact with topics that interest you deeply and that you would like to know more about? | Multiple Choice | Figures in Percent | n=614

# Gen Z come into contact with Nazi history in a variety of ways



How or where have you already come into contact with the topic of Nazi history? | Multiple Choice | Figures in Percent | n=614



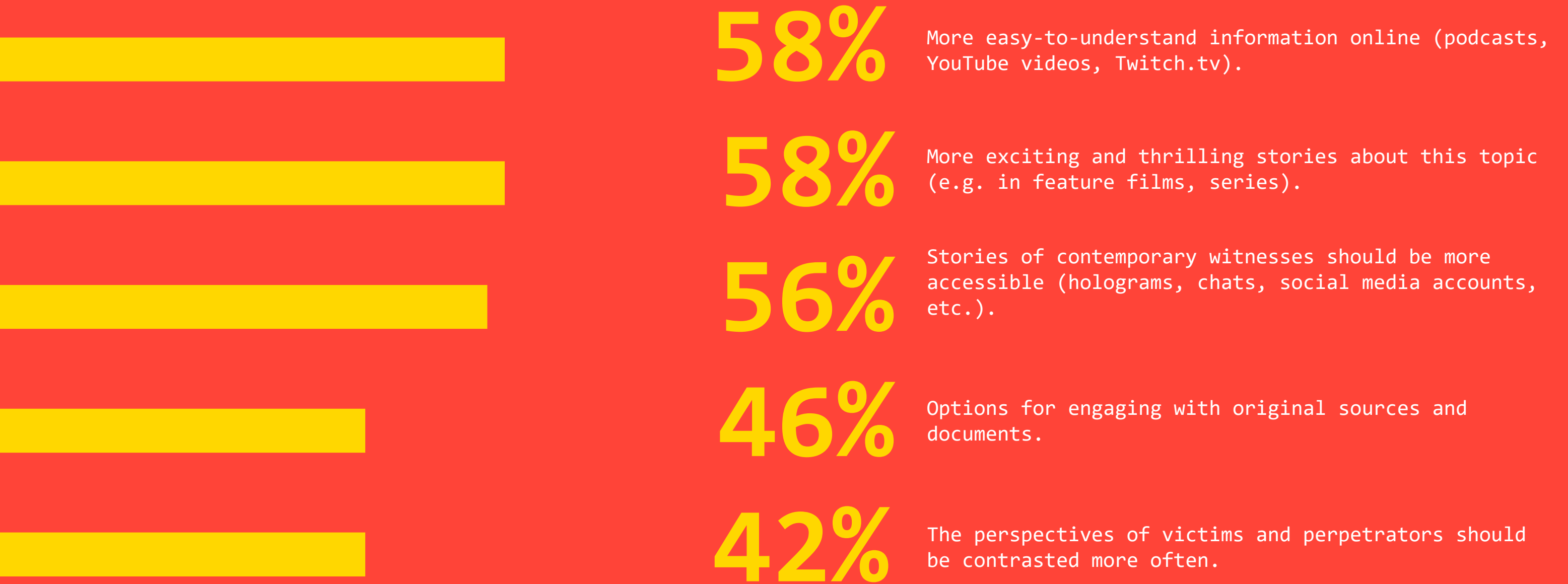
# 49%

would like to see **more digital** approaches to learning about the Nazi era.

What would need to be done in order for you to take more interest in the topic of Nazi persecution? | Approaches to learning about the topic should generally be much more digital. | Scale of 1 to 6 | Evaluation of Top 3 | n=614



# Vehicles for knowledge most favored by Gen Z



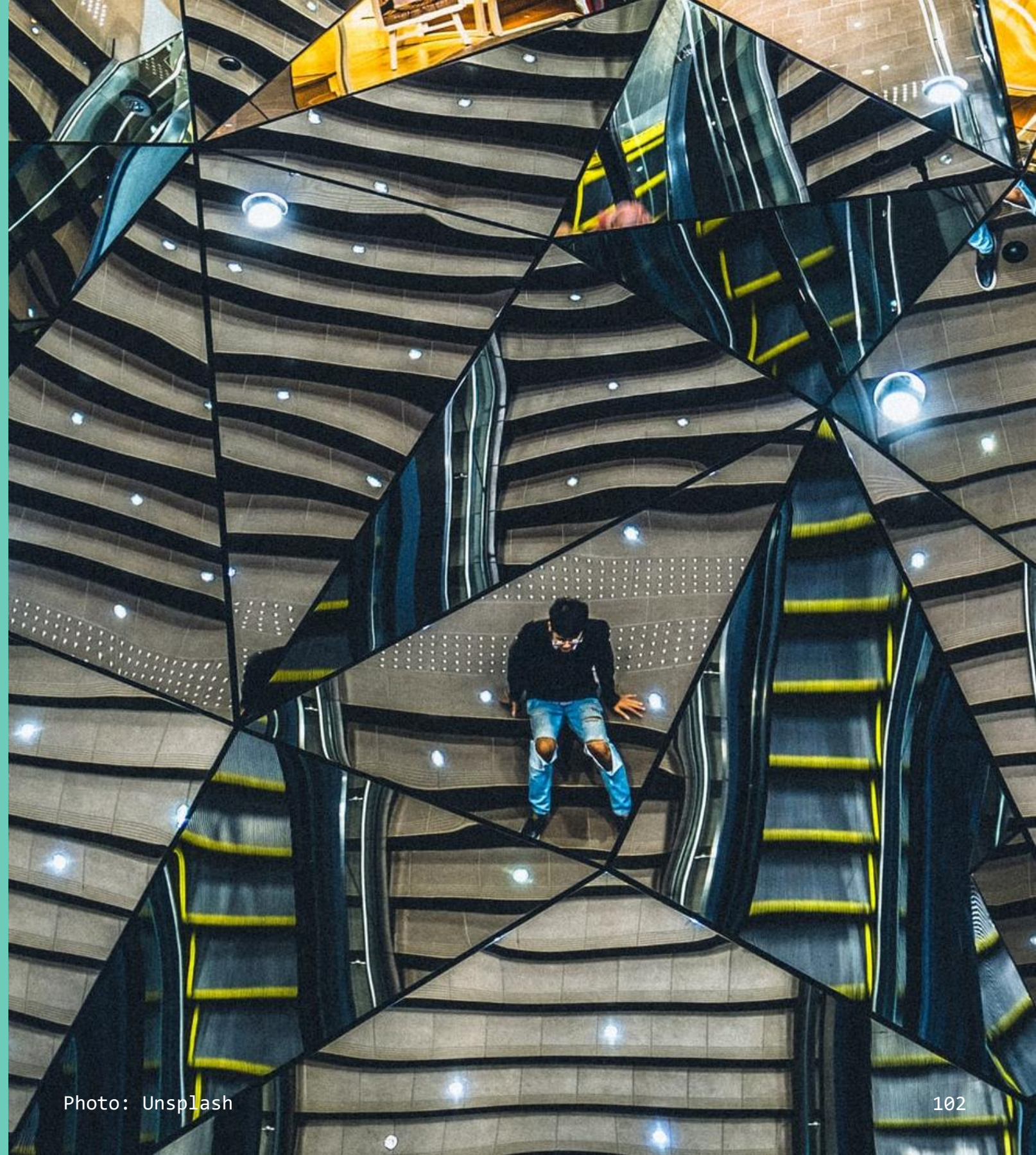
What would need to be done in order for you to take more interest in the topic of Nazi persecution? | Multiple Choice | n=614



# 54%

think that Nazi history is often only looked at from the victim's perspective and would like to see **more perspectives.**

To what extent do you agree with the following statements about Nazi persecution? | The topic is often only examined from one perspective (the victim's point of view). But I'm interested in all perspectives. | Scale of 1 to 6 | Evaluation of Top 3 | n=614



# Summary

## In a few words



# Overview: Comparison Gen Z group vs. older respondents (40–60 yrs.)

Aspects for comparison	Gen Z	Control group
Relevance of social issues	Racism ranked 4th overall, more important to Gen Z (39% think the issue is important)	Racism ranked 13th out of a total of 13 (14% think the issue is important)
Perception of parallels between current events + events that occurred in the Nazi era	About the same assessment overall. Both groups see a great many parallels. However, this is considered indicative of a high level of maturity and seen as a significant “intellectual” achievement on the part of Gen Z due to the complex nature of the question.	
	There are small differences. For Gen Z, the parallels are most evident in the shift to the right, fake news, and everyday racism.	The three parallels most frequently cited by the control group are the “increase in aggressive behavior,” the shift to the right, and “looking the other way.”
Relevance to life’s fundamental questions / to individual personal development	Higher relevance and more direct questions: The Nazi era as a time of extremes that people can refer to as an example to help them deal with fundamental questions in their own lives.	Less direct connection with individual personal development as this process is already more advanced.
Media requirements	Greater desire for analog and digital formats to be merged. Challenging!	
Knowledge level	Slightly lower	

# Management Summary

- In general, there is a high level of interest in Nazi history among Gen Z. The level of interest is even higher than in the comparison group of 40 to 60-year-olds. Nazi history is seen as highly relevant by Gen Z.
- In principle, Gen Z sees a strong connection between Nazi history and current challenges facing society today. Gen Z is able to see certain links with the present and make connections.
- To put it in more concrete terms, Gen Z is very sensitive to issues such as racism, exclusion, and bullying, and sees links with Nazi history here. 48% see “connections” between current political developments and Nazi history.
- They see history as a means of achieving a better understanding of THEIR present and of issues that they perceive as being topical and relevant.
  - 75% agree with the statement “It’s a fascinating topic (Nazi persecution) that interests me” (vs. 66% of the comparison group).
- Nazi history has great potential to fascinate people. The world Gen Z lives in today is characterized by over-complexity and over-optionality; in contrast, the Nazi era is seen to represent the exact opposite because it was characterized by dictatorial regimentation. The idea of a completely different world is fascinating and frightening at the same time  
→ a strange fascination.
- In addition to this perceived contrast to contemporary society, the Nazi era is also useful as an approach to looking at general issues connected with personal development. The era, which is extreme in every respect, pushes the search for identity to its limits, even encompassing questions about life and death. That's what makes exploring these fundamental questions such an intense experience.
- The fact that the horrors of the Nazi era are so unimaginable but still really happened (true crime) holds a special appeal.

# Management Summary

- The six fundamental questions facing Gen Z provide approaches for a closer examination of Nazi history:
  - **Belonging:** Where do I belong (home country, peer group, club)? *Which group would I have belonged to back then?*
  - **Individuality:** How individualistic and how different can I be? How far can I deviate from the mainstream / *Could I have deviated from the mainstream back then?* Do I dare to stand up for my convictions / *Would I have dared to stand up for my convictions back then?*
  - **Assertiveness:** How can I achieve my own goals and push through my own ideas? *Would I have been a perpetrator, a victim, a crowd follower, or a resistance fighter?*
  - **Skills and Techniques** – What abilities do I need in order to get by in the world? *How did the Nazis exercise their dictatorship (technical, strategic, communication skills)? What can I learn from that today (e.g. recognize propaganda)?*
  - **Vision:** How big can I dream? *What extremes can/did collective frenzy (the sense of community in the Hitler Youth, the marches, the euphoria of war) lead to?*
  - **Experience of Systems:** Which (political) system do I live in? *What does it mean to live in a dictatorship, what does it feel like?*
- While the sheer enormity of the Nazi era has a certain power of attraction – this enormity and the impossibility of comprehending it also act as barriers to a closer examination of the Nazi era. The four major barriers can also occur in combination:
  - **Fear of being overwhelmed by feelings:** The enormity of these events can have a very negative emotional effect.
  - **Fear of over-complexity (factual):** The presumed complexity of the topic acts as a deterrent.
  - **Lack of relevance to people's own lives:** People cannot see any connection with the present day or with their everyday lives.
  - **The impression that this chapter of history is closed:** The feeling that authentic discourse is unwelcome (minefields loom).
  - **Conclusion: There is a desire for easy-to-understand information online** (58% of Gen Z) – podcasts, YouTube videos, Twitch.tv – as a way to find out more about the topic.

# Management Summary

- No one can answer the six fundamental questions on Gen Z's behalf; young people have to work through the questions themselves and come up with their own answers. Gen Z would like innovative resources that make this possible – and attractive:
  - “Snackable Content”: Knowledge and ideas in small, digestible doses (e.g. MrWissen2go, a German YouTuber)
  - Fusion of Digital and Analog: Combination of digital and analog offerings (e.g. digital follow-up after an analog trip to a memorial site).
  - Insights into Everyday Life: Insights into the concrete realities of daily life and stories of individual fates (e.g. Instagram account for Sophie Scholl).
  - Open Dialog: An open culture of debate, the freedom to examine particular topics in greater detail without pressure to reach a consensus (possible in digital and analog format).
  - Wide Range of Choices: Multi-faceted opportunities to examine particular topics in greater detail (e.g. to delve deeper into the topic of propaganda).
  - Regional and Global Connections: Show the consequences of global mechanisms for specific regions, e.g. towns, neighborhoods (e.g. “Stolpersteine app with information on commemorative plaques).
- 49% would like to see much more digital content about the Nazi era.
- Respondents With a “Migration Background” (the person themselves or at least one of their parents is not from Germany). The proportion of respondents (Gen Z) is 24%. They have a different perspective on the Nazi era as their family of origin may have been confronted with the topic in a different way. But as part of today's society, they do not see the issue as being any less important. Relevant aspects include the following:
  - Many of them do not harbor the suspicion that their own forebears might be perpetrators
  - They are often particularly interested in how such extreme forms of exclusion came about at the time, and they often seem particularly sensitive to current forms of exclusion.
  - They are more likely to report experiencing exclusion and bullying (just under one in four).
  - A question that haunts many of them: Would I have been a victim? And how could these things happen?



# Annex I

## FAQs

# FAQs

## 1. Whose views are represented in the Gen Z study?

The study presents the views, knowledge, attitudes, and perceptions of the respondents, which were collected both qualitatively and quantitatively. In their capacity as the commissioning body, the Arolsen Archives would like to point out that the history of the Nazi era, the correct contextualization of the historical details and various reasons for persecution, and the ideological motivation of the perpetrators should be viewed in a more complex and differentiated light than the respondents were often able to do given their level of knowledge.

## 2. What is meant by "parallels" to the Nazi era?

A distinction must be made here between the perception of the respondents and historical accuracy. While it may appear to respondents that parallels exist on a personal or political level for one reason or another, a balance must be struck here. Do parallels really exist or would connections or references be a more accurate term? The correct terminology often differs from the way things are referred to colloquially. When the term "parallels" is used, it should be understood to mean "connections" or "references."

## 3. How do we define respondents with a "migration background"?

The study uses the same definition as the Federal Statistical Office of Germany.

According to their definition, a migration background exists if 1. the person does not have German citizenship, or 2. the person's place of birth is outside the current borders of the Federal Republic of Germany and they immigrated to the current territory of the Federal Republic of Germany after 1949, or 3. the birthplace of at least one of the person's parents is outside the current borders of the Federal Republic of Germany and this parent immigrated to the current territory of the Federal Republic of Germany after 1949.

References made to the "migration background" of respondents in the study are based on information they provided themselves. The respondents defined themselves in terms of the definition given above. The "migration background" specified by the respondents and referred to in the study does not reflect the specific details of an individual's personal immigration history.

# FAQs

4. Why do respondents with a “migration background” tend to see themselves as being on the side of the (potential) victims in the context of the Nazi era?
5. Why is antisemitism rarely recognized as a phenomenon in the study / hardly given any specific mention despite the fact that it is a central tenet of National Socialism?

As explained in question 3, the “migration background” was not specified in any detail, so no conclusions can be drawn as to the reasons that prompted most respondents with a “migration background” to see themselves as being on the side of the (potential) victims. The fears and experiences of racism and other forms of discrimination that were often referred to in the study probably play a role here. Here too, as was also the case with question 1, a distinction must be made between the perception or knowledge of the respondents and any correct historical or scientific categorizations.

Among the many positive findings, this is one of the most interesting questions to emerge from the study, and one that will probably require more research before it can be answered. One thing is evident: often no clear distinction is made between racism and antisemitism. Although Gen Z see the topic of racism as one of the most important topics, and although there is a definite awareness of it, it is clear that “antisemitism” as a concept and phenomenon is addressed less explicitly by the respondents – despite the fact that most of them are aware that 6 millions Jews were murdered, making them the largest group of victims of National Socialism.

# FAQs

## 6. More than half of the respondents think that the history of National Socialism is only considered from the victim's perspective. Is that true, and what does it mean when they say they want “more perspectives”?

There were various groups of victims in the Nazi era, and some did not begin to talk about their perspectives until quite late on, some even only recently, and they are still struggling to have their voices heard today. In contrast to the responses given by the comparison group, the responses of the test group clearly show that social debates have an impact on knowledge and focus.

This could also give us reason to make some necessary clarifications when communicating about the topic of remembrance. It may be that the respondents only have the impression that Nazi history is being told from the point of view of the victims because people's suffering is such an essential part of it. As with the other questions, it is important to bear in mind that respondents' perceptions or knowledge may not be consistent with all the facts that are generally accepted as being true.

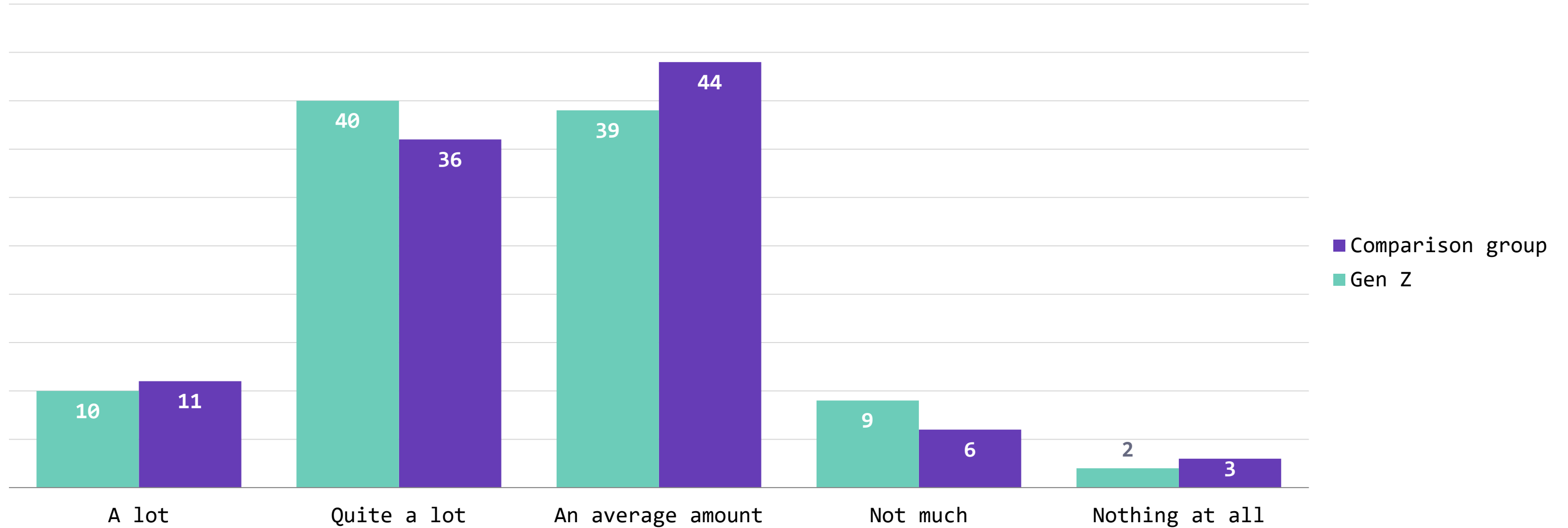
However, being interested in multiple perspectives – including the motives of the perpetrators – is not necessarily a bad thing. In fact, it may well reflect a desire to take a closer look at the perpetrator's conspiracy narratives, hate ideologies, and worldview.



# Annex II

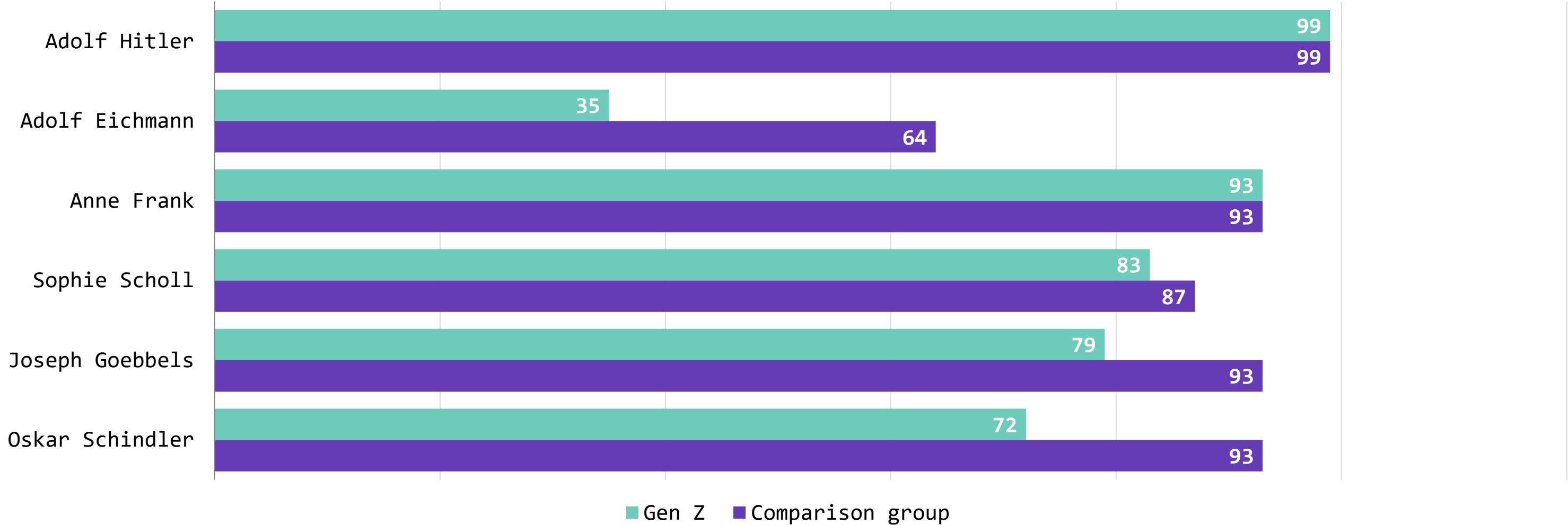
## General Knowledge

# How much Gen Z know about Nazi history (self-assessment)



How much do you think you know about Nazi history? | Figures in Percent | Gen Z n=614, Comparison Group n=444

# Familiarity with historical figures



Are you familiar with the following historical figures? | Is known to me | Figures in Percent | Gen Z n=614, Comparison Group n=444

94%

of Gen Z associate the German abbreviation “KZ” with the term “Konzentrationslager” (English: concentration camp)

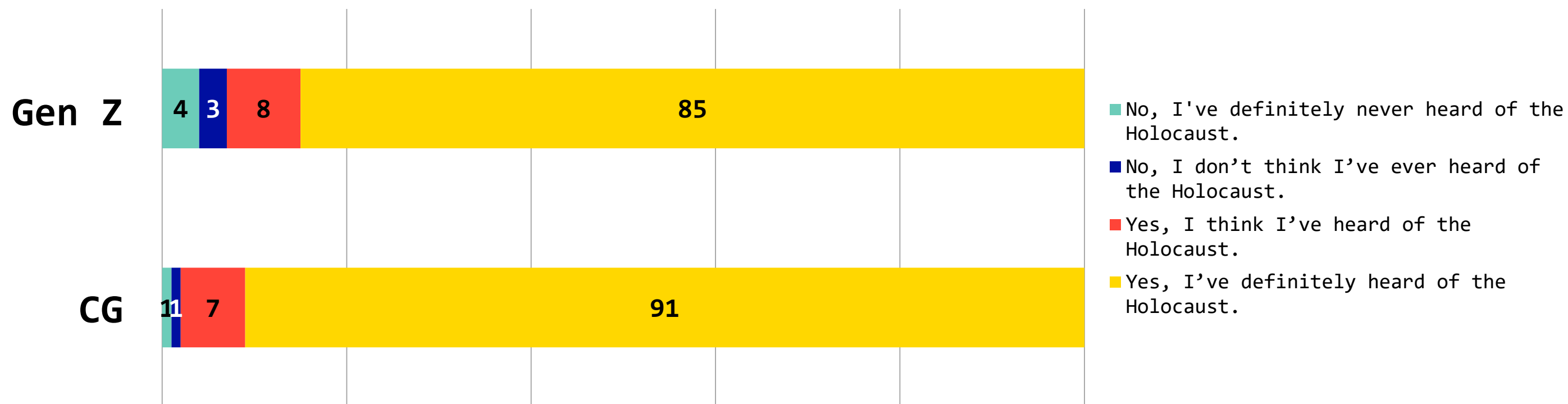
The result for the comparison group is 93%

What does the abbreviation “KZ” stand for? | Open Question | n=614



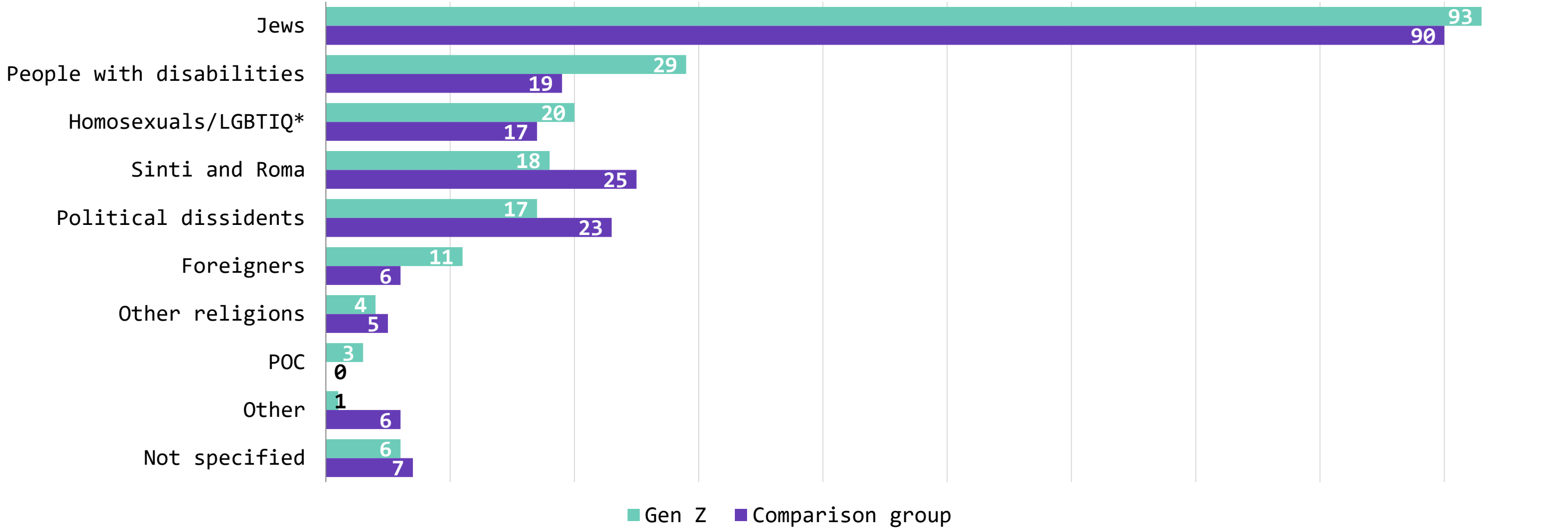
# Familiarity with the term 'Holocaust' in Gen Z

**93%** of Gen Z are certain or think they have already heard of the Holocaust.



Have you ever seen or heard the word "Holocaust"? | Figures in Percent | Gen Z n=614, Comparison Group n=444

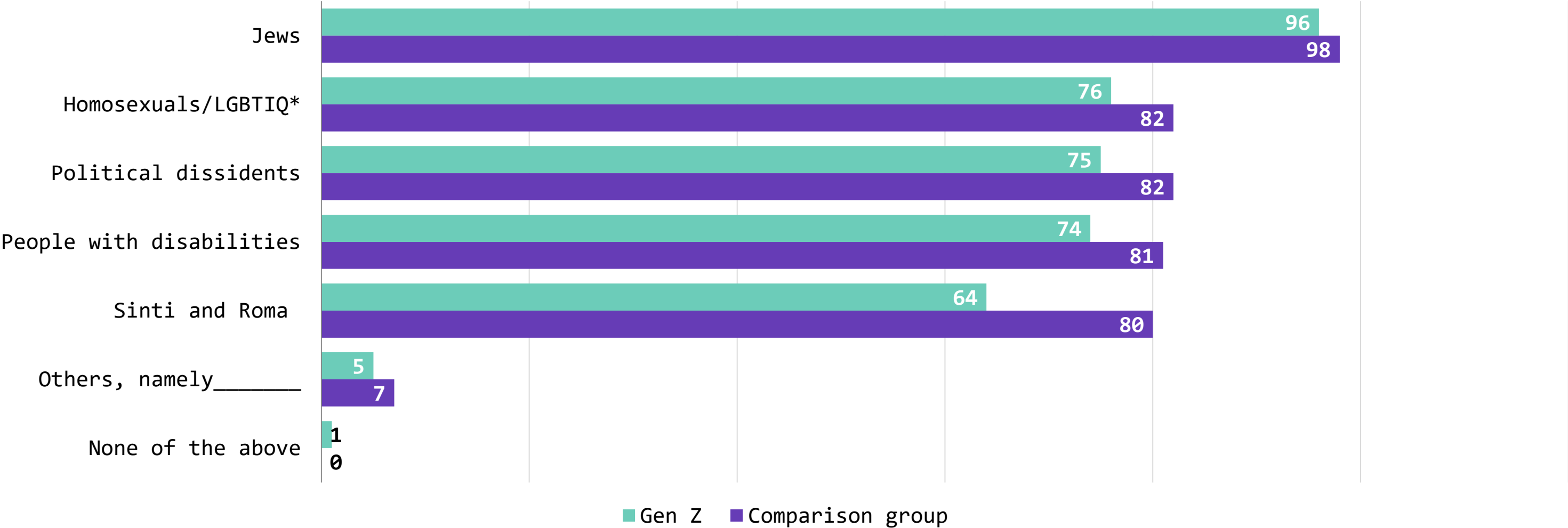
# Awareness of victim groups (unprompted)



Who were the victims of Nazi persecution? | Figures in Percent | Gen Z n=614, Comparison Group n=444

\*The forms of the German words used were subsequently adapted to bring them into line with gender-appropriate written language. The meanings were not adapted in any way.

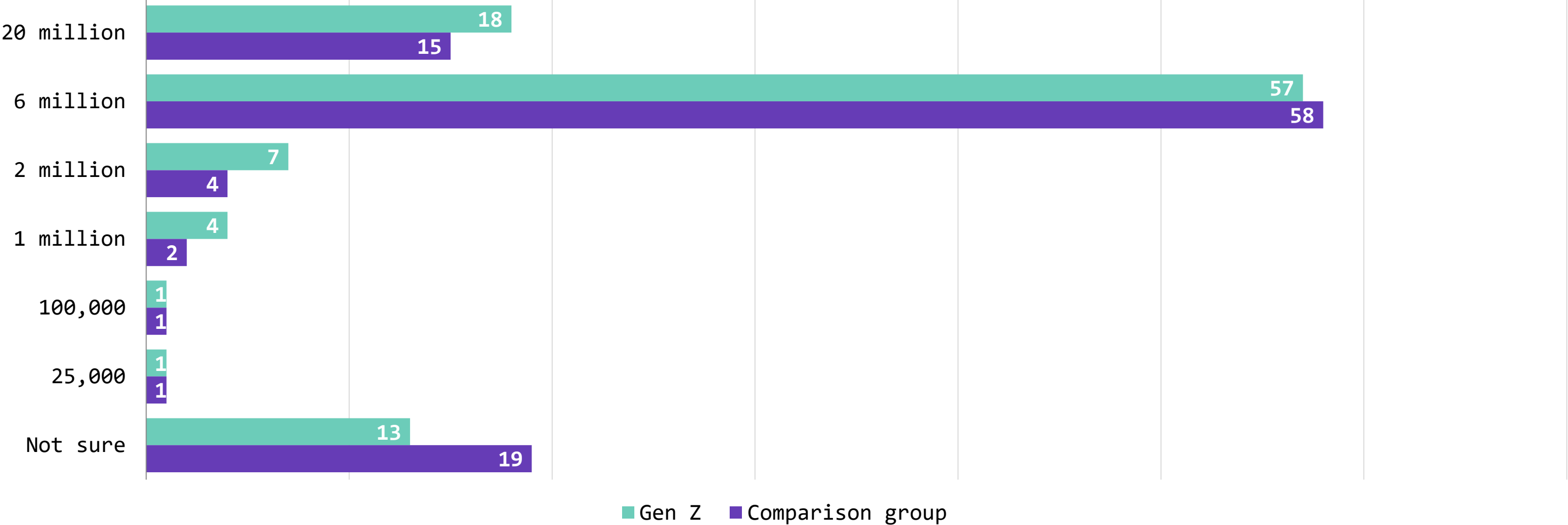
# Awareness of victim group (prompted)



Who were the victims of Nazi persecution? | Figures in Percent | Gen Z n=614, Comparison Group n=444

\*The forms of the German words used were subsequently adapted to bring them into line with gender-appropriate written language. The meanings were not adapted in any way.

# Awareness of the number of Jewish victims (prompted)



Approximately how many Jews were killed during the Holocaust? | Figures in Percent | Gen Z n=614, Comparison Group n=444



# Annex III

## Additional Data

# Comparison Group: Links between History and the Present Day

Increase in aggressive behavior (attacks etc.)

1 Shift to the right/Greater susceptibility to right-wing ideologies

Increased tendency to “look the other way”/Refusal of responsibility

3 Everyday racism

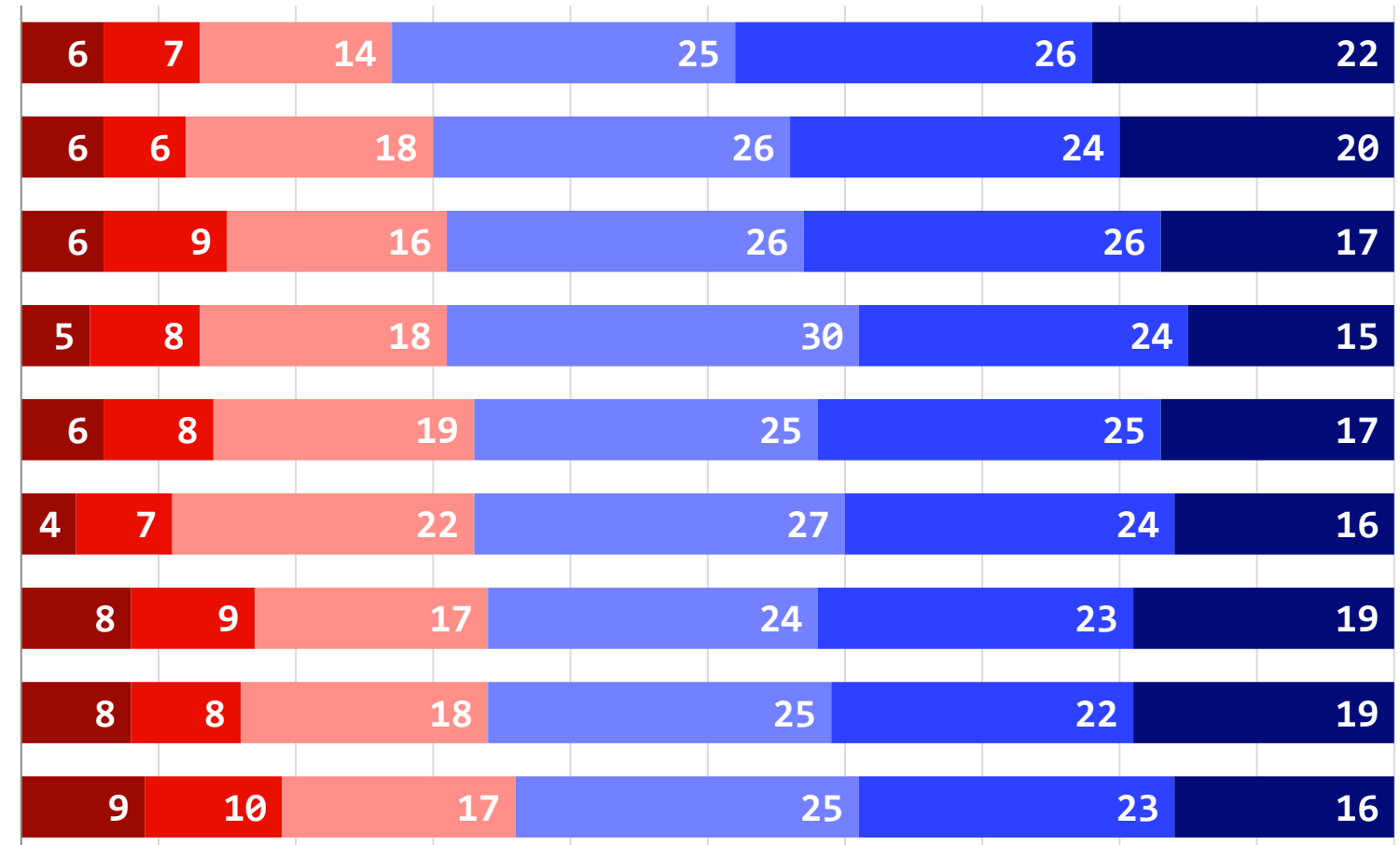
Growing nationalism

Antisemitism

2 Fake news/Conspiracy theories

Refugee issue

Bullying (incl. internet)

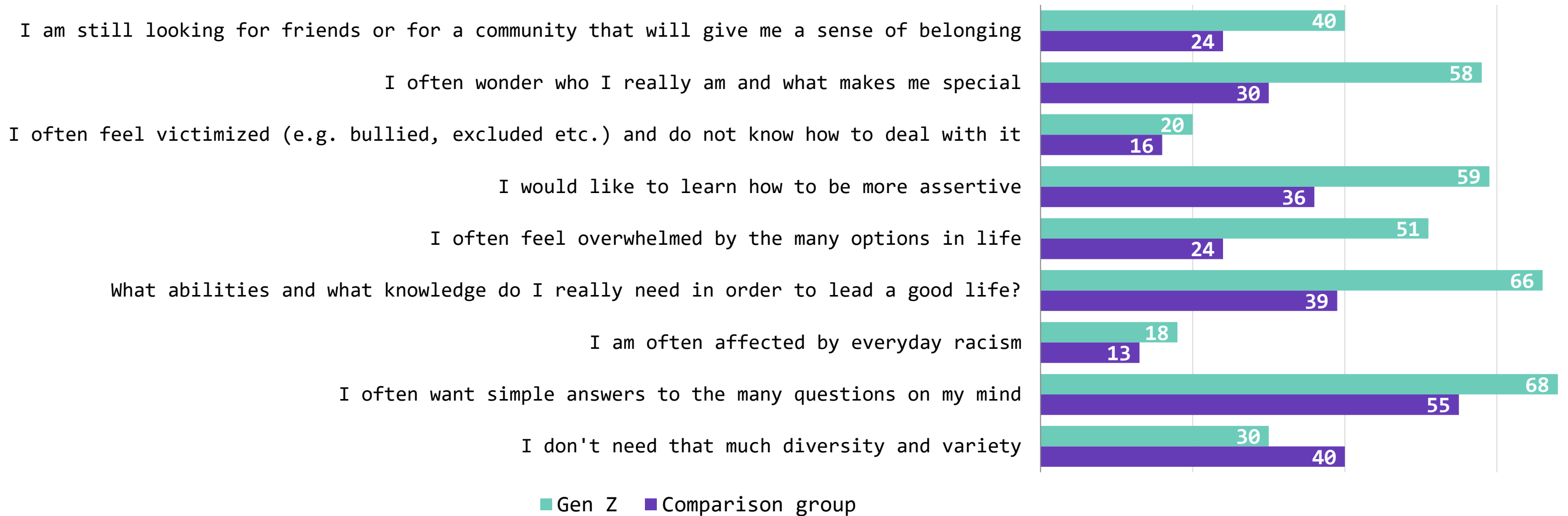


Top 3 Gen Z

1 = No parallels 2 3 4 5 6 = Very strong parallels

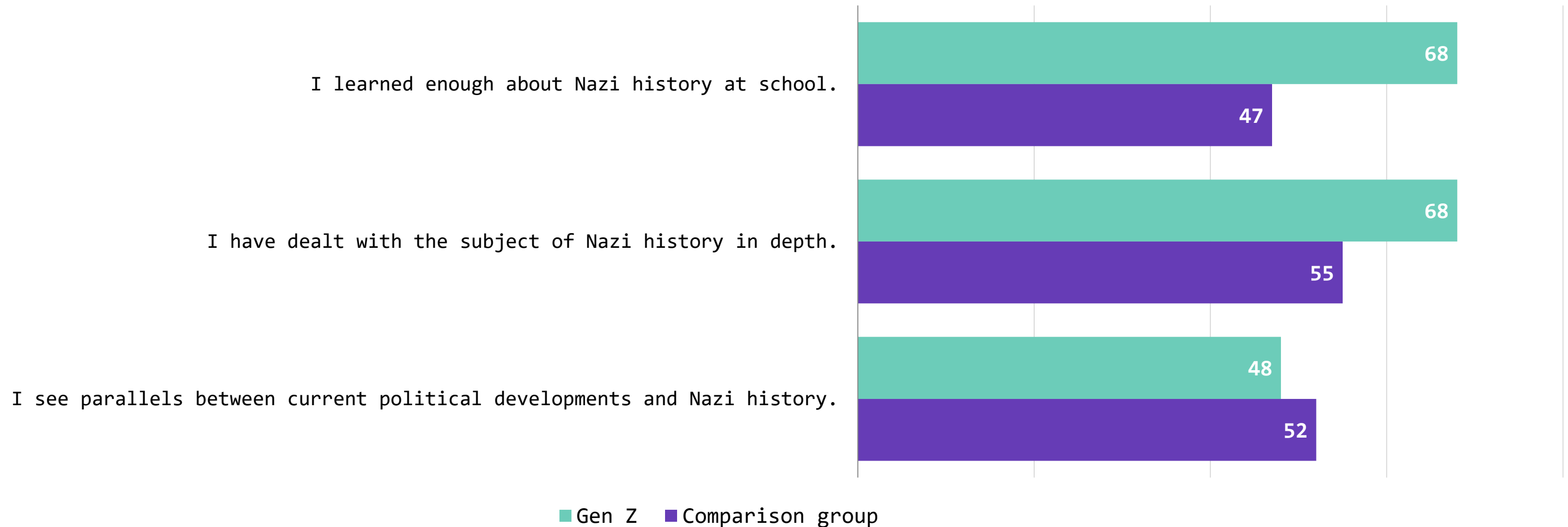
To what extent do you see parallels between the following current phenomena and events in the Nazi era? | Figures in Percent | n=444

# Gen Z vs. Comparison Group: Relevant Issues



Which questions or issues are a matter of real personal concern to you at the moment and which are not? | Scale of 1 to 6 | Evaluation of Top 3 | Figures in Percent | Gen Z n=614, Comparison Group n=444

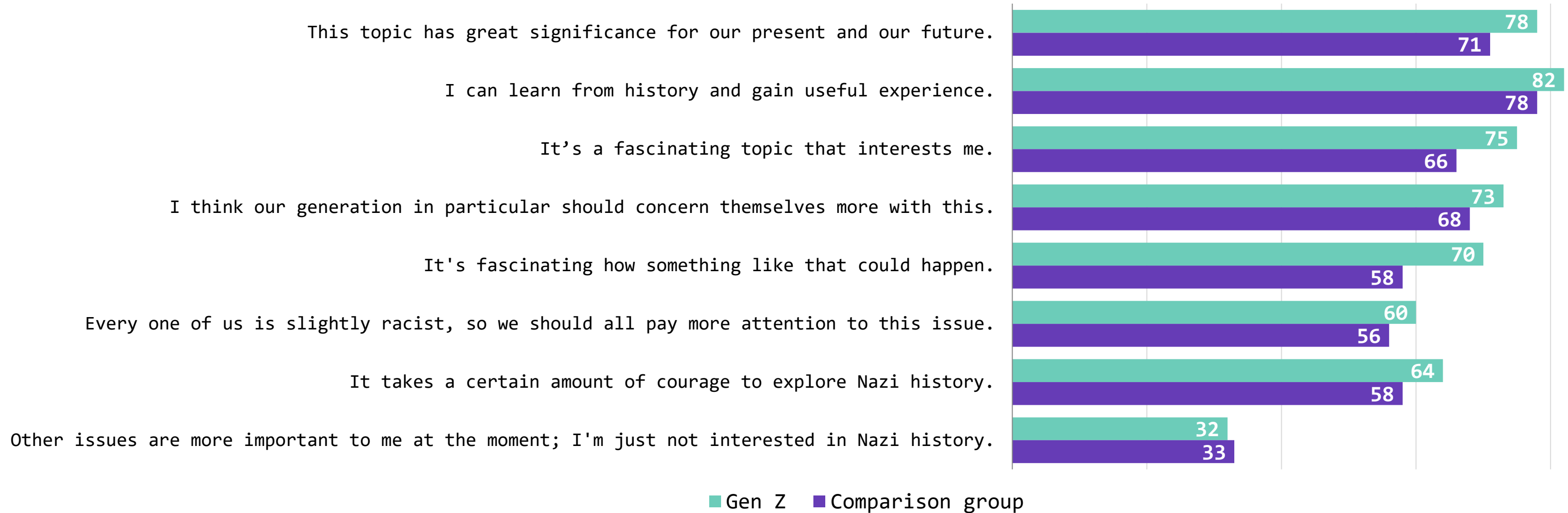
# Gen Z vs. Comparison Group: Attitudes to Nazi History



To what extent do the following statements apply to You? | Scale of 1 to 6 | Evaluation of Top 3 | Figures in percent | Gen Z n=614, Comparison Group n=444

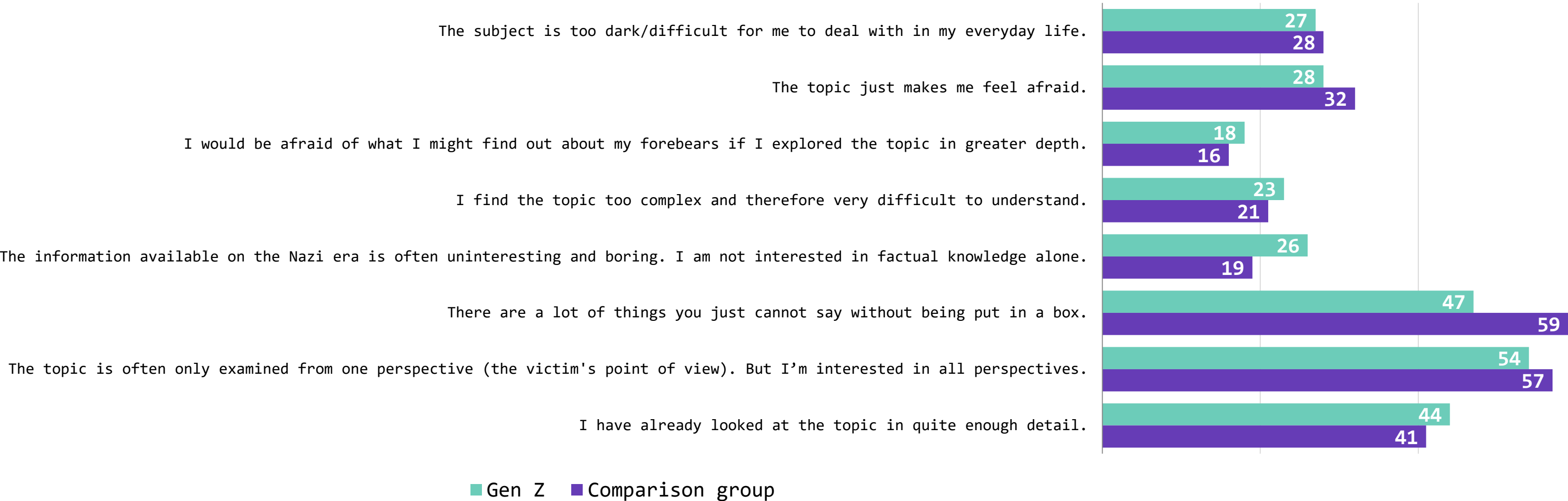


# Gen Z vs. Comparison Group: Statements about Nazi History (1)



To what extent do you agree with the following statements about Nazi persecution? | Scale of 1 to 6 | Evaluation of Top 3 | Figures in Percent | Gen Z n=614, Comparison Group n=444

# Gen Z vs. Comparison Group: Statements about Nazi History (2)



To what extent do you agree with the following statements about Nazi persecution? | Scale of 1 to 6 | Evaluation of Top 3 | Figures in Percent | Gen Z n=614, Comparison Group n=444

# Annex IV

## Stimulus Material

# Stimuli - Arolsen Archives | #everynamecounts

Intro page: Magdalena

Introductory text

Website



#everynamecounts ist eine Initiative der Arolsen Archives - mit dem Ziel den Verfolgten des Nationalsozialismus ein digitales Denkmal zu errichten. Damit auch zukünftige Generationen sich an die Namen und Identitäten der Opfer erinnern können. Es geht zudem um unsere heutige Gesellschaft. Denn der Blick zurück zeigt uns, wohin Diskriminierung, Rassismus und Antisemitismus führen.



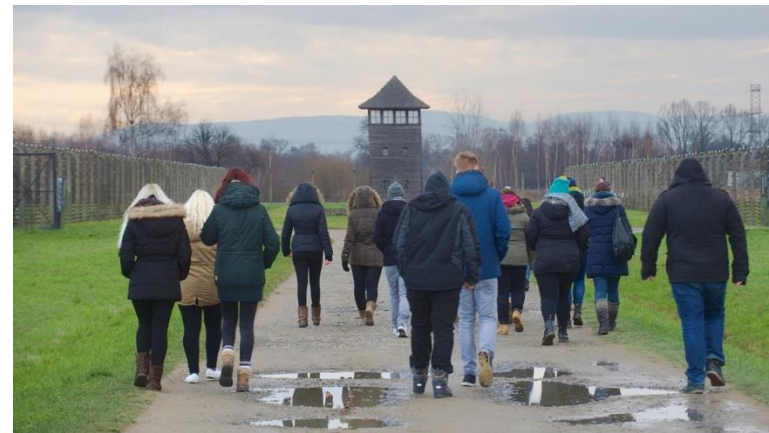
<https://arolsen-archives.org/enc-intro/de>

[https://arolsen-archives.org/?gclid=EAIaIQobChMI-rqHvsfU9AIVkeJ3Ch0uGQ7YEAAAYASAAEgIgY\\_D\\_BwE](https://arolsen-archives.org/?gclid=EAIaIQobChMI-rqHvsfU9AIVkeJ3Ch0uGQ7YEAAAYASAAEgIgY_D_BwE)

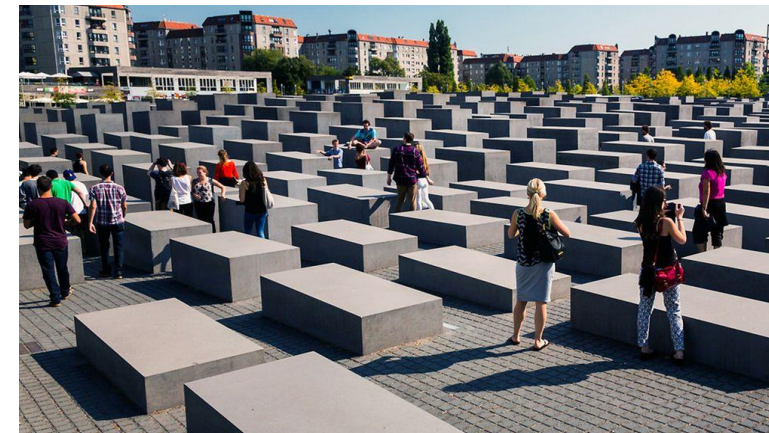


# Stimuli - Monuments | Memorials

Monument



Memorial



# Stimuli - Digital

## VR at Holocaust Memorial



<https://www.sueddeutsche.de/digital/virtuelle-realitaet-auf-zeitreise-1.3522125>

## Hologram of a Contemporary Witness



[https://www.youtube.com/watch?v=c7x0\\_6YR6y4](https://www.youtube.com/watch?v=c7x0_6YR6y4)

## Digital Commemorative Plaques

### Jüdisches Leben per App erkunden

Vom 20. Juli 2020 / Fundstücke, Landeskunde, Zeitzeugen



Fotos: Partnerschaft für Demokratie Greifswald

Die Partnerschaft für Demokratie Greifswald hat den digitalen Stadtrundgang „Jüdisches Leben in Greifswald“ mit der kostenlosen App „Actionbound“ entwickelt.

<https://politik-mv.de/2020/07/20/juedisches-leben-per-app-erkunden/>

# Contact and Legal Information

# The Scientific Advisory Board

Our sincere thanks go to the scientific advisory board, whose members supported us in the process by providing know-how, feedback, and good advice.

- Dr. Kathrin Meyer, Executive Secretary of the International Holocaust Remembrance Alliance (IHRA)
- Rüdiger Mahlo, Representative of the Claims Conference in Germany
- Rikola-Gunnar Lüttgenau, Head of Strategic Communication and Public Relations at Buchenwald Memorial Site
- Tobias Bütow, German Secretary-General of the Franco-German Youth Office (DFJW)
- Dr. Henning Borggräfe, Head of Research and Education, Arolsen Archives



# Contact Details and Legal Information

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