



# THE JACOB RADER MARCUS CENTER OF THE AMERICAN JEWISH ARCHIVES

*Preserving American Jewish History*

MS-603: Rabbi Marc H. Tanenbaum Collection, 1945-1992.

Series E: General Alphabetical Files. 1960-1992

Box 86, Folder 14, NBC "Holocaust" - Germany, 1979.



IMPACT OF "HOLOCAUST" ON GERMANY - - -  
"A MORAL AND PSYCHOLOGICAL EARTHQUAKE"

by Rabbi Marc H. Tanenbaum, National Interreligious Affairs Director of the American Jewish Committee and consultant to the NBC-TV series on "Holocaust".

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Nothing - no book, no TV documentary, no film, no lecture - has touched the soul of modern Germany on the moral watershed tragedy of the Nazi Holocaust as has the NBC-TV series, "Holocaust." That dramatic but factual conclusion has emerged from a series of overseas telephone calls that I had with public officials in West Germany, and in particular, with leaders in the village of Oberammergau, last Thursday following the viewing of the third installment of "Holocaust."

According to reports from West Germany in major American newspapers, an estimated 13 million people, or 39 percent of the 34 million people in the viewing audience, watched the third of the four installments last Thursday night. This was up from 13 million viewers, or 36 percent last who watched the second installment, and 11 million, or 32 percent, who watched the first installment.

The viewing audience for each of the three installments was more than double the predicted 15 percent that was expected to watch the program over Westdeutsche Rundfunk (WDR) of Cologne, the regional station coordinating the telecasts. (The number of people watching the last installment was not available at the time of this report.)

The German officials I spoke with said that the figures reported in the American newspapers were underestimated, and that, in fact, some 20 million people had seen the second installment. That means that one in three potential regional viewers were exposed to the "Holocaust" account. "That audience broke every record for regional television in German," one official told me. "The program has created a moral and psychological earthquake of unprecedented proportions."

More than 20,000 people called the WDR television offices following the Tuesday night showing, and two-thirds of the callers were in favor of "Holocaust" being televised in Germany. Many of the viewers told the TV station authorities that they either could not go on watching it, and some said that they could not sleep and had to take valium or sleeping pills so powerful was the program's impact.

One authority told me, "The experience with the program already has been quite extraordinary. Nobody, even the most sympathetic in the TV industry, expected such an emotional reactions. It has staggered everybody."

The effect has even spread to East Germany where, according to reports, many living beyond the West German regional broadcasting range are demanding to see the series. Regional television broadcasts can be received in East Germany and in areas along the boundary, but most East German viewers are beyond their range. According to reports, among the East Germans who had seen the program and called to express their reactions, positive comments outnumbered negative comments 6-2.

I spoke with several people in the village of Oberammergau who are involved in an effort to revise the anti-Semitic version of the Oberammergau Passion Play scheduled for production in April 1980. Hans Schwaighofer, director of the Rosner text of the Passion Play, told me: "Practically everybody in Oberammergau has watched the first two installments of 'Holocaust.' The impact has been tremendous. There is a feeling of shock throughout much of Oberammergau. Many people are walking around the streets of the village saying, 'God's sake!' and shaking their heads in disbelief. How did we let that happen?"

The Oberammergau Town Council has sent around a questionnaire to all the villagers inviting them to sign up for the 1980 Passion Play. In light of the shocked feeling in the village in the wake of 'Holocaust' many are refusing to answer the questionnaire, and it is now being extended for another eight days.

Several hundred of the younger villagers, identified with Rosner text have indicated that they will refuse to act in the Daisenberger version of the Passion Play which has been condemned by Christian and Jewish authorities alike as "structurally anti-Semitic." Some Oberammergau officials told me that they now hope that the reaction to 'Holocaust' will play an important role in influencing the rejection of the anti-Jewish Daisenberger text of the play.

There were a good number of negative and hostile reactions of Germans who asked, "Why reopen old wounds? We should forget all this. It is enough time already."

Heinz Galinski, head of the Jewish community in West Berlin, said that "the reactions of the Jewish community throughout West Germany had been positive" adding that he had received many calls from Jews and non-Jews alike. There are about 27,000 Jews in West Germany today, a tragic remnant of the more than 500,000 Jews who lived in pre-war Germany.

Galinski said the "timing of the showing was perfect. It comes at a time when there is talk again of the Auschwitz lie," a reference to the Nazi effort to revise history and claim that the genocide of Jews never took place, "when some students are making jokes again about Jews, when the statute of limitations on Nazi war crimes of murder is an issue and at a time when everybody seems to be preaching 'let us forget.'"

Perhaps the most significant response of all to "Holocaust" was that of Chancellor Helmut Schmidt. In a debate in the lower house of the West German Parliament last Monday, Chancellor Helmut Schmidt commended the "Holocaust" series, said that the film is a "must" in connection with the current controversy over extending the legal time limit under which Nazi war criminals can be prosecuted. He added that the series encourages critical and moral reflection which "is important in view of the decision each of must make for himself in the course of this year on the statute of limitations."

Based on the impact already registered, the American Jewish Committee now plans to carry out a systematic study of responses to the entire series in Germany as well as in the 15 other countries in which the film is being shown, and then an intensive follow-up educational program in German religious and secular school systems. I have no hesitation in saying that if this "Holocaust" series had achieved nothing other than the impact that it has already had in Germany, it more than justifies all the investment of time and energy in helping bring its message before millions of Germans who might otherwise have avoided facing the tragedy of the Holocaust.

MHT:RPR

1/31/79  
79-960-21  
A, COL, CP, EJP, NPE, REL, PP, RTV-1

draft 3

## SHOWING OF "HOLOCAUST" IN GERMANY

The American-made television story Holocaust was aired on West Germany's regional television stations on January 22, 23, 24 and 26, 1979, and it quickly generated an emotional response far greater than anyone had expected.

Only two days before the series' start, Heinz Galinski, leader of the West Berlin Jewish community, told the New York Times that the real issue was how many would actually see it, since the show was to be run on the little-watched regional stations. With the two national stations refusing the ~~show~~ and with most pre-broadcast reviews criticizing it for errors of historical detail and for trivializing its topic by placing it in a soap opera-like serial context, the Cologne based station that bought and co-ordinated its airing, the WRD, hoped to gain 15% of the viewing audience.

Yet when the figures were in, Holocaust had garnered 32% of its first night's viewing audience, then 35%, 39%, and finally, 41% for the final episode. That last audience contained ~~some~~ 14 million people, and, ~~some~~ 20 millions saw the show--about one-third of the nation. It was, WRD spokesmen were pleased to say, unprecedented.

A follow-up discussion with ~~some~~ experts on the Nazi era was also broadcast each evening, and viewers were invited to call in to talk with the experts. Despite the 11:00 start of the discussion in a nation where early-to-bed, early-to-rise is the general rule, it too found a huge audience.

More than 5,200 calls came in during the first discussion's night, and they kept on coming in, during the day, during each episode and after, until some 50,000 calls had been logged.

### CATHARSIS?

Many viewers were badly upset by the show; some could not watch complete

episodes, others were unable to fall asleep afterwards. Everywhere, the program was the major topic of conversation.

A survey taken by the federal Office for Political Education found that, before the show's airing, 49% of its respondents felt the 1944 plot to kill Hitler was justified, and that after the series, 63% felt that way. Similarly, those opposing the statute of limitations against war crimes rose from 15% to 39%. A third sample, taken three months after the series, indicated that these attitudinal changes had persisted.

Yet the first two surveys also found an unchanged 30% bloc that felt "Nazism was a basically good idea that was only carried out badly."

One of the more striking results of the show was its effect upon the Bavarian village of Oberammergau, the city which has ~~produced~~ each decade for centuries produced a Passion Play widely criticized as anti-semitic.

"Many people are walking around the streets of the village saying 'God's sake,' shaking their heads in disbelief. 'How did we let it happen,'" said the director of the proposed altered version of the Play, Hans Schwaighofer. Many villagers declined or delayed answering the town council's letter asking them to sign up for the 1980 production, and the time allowed for such responses was extended.

Further evidence of Holocaust's impact came in many of the calls received by WRD. Callers offered new documents, trial records, diaries and photographs of atrocities, in an effort to unburden themselves and to help prove that it really did happen. Former prison camp guards called to ask for help with their own memories, and the vast majority of callers expressed shame, regret, horror or astonishment.

The widely read Der Spiegel wrote on Jan. 29: "Was this in the final reckoning really the catharsis? Thirty-four years after the end of the war and the Nazi era, the end of our inability to mourn?"

## THE MEDIA

Such responses were widespread as an amazed mass media turned to examine the show's huge impact, and what it told about the German people, their young, and their relation to their past.

"A whole nation has now set out in search of its history," declared the radio station Norddeutscher Rundfunk. The Stuttgarter Zeitung newspaper concluded that "the film has altered our awareness," and the aroused interest in the past, wrote the Frankfurter Allgemeine Zeitung, was "a revelation."

One month later, the show was "still the leading theme in the country," reported Variety magazine. The mass circulation tabloid Bild ran a novelized form of the story, and seven top ~~German~~ writers, including Gunter Grass and Nobel Prize-winner Heinrich Boll, jointly offered to work on a German-made version.

## THE YOUNG

One segment of the West German population stood out in the degree to which it had been moved by the program: the young. A report on "The Impact of 'Holocaust'" by the federal government stated that "People aged 20 to 25 showed the most interest," and the Hamburger Morgenpost and other papers agreed.

The Political ~~Education~~ Education Office survey found that young people in particular wanted to learn more about the Nazi era, and that many admitted they now understood the reasons behind the reparations payments. But of those over 40, the poll found, 73% felt they knew enough already about the Hitler period.

19-34

Another poll found that the age group most strongly favored the abolition of the statute of limitations on Nazi war crimes (by 71.6%) of all who saw the series. Equally telling was the finding that it was in the youngest age group (under 18) that the widest gulf between viewers and non-viewers appeared on this issue. Only 7.9% of the non-viewing youngsters opposed the statute, while 46.7% of the teenaged viewers opposed it. And, although moderate sized differences emerged between viewers and non-viewers on the issue in the older age groups, it was this youngest group, followed by the 19-34 group, that evidenced the largest <sup>such</sup> percentage

differences in their opposition to the statute. This, too, supported the conclusion that young Germans were the most changed by Holocaust.

#### RELIGIOUS RESPONSES

Among those pleased with the show was Berlin Jewish congregation chairman Galinski, who applauded the "beneficial effect" it had, particularly upon the statute of limitations issue and upon the young.

The general secretary of the Jewish Central Council in Germany, Alexander Ginsburg, suggested that "a conversation is beginning which has been avoided for years. This is good for democracy."

Before the ~~series~~ <sup>series</sup> was shown, church groups recommended viewing it, and after, many screened it again for their members. Still, the Churches came in for some criticism from those who called the broadcasting stations to ask why the Churches hadn't used their authority to oppose Nazism?

The Roman Catholic response to the series consisted largely of attempts to explain its position during the era. The R.C. weekly Petrusblatt ran a small, favorable editorial on Holocaust, followed by the text of a 1942 report, which it claimed to have just found, that had been sent to Rome by the director of a Catholic office in Berlin set up to help non-Aryan Christians and Jews.

Catholic publications ran stories in this ~~direction~~ <sup>vein</sup> during the following month, including many explaining the 1933 Concordat signed between the Holy See and the Nazis. The articles led many inside and outside the Church to ask if it were belatedly trying to justify its actions of that era.

A high point in this questioning came with an article in the Frankfurter Rundschau by Karl Heinz Deschner, a Catholic philosopher. He asserted that the German Catholic bishops supported rearmament and WWI and that the Vatican secretly agreed in 1933 to compulsory German military training; produced numerous quotes showing Church support for the Nazi regime; and argued that the Church's age-old persecution of Jews had laid the groundwork for Nazi anti-semitism.

The Protestant (Evangelical) Church's response was less controversial, with its weekly newspaper, the Berliner ~~Tag~~ Sonntagsblatt, perceiving the crucial issue as being: could it happen again, here or elsewhere?

"The origin of the political involvement of the Church today," declared the paper's editorial committee chairman on the front page, "...lies in the experience of the Church in the Third Reich." He noted with concern "a withdrawal from political preaching and a restricting of activity to the defining of our private interests."

Much smaller differences in the viewing behavior of the religious groups were indicated by one poll, which found Protestants (56.3% of the sample who gave their religion) comprising 56.2% of the viewing audience and 56.1% of the non-viewers. Catholics tilted a bit more towards viewing the series (10.5% of the respondents, 11.7% of the viewers, 9.0% of the non-viewers), as did Jews (0.5% of the respondents, 0.7% of the viewers, 0.3% of the non-viewers)/

#### POLITICAL RESPONSES

The right-wing response to Holocaust was predictably negative.

Neo-Nazis attacked it as lies, trash and anti-German propaganda, and, where they couldn't deny parts, fumed that it ignored German suffering during the War.

The Deutsche National Zeitung banner-headlined the series as "The Big Lie," and "The Big Fraud," and claimed there was no proof the Final Solution actually meant extermination of the Jewish people. The German people, it said, were being "brainwashed" into guilt, helplessness and "national masochism."

The monthly publication of the National Democratic Party asked "How many billions are Germans to pay now," and worked the theme of "hate-mongering atrocity stories of US-Jewish profiteers." At stake, it claimed, was the destruction of Germany and "the doom of the West."

More than verbal blasts, however, surfaced in the right's attack on the series. Two television facilities were bombed by Neo-Nazi groups during the airing of a preparatory documentary, The Final Solution. An old synagogue in Essen was



~~was~~ burned shortly before the series was started.

The nation's most conservative major politician, Christian Social Union chief Franz Josef Strauss, warned of a "new anti-German wave in Western Europe," and asked why television didn't focus on other topics like the Soviet treatment of German WWII POWs.

Christian Democratic Union leader Helmut Kohl noted the "intense debate" provoked by the series, and argued that people should be made aware of the power of totalitarianism both right and left.

Hans Koschnick, deputy chairman of the governing Social Democratic Party, said that Germans "cannot, dare not, fly from this chapter of our history," and that the show "will shake up those who don't want to face the truth about the past..."

Speaking on the floor of Parliament, Chancellor Helmut Schmidt praised the series, stating that "this film forces one to think critically, to think morally."

Also strongly in support of the series were most of the nation's liberal or left publications, and the Trade Union Federation and each of its 17 member unions issued strongly supportive statements on the program.

THE STATUTE OF LIMITATIONS

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XXXXXX  
XXXXXX

The most significant impact the film had within the political realm was upon the statute of limitations for war crimes. This law, under which the last date for the start of war criminals' trials was to have been Dec. 30, 1979, was already before Parliament for reconsideration when Holocaust was shown. But after the film's airing, Justice Minister Hans-Jochen Vogel noted a surge of support for an end to the statute--widely indicated in polls--and ruling party chairman Koschnick came out for abolishing the statute.

No oberver doubted that the series helped, in no small degree, to convince the Bundestag to abolish the statute.

## EAST GERMANY

The impact of the series spilled over into East Germany as well, despite the fact that it was not shown there. Some 3 million East Germans along the West German border did see the show, and a spokesman for West German television told of many calls from East Berlin not only supporting the show (by 3 to 1), but complaining that it had not been shown on West German national television. (Had it been broadcast on one of the national stations, all of East Germany would have been able to see the series.)

Thousands of East Germans appealed to their nation's leaders to run it, and E. German Party boss Erich Honecker felt constrained to state in February that his nation's anti-fascist standards and past films relieved it of any need to run the series.

## EDUCATION

The surprise with which the film was met by young West German viewers produced a questioning of the quality of teaching about the Nazi era; and many gave low marks to education in this subject. "What goes on in the schools is a catastrophe, so little is taught, and so late," one teacher was quoted as saying.

History teachers, it was reported, often failed to take their classes past the last Kaiser, and a post-Holocaust American Jewish Committee study found that available textbooks, although accurate in their accounts of the Nazi persecution of Jews, fail to provide a historical context for the persecution.

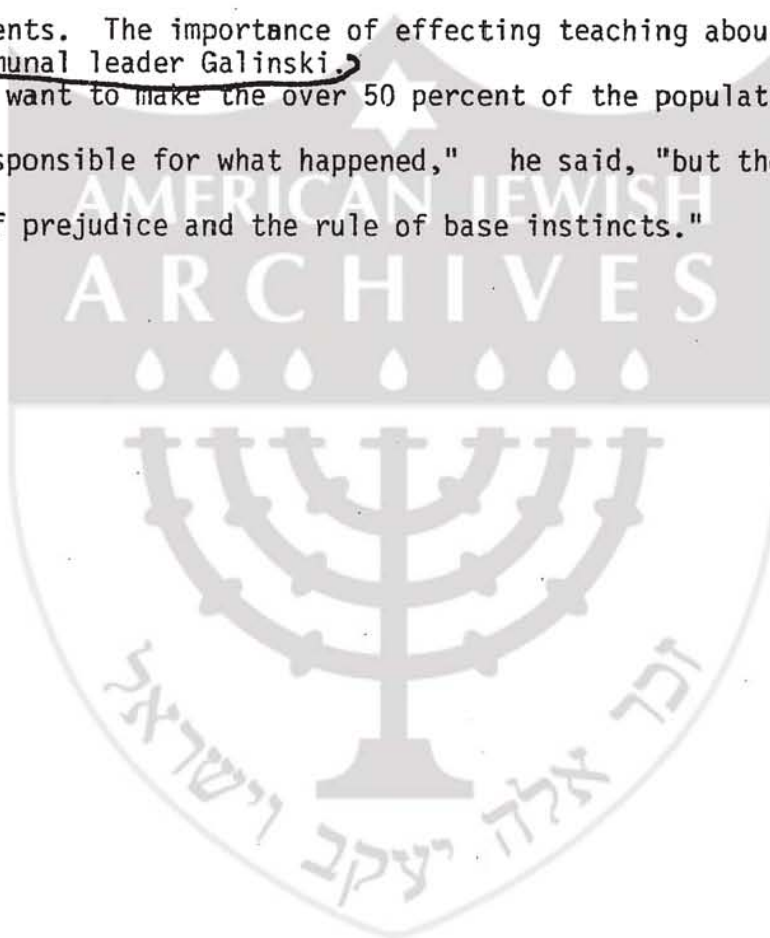
The demand for topical educational material that followed the show caught the federal Office for Political Education off guard. It had printed 250,000 copies of an informational kit correlated with the program--and quickly had to print more.

Also producing similar material was the North-Rhein-Westphalia provincial authority, and the Adolf Grimm Institute for Adult Education in Marl, which prepared material on the problem of teaching about fascism and the Final Solution.

The German Council for Christian Jewish Understanding in Frankfurt produced a special enlarged issue of its regular bulletin, combining material on ~~the~~

Kristallnacht, <sup>3</sup> 250,000 of which were distributed throughout the nation.

"The film is good for those who don't know anything about the time," said a member of the Jewish Student's Federation in West Berlin. "Teachers could take this as a basis to do more about the problem." Teachers Trade Unions did do so, with many looking into the ways in which the Holocaust era could best be taught to their students. The importance of effecting teaching about the Nazi era was noted by Jewish communal leader Galinski. ~~"We don't want to make the over 50 percent of the population who were born after 1945 responsible for what happened,"~~ he said, "but they are responsible for a future free of prejudice and the rule of base instincts."



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The German officials I spoke with said that the figures reported in the American newspapers were underestimated, and that, in fact, some 20 million people had seen the second installment. That means that one in three potential regional viewers were exposed to the "Holocaust" account. "That audience broke every record for regional television in German," one official told me. "The program has created a moral and psychological earthquake of unprecedented proportions."

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The effect has even spread to East Germany where, according to reports, many living beyond the West German regional broadcasting range are demanding to see the series. Regional television broadcasts can be received in East Germany and in areas along the boundary, but most East German viewers are beyond their range. According to reports, among the East Germans who had seen the program and called to express their reactions, positive comments outnumbered negative comments 6-2.

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Galinski said the "timing of the showing was perfect. It comes at a time when there is talk again of the Auschwitz lie," a reference to the Nazi effort to revise history and claim that the genocide of Jews never took place, "when some students are making jokes again about Jews, when the statute of limitations on Nazi war crimes of murder is an issue and at a time when everybody seems to be preaching 'let us forget.'" } 5

Perhaps the most significant response of all to "Holocaust" was that of Chancellor Helmut Schmidt. In a debate in the lower house of the West German Parliament last Monday, Chancellor Helmut Schmidt commended the "Holocaust" series, said that the film is a "must" in connection with the current controversy over extending the legal time limit under which Nazi war criminals can be prosecuted. He added that the series encourages critical and moral reflection which "is important in view of the decision each of must make for himself in the course of this year on the statute of limitations."

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79-960-21

A, COL, CP, EJP, NPE, REL, PP, RTV-1

Wer hat 'Holocaust' gesehen? Wer nicht?

Sozialstatistische Daten zu Schern und Nicht-Schern:

	Gesamtstich- probe (n=821)	Holocaust- Seher (n=445)	Holocaust- Nicht- Seher (n=367)
<u>Geschlecht</u>			
männlich	43,0%	52,8%	31,6%
weiblich	49,6% *	42,2%	58,0%
<u>Alter</u>			
unter 19 Jahre	8,5%	6,7%	10,4%
19 bis 34 Jahre	21,3%	26,1%	16,1%
35 bis 46 Jahre	19,5%	21,3%	17,2%
47 bis 64 Jahre	24,7%	25,2%	24,3%
65 Jahre und älter	25,9%	20,7%	32,2%
<u>Familienstand</u>			
verheiratet	51,2%	56,6%	44,7%
ledig	16,9%	18,4%	15,0%
verwitwet	18,1%	14,6%	22,3%
geschieden	6,8%	5,8%	8,2%
getrennt lebend	0,7%	0,7%	0,8%
<u>Religionszugehörigkeit</u>			
evangelische	56,3%	56,2%	56,1%
katholische	10,5%	11,7%	9,0%
jüdische	0,5%	0,7%	0,3%
andere Religionsgem.	1,9%	2,2%	1,6%
keine Religionsgem.	25,0%	25,8%	24,3%
<u>Haushaltsgröße</u>			
1-Personenhaushalte	28,6%	24,3%	34,1%
2-Personenhaushalte	34,7%	36,0%	33,2%
3-Personenhaushalte	16,8%	20,2%	12,5%
4-Personenhaushalte	10,0%	12,6%	6,8%
5 und mehr Personen- haushalte	3,1%	3,1%	3,8%

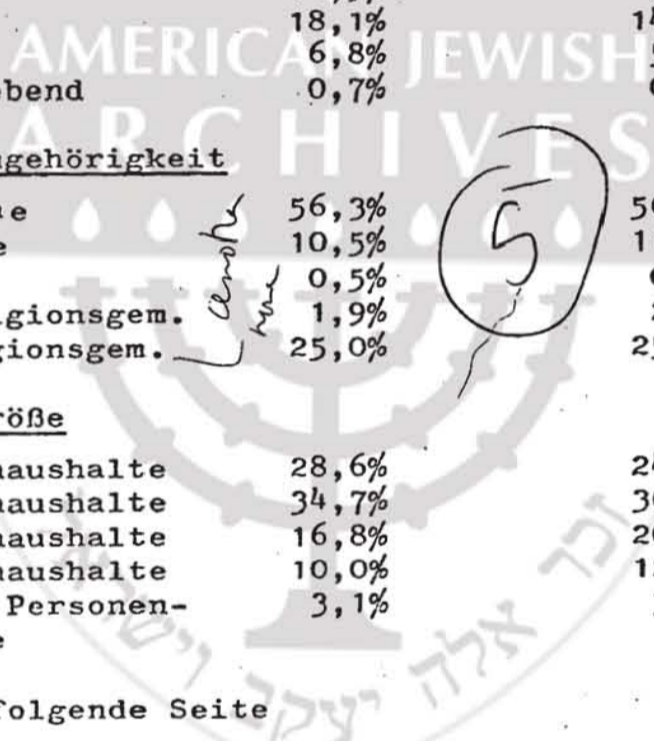
\* Anm. s. folgende Seite

Prozent  
single

married

another  
one

5



*insewde  
wishes  
? - civil plant  
self employd*

Gesamtstich-  
probe (n=821)

Holocaust-  
Seher (n=445)

Holocaust-  
Nicht-  
Seher (n=367)

Berufliche Position

Selbständig	4,6%	5,6%	3,5%
Beamte	7,8%	10,3%	4,6%
Angestellte	28,6%	31,7%	25,1%
Arbeiter	8,6%	8,8%	8,7%
Rentner/Pensionäre	26,8%	21,1%	33,8%
Hausfrauen	8,3%	7,9%	9,0%
Auszubildende	5,4%	8,1%	2,1%
Arbeitslose	0,4%	0,2%	0,5%

*plm m.  
job*

Ausbildung

<i>Intermediäre schul w/out finishing</i> Hauptschule ohne Abschluß/ ohne abgeschl. Lehre	12,1%	9,2%	15,3%
Hauptschule mit Abschluß/ abgeschl. Lehre oder Berufsausbildung	37,5%	37,8%	37,6%
Realschule, Mittlere Reife, Fachschule, Handelsschule, Oberschule ohne Abitur	28,9%	30,3%	27,2%
Abitur, Hochschule/Univer- sität ohne Abschluß	6,3%	8,3%	3,8%
Hochschule/Universität mit Examen	7,8%	9,0%	6,5%

*EDUCATION*

Berufstätigkeit

voll berufstätig	43,8%	49,2%	38,4%
teilweise berufstätig	5,6%	5,8%	5,4%
vorübergehend arbeitslos	1,0%	0,9%	1,1%
Rentner/Pensionär	28,3%	23,1%	35,1%
in Berufsausbildung einschl. Fachschule	0,7%	1,1%	0,3%
in Schulausbildung einschl. Hochschule	3,7%	5,2%	1,9%
nicht berufstätig, Hausfrau	9,4%	9,0%	10,1%

\* Die hier und im folgenden zu 100% bestehende Differenz ist auf fehlende Angaben auf den Fragebögen zurückzuführen. Die jeweilige Höhe dieser fehlenden Angaben wird aus Platzgründen nicht gesondert aufgeführt.

Und nun zur Sehbeteiligung.

Mehr als die Hälfte der Befragten (54,2%) haben die TV-Serie bzw. Teile davon gesehen, trotz später Sendezeit, 'negativ besetztem' Thema und Verbannung ins sogenannte Minderheitenprogramm. Aufgeschlüsselt nach den einzelnen Sendeterminen heißt das, hier auch im Vergleich mit der Sehbeteiligung in den USA im Frühjahr 1978:

	<i>Kleinforschung</i> Telefon- umfrage Berlin(West)	Teleskopie BRD	Teleskopie Berlin(West)	USA (NBC)
Montag, 22.1.	36,7%	32,0%	30,0%	27,1%
Dienstag, 23.1.	37,0%	36,0%	38,0%	32,7%
Donnerstag, 25.1.	39,6%	39,0%	47,0%	30,3%
Freitag, 26.1.	42,3%	41,0%	36,0%	34,9%

Zu beobachten ist also eine kontinuierliche Zunahme der Zuschauerzahlen im Verlauf der Woche. Ein Trend, der sich auch in den Teleskopie-Daten für das Bundesgebiet (vgl. Tabelle) abzeichnete, der aber in deutlichem Widerspruch steht zu den Teleskopie-Daten für den Westberliner Raum. Als Ursache für diese Differenzen können die kleinen regionalen Haushalts-Stichproben (die Teleskopie-Daten basieren in Westberlin auf nur ca. 100 Haushalten mit ca. 250 Personen) angesehen werden, die mit größeren Fehlerwahrscheinlichkeiten behaftet sind.

Ein Vergleich der sozialstatistischen Daten der Zuschauer der einzelnen Abende zeigt, daß die Zusammensetzung und Struktur des Publikums über die vier Abende hin sich nicht verändert hat, sondern konstant geblieben ist.

Als Grund, daß sie nicht alle vier Teile der Serie gesehen hatten, gaben die Interviewpartner am häufigsten 'Zeitmangel' an (36%). Damit stellt sich die Frage, ob die Einschaltquoten nicht noch viel höher gewesen wären, wenn die Programmplatzierung - alle vier Sendetermine innerhalb einer Woche und zu relativ später Zeit - zuschauerfreundlicher gewesen wäre.



*No time  
open  
person*

*watched something else*

*Unaware of it previously*

*Theme uninteresting*

Der Zeitfaktor spielte bei den Befragten, die sich entschieden hatten, 'Holocaust' nicht zu sehen - man kann hier wirklich von Entscheidung sprechen, denn nahezu allen war der Sendetermin bekannt - zwar auch eine Rolle, doch nicht in so starkem Maße. Für sie waren vornehmlich andere Gründe bestimmend, wie der nachfolgenden Tabelle entnommen werden kann. Auf die Frage: "Warum haben Sie 'Holocaust' nicht gesehen?", antworteten mit

	absolute Zahlen	Prozentwerte
-am Thema nicht interessiert	71	8,6%
-von der Ausstrahlung der Serie nichts gewußt	6	0,7%
-anderes Programm gesehen	8	1,0%
-keine Zeit gehabt	71	8,6%
-Sonstiges	190	23,1%

In die Kategorie 'Sonstiges', die am stärksten besetzt ist, fallen so triviale Ereignisse wie 'Fernseher kaputt', aber auch direkt auf die Serie bezogene ablehnende Argumente. Hier die am häufigsten genannten: zu grausam, zu schwer, zu aufregend, zu trivial; NS-Filme sind als Spielfilme nicht gut, man kennt es schon, es geht zu sehr an die Nieren, man ist das Thema leid, man hat selbst zuviel im Zweiten Weltkrieg mitgemacht; der Film ist eine Fälschung, es muß endlich Schluß damit sein, man will endlich seine Ruhe haben, es sollten lieber Filme über an Deutschen begangene Greuel-taten gezeigt werden. Vornehmlich alte Frauen (65 und älter) dokumentierten mit diesen Aussagen ihre Verdrängungsmechanismen. Die nachfolgenden Tabellen, aufgeschlüsselt nach Alter, Geschlecht und 'Holocaust-Seher' und 'Nicht-Seher' verdeutlichen diesen Sachverhalt.

*Book set to travel & heavy: too complex, pinning  
too tedious: wait to avoid: its false - lies: format*

	<u>Holocaust gesehen</u> (n=445)					<u>Holocaust nicht gesehen</u> (n=367)				
	<18	19-34	35-46	47-64	>65	<18	19-34	35-46	47-64	>65
M	5.1	28.1	26.4	26.4	14.0	2.6	21.6	21.6	25.9	28.4
F	3.2	25.0	17.0	26.1	28.7	3.8	16.0	16.0	26.3	38.0

Im Vergleich zur Serie wurden die 'Open-End-Diskussionen' nicht in so hohem Maße genutzt, nur 16% derjenigen, die die Serie gesehen haben, blieben regelmäßig am Gerät und folgten auch dem Beiprogramm. 37% der Zuschauer sahen gelegentlich die 'Open-End-Diskussionen'; für den Abbruch verantwortlich war in erster Linie die zu späte Sendezeit! Insgesamt zeichnete sich für die Rezeption des Beiprogramms eine ähnliche Tendenz ab wie für die einzelnen Teile der TV-Serie: über die Abende hin eine kontinuierliche Zunahme der Zuschauer: am 22.1. haben 22,1% der 'Holocaust-Seher' die 'Open-End-Diskussionen' gesehen, am 23.1. 24,4%, am 25.1. 27%, am 26.1., für viele schon der Beginn des Wochenendes, 34,2%. Die Diskussionen wurden von der Mehrheit ihrer Zuschauer für die Beurteilung und Bewertung der TV-Serie 'Holocaust' als relevant und informativ erachtet, wenn auch Form und Gestaltung der Diskussionsrunden ('Experten- und Professorenklüngel', "nur Fremdwörter") häufig als äußerst negativ eingeschätzt wurden.

Die der Ausstrahlung der TV-Serie 'Holocaust' vorausgeschickten Dokumentarsendungen konnten noch weniger Zuschauer als die 'Open-End-Diskussionen' auf sich vereinigen: die Sendung "Antisemitismus - Geschichte eines Vorurteils" (11.1.1979, ARD 20 Uhr 15) sahen trotz des exponierten Programmplatzes nur 6,5% aller interviewten Personen (=821), die Sendung "Geschichte der Judenverfolgung 1933 - 1945" (18.1.1979, ebenfalls ARD 20 Uhr 15) nur 11,9%.

Den Anstoß, sich die TV-Serie 'Holocaust' anzusehen, erhielten die meisten der Zuschauer aus Programmzeitschriften und Zeitungsartikeln. Daneben spielten vor allem Hinweise von Freunden, Verwandten und Arbeitskollegen eine wichtige Rolle, ein weiteres Zeichen dafür, wie intensiv die öffentliche Diskussion und die Kommunikation der Zuschauer untereinander waren.

Von dem vorliegenden Roman zur TV-Serie (Gerald Green, Holocaust, Bayreuth (Hestia) 1979, 32 DM) gingen keine Impulse zur Rezeption der Fernsehserie aus, da nicht einer der Interviewpartner den Roman gelesen noch von ihm gehört hatte. Die Bereitschaft der 'Holocaust-Seher', den Roman in nächster Zukunft noch zu lesen, hält sich - wie die folgenden Zahlen zeigen - zwar auch in Grenzen, doch ist hier die Lesebereitschaft eindeutig höher als bei der Gesamtstichprobe:

Bereitschaft, den Roman zu lesen	Stichprobe (n=821)	Holocaust-Seher (n=445)
Ja	27,2%	35,1%
Nein	44,0%	38,9%
Weiß nicht	18,9%	18,0%
Keine Antwort	10,0%	8,1%

*Handwritten notes:* "Ja" above Ja, "Nein" above Nein, "Weiß nicht" above Weiß nicht, "Keine Antwort" above Keine Antwort. "Stichprobe" above Stichprobe. "Holocaust-Seher" above Holocaust-Seher. "Viel höher" written vertically on the right side.

Auch das Sehen des Rahmen-programms, Dokumentarsendungen und 'Open-End-Diskussionen', scheint Einfluß auf die Entscheidung, den Roman in Zukunft noch zu lesen oder nicht, zu haben, wie folgende Tabellen dokumentieren:

Bereitschaft, den Roman zu lesen	Dokumentarsendung am 18.1.1979	
	gesehen	nicht gesehen
Ja	35,7%	27,3%
Nein	37,8%	47,0%
Weiß nicht	20,4%	18,9%

- *↑* ~~Viened~~ *regelmäßig* ~~Viened~~ *gelegentlich* *speziell* *einmal*

Bereitschaft, den Roman zu lesen (n=445=Holocaust-Seher)	'Open-End-Diskussionen'		
	regelmäßig gesehen	gelegentlich gesehen	überhaupt nicht gesehen
Ja	34,7%	38,0%	32,8%
Nein	38,9%	39,8%	39,0%
Weiß nicht	20,8%	18,7%	19,0%

Diese Befunde scheinen darauf zu verweisen, daß die Bereitschaft zur Rezeption von Dokumentar- und Diskussions-sendungen, also Sendeformen, die landläufig als schwerer verdaulich und weniger eingängig gelten als etwa Familienserien, korrespondiert mit der Bereitschaft zur Lektüre eines thematisch gleichen Romans. In diesem Personenkreis kann also neben der Offenheit verschiedenen Sendeformen gegenüber auch eine größere Flexibilität zwischen den verschiedenen Medien, insbesondere auch hin zu den Druckmedien, erwartet werden.



der Entscheidung 'gegen Verjährung'.

Als wesentliche Einflußgrößen in dem Entscheidungsprozeß für oder gegen die Verjährung nationalsozialistischer Verbrechen haben sich die Merkmale Alter und Geschlecht der Befragten herausgestellt. Die nachfolgenden Tabellen verdeutlichen diesen Sachverhalt für die verschiedenen Altersgruppen:

*Handwritten: No statement*

Alter	Holocaust gesehen (n=445)				Weiß nicht
	Keine Angabe	Für Verjährung	Gegen Verjährung		
bis 18	36.7%	10.0%	46.7%	6.7%	
19 bis 34	1.7%	19.0%	71.6%	7.8%	
35 bis 46	1.1%	26.3%	56.8%	15.8%	
47 bis 64	1.8%	20.5%	64.3%	13.4%	
ab 65	2.2%	20.7%	63.0%	14.1%	

*Handwritten: No opinion*

Alter	Holocaust nicht gesehen (n=367)			
	Keine Angabe	Für Verjährung	Gegen Verjährung	Weiß nicht
bis 18	36.8%	10.5%	7.9%	44.7%
19 bis 34	-	25.4%	49.2%	25.4%
35 bis 46	4.8%	20.6%	60.3%	14.3%
47 bis 64	1.1%	29.2%	50.6%	19.1%
ab 65	5.1%	21.2%	41.5%	32.2%

Ein verblüffendes Ergebnis sei hier kurz hervorgehoben: Bricht die Rezeption der Serie 'Holocaust' bei den jüngeren Personen gerade die Unentschlossenheit in der Verjährungsfrage zugunsten der Entscheidung 'gegen Verjährung' auf, so zeigt sich bei der Gruppe der 35 bis 46jährigen ein völlig anderer Effekt: hier steigt der Anteil der Unentschiedenen; aber noch wichtiger, der Anteil der Personen, die sich für eine Verjährung aussprechen, nimmt durch die Rezeption der Serie zu. Welche Gründe für diese Entwicklung maßgeblich sind, kann an dieser Stelle noch nicht beantwortet werden.

Straftaten bei den Holocaust-Sehern und den Nicht-Sehern, so scheint die Rezeption der TV-Serie auf die Beantwortung der Frage Einfluß genommen zu haben:

Holocaust gesehen

für Verjährung	20.7%
gegen Verjährung	63.1%
weiß nicht	12.1%
keine Antwort	4.0%

*For - statute  
against*

Holocaust nicht gesehen

für Verjährung	22.7%
gegen Verjährung	44.5%
weiß nicht	26.2%
keine Antwort	6.6%

*For statute  
against  
No answer*

Aus den Tabellen wird ersichtlich, daß die Serie Holocaust den Block der 'Unentschiedenen' aufgebrochen hat zugunsten der Entscheidung 'gegen Verjährung'. Wie lange diese Wirkung anhält, kann natürlich nicht prognostiziert werden. Das wird nicht zuletzt davon abhängen, ob und in welcher Form in der nächsten Zukunft die Thematik weiterbehandelt wird. Unabdingbar aber wird sein, nimmt man die Forderungen der Befragten

Holocaust (1939-1945) NBC TV broad, Apr. 16-19, 1978 / Foreign presentations (Germany) 1979

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By GEORGE W. CORNELL=  
AP Religion Writer=  
Committee NEW YORK (AP) -

In the Bavarian village of Oberammergau, the townspeople were reported in a mood of shaken bewilderment in the wake of the German television showing of "Holocaust," a drama of the Nazi slaughter of Jews.

"There is a feeling of shock throughout much of Oberammergau," Hans Schwaighofer was quoted. He is director of a proposed changed text for the village's world-renowned "Passion Play," whose past versions have been widely criticized as anti-Semitic.

His comment was among reactions gathered from West German sources by the American Jewish Committee, which says the NBC-made TV film evidently has produced "an earthquake in the German soul."

"It's a turning point," says Rabbi Marc H. Tanenbaum, the committee's interreligious affairs director. "Nothing since World War II has so permeated the mentality of the German people."

He says extensive telephone checks with German officials and other community leaders indicate the impact has been far greater than U. S. press accounts have indicated, opening channels for widened interreligious dialogue and affecting the German political climate.

For instance, he says, west German polls found that the proportion of people favoring extension of time for Nazi war crimes trials beyond its scheduled expiration this year tripled from only 14 percent before the TV showing to 47 percent afterward.

He says it now appears much more likely that an "emerging majority" of legislators will vote this spring to extend the statute of limitations, thus allowing more time to apprehend still fugitive Nazis and bring them to trial.

As a result of the new openness on the issue, the American Jewish Committee is organizing a study in depth by German social scientists of the show's impact among German Protestants and Catholics, and the implications for the future.

"It's an unprecedented opportunity to deal with Nazism in Germany in a cooperative way that was never possible before," he says.

Among German Jews, now numbering 27,000 in West Germany, a remnant of the 500,000 in pre-war Germany, Tanenbaum says indications were that the film brought "a sense of historic development" in the national climate.

"It has affected the conscience of a major proportion of the German people," he says.

Tannenbaum says the telephone checks gave particular attention to reactions in the village of Oberammergau, where the famed "Passion Play" has been produced each decade for more than a century, attracting hundreds of thousands of tourists.

There, "the impact has been tremendous," Schwaighofer was quoted. "Many people are walking around the streets of the village saying, 'God's sake!' shaking their heads in disbelief. 'How did we let it happen?'"

As a result of the reactions, many villagers were reported to have declined or delayed answering a questionnaire sent out by the town council to all the villagers, inviting them to sign up for the 1980 play production. Consequently, Tanenbaum says, the time was extended for responses.

He says the impact could affect outcome of the drawn-out controversy over whether to continue using a play text widely condemned by Christian and Jewish scholars as anti-Semitic, or to use a proposed more even-handed version.

Meanwhile, an AJC-commissioned study of affects of the TV airing of "Holocaust" in the United States last spring, found that nearly half the 120 million viewers regarded the the four-part series "disturbing to watch."

In a 50-page report, Response Analysis Inc. of Princeton, N. J. reported that the film made American viewers "more aware of, and perhaps more sensitive to, a catastrophe almost beyond comprehension."

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Tilman Ernst, Dipl. Psych.

Dept. of Planning and Development  
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HOLOCAUST AND POLITICAL EDUCATION

Selected Results of a Representative  
Empirical Survey

AMERICAN JEWISH  
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## "Holocaust" and Political Education

### A selection of the results of a representative survey

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#### 1. Aims of the Survey

The survey's basis provides three representative samples: Interviews before (800 persons), interviews after (1800 persons), and interviews after 14 weeks (500 persons).

The fact that this structure for the enquiry was decided on as early as Autumn 1978 by the team<sup>1)</sup> conducting the survey and that representative samples were selected, make it clear that both West German Television and the Federal Centre for Political Education regarded the screening of "Holocaust" not as an uncomfortable duty but as a valuable educational opportunity of far reaching consequences. A further illustration of this is the composition of the group of consultants<sup>2)</sup> who made an essential contribution to the content of the study. The group included representatives of communications and media studies, media educational theorists, researchers on radicalism and totalitarianism as well as political and educational didactics.

This accompanying survey to "Holocaust" is not intended to satisfy merely abstract interests but to deliver praxis-orientated results. The main objective of the Federal Centre for Political Education was to work out a detailed data basis of high informative value for the purpose of developing accompanying measures focusing on National Socialism and its significance for the present day. The Centre's interest was also coupled with the hope of winning the mass medium of television as an ally for a socially relevant theme. (This hope's realisation is confirmed by the 105 thousand letters - 70 thousand of them from teachers - who wrote to us requesting our documentation on "Holocaust"). The Federal Centre evaluated "Holocaust" as a positive contribution to the learning process still necessary in respect to the period of National Socialism. For in spite of the endeavours of all political

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educational institutions and the schools as well, there are grounds for the assumption that considerable sections of society still question democratic principles and the representative parliamentary system of decision-making. This raises the question of how those can be reached who still, or once again, adhere to essentially fascist ideologies and thus keep one of the roots of Fascism alive. In connection with political education, "Holocaust" has three main positive functions:

1. "Holocaust" provides all those involved in education with an opportunity of introducing themes relating to the origins, deeds and consequences of National Socialism. "Holocaust" created the requisite sensibilization of large sections of the general public for the success of this. Now, political education no longer has to laboriously stimulate interest for this problem complex: on the contrary, it can offer rational arguments, the background, inter-relationships and the consequences for today to the millions of discussions going on at the moment in everyday life.
2. "Holocaust" has revealed deficits and made it possible to analyse fruitful points of departure for learning processes, both in the field of historical knowledge and social attitudes. The "Hitler-Vogue" opened up a market for National Socialism with publications, original recordings and films which both heroised and played down the harmful side of Nazism and it was above all young people who were susceptible. So it was high time that some of the most dreadful events of Nazi-rule were rendered visually and emotionally experienceable to pose a counter weight.
3. From a media and program policy point of view, the serial "Holocaust" must be evaluated as an exemplary case of television offering an intensive treatment of themes that pursue sociopolitical interests. That "Holocaust"'s success has improved and increased the possibilities of political education means also that the basis has now been created for opening comparable chances for other socially relevant themes.

2. Findings

2.1. "Holocaust" has had an activating effect

It didn't require an empirical survey to ascertain this: "Holocaust" supplied food for thought and discussions of millions and it awakened interest in further information. Included in this are the documentations made available by the Federal Central Office for Political Education and the authorities of the various German Länder. The Federal Central Office alone received over 110,000 requests for the complementary material. The sum of all the enquiries received by the Federal and Länder Central offices, particularly in North Rhein Westphalia, numbered over 450,000. As mentioned already, over 60% of those received by the Federal Central Office were from educators and teachers: schools 83%, youth workers 11%, armed forces 3%, adult education 3%. A large proportion of those who wrote in gave their opinions on "Holocaust" but also on such questions as "How could something like that happen?" and "What can we learn from it for the problems of today?". The following values were obtained from the survey:

Question: "Did "Holocaust" arouse your interest to learn more about National Socialism and the persecution of the Jews?"

	Total	Aged 14-19	Aged 20-29	Aged 30-39	Aged 40 years old and over
Basis	1014 <sup>1)</sup>	122	150	202	540
Yes	36%	62%	53%	36%	27%
No	63%	39%	45%	64%	73%

These ratios correspond very well to the rest of the experiences made by the Federal Office, as far as these were clear from the letters. Many teachers wrote that their pupils in class brought up the subject "Holocaust"; many parents wrote asking for the documentation because their children had requested it.

Another indication of the activating effect of the series is the willingness expressed to see the film again, if it should be

1) Viewers of "Holocaust" interviewed from the second representative sample (2nd stage)

repeated. (Unfortunately, we chose a date for the survey question that, today, seems too far ahead).

Q.: "If the program were to be repeated in two or three years time, would you watch "Holocaust" again?"

	Total	Aged 14-19	Aged 20-29	Aged 30-39	Aged 40 years old and over
Basis	1014	122	150	202	540
Yes, certainly	28%	39%	38%	29%	22%
Yes, probably	32%	41%	34%	37%	27%
No, probab- ly not	22%	10%	20%	17%	27%
No, certain- ly not	17%	10%	9%	16%	21%

According to these figures, particularly the members of the younger age groups have a considerable interest in seeing the film again. (That this is not just lip-duty on their part is substantiated by a comparable question from the first round of interviews before "Holocaust" was screened and which asked whether the interviewed would watch the series. These results tally very well with the actual viewer ratings.) Also noteworthy in this connection is, that it was predominantly the young viewers who complained that the series was shown too late at night. The findings of the interviews 14 weeks after screening also show no deviation from the proportions cited above. Even after this time gap, the majority of "Holocaust"-viewers in general and a great majority of the young ones would watch the film again.

The discussions provoked by "Holocaust" were of very diverse content. Discussions took place even while the film was on. The following table shows results obtained immediately after screening:

Q. "Did you talk about "Holocaust" either during or after the program with family, friends, acquaintances or colleagues?"

	Total	Men	Women
Basis	1014	504	510
Yes, with members of my family	64%	64%	63%
Yes, with friends, acquaintances and colleagues	40%	48%	33%
No, with no one	23%	20%	27%

The results show, that when this question was repeated after 14 weeks, discussions within the family had remained constant whereas the frequency of conversations with friends, acquaintances and colleagues had risen by 10%. This was of course most noticeable in the 14 days after the screening; after that, the frequency declined and reached an average of 14% 14 weeks after the broadcast. Here the following was observed: particularly the younger age groups discussed "Holocaust" with friends, acquaintances and at work, irrespective of whether they themselves approved or disapproved of the series or whether it had moved them or not.

Further questions show that these discussions were not necessarily always harmonious. Although the opinion prevailed, that one's own opinion had met with more assent than dissent, considerable controversies obviously took place. This becomes clear on looking at the content of these discussions (these points were laid before the interviewed and multiple choices were possible):

Q.: "And what were these discussions about with your family?"  
or " And what were these discussions about with friends, acquaintances and colleagues?"

	Discussions with members of the family	Discussions with friends, acquaintances or colleagues
	Total	Total
Basis	644	410
The film as a whole	53%	59%
Certain scenes	48%	38%
The actors	14%	10%
True-to-life rendering of the period and persons	30%	32%
If a subject like this should be treated in a fictional film	17%	20%
If a subject like this should be shown today	29%	24%
Persecution of the Jews/Antisemitism	43%	51%
National Socialism	32%	44%
Origins, question of guilt	48%	51%
Effect of the film	28%	37%
Lessons which could be learned from the film	25%	34%

These findings illustrate the fact that not only very specific themes were discussed in connection with the film but also problems which went much further; for example, the lessons which could be learned from it or why it happened and the question of guilt. The third round of interviews showed that with the passage of time, slight shifts took place. Whether it was a faithful portrait of the period, problems concerning the persecution of the Jews and antisemitism, whether the subject of the extermination of the Jews should be brought up again today, what effect the film really had - these questions came more to the fore of the discussions.

The third round of interviews brought more detailed information about how "Holocaust" was discussed. From this, the kind of argumentation as well as the personal experiences of the interviewed can be deduced. These are very important prerequisites for the working out of effective accompanying measures such as study guides. In this way, the arguments, opinions and attitudes expressed by young persons, for example, in their immediate social context, can be made the starting point for information which will be conveyed to them from outside.

The following table gives an idea of the extent of so-called "arguments" that an interviewer, reader or viewer can be confronted with. These results will need further analysis but they serve to illustrate the fact that educational measures in connection with the subject of National Socialism can meet up with very hard opposition, that cannot be shaken by logical or rational arguments.



Question: Here is a list of opinions, that we have heard in connection with "Holocaust". Could you tell us which of them you yourself have also heard or read about? (pre-given list)

	Opinion already heard or read	Opinion considered		Opinion not commented on
	Total	Right	Wrong	
Basis (Interviewees 3rd Round)	497			
Everything must have an end to it; Germans today can no longer be held responsible for the crimes committed under National Socialism	72 %	59 %	19 %	22 %
Those who talk about wrong done to the Jews should also talk about the wrong done to Germans, like the bombardment of German towns and the expulsion of Germans from the East	57 %	59 %	18 %	23 %
That today only the crimes of National Socialism are talked about and not those of the Americans, English or Russians, for example, is due to the fact that we Germans lost the war.	57 %	55 %	19 %	27 %
The German people didn't know anything about the crimes of the National Socialists against the Jews then.	55 %	51 %	25 %	24 %
Of course life in concentration camps wasn't pleasant but it was war-time, after all, and the soldiers at the front weren't having a good time either.	34 %	27 %	38 %	35 %
That today the crimes of National Socialism are over-emphasised is because people are jealous of the Germans' post-war economic prosperity	32 %	31 %	37 %	32 %
The extermination of the Jews is propaganda and a lie used to blackmail we Germans into paying reparations which run into the millions	24 %	10 %	59 %	31 %
Recognised historians have proved that not one single Jew was ever gassed in a German concentration camp	22 %	6 %	61 %	33 %
The death camps of the Nazis are something made up by communist propaganda; how else can it be explained that they all lie in territory that is governed today by the communists?	15 %	6 %	60 %	34 %



## 2.2. "Holocaust" has induced change

That was a crucial question: does "Holocaust" only produce an emotional shock and arouse sympathies or does it achieve more? Is new knowledge transmitted, are opinions influenced, attitudes created or existing ones weakened? The very question, whether "Holocaust" could have positive effects in the cognitive sphere, seemed daring in the light of the heavy initial criticism. But the results of the empirical survey showed a different picture. According to these, "Holocaust" conducted an increase in knowledge not only for the "historically illiterate" but also for those professing to be "very interested" in politics - people who had frequently had the benefit of further education.

In addition, "Holocaust" contributed towards the dismantling of antisemitic tendencies and, according to all recognised indicators of Fascist tendencies, "Holocaust" has most definitely produced counter-impulses contrary to these. These trends are confirmed by the results of the second round of interviews 14 weeks after screening. Although the general affirmations of "Holocaust" have receded slightly - as was to be expected - and a more or less clear fading of the positive effects on opinions and attitudes can be observed, only with very few of the questions and the persons interviewed were contrary trends to be observed.

2.2.1. Knowledge

Unquestionably, the central aspect of the film's effect is that "Holocaust" is emotionally moving and it is therefore probable that because of this a general tendency exists to sympathize and answer all questions connected with it affirmatively. However, the survey described here provided evidence that "Holocaust" also had effects in the rational sphere. Although this is illustrated here by individual indications, it must be remembered that these in fact represent trends.

Question: Would you say that through "Holocaust" you personally learnt things about the period of National Socialism that you didn't know before?

	Total	Aged 14-19	Aged 20-29	Aged 30-39	Aged 40 & over	<u>Interest in Politics</u>		
						High	Average	Minimal/ Not at a
Basis 1014								
Yes	51%	69%	61%	49%	46%	48%	56%	48%
No	49%	32%	39%	51%	54%	52%	44%	52%

The answer to this question 14 weeks after screening showed an increase in the "yeas" of all age groups on an average of 20%. This is most certainly due to the many discussions and conversations that those interviewed had had in the meantime, in which new opinions, arguments and information were encountered. Interestingly enough, this also applied to those who exhibited above-average characteristics of an authoritarian, unpolitical stance and of political alienation.

The subjective estimation of own standard of knowledge becomes more assertive if one asks what "Holocaust" conveyed that was new. At the head of this list was the extent of atrocities, which above all was not known by women, the younger and middle age groups and the formally less well-educated. To be able to recognise the magnitude and systematization of the extermination actions is an important prerequisite for estimating the question of whether it is still important today to concern oneself with the period of National Socialism and the persecution of the Jews. Thus "Holocaust" has created a basis which political education can build on among an important target group. Other results brought to light by the survey reveal that these are not merely individual cases. Here a few illustrations:

Statement: "Holocaust" made certain processes during the period of National Socialism more comprehensible.

	Immediately after screening	14 weeks later
Yes, that's right	60%	54%
Don't know	21%	25%
No, that's wrong	20%	21%

Statement: "Holocaust" is a good history lesson for those who didn't live through that time.

	Immediately after screening	14 weeks later
Yes, that's right	70%	65%
Don't know	18%	22%
No, that's wrong	11%	13%

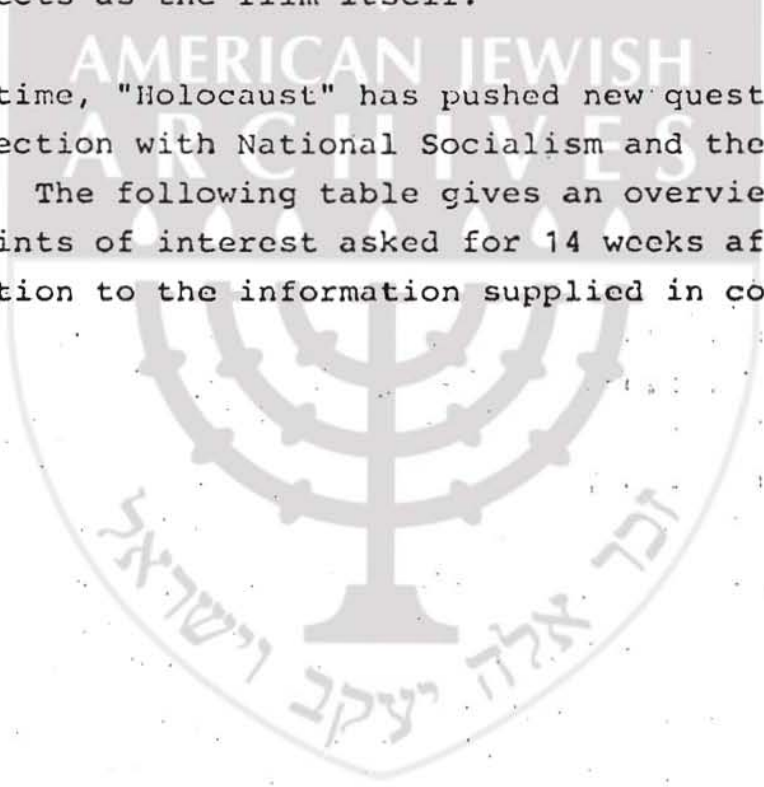
Statement: "Holocaust" should be shown in all schools in the Federal Republic of Germany.

	Immediately after screening	14 weeks later
Yes, that's right	48%	45%
Don't know	25%	28%
No, that's wrong	27%	28%

Further indications of what "Holocaust" achieved in connection with setting and anchoring adequate focal points of knowledge is demonstrated by a comparison of individual results gathered before the film's broadcast with the results from "Holocaust" viewers and non-viewers after the event. (This comparison is only partially acceptable for methodological reasons because although representative samples were used, the same persons weren't interviewed.) According to these results, very many more persons who watched "Holocaust" believe that the figure of 6 million Jews killed is appropriate whereas there was no change in the number of those non-viewers who disagreed. Also, there are clear shifts of focus regarding the interviewees'

estimation of salient characteristics of the period of National Socialism. Whereas before the film was shown such things as building Autobahns, abolition of unemployment, restoration of peace and order, restrengthening the German nation, etc., frequently played an important role in the answers given, after "Holocaust" these features were forced back in favour of the 'dark sides' of the time such as persecution of the Jews, concentration camps, killing of the mentally disturbed, and the Gestapo. This trend is also to be observed in the non-viewers but not to the same degree as those who saw the film. Apparently, all the information surrounding "Holocaust" led here to the same effects as the film itself.

At the same time, "Holocaust" has pushed new questions to the fore in connection with National Socialism and the extermination of the Jews. The following table gives an overview of themes and focal points of interest asked for 14 weeks after the broadcast in addition to the information supplied in connection with "Holocaust".



Question: This is a list we have made. Please read it through and then tell us which points you would like to know more about.

(pre-given list, multiple choice possible)

Basis	Total	14-29 yrs. old	30-39 yrs. old	40 years old & over
	497	130	107	260
About why other countries didn't help the Jews	49 %	54 %	51 %	44 %
About what the Germans knew about the extermination of the Jews	37 %	40 %	41 %	34 %
About the attitude of the church to National Socialism	32 %	39 %	38 %	26 %
About why National Socialism found enthusiastic supporters	29 %	35 %	31 %	25 %
About German resistance to National Socialism	27 %	32 %	30 %	22 %
About whether one can do wrong if one abides by the law	27 %	30 %	30 %	23 %
About the rise of National Socialism and its preconditions	26 %	38 %	33 %	16 %
About why the Jews didn't defend themselves	22 %	31 %	19 %	20 %
About which prejudices against foreigners exist in the Federal Republic today	21 %	32 %	22 %	18 %
About the persecution of persons of other political persuasions under National Socialism	21 %	27 %	17 %	18 %
About the fate of the Jews under National Socialism	21 %	23 %	22 %	19 %
About historical events during the period of National Socialism	20 %	29 %	25 %	13 %
About what the German public at large did under National Socialism	20 %	27 %	19 %	17 %
About the doctrines and world-view of National Socialism	13 %	15 %	17 %	9 %
About political thought and actions, which both then and today, aid and abet undemocratic developments	12 %	11 %	11 %	12 %
About what we, today, can learn from "Holocaust"	11 %	12 %	11 %	10 %
About antisemitism	10 %	15 %	12 %	7 %
Don't want any information	16 %	11 %	15 %	18 %

This table also gives valuable clues for the future emphases to be placed in guides and documentations accompanying the series, not insofar as the most frequently mentioned points were emphasized anyway, but rather in the link-up of questions such as why other countries didn't help the Jews with what can we learn from "Holocaust" today. The frequency distribution shows that an "exonerating" theme tops the list, but also the conduct of institutions and individuals arouses considerable interest.

Regarding the mediation of knowledge, the questions of the credibility of the source is of particular significance.

Question: Are you of the opinion that the program gave a correct rendering of the circumstances of the time?

	Total
Basis	1014
Yes, completely	16%
Yes, for the most part	70%
No, mostly not	9%
No, not at all	2%
No answer	3%

In respect of sex, age, formal education and political interest, there were hardly any differences within the groupings.

Also, the results of the third enquiry 14 weeks after screening show "Holocaust" to be estimated as credible and authentic.

However, there is a falling-off of about 10% points in the group of the formally less educated which may result from the influence of conversations and discussions. The values for the statement "The program was totally incredible"; only 2% of "Holocaust" viewers interviewed agreed with this.

Of course, in this connection there was criticism. For example, about 10% of the interviewees who had seen "Holocaust" said that it gave a simplified portrayal of the events of the time and partially distorted them. But these reservations in no way detract from the general and universal tendency, of which there is enough verification, that "Holocaust" was credible. Some of the critical voices gave such reasons as "Exaggerated", "many gaps", "the Germans weren't as cruel as that", "generally beyond belief" but also "an understatement".

### 2.2.2. Opinions and Attitudes

When we speak of opinions and attitudes, we mean forms of consciousness which in contemporary political culture are relative to the general assessment of the period of National Socialism, or in respect to neofascist tendencies or attitudes toward the statute of limitation. This enquiry did not use an integrated theoretical concept (like one Fascism theory) but predominantly pretested single indications from other surveys which reflect certain striking features of the political consciousness of the various target groups for political education.

Apart from these, some were used with direct reference to criticism of "Holocaust". Here are 3 examples:

Statement: "Holocaust" is a typically American film: it doesn't have much to do with the real situation under National Socialism.

Yes, I agree	16%
Don't know	29%
No, I don't agree	56% (Interviewees in the age group 14-29: 68%)

Statement: A subject like the persecution of the Jews should not be handled in a fictional film.

Yes, I agree	33%
Don't know	20%
No, I don't agree	47% (Interviewees in the age group 14-29: 54%)



Statement: Films like "Holocaust" only serve to damage the image of the Germans in other countries.

Yes, I agree	38%
Don't know	26%
No, I don't agree	35% (Interviewees in the age group 14-29: 43%)

14 weeks after screening, criticism like this appears to have become less frequent. Those in agreement have decreased by 10%.

Of course, one single broadcast, just one film (even one that lasts for 8 hours), can have only a limited effect on the opinions and attitudes that are in the heads of neofascist citizens which make themselves felt partly through spectacular actions but also through very subtle and everyday forms. Only by a combination of several instances, like mass media (television, program magazines and daily newspapers) and frequent discussions within the family, school and at the place of work, can a tight web of information and communication be created that would influence and relativize - or even change - opinions and attitudes.

This combination which really did come about was contributed to in a significant way by "Holocaust": It effected an emotional sympathy, which is a necessary precondition for the possibility to change opinions and attitudes. These changes are, of course, the results of a long-term process needing continual attention, stimuli and "rewards". Thus only slight changes can be expected that will be of short duration if there is no follow-up or only a limited one.

However, there is one instance where "Holocaust" has caused quite apparent change: The prevalent attitudes to the abolition of the statute of limitation for crimes committed under National Socialism.

Question: Recently, there has been a lot of discussion about the repeal of the statute of limitation for crimes committed under National Socialism. What do you think: should such crimes be prosecuted after 1979 or not, or haven't you thought about this question?

	Before Screening	"Holocaust" Viewers	"Holocaust" Non-Viewers
Basis	824	1018	404
Should still be prosecuted after 1979	15%	39%	24%
Should no longer be prosecuted	51%	35%	36%
Haven't thought about this question	34%	26%	39%

It is of note that changes have taken place in the number of those who are for the further prosecution of Nazi crimes, -which cannot be valued absolutely, -but there has also been a considerable decrease in the percentage of those who before had not even thought about this question.

The results of the third round of questions, 14 weeks after screening, show that these effects have not stabilized. The proportion of the Don't Knows sank further to a value of 21%; but at the same time the group of those who were for the statute of limitation developed into the majority with 41%, thus balancing out the predominance of those who were against the statute of limitation immediately after screening.

One indication which reacted sensitively to the effects of "Holocaust" and has remained relatively stable is the general, prevalent opinion about the era of National Socialism:

Question: Many people say that the era of National Socialism was a good time, others say it was bad (...) How would you personally estimate this period with the help of this list?

pre-given list from +5 to -5

	Before Screening	"Holocaust" Viewers	"Holocaust" Non-Viewers
Basis	824	1018	404
Average	-2.08	-2.56	-2.28

The tendency shown by this table is that in general, the time of National Socialism is now considered to be worse by those who had seen "Holocaust". Here, there are also factors specific to the age of the interviewees. Particularly in the case of the younger group (14 to 19 years old), the effect was strongest. Similar tendencies can be documented by the following indicator:

Statement: National Socialism was in essence a good idea only carried out wrongly.

	Before Screening	"Holocaust" Viewers	"Holocaust" Non-Viewers
Basis	824	1018	404
Yes, correct	34%	30%	30%
Undecided	37%	30%	38%
No, wrong	30%	40%	32%

Many people may be shocked by the generally high level of affirmation of this statement. However, these results correspond favourably with those of surveys carried out in past years.

The changes present in both indicators are very informative in their connections with other characteristics. 14 weeks after screening, National Socialism is once again somewhat less negatively estimated, but without falling back to the level before screening. The group of those who are undecided is again as large as it was before screening. Both indicators show that there are clear connections with regard to age: Younger age groups evaluate the time of National Socialism and the mere idea of it more negatively than older age groups; groups who have had more formal school education have a considerably more negative opinion of National Socialism. Less marked characteristics of authoritarian opinions shown by interviewees correspond with their much more negative opinion of National Socialism; this tendency is also pronounced in groups with less political alienation and a weaker tendency to antisemitism.

As was the case in the United States, "Holocaust" seems to have heightened the feeling of guilt and/or duty in the Federal Republic:

Statement: Germany has a moral duty to make reparations

	Before Screening	"Holocaust" Viewers	"Holocaust" Non-Viewers
Basis	824	1018	404
Yes, I agree	45%	54%	40%
Undecided	38%	31%	45%
No, don't agree	17%	15%	15%

Statement: All Germans who were adults during the period of National Socialism are partly to blame for what happened then.

	Before Screening	"Holocaust" Viewers	"Holocaust" Non-Viewers
Basis	824	1018	404
Yes, I agree	16%	22%	15%
Undecided	31%	24%	29%
No, don't agree	53%	54%	56%

14 weeks after screening, this basic tendency remains; a weakening of the moral duty to make amends is to be observed which, however, does not reach the original level before the screening.

Once again, a corner stone of contemporary acute Neofascism is antisemitic tendencies. It is estimated that antisemitic tendencies are once again-or still-present in about a quarter of the population and it is really surprising that these tendencies can be proved again and again in numerous independent enquiries at different times.

Statement: The Jews and their ideas only cause trouble.

	Before Screening	"Holocaust" Viewers	"Holocaust" Non-Viewers
Basis	824	1018	404
Yes, I agree	15%	9%	10%
Undecided	36%	31%	40%
No, don't agree	49%	60%	51%

Statement: More than other people, Jews use tricks to get what they want.

	Before Screening	"Holocaust" Viewers	"Holocaust" Non-Viewers
Basis	824	1018	404
Yes, I agree	32%	22%	21%
Undecided	38%	33%	38%
No, I don't agree	30%	45%	41%

And a counter-weight:

Statement: The Jews in Germany are just as good citizens as any others.

	Before Screening	"Holocaust" Viewers	"Holocaust" Non-Viewers
Basis	824	1018	404
Yes, I agree	80%	84%	80%
Undecided	19%	12%	16%
No, I don't agree	2%	4%	4%

14 weeks after screening, the values of the "Holocaust" viewers with respect to antisemitic opinions remained at the same level as immediately after the film was broadcast. Thus, the effects have remained stable. The answers to given statements of this

kind show clear differences according to the age group of those asked. It is clear that in essence the younger age groups show less frequent instances of antisemitic tendencies. But, although they themselves do not know any Jews, they have absorbed prejudices of the kind sketched above to a considerable degree.

Apart from overt forms of Neofascism and Totalitarianism, there are, of course, other characteristics relevant to their causes and origins. For this reason, two sets of questions were included in the enquiry which have received much attention recently: An unpolitical stance and political alienation.<sup>4)</sup> The central characteristic of an unpolitical stance is the emphasis on peace and order. According to the motto "The first duty of a citizen is to keep the peace", discipline is stylized to become the central civic virtue. The state is understood only as a strong one which guarantees the keeping of this peace, indeed, must guarantee it. All criticism of the state is understood as an attack on the state order which must be fought off. The consequences are radical: Those who just criticize the state would do better to get out.

Political alienation is distinguished by a general mistrust of politicians. Good character traits like honesty, efficiency, responsibility are seen as not applicable to them. According to this attitude, people become politicians mainly out of selfish interests: Lust for power, money, extended travel. To achieve this, the politicians resort to any means. Promises are not binding; they are just expressions of superficial opportunism and are changed according to the situation.

Both of these attitudes reveal two essential points in political consciousness that stand in the way of own political engagement; On the one hand, because the state is experienced as an absolute authority unable to be influenced by individuals and on the other hand, because all those concerned intensively with politics are not experienced as personal mentors.

With regard to the connections with and consequences of National Socialism today, these two areas of characteristics, which refer

to everyday "normal" structures of consciousness, are of significance because they represent<sup>a</sup> subjective and psychological facilitation for undemocratic developments today.

2.3. "Holocaust" has created a connection with today

It was clear from many letters that the Federal Central Office received, that a considerable number of viewers think about problems and social and individual deficits in political consciousness. This was also shown by the various indicators of the enquiry described here. There are grounds to believe that "Holocaust" has made it possible to make many connections with contemporary problems of a pressing nature. In this way, people thought it was important that "Holocaust" should be shown in all schools in the Federal Republic (49% of all those interviewed thought this, and 65% of all those in the 14 to 19 year age group). "Holocaust" is considered as a good lesson in history for those who were not alive at the time (67% of those interviewed, and 80% of the 14 to 19 year age group agreed with this).  
But No less than 16% of all those interviewed are afraid - even 14 weeks after screening of "Holocaust" - that something like that, given certain conditions, could happen again in Germany. This opinion is particularly strong in the group aged 30 to 39 with higher education (e.g., university).

Given Statement: One can learn from "Holocaust" that it is not always right to obey.

About 70% of all interviewees answered this question with yes; again, this was more so the case with the younger age groups and those formally better educated.

Fourteen weeks after the film was shown, a blunt question was put regarding the possibility of making generalisations and was answered thus:

Question: Would you say that Germans can learn something from "Holocaust" of bearing for our way of thinking and acting in the Federal Republic today?



---

Basis	497
Yes, we can learn from it	66%
No, we can't	12%
Don't know	22%

---

Further questions showed in detail what the interviewees considered as important to prevent developments leading to dictatorial forms of government like National Socialism. Particularly stressed was the fact that even in difficult times a democracy is in a better position to solve problems than a dictatorship. It was also emphasized that the danger of undemocratic developments is proportionately lower the more citizens involve themselves in politics. However, although a democratic constitution represents a certain guarantee, there remains the basic incalculability of human nature which, then as now, can't be changed.

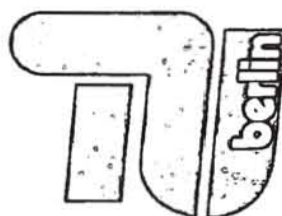
The few indications mentioned here can only touch on the field of generalization which received stimulus from "Holocaust". Much more evaluation and analysis of the data will have to be carried out to produce detailed results in this sphere.

However, one can say this: "Holocaust" has created a need and awakened interests in questions such as how could something like that happen, how did National Socialism come about and what can we learn from it for the present day. It is here that we, concerned with political education, will concentrate our efforts and make further evaluations of the multifarious results of this enquiry.

Perhaps one of the most important things that "Holocaust" achieved was to reach the social group, which otherwise was particularly inaccessible for political education. According to an analysis of "Holocaust" viewers compared with those who did not see the series, it was particularly young people and politically disinterested persons who watched it.

received 9.19.79

Technische Universität Berlin



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Datum 30.7.79

Dear Professor Sollors:

Tilman Ernst, of the Bundeszentrale für Politische Bildung, gave me a copy of your essay "Holocaust on West German Television: The (in)ability to mourn?" which I found very interesting indeed and I should very much like to have the opportunity of discussing it with you in New York. Are you free at any time during the period 15.9. - 22.9.1979? At this time, I shall be visiting the U.S. with my colleagues Professor Stahl, Tilman Ernst and 12 students. We are presenting the results of a research project on "Holocaust" and a film on the series' reception in Germany in New York and various other U.S. cities. In New York we have contacts with the American Jewish Committee, Anti-Defamation League of B'nai B'rith, Titus Productions, Prof. Arnold A. Rogow of the City University. Full details are enclosed.

Do you think that our program would be of interest to students and faculty of the Columbia University? It would be really good if you could arrange something - perhaps with Professor Edinger, Prof. Paula Hyman and Rabbi Herzberg. They were recommended to me by Professor Markovits of the Department of European Studies at Harvard, where we shall also be presenting our program.

Sincerely yours,

(Knilli)

Enclosures

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April 1979

TEACHING AND RESEARCH CONCEPTIONS OF  
M E D I A S T U D I E S

Media Studies at the Technical University Berlin is a part of Literature Studies. The courses are designed primarily for students of German, English and French. The students can take a media theme as major subject for any of the degrees (Diploma of Education, M.A. or Dr. phil.). Most of the students become German, English or French teachers. With this in view, the main emphasis of research lies in the fields of history and critique of the media, theory and topics of cross cultural communication. From 1979 onwards, the department is offering a course for media editors which includes projects and applied media research and reception-orientated product realization (pretesting, previewing).

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2. Dr. Karl Heinz Stahl - University Professor of Sociology of Literature
3. Dr. Kristina Zerges - Assistant
4. Dietrich Klitzke - Student Assistant
5. Jörg Schumacher - Student Assistant
6. Michael Vogler - Student Assistant

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Siegfried Zielinski

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Dr. Christian Buggert, Director of department for radio-plays (Hessischer Rundfunk)  
Hans-Peter von Dincklage, Director (television)  
Carl L. Guggemos, Editor (Daily Newspaper 'Die Neue')  
Prof. Dr. Rainer Kabel, Berlin  
Dr. Götz Naleppa, Dramatic adviser for radio-plays (Rias Berlin)  
Dr. Erika Runge, Author and director  
Klaus Schöning, Dramatic adviser for radio-plays (Westdeutscher Rundfunk)  
Frank Werner, Dramatic adviser for radio-plays (Sender Freies Berlin)  
Prof. Dr. Andrzej Wirth, Oxford

LECTURES AND SEMINARS SUMMER 1979

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- Prof. Knilli, 'Holocaust'. German Antisemitism in Cross Cultural Communications.  
Prof. Knilli, Colloquium for Post Graduates.  
Prof. Knilli, Jew Süss. Antisemitism as Entertainment. Part II.  
Prof. Knilli/Hella Dunger, 'custom-made radio-plays'. Radio Play Experiments with Target Groups.  
Prof. Stahl, Introduction to the Sociology of Literature.  
Prof. Stahl, Introduction to the Methods of Literary Criticism.  
Prof. Stahl, Theory and Practice of Video.  
Hans-Bodo von Dincklage/Kristina Zerges, Series Production for the Early-Evening TV-Programme. The docu-drama 'Café Wernicke'.  
Kristina Zerges, Experimental Audience Research. Introduction to the Methods of the Empirical Social Sciences.  
Hella Dunger, Mediothek. Lectures held by Experts from the various Media Branches.  
Siegfried Zielinski, Alternative Press and Marketing.

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US - EXCURSION 1979

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11. Frank Wagner, geb. 27.8.1958 in Kaiserslautern, Nationalität deutsch, Student  
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Adresse: Argentinische Allee 2, 1 Berlin 37
2. Prof. Dr. Karl Heinz Stahl, geb. 23.11.1937 in Nürnberg, Nationalität deutsch, Hochschullehrer  
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TECHNISCHE UNIVERSITÄT BERLIN  
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UND LITERATURSOZIOLOGIE

Fachgebiet Germanistik

BERLIN

Postanschrift: TU Berlin, Sekr. TE 1 10, Straße des 17. Juni 135, 1000 Berlin 12

Telefon: (030) 314-23 22 oder 29 92  
Telex: 1 84 262 tubln -d-

Datum: July 1979

VORTRÄGE / KONTAKTE / INTERVIEWS

N.Y., N.Y. 16.9.-21.9.

1. American Jewish Committee, Rabbi M.H. Tanenbaum
2. The Graduate School and University Center of the City University of New York /P.h.D. Program in Political Science (Professor A.Rogow)
3. Goethe House New York, Dr. Wecker
4. Elie Wiesel
5. Titus Productions
6. Fritz Weaver (Hauptdarsteller in 'Holocaust' = Dr. J. Weiß)

Gewünschte Kontakte

1. ABC, CBS, NBC
2. Television Museum
3. ASI = Audience Studies Incorp.
4. N.Y. Times (Copy Tests, Führungen, Kontakt mit John O'Conner, Redakteur)
5. Independent TV-Station
6. Public Broadcasting Station

Philadelphia, PA. 22.9.-24.9.

1. University of Pennsylvania, Germanic Languages and Literatures CU / Prof. Trommler
2. University of Pennsylvania The Annenberg School of Communications Prof. G. Gerbner
3. Temple University/School of Communications and Theater Dean R.R. Smith

Washington, Maryland 25.9.-26.9.

1. University of Maryland/Division of Arts and Humanities/Comparative Literature Program, Director J. Fuegi



Washington-Amherst-Cortland-Syracus (Group 1) 27.9.-29.9.

Amherst

1. The Commonwealth of Massachusetts/University of Massachusetts/  
Amherst:
  - Department of History, Prof. D.S. Wyman
  - Department of Germanic Languages and Literatures,  
Sigrid Bauschinger

Cortland, N.Y.

1. State University of New York, College at Cortland,  
Department of Political Science, Prof. H.J. Steck

Washington-Boston-Cambridge (Group 2) 27.9.-29.9.

Boston

Gewünschter Kontakt: M.I.T.

Cambridge

1. Harvard University/ Faculty of Arts and Sciences/ Prof.  
Karl W. Deutsch

Chicago, Milwaukee, Bloomington, Northbrook 29.9.-5.10.

Milwaukee

1. Frank Zipes (New German Critic)

Bloomington

1. Indiana University/ Jewish Studies/ Prof. A. H. Rosenfeld

Northbrook, Ill.

1. A.C. Nielsen Company, Promotions Director, L. Frerk

Los Angeles 6.10.-11.10.

1. The Annenberg School of Communications at the University of  
Southern California, Dean F. Williams
2. University of Southern California, University Park, Los Angeles,  
Department of German/ Prof. Dr. C. Schnauber

Gewünschte Kontakte

1. ASI= Audience Studies Incorp.
2. ABC, CBS, NBC
3. Universal Studie
4. Disney-Land

San Francisco, Berkeley 11.10.-13.10.

1. San Francisco State University, Broadcast Communication  
Arts Dept./ A.A. Berger
2. University of California, Berkeley, Department of Political  
Science, Prof. P.W. Sperlich

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## Teaching and Research Project

'Holocaust'. German Antisemitism  
as the Subject of Cross Cultural  
Communications

Telefon: (030) 314-23 22 oder 29 92

Telex: 1 84 262 tubln -d-

Datum: March 1979

Project Leader: Prof. Dr. Friedrich Knilli

Viewing Evenings: Siegfried Zielinski

Telephone Survey and Questionnaire: Hella Dunger M.A./Dr. Kristina Zerges

Project Members: Gudrun Becker, Birgit Eulgem, Rita v. d. Grün, Erwin Gundelsheimer, Dietrich Klitzke, Giesela Klump, Doris Kramer, Stephen Laufer, Burkhard Ost, Marlene Schäffer, Petra Schubert, Jörg Schumacher, Thomas Radevagen, Michael Vogler; Gloria Custance, Penny Mead, Sabine Kleczewski, Barton Byg.

## Teaching Activities

Summer Semester 1978: Viewings and discussions of parts of original 'Holocaust' tapes from the U.S.A.

Winter Semester 1978/79: Seminars on the 40th Anniversary of the 'Reichskristallnacht'.

27. and 28. 1. 79: 'Holocaust' as Entertainment. Lecture of Prof. Knilli Evangelische Akademie Lokum.

Summer Semester 1979: 'Holocaust' Seminar. German Antisemitism in Cross Cultural Communications.

## Research

1. In conjunction with the Illustrated Magazine 'Stern': Pretest with former Wehrmacht soldiers, members of refugees associations, teachers, and school students.

2. In conjunction with 'Konkret' magazine: Questionnaire (in: issue No. 2. 1979)

3. With financial support of the Federal Department for Civic Education, Bonn: a) Telephone Survey of 1200 Berlin households  
b) Foreign and local press cutting collections  
c) Viewing evenings with young members of the Berlin Jewish Community, the Metalworkers Union, the Christian Democratic and Social Democratic Parties, and School Students, Senior Citizens, and members of a Protestant Youth Club.

4. In conjunction with the 'SFB' television station: Evaluation of viewers' telephone calls - Evaluation of viewers' letters.

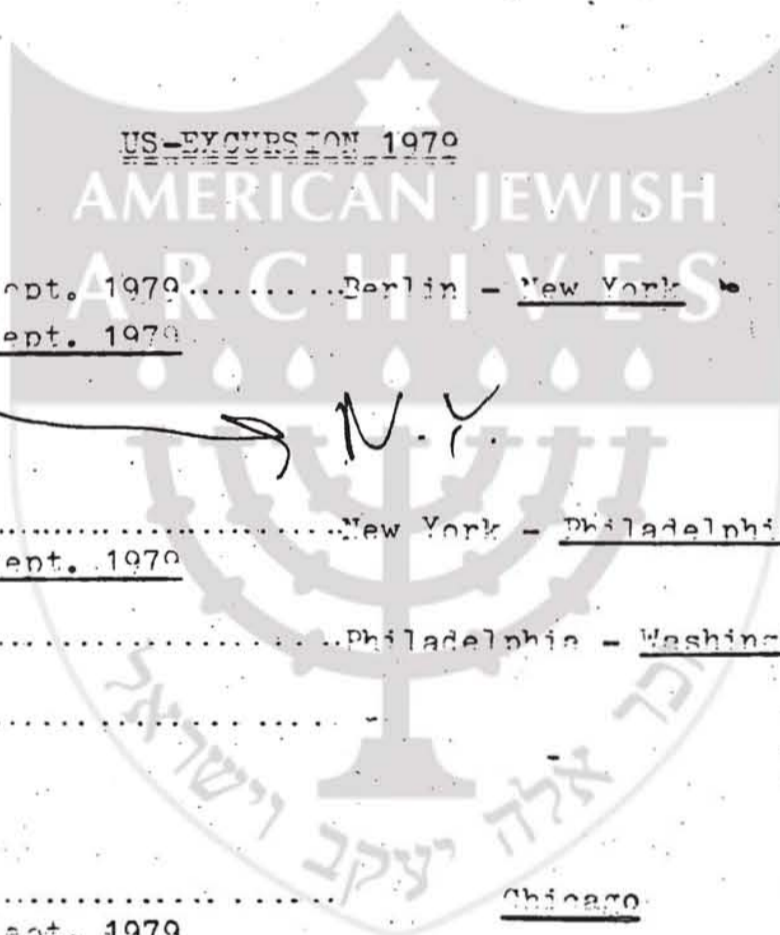
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Datum: July 1979



S. 15. Sept. 1979.....Berlin - New York  
 Sunday, 16. Sept. 1979  
 M. 17.  
 T. 18. → N.Y.  
 W. 19.  
 Th. 20.  
 F. 21.  
 S. 22.....New York - Philadelphia  
 Sunday, 23. Sept. 1979  
 M. 24.  
 T. 25.....Philadelphia - Washington, Maryland  
 W. 26.  
 Th. 27.....  
 F. 28.  
 S. 29.....Chicago  
 Sunday, 30. Sept. 1979  
 M. 1. Oct. 1979  
 T. 2.  
 W. 3.  
 Th. 4.  
 F. 5.  
 S. 6.....Chicago - Los Angeles  
 Sunday, 7. Oct. 1979  
 M. 8.  
 T. 9.  
 W. 10.  
 Th. 11.....Los Angeles - San Francisco  
 F. 12.  
 S. 13.....San Francisco, Berkeley  
 Sunday, 14. Oct. 1979.....San Francisco - Berlin

## Publications

### 1. Articles

- Gudrun Becker: 'Nothing Understood'. School Students Discuss 'Holocaust'  
In: Hannoversche Neue Presse, 23. 1. 79
- Hella Dunger/Kristina Zerges: 'Holocaust' Viewers Clearly Against  
Statute of Limitations for Nazi Crimes. In: epd/Kirche  
und Rundfunk, No. 9/1979
- Hella Dunger/Dietrich Klitzke/Kristina Zerges: 'Holocaust' = Coming to  
Terms with the past? In: betrifft: erziehung No. 4/1979
- Hella Dunger/Kristina Zerges: 'Holocaust' - Encouragement Towards  
coming to Terms with the Past. In: Bild der Wissenschaft No. 6/1979
- Dietrich Klitzke: 'Acknowledgement of Guilt Expected ...'. In: Süddeu-  
tsche Zeitung, 26. 1. 1979
- Friedrich Knilli: The Final Solution of all Future Problems for US-  
Television? A Marketing Product and its Reception in  
the U. S. A. In: Medium, No. 1/1979
- Friedrich Knilli/Siegfried Zielinski: Auschwitz is still worth it.  
In: Konkret, No. 2/79 (Content Analysis)
- Stephen Laufer: 'Holocaust' Lessons. In: Jewish Chronicle, 9. 2. 1979  
(Ed.:) Stern Magazin, 'We Never Heard about it at School'. In: No. 6/79  
(Ed.:) Der Spiegel, Reactions to 'Holocaust'. In: No. 4/1979
- Siegfried Zielinski: Mass Murder as Soap Opera. In: Konkret, No. 8/1978
- Siegfried Zielinski: Don't Remove the Ads! In: Medium, No. 1/1979
- Siegfried Zielinski/Dietrich Klitzke: 'One Couldn't See Where it all  
Came from'. In: die tat, 16. 2. 1979

### 2. Broadcasts

- Discussion Jens Wadland/Friedrich Knilli. Hessischer Rundfunk Frankfurt.  
31. 1. 1979
- SFBerlin. Siegfried Zielinski (12/78), Burkhard Ost (1/79)
- Ideas - Controversy - Criticism. Interviews with Friedrich Knilli and  
Siegfried Zielinski. Rias II, Berlin. 2. 2. 1979
- B.B.C.I, London. 'Tonight from Cologne'. With Stephen Laufer. 25. 1. 79

### 3. Film

Research Film: 'Holocaust'- Producers, Multipliers, Critics, and  
Viewers. Production: Technical University Berlin. Producer: Stephen  
Laufer. Director: Siegfried Zielinski.

### 4. In Preparation

- A comparison of American and German reactions. Evaluation of 'Konkret'  
Questionnaire, Letters, and Telephone Calls. F. Knilli, K. Zerges, and  
H. Dunger, in: Bild der Wissenschaft. September 1979.
- 'Holocaust' and Anti-Semitism. S. Zielinski, H. Dunger, K. Zerges, in:  
'New German Critique' No. 4/1979.
- 'Holocaust' and the Germans. B. Byg, in: Telos, St. Louis, 1979.

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The above titles are only approximately translated.

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# THE AMERICAN JEWISH COMMITTEE

EUROPEAN OFFICE • 41 Rue de la Douane • 5016 Paris France • Tel 503-0156 520-0660 • Cable: Westminster, Paris

Nives Fox, European Representative

January 26, 1979

## MEMORANDUM

To: Foreign Affairs Department  
From: Nives Fox  
Subj: German Reactions U.S. Holocaust Film

Having put up considerable opposition to the projection of the U.S. film Holocaust, the entire German Republic and its various pundits and experts are stunned and surprised over the remarkable success of the film as its four parts are being shown almost nightly this week on television.

Shunted to the less popular regional third chain because it was felt that too much of an uproar would be raised by a downright refusal -- though many <sup>had</sup> voiced the opinion that the better part of valour would have been refusal -- the program has fascinated ever increasing audiences and telephone exchanges are swamped with unprecedented many thousand calls. Letters to the editors are streaming in, and the event has become a major story in the German press, with considerable echoes abroad as well.

Not since the Auschwitz trials of 1963, and by far surpassing even that time, have Germans reacted so strongly and been so shaken on being reminded of the past, one is told.

It is calculated that the first part was seen by some 11 million viewers, the second by 13 million, 32% and 36% respectively; and this was likely to increase for the last two parts of the series.

While telephone calls and reactions cover a gamut of opinions -- anger, denials, dazed disbelief, horror -- the overall result is a most positive one; and today there are very few Germans left who speak out against the film or the fact that it was projected, the vast majority agreeing that it is having a most salutary effect.

It is also reported that the more important chains which originally had refused to screen Holocaust now are sorry; but in any case are fully cooperating toward its success by canceling programs that in any way might compete with viewing the series. Thus, a film on neo-Nazi influence among German youth scheduled by one of the major chains for the night showing part three was taken off the program.

RICHARD MAASS, President  
MAYNARD I. WISHNER, Chairman  
EDWARD WEINER, JCF, Chairman  
Honorary Presidents: MIRIAM B. BAKEMAN, CAROLAN W. W. FEUER, ARNOLD G. GOLDBERG, ANNE E. ROSEMAN, ELVER WINTNER  
RUTH R. GODDARD, JCF, A. J. DRABER, ANDREW GOODMAN, JCF, J. NEUMAN, JAMES MARSHALL, WILLIAM ROSENWALD, MA...  
National Executive Council: MADHIE, GLENBERG, ...  
City S.D., JORDAN, BRAND, ...  
ELAINE PETSCHER, Westchester, ...

Some violent reactions from militants of the extreme right and neo-Nazi grouplets are expected nevertheless. This already began with the bombing of one of the regional stations; and several letters <sup>were sent</sup> to Heinz Galinski, President of the Berlin Jewish Community, threatening to kill him or taking him as a hostage. These predictions are supported further by security reports indicating that extreme rightist groups have been accumulating explosives in the last 18 months, that there has been an increase in membership of fringe groups during this period, with greater tendency to clandestinity and violence.

Surprisingly enough, this possibility, too, is seen by some pressmen and political leaders as perhaps being a good thing, a way to shake the government attitudes out of complacency. For there is a tendency in Germany to emphasize and react strongly about left extremism and to minimize the right. If the foretold violence occurs, goes the reasoning, it will be understood once and for all that the extreme right needs as much vigilance as the left.

*important* The high and increasing percentage of Holocaust television watchers does not hold up for the discussion sessions that take place after the film. Some criticism was made of the esoteric and intellectual level of the talks. Another reason, it is pointed out, is the lateness of the hour: the film begins at 9:00 p.m. and the early to bed early to rise habits of most Germans are not conducive to well after midnight alertness. Here again the miscalculation on the part of television experts about the success of the series can be blamed.

*important* Cited by all who were opposed to showing the picture in Germany, though the arguments were the same in other European lands, was the advertising interruptions in the projection. An unfair argument, since this was done only in the U.S. and posed no problem of elimination here. Yet it was introduced over and over again, to point up U.S. commercialization, a kind of American style to be rejected. This built up a distasteful image, especially since it was almost always coupled with statements like "we don't need films imported from the U.S. to teach us a lesson...If we want to show the holocaust we can do a better job ourselves...etc." For many months public opinion was primed against the film, therefore; foreign, commercial, inaccurate, altogether bad. Measured against such advance preparation the tremendous success and reactions acquire even greater positive dimension.

HOLOCAUST BEATS ALL RECORDS is the headline in Die Welt, a major important daily. Over 13 million viewers, 12,500 telephone calls after the first two parts, and on Monday and Tuesday this week; 6,000 calls on Wednesday, even before the third part was televised. Nothing like it has ever happened in German television, says the paper.

It quotes replies given by program directors to complaints on why was this an American film; and why, once shown, on the third chain, the least important one. "The film had the proper mixture of fiction and reality suitable to give many Germans an example of what took place between 1935-1945. And the strong reaction of the public proves it was right to show the film, for more than 2/3 of the calls were positive, proving the film was effective."

A rapid examination of the telephone calls monitored showed that the overwhelming majority came from persons under 40. Many said this was the first time they had seen such a comprehensive picture of the horrors of that period. As for complaints that the film was 'hidden' on the third program, TV representatives rejected it as "groundless; for all regional third chains showed it and everyone in Germany had the opportunity to view it, as can be seen by the enormous audiences."

An editorial in the Frankfurter Allgemeine also expresses astonishment about the success of the picture, the number of viewers, the amount of letters being sent to editors. The paper describes the variety of reactions, "going, as one can imagine, from the most terrible attacks for incitement against Germany, defamation, commercial exploitation of the tragedy, to agreement and thankfulness for showing the film." This is not surprising, says the editorial, "there have been denials and defenders in the past, some people refusing to see the truth, others strongly approving its being brought in the open. The Holocaust film reinforced all these attitudes. At the same time, it brought forth something never achieved by any other documentary film to date. It has reached corners of the psyche without excessive emotionalizing. Suddenly we realize what a dramatic work can accomplish in way of stimulation and impression.

And the depth of the impression made also is shown by the questions posed during the debate, continues the article. Some said why open old wounds? This question was asked even by those who had thought much about these events in the past. But 2/3 of the queries were a repetition of 'How could it have happened? Was it really so bad? Why didn't the Jews defend themselves?' The last revealed the inability to understand horror. It shows that in spite of surveys and information about the crimes, very few grasped what had happened and under what conditions, says the paper.

According to this long and comprehensive article, "a large part of the public, particularly those under 40, were puzzled and sought answers for their state of confusion. Contemporary historians and eyewitnesses took the role of explainers, and in a way never shown in Germany before. The questions showed the perplexity of a people which itself was a victim of crimes (Dresden, expropriation from the East) but is still now in the accusation dock. Holocaust is a look into the past!"

One of the discussion panelists was Eugen Kogan, most apt in the task of 'explainer' having spent eight years in Buchenwald himself. Prof. Kogan, who teaches political science, wrote one of the most authoritative volumes about the Nazi regime, "The SS State." His considerable prestige and reputation gave undeniable authority to his statements.

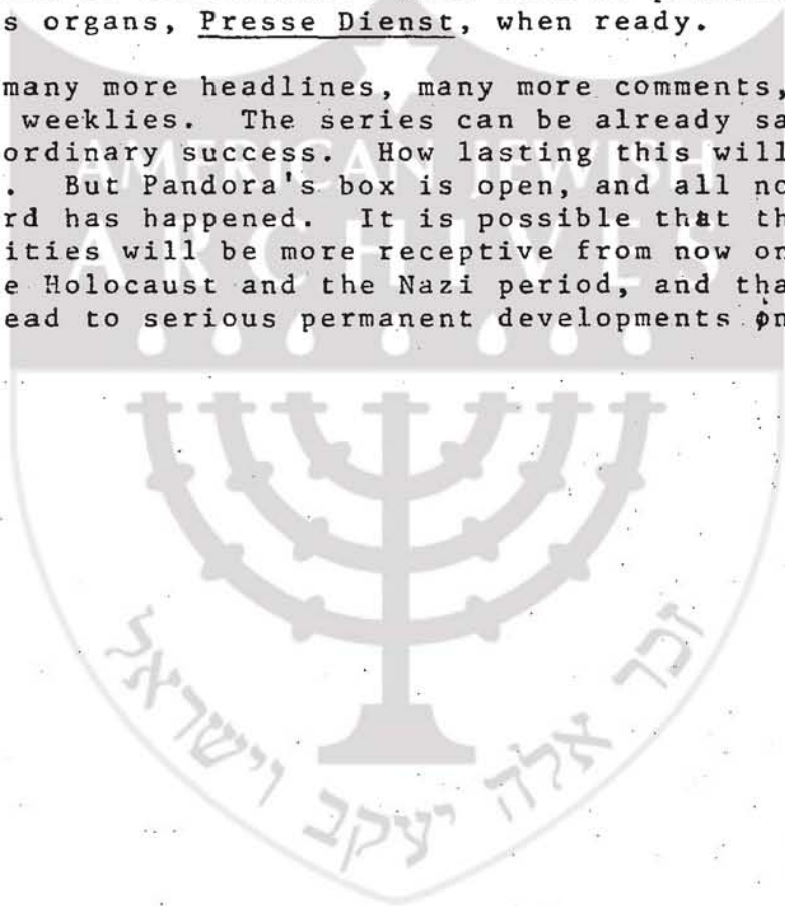
Another unusual manifestation were the declarations made by Chancellor Schmidt and CDU leader Helmut Kohl in the midst of an important parliamentary debate on the Federal budget, both thinking it necessary to refer to the Holocaust film on this occasion. The



Chancellor expressed satisfaction with the fact that it was being shown in Germany. He described the film as "correct" even if some of the scenes were fictionalized. "It compels one to critical and moral reflection," he concluded. Mr. Kohl spoke of the "intense discussions provoked by the series within many German families," adding that for historical reasons people should be made aware of the power of totalitarianism both from the left and the right.

The German Jewish community is no less surprised than the media. It plans to make a survey somewhat similar to the one carried out by the American Jewish Committee, when the series is over and after a couple of weeks of detachment. This will be published in one of the community's organs, Presse Dienst, when ready.

There will be many more headlines, many more comments, reactions, in dailies and weeklies. The series can be already said to have received extraordinary success. How lasting this will be is another question. But Pandora's box is open, and all now know that nothing untoward has happened. It is possible that the people and the authorities will be more receptive from now on about the teaching of the Holocaust and the Nazi period, and that the film's momentum may lead to serious permanent developments on this matter.





by Wehner "That's stupid, because the Chancellor would not want to influence anyone and wishes every individual deputy to make up his own mind."

Before this, however, Helmut Kohl already went on record as saying: "Most of the murders of the Nazi period to date have been attended to, and prosecution initiated. The statutory limitations do not apply after prosecution has begun. In 1979 the limitations can again be lifted. The period will then run to 2009; and this is sufficient, because all living Nazi criminals will then be about 100 years old. I am definitely opposed to a general abolition of limitations, for this is a substantial liberal principle of our penal law. Its purpose is to insure that after a generation no judicial mistake be made; and this principle should not be violated." (Note that while against abolition Mr. Kohl does consider the possibility of another 30 years before full prescription.)

Deputy Chairman of the Socialist Party, Hans Koschnick, came out in favor of abolition of statutory limitations for murder.

--- The conspiracy of silence about the Nazi period in terms of family relations is definitely over. Today children and youth ask "Papa, you were in Berlin on Crystal Night, what do you know about it?" And the answers are coming. The film was the lancet, as it were, for the festering abscess: families suddenly discuss the events they have lived through, participated in, the young hungrily question their parents, uncles, relatives, friends.

Many letters are being received by the Jewish community too, women asking advice, exposing family problems on this score and in search of a way to answer; children, asking for documentation.

--- As never before, there are now serious possibilities that teaching of the Nazi period and the holocaust will become part of the curriculum, that German students will learn their land to be the source of Beethoven and Goethe as well as Nazism, holocaust. Teachers Trade Unions are actively searching for the proper way to introduce such studies.

No other documentary film has or can possibly achieve what this U.S. "commercial, Hollywood-style, bad picture" has managed: not the Nuremberg and American denazification trials, not a dozen documentaries, not a stack of studies and surveys. In fact, everything that has been said, written, surveyed to date is now null and void, says the Jewish community leader, and this view is echoed in most of the press reports.

There will come a time for assessment; but it is too soon now, says our friend; perhaps in a few months. Meanwhile everyone in the community looks on approvingly, delighted, disbelieving. And there are calls to repeat the film again on television, but also to show it in all the schools, universities, youth clubs, army posts...with the

younger demanding that this take place during the day, and not at bedtime.

As predicted, neo-Nazi and extreme rightists are trying to counter this avalanche of positive reactions; but so far the impact is measured as at best 1% over 99%, and hardly troubling. Only the National Zeitung has dared headlining its entire front page with "HOLOCAUST - THE BIG FRAUD." In an inside page the same paper points out that Auschwitz could not have been so bad, since so many of its survivors have had successful careers; and prints a number of photos -- Ms. Simone Veil, Heinz Galinski, Roman Polanski, etc.

The film is slated to be shown in Austria shortly. This too should make for an interesting event.





much needed debate and call-ins from the audience. True, impromptu debates were arranged outside the television realm: one by Chain 2 at the Sheraton hotel, with the panel of experts originally planned -- Dr. Riegner of the WJC being one of its members -- and some 40 journalists invited to question and report; one on Radio Luxembourg, much criticized by the strikers, with Serge Klarsfeld, G. Wellers and others; a third with Raymond Aron, painter Marek Halter, State Secretary Lionel Stoleru, etc. Chain 2, moreover, and because it is beginning to look as if the final end of series debate will not be able to take place -- the strike situation is worsening instead of settling -- has decided to have this discussion at some future time, when matters are again normal, with excerpts of the four installments.

Both during the Sheraton debate and in the press, the important point was made that nowhere in the film was there a reference to the Vichy government participation in sending the Jews in France to German extermination camps. Again, but for the strike, this could have been brought to bear more effectively in the debate, to a much wider audience, to remind many and to inform those still ignorant that if the film describes only German deeds France was not innocent; and what they were seeing concerned a role the country played in the bleak history of the holocaust, and one seldom brought to light.

There were other peripheral interferences affecting the film. Holocaust was used as ammunition by French political parties and their peculiar alliances in the current already hot debate on the European Parliamentary elections this coming June. Gaullists and Communists, suddenly of one mind in decrying the future European body, point to the dangers of an economically too strong, sure to become politically dominant, Germany; and ask Frenchmen to think nationally. The center presidential parties counterattack by charging xenophobia and Germanophobia, and present the Holocaust film as "a new spectacular recitation of the extermination of Jews by the Nazis as the kind of film which feeds the anti-German campaign of some anti-Europeans."

(It should be added here that talk was rife about the government having done all it could to prevent showing the film in France precisely because of a strong belief that it would create anti-German feelings and disturb the warm association between Giscard and Chancellor Schmidt.) It is not surprising, therefore, to read the above quoted passage in the UDF (Union French Democrats, the government's center coalition) daily information letter, which ends with: "The question is crude, but merits being posed, inasmuch as anti-Europeans do not hesitate to use anything for their end: 1870, 1914, 1940. Enough!"

The reply by Humanité's (Communist organ) chief editor René Andrieu was swift: "...we do not believe either in the chosen people or the accursed one, and reject the notion of collective guilt on a national scale. 'Holocaust' has the merit of reminding us of the terrible years when refusal of barbarism united all those worthy of being called men, without political cleavages..."

The Gaullists followed, with editor of their Party organ La Lettre de la Nation writing "It is not a matter of knowing whether the assassins are French, German, Russian or American but to know how one becomes an assassin...helas, easier than one believes. When the UDF accuses Michel Debré of exploiting the horrors of the holocaust with the pretext that he uses the film to feed anti-German campaigns I reach the conclusion that the intellectual mechanism that ends in crematories still exists..."

And then there was an unprecedented first, with a declaration by the Minister of Education Christian Beullac, given on the morning of the day the Holocaust series began. It was a 'message' to parents and teachers, remarkable for its ambiguity, worth quoting in spite of the verbosity, and longish even in excerpts. "This formidable material unveiled, in all its rawness, suddenly will exist. Parents, teachers, educators both, will be obliged to face it."

After a peroration on the principles of modern education, family and school responsibilities, the Minister shifts into a discourse about television as a medium: "This world of simulacrum, daily becoming more intense...This electronic creation which shines and reverberates more strongly than truth. Fiction, animated with sound and color, brought everywhere and without historical perspective by millions micro-factories of dreams. Events, true, imaginary or supposed, will be affirmed and dangerously mixed with reality. You must know how to distinguish and choose in this world of semblance as you have learned to do with the real one or about its memory." The Minister then warns parents and educators to guide the children's choice of programs and put order in this "fantastic jumble,"; to 'take into account the sensibility of children thus shaped during hours by these powerful systems for the acquisition of images, ideas, myths, emotions, examples and models."

As for Holocaust, says the Minister when he gets around it, "it is the occasion for a double awakening of consciousness: the cruel sting of a past come to life again, one of the harshest and most awful periods in the history of Europe and the world; and that of the extraordinary power of television, which exists independently and without constraints in a free land, to show a film which may be contested, or mediocre, and will upset millions of human beings... This should be used well, but above all needs preparation."

And so to the end when Mr. Beullac makes another major point: "The filming of Holocaust and its horrors should not allow us to forget that in the history of mankind there was not only the Nazi genocide, in only one region of Europe. Analysis, perspective, critical references and comparisons are necessary...parents, teachers, prepare yourselves, choose, explain, put each thing in its proper place, and above all, reason."

One can wonder just what the Minister means and whether he intended his rambling message to be suitable for whoever heard it or read it, regardless of views: heartrending and horrible for those who know; but remember, the screen is a sham, what you will see

is cinema, not the truth, <sup>for those who deny;</sup> pick and choose what to believe, for those who want to learn; and then, remember, the Jewish holocaust is just one of many persecutions, the amalgam, for those who know, believe, but want an easier conscience.

In spite of all the contretemps the press coverage was considerable, intermittently for months now, beginning with the "To be or not to be" for the film's showing in France; during the projection of the series, and probably for a while until this ends and a number of letters to the editor are in. Contrary to the criticism about the film before it appeared -- a product of Hollywood, commercial, fiction, bad, we can do better and should, etc. -- most of the comments afterwards refrained from this, keeping to the events recounted rather than the way these were portrayed, and with a good number of serious basic articles about the historical sequel, many, as said before, including France's role in the extermination.

The letters to the editor are exactly as expected. Most good, and the usual sprinkling of denials, what about other persecutions, and including several that clearly stated a sentiment of enough about the Jews, their holocaust, their suffering...that's all on hears.

More disturbing was the interview by a journalist with a class of highschool students -- 16 to 18 years old -- in Orleans. This is the city that caused headlines some years ago with rumors about disappearances of women from Jewish clothing shops and accusations of white slavery traffic by these same Jewish shopowners. The reaction among this group of youth was one almost of indifference. Yes, it was hard to watch at moments; yes, I supposed it could happen again; yes, there is still anti-Semitism; yes, war criminals should be punished. But no real revulsion or indignation, no feeling that the Jewish victims of the holocaust were different than the daily victims, now, of racism, injustice, authoritarianism. So much so that the reporter himself states astonishment and wonders in dismay about this indifference.

Many are beginning to be doubtful that the eventual debate to be shown when the television strike is over will ~~not~~ be watched, even if the favorite minister in France, Mrs. Simone Veil is slated to participate. Certainly, the delay will have serious effects. Too much has been said and written, for too long now, and it is impossible to maintain curiosity and sympathy levels constant for such protracted periods.

Holocaust, to boot, was finally accepted in France probably because of the tremendous outcry after the Darquier de Pellepoix (Chief of Jewish questions during occupation and responsible for the death of French Jewry) affair, <sup>who had aired all his old pro-Nazi views in a leading magazine.</sup> The press and public opinion were really shocked and revolted, and so references and letters and more articles continued for months. And now the film...even some Jews are beginning to feel that there are, after all, other serious matters taking place in the world today.

(over)



P.S. The second and third installment in France have had very large cuts, close to half an hour each (on two hours of projection) report those who have seen the film before. This has not helped the quality of the picture, especially the third installment, which had most of the Ghetto deportations cut (some say at the request of Polish authorities) leaving a series of love scenes that evoked more laughter than sympathy and, for Jews, seemed close to an insulting portrayal of the tragedy.

BELGIUM

Showing ~~xxx~~ of the Holocaust in Belgium ended the day before it began in France.

Reports indicated that it was viewed by a large audience, and that never before were there so many call-ins recorded.

The single debate programmed in Belgium did take place, but one is given to understand that it was not a particularly good one, for all that some of the persons on the discussion panel were prominent -- historian Christian Halkan, Beate Klarsfeld (both non-Jews). The others, however, were not really equipped for this kind of program, and only one student, among the youth group invited, responded alertly and intelligently.

Jean François Steiner, author of the much contested volume Treblinka (wherein he posited that Jews went to the massacre like sheep) managed to come out with yet another notion when asked about anti-Semitism and segregation in clubs or housing: "It's their right, it doesn't bother me." It was the young student that replied well and cogently.

There was, too, in Belgium, a great deal of radio publicity given to the film before it was shown; and journalists praised it after, including those known to take anti-Israel positions.

###

Foreign Presentations

**Reactions to 'Holocaust'**

American television has gained the power to move the world—or at least its emotions. First, *Roots* seemed to have the whole human race looking at its past. Now it is *Holocaust*. This time the needle measuring public reaction is swinging more widely. The *Holocaust* mini-series is both praised and damned, sometimes in the same account. Here is a sampling from the world press:

The *Toronto Star* [Apr. 18] editorializes that *Holocaust* "is sure to satisfy no one, yet should be required viewing by everyone . . . the Holocaust represents the evil that can possess any of us if we retreat from the great humanist traditions that underpin our society."

*NRC Handelsblad* of Rotterdam [Apr. 22] published a long, angry account by Eric Boogerman, who proclaims "American TV has shown itself to be incapable of producing a decent film on a serious topic." He calls the series "the epitome of inanity" and ventures that its purpose was not education but "advertising dollars and ratings."

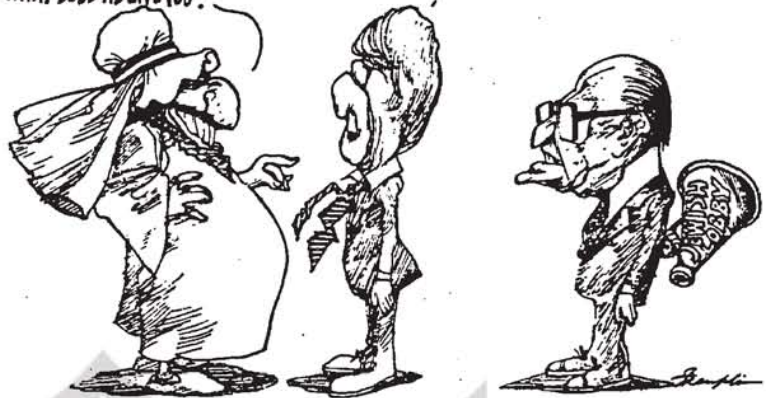
Israeli commentary is of special interest. Yoel Marcus, Washington correspondent for *Ha'aretz*, says [Apr. 21] *Holocaust* was "a commercial success" in America, where success "is measured in commercial terms." He explains *Holocaust* as part of Americans' infatuation with catastrophes. Sensitive to the counterpoint of program and commercials, Marcus writes, "To see the death camp of Buchenwald and then a commercial for laundry soap in the first segment was particularly hard to take." He calls the program "shallow, rough, and marred by inexcusable errors of fact." But he adds, "The artistic level of the series seems almost irrelevant; the fact that it was shown at all was what is important."

In *Ma'ariv*, Foreign Editor Shaul Ben Haim [Apr. 21] finds potential benefit for Israel: "From a propaganda point of view, the series has contributed an important service." He theorizes that the older American generation supported Israel because it knew the horrors of the concentration camps. "But this generation did not pass on its experience to its sons. It was foreseeable that when this generation grew up its support for Israel was likely to be less solid than its parents' . . . *Holocaust* should provide at least a partial answer. But it is not enough. We must act to deepen their awareness of what happened." He urges that the history of the Holocaust be taught in American schools: "Maybe then they will understand the meaning security has for Israel's people."

*Le Monde* of Paris [Apr. 30] comments

I GIVE YOU OIL. YOU GIVE ME PLANES.  
YOU GIVE HIM PLANES.  
WHAT DOES HE GIVE YOU?

A LOT OF PROBLEMS  
IF I DON'T.



Globe and Mail/Toronto

that "we live in an audiovisual age" in which "most people, especially the young, read very little" and depend on TV. The liberal daily says the program "went too far" and was a "soap opera," but stresses the effect on millions of viewers of "watching a people destined to be purely and simply liquidated."

*Le Monde* despairs of any lasting political influence by *Holocaust*: "Hitler is not dead in Uganda; systematic killings today in Cambodia and elsewhere do not elicit the indignant outcry of nations any more than they did before. There is nothing worse than being a deaf mute."

**Unhappy Miracles**

Doubts about the value of the famous "miracle rice" are voiced by Mario P. Chanco in the *Manila Evening Post* [May 9]. High-yield rice developed by the International Rice Research Institute was once expected to be the salvation of much of the underdeveloped world. But Chanco is critical of his Government's glorification of production records set by a few farmers.

Says Chanco, "While a few isolated instances of super-production may have been achieved by farmers who, acting on their own, would probably have succeeded anyway, the great need of the moment remains how to increase the productivity of millions of other farmers who have not yet been similarly blessed." He attacks "the expensive rice cultural practices" of the Philippines' Agricultural Department. "This system involves the use of high-cost fertilizers, pesticides, insecticides, weedicides, and hybrid seed. . . . High-yield-variety rice production has been slowly destroying the fertility of many rice farms."

It also has killed the fish on which rice farmers depended for food, and the use of "ever stronger and deadlier farm chemicals has begun to affect even the health of the farmers." In areas where high-yield rice research is conducted, he says, nursing mothers have been found to have high percentages of long-lasting DDT in their milk. Calling Philippine rice production "unhappy," he urges studies of organic fertilizers and pesticides and pleads "for worthwhile alternatives to the jet-propelled agricultural production techniques of the Western agri-business wizards."

**A Better Zambia**

In Zambia a prolonged struggle is under way between press and Parliament. The *Times of Zambia* published a long, fervent editorial [Mar. 3] defending itself against parliamentary criticism. The Lusaka daily says its "task is to uphold the policies of UNIP [the United National Independence Party that runs Zambia] both in its editorial opinion column and in its selection and presentation of the news. . . . UNIP is the supreme power in Zambia. All other institutions stem from it. The Party embodies the people."

Despite the *Times*' efforts to prove its loyalty to the Zambian "revolution," the battle over press freedom continues. On April 7 the *Zambia Daily Mail* published a long speech by Robinson Nabulyato, Speaker of the National Assembly, accusing the *Times* and the *Daily Mail* of bias and causing "animosity unduly" and "unnecessary hostility." He said, "This embitters the situation dangerously among Party cadres and divides the nation into camps. . . . But I must warn that absolute freedom is absolute nonsense and there is need for restrictions on it. This

Canada

Netherlands

Israel

\*///

FEB 1979

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M. Yarmon FOR YOUR INFORMATION

Nives Fox, European Representative

David Geller

January 26, 1979

MEMORANDUM

To: Foreign Affairs Department
From: Nives Fox
Subj: German Reactions U.S. Holocaust Film

Having put up considerable opposition to the projection of the U.S. film Holocaust, the entire German Republic and its various pundits and experts are stunned, and surprised over the remarkable success of the film as its four parts are being shown almost nightly this week on television.

Shunted to the less popular regional third chain because it was felt that too much of an uproar would be raised by a downright refusal -- though many voiced the opinion that the better part of valour would have been refusal -- the program has fascinated ever increasing audiences and telephone exchanges are swamped with unprecedented many thousand calls. Letters to the editors are streaming in, and the event has become a major story in the German press, with considerable echoes abroad as well.

Not since the Auschwitz trials of 1963, and by far surpassing even that time, have Germans reacted so strongly and been so shaken on being reminded of the past, one is told.

It is calculated that the first part was seen by some 11 million viewers, the second by 13 million, 32% and 36% respectively; and this was likely to increase for the last two parts of the series.

While telephone calls and reactions cover a gamut of opinions -- anger, denials, dazed unbelief, horror -- the overall result is a most positive one; and today there are very few Germans left who speak out against the film or the fact that it was projected, the vast majority agreeing that it is having a most salutary effect.

It is also reported that the more important chains which originally had refused to screen Holocaust now are sorry; but in any case are fully cooperating toward its success by canceling programs that in any way might compete with viewing the film series. Thus, a film on neo-Nazi influence among German youth scheduled by one of the major chains for the night showing part three was taken off the program.

RICHARD PAUL PRODUCTIONS
MURRAY CLOSE, Director
...
ELAINE FITCHER, Worcester, MURVIN H. RIZEMAN, New York, RICHARD E. SHOTWELL, Los Angeles, SHERMAN H. STARR, Boston, ELISE D. WATERMAN, New York

Some violent reactions from militants of the extreme right and neo-Nazi grouplets are expected nevertheless. This already began with the bombing of one of the regional stations; and several letters<sup>were</sup> sent<sup>to</sup> Heinz Galinski, President of the Berlin Jewish Community, threatening to kill him or taking him as a hostage. These predictions are supported further by security reports indicating that extreme rightist groups have been accumulating explosives in the last 18 months, that there has been an increase in membership of fringe groups during this period, with greater tendency to clandestinity and violence.

Surprisingly enough, this possibility, too, is seen by some pressmen and political leaders as perhaps being a good thing, a way to shake the government attitudes out of complacency. For there is a tendency in Germany to emphasize and react strongly about left extremism and to minimize the right. If the foretold violence occurs, goes the reasoning, it will be understood once and for all that the extreme right needs as much vigilance as the left.

The high and increasing percentage of Holocaust television watchers does not hold up for the discussion sessions that take place after the film. Some criticism was made of the esoteric and intellectual level of the talks. Another reason, it is pointed out, is the lateness of the hour: the film begins at 9:00 p.m. and the early to bed early to rise habits of most Germans are not conducive to well after midnight alertness. Here again the miscalculation on the part of television experts about the success of the series can be blamed.

Cited by all who were opposed to showing the picture in Germany, though the arguments were the same in other European lands, was the advertising interruptions in the projection. An unfair argument, since this was done only in the U.S. and posed no problem of elimination here. Yet it was introduced over and over again, to point up U.S. commercialization, a kind of American style to be rejected. This built up a distasteful image, especially since it was almost always coupled with statements like "we don't need films imported from the U.S. to teach us a lesson... If we want to show the holocaust we can do a better job ourselves... etc." For many months public opinion was primed against the film, therefore, foreign, commercial, inaccurate, altogether bad. Measured against such advance preparation the tremendous success and reactions acquire even greater additional positive dimension.

HOLOCAUST BEATS ALL RECORDS is the headline in Die Welt, a major important daily. Over 13 million viewers, 12,500 telephone calls after the first two parts, and on Monday and Tuesday this week; 6,000 calls on Wednesday, even before the third part was televised. Nothing like it has ever happened in German television, says the paper.

It quotes replies given by program directors to complaints on why was this an American film; and why, once shown, on the third chain, the least important one. "The film had the proper mixture of fiction and reality suitable to give many Germans an example of what took place between 1935-1945. And the strong reaction of the public proves it was right to show the film, for more than 2/3 of the calls were positive, proving the film was effective."

A rapid examination of the telephone calls monitored showed that the overwhelming majority came from persons under 40. Many said this was the first time they had seen such a comprehensive picture of the horrors of that period. As for complaints that the film was 'hidden' on the third program, TV representatives rejected it as "groundless; for all regional third chains showed it and everyone in Germany had the opportunity to view it, as can be seen by the enormous audiences."

An editorial in the Frankfurter Allgemeine also expresses astonishment about the success of the picture, the number of viewers, the amount of letters being sent to editors. The paper describes the variety of reactions, "going, as one can imagine, from the most terrible attacks for incitement against Germany, defamation, commercial exploitation of the tragedy, to agreement and thankfulness for showing the film." This is not surprising, says the editorial, "there have been denials and defenders in the past, some people refusing to see the truth, others strongly approving its being brought in the open. (The Holocaust film reinforced all these attitudes.) At the same time, it brought forth something never achieved by any other documentary film to date. It has reached corners of the psyche without excessive emotionalizing. Suddenly we realize what a dramatic work can accomplish in way of stimulation and impression.

And the depth of the impression made also is shown by the questions posed during the debate, continues the article. Some said why open old wounds? This question was asked even by those who had thought much about these events in the past. But 2/3 of the queries were a repetition of 'How could it have happened? Was it really so bad? Why didn't the Jews defend themselves?' The last revealed the inability to understand horror. It shows that in spite of surveys and information about the crimes, very few grasped what had happened and under what conditions, says the paper.

According to this long and comprehensive article, "a large part of the public, particularly those under 40, were puzzled and sought answers for their state of confusion. Contemporary historians and eyewitnesses took the role of explainers, says the paper, and in a way never shown in Germany before. The questions showed the perplexity of a people which itself was a victim of crimes (Dresden, expropriation from the East) but is still now in the accusation dock. Holocaust is a look into the past!"

One of the discussion panelists was Eugen Kogan, most apt in the task of 'explainer' having spent eight years in Buchenwald himself. Prof. Kogan, who teaches political science, wrote one of the most authoritative volumes about the Nazi regime, "The SS State." His considerable prestige and reputation gave undeniable authority to his statements.

Another unusual manifestation were the declarations made by Chancellor Schmidt and CDU's leader Helmut Kohl in the midst of an important parliamentary debate on the Federal budget, both thinking it important to refer to the Holocaust film on this occasion. The

retief  
to talk

Chancellor expressed satisfaction with the fact that it was being shown in Germany. He described the film as "correct" even if some of the scenes were fictionalized. "It compels one to critical and moral reflection," he concluded. Mr. Kohl spoke of the "intense discussions provoked by the series within many German families," adding that for historical reasons people should be made aware of the power of totalitarianism both from the left and the right.

The German Jewish community is no less surprised than the media. It plans to make a survey somewhat similar to the one carried out by the American Jewish Committee, when the series is over and after a couple of weeks of detachment. This will be published in one of the community's organs, Presse Dienst, when ready.

There will be many more headlines, many more comments, reactions, in dailies and weeklies. The series can be already said to have received extraordinary success. How lasting this will be is another question. But Pandora's box is open, and all now know that nothing untoward has happened. It is possible that the people and the authorities will be more receptive from now on about the teaching of the Holocaust and the Nazi period, and that the film's momentum may lead to serious permanent developments on this matter.



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# A travers les communautés

ALLEMAGNE FEDERALE

## LA PROJECTION D'«HOLOCAUSTE» EBRANLE PROFONDEMENT LA POPULATION ALLEMANDE

American Jewish  
Committee

Paris 4 fev. «Aucun livre, aucun document télévisé, aucun film, aucune conférence n'a autant ému la conscience morale de l'Allemagne moderne que la projection de la série télévisée «Holocauste» retraçant la tragédie du peuple juif victime des nazis : le rabbin Marc Tannenbaum, directeur des Affaires interreligieuses de l'American Jewish Committee et conseiller pour le scénario de la série de la N.B.C. tire cette impression du nombre considérable d'appels téléphoniques qu'il a reçus de personnalités officielles

d'Allemagne fédérale à la suite de cette projection, et en particulier des autorités du village d'Oberammergau. C'est dans ce village, rappelons-le, que doit se tenir en 1980 une représentation de la Passion et où la question n'a pas pour l'heure été tranchée du choix de la version adoptée : la version Daisenberger, traditionnellement jouée et dénoncée comme antisémite par les autorités juives et chrétiennes, ou la version «Rosner» dépourvue de références anti-juives.

De son côté, en R.F.A., le président de la communauté juive de Berlin-ouest, M. Heinz Galinski, affirme que «la communauté juive ouest-allemande a réagi positivement à la diffusion du film». Il révèle par ailleurs avoir reçu de nombreux appels de juifs et de non-juifs à la suite des divers épisodes. 27 000 personnes environ forment la communauté juive d'Allemagne fédérale aujourd'hui, survivance tragique d'une communauté d'avant-guerre florissante, forte de plus de 500 000 âmes.

excès et les lois antisémites» du régime nazi.

### OPORTUNITE

A Oberammergau, l'impact d'«Holocauste» fut considérable auprès de la population. Presque tous les villageois étaient rivés à leurs postes à chaque épisode. Après quoi chacun demandait dans la rue à son voisin : «mon dieu, comment avons-nous pu laisser commettre de telles horreurs ? Et certaines autorités d'Oberammergau ont déjà confié au rabbin Tannenbaum que la diffusion d'«Holocauste» jouera un rôle important dans le rejet de cette dernière version par les habitants de leur ville.

samedi pendant qu'avec une dizaine d'autres elles manifestaient contre «Holocauste».

Le visage recouvert de masques reproduisant des têtes d'âne, les manifestants ont parcouru une rue commerçante en portant une pancarte déclarant : «Je suis un âne qui croit ce qui est montré dans Holocauste».

La seconde enquête fait suite à un incident qualifié de «scandaleux» par les autorités locales et survenu dans une école du quartier de Tempelhof. L'affaire remonte au 28 novembre 1978 mais avait été étouffée par les responsables de l'école.

Après un cours sur les pogroms nazis de 1938, et notamment sur l'incendie des synagogues d'Allemagne durant la «Nuit de cristal», qui avait été présenté par un conférencier juif américain, M. Thomas Still, plusieurs élèves, âgés d'une quinzaine d'années, avaient inscrit au tableau noir : «Il n'y a rien de mieux sur terre que de gazer des juifs, Still est un cochon de juif. Il doit être gazé». Ces inscriptions avaient été accompagnées de dessins représentant des emblèmes nazis, croix gammées et insignes «S.S.»

Le professeur avait demandé et obtenu sa mutation dans un autre établissement mais n'avait pas obtenu l'expulsion des coupables. Ces derniers, quatre élèves, paraît-il, ont seulement été changés de classe après avoir reçu un avertissement.

M. Walter Rasch, «sénateur» (ministre) à l'enseignement de Berlin-ouest, a exprimé son indignation devant cette affaire. Le porte-parole du Sénat-gouvernement, M. Peter Soetje, a annoncé que le scandale serait évoqué à la Chambre des députés dès la semaine prochaine.

«Les circonstances actuelles se prêtent tout à fait à une telle projection» a déclaré M. Galinski. «Celle-ci en effet est survenue à un moment où des discussions commencent à se faire jour sur «le mensonge d'Auschwitz», une tentative du mouvement nazi de réécrire l'histoire et de nier le génocide ; à un moment où une poignée d'étudiants recommencent à ridiculiser les juifs ; à un moment où la question de l'opportunité de la prescription des crimes de guerre nazis est à l'ordre du jour ; à un moment enfin où tout un chacun semble prêcher l'oubli».

La réponse la plus significative peut-être en Allemagne au feuilleton de la N.B.C. fut celle du chancelier Helmut Schmidt. Il a souligné au parlement combien la diffusion d'un tel film s'imposait, «au moment où chaque Allemand devait en son âme et conscience prendre position sur la question de la prescription des crimes de guerre».

Pour sa part, la conférence épiscopale allemande a reconnu qu'il était «difficile aujourd'hui de comprendre les raisons pour lesquelles l'Eglise catholique n'a pas pris une position suffisamment nette contre les

Cependant, un nombre appréciable de réactions négatives, voire hostiles, au feuilleton ont néanmoins été enregistrées, par les autorités de R.F.A. «Pourquoi rouvrir de vieilles blessures ? Nous devons oublier le passé, il est grand temps», affirmaient certains.

L'American Jewish Committee, à partir de ces premières données, compte effectuer une étude systématique des réactions à «Holocauste» en Allemagne et dans les 15 autres pays où le film sera diffusé. Puis, dans un deuxième temps, l'organisation mettra sur pied un vaste programme d'information dans les écoles laïques et religieuses d'Allemagne.

### INCIDENTS

Deux incidents antisémites ont été enregistrés à Berlin-ouest, l'un samedi, à l'issue d'une manifestation, l'autre après une affaire survenue dans une école de la ville.

La sûreté a ouvert une première enquête après que 5 personnes eurent été interpellées

Il a ajouté qu'un tel incident était «inacceptable».

Dans les milieux politiques de Berlin-ouest, où le Sénat a pourtant fait distribuer dans les écoles et universités une documentation dénonçant les crimes nazis, on s'est déclaré «choqué» par une telle affaire.

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JTA DAILY NEWS BULLETIN

JAN 29 1979

SPECIAL TO THE JTA  
IMPACT OF 'HOLOCAUST' SERIES  
ON THE PEOPLE OF WEST GERMANY

By Marc H. Tanenbaum  
(Rabbi Marc H. Tanenbaum, national inter-religious affairs director of the American Jewish Committee, was script consultant to the NBC-TV "Holocaust" series.)

NEW YORK, Jan. 28 (JTA) -- Nothing -- no book, no TV documentary, no film, no lecture -- has touched the soul of modern Germany on the moral watershed tragedy of the Nazi Holocaust as has the NBC-TV series, "Holocaust." That dramatic but factual conclusion has emerged from a series of overseas telephone calls that I had with public officials in West Germany, and in particular, with leaders in the village of Oberammergau, last Thursday following the viewing of the third installment of "Holocaust."

According to reports from West Germany in major American newspapers, an estimated 14 million people, or 39 percent of the 34 million people in the viewing audience, watched the third of the four installments last Thursday night. This was up from 13 million viewers, or 36 percent last who watched the second installment, and 11 million, or 32 percent, who watched the first installment.

The viewing audience for each of the three installments was more than double the predicted 15 percent that was expected to watch the program over Westdeutsche Rundfunk (WDR) of Cologne, the regional station coordinating the telecasts. (The number of people watching the last installment was not available at the time of this report.)

The German officials I spoke with said that the figures reported in the American newspapers were underestimated, and that, in fact, some 20 million people had seen the second installment. That means that one in three potential regional viewers were exposed to the "Holocaust" account. "That audience broke every record for regional television in Germany," one official told me."

"Quite Extraordinary" Experience

More than 20,000 people called the WDR television offices following the Tuesday night showing, and two-thirds of the callers were in favor of "Holocaust" being televised in Germany. Many of the viewers told the TV station authorities that they either could not go on watching it, and some said that they could not sleep and had to take valium or sleeping pills so powerful was the program's impact.

One authority told me, "The experience with the program already has been quite extraordinary. Nobody, even the most sympathetic in the TV industry, expected such an emotional reaction. It has staggered everybody."

The effect has even spread to East Germany where, according to reports, many living beyond the West German regional broadcasting range are demanding to see the series. Regional television broadcasts can be received in East Berlin and in areas along the boundary, but most East German viewers are beyond their range. According to reports, among the East Germans who had seen the program and called to express their reactions, positive comments outnumbered negative comments 6-2.

Reactions In Oberammergau

I spoke with several people in the village of Oberammergau who are involved in an effort to revise the anti-Semitic version of the Oberammergau Passion Play scheduled for production in April 1980. Hans Schwaighofer, director of the Rosner text of the Passion Play, told me: "Practically everybody in Oberammergau has watched the first two installments of 'Holocaust.' The impact has been tremendous. There is a feeling of shock throughout much of Oberammergau. Many people are walking around the streets of the village saying, 'God's sake!' and shaking their heads in disbelief. How did we let that happen?"

The Oberammergau Town Council has sent around a questionnaire to all the villagers inviting them to sign up for the 1980 Passion Play. In light of the shocked feeling in the village in the wake of 'Holocaust' many are refusing to answer the questionnaire, and it is now being extended for another eight days.

Several hundred of the younger villagers identified with the Rosner text have indicated that they will refuse to act in the Daisenberger version of the Passion Play which has been condemned by Christian and Jewish authorities alike as "structurally anti-Semitic." Some Oberammergau officials told me that they now hope that the reaction to 'Holocaust' will play an important role in influencing the rejection of the anti-Jewish Daisenberger text of the play.

There were a good number of negative and hostile reactions of Germans who asked, "Why re-open old wounds? We should forget all this. It is enough time already."

#### Jewish Reaction Termed Positive

Heinz Galinski, head of the Jewish community in West Berlin, said that "the reaction of the Jewish community throughout West Germany had been positive," adding that he had received many calls from Jews and non-Jews alike. There are about 27,000 Jews in West Germany today, a tragic remnant of the more than 500,000 Jews who lived in pre-war Germany.

Galinski said the "timing of the showing was perfect. It comes at a time when there is talk again of the Auschwitz lie," a reference to the Nazi effort to revise history and claim that the genocide of Jews never took place, "when some students are making jokes again about Jews, when the statute of limitations on Nazi war crimes of murder is an issue and at a time when everybody seems to be preaching 'let us forget.'"

Perhaps the most significant response of all to "Holocaust" was that of Chancellor Helmut Schmidt. In a debate in the lower house of the West German Parliament last Monday, Chancellor Helmut Schmidt commended the "Holocaust" series, said the film is a "must" in connection with the current controversy over extending the legal time limit under which Nazi war criminals can be prosecuted. He added that the series encourages critical and moral reflection which "is important in view of the decision each of us must make for himself in the course of this year on the statute of limitations."

Based on the impact already registered, the American Jewish Committee now plans to carry out a systematic study of responses to the entire series in Germany as well as in the 15 other countries in which the film is being shown, and then an intensive follow-up educational program in German religious and secular school systems. I have no hesitation in saying that if this "Holocaust" series had achieved nothing other than the impact that it has already had in Germany, it more than justified all the investment of time and energy in helping bring its message before millions of Germans who might otherwise have avoided facing the tragedy of the Holocaust.

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Original documents  
faded and/or illegible



West Germany

TV Guide 4-28-79 Don Kovel

Good factual?  
Unbiased

"The Holocauste 'Bust-Through'"

dates of  
# ex.

"many people would rather bury the Nazi past than excavate it." Worldvision - W. Germ. nat'l network ARD - and ZDF were anxious to buy Holocaust.

Purchased for \$534,000 - an ARD member WDR of Cologne made purchase. ARD said no show. WDR <sup>planned to</sup> ~~aired~~ it on a regional Third Channel. (cultural + educational TV.)

Bombing of <sup>Koblenz</sup> TV tower + <sup>Munster</sup> transmitter. Series ended on January 26 - 2/3 of 30,000 telephone calls (N.B.C. received fewer than 17,000) were categorically protested.

"Holocaust" as homework, Effect on Statute of Limitations being abolished. 33-34% of W. German viewers - i.e. 20 million people watched some or all. and 3 million in E. Germany.

Germany

- ① St. Louis Globe-Democrat 5-30-79 By Andrea  
 Oppenheimer, New York. Also in 5-24-79 edition  
 of the Arizona Republic  
 "History lesson for Germans"  
 64% of reviews extremely shaken by "H" most probably  
 not aware of the events depicted.  
 W. Germ. writer for a daily paper questioned "what the schools  
 & universities neglected for the last 30 yrs. if a fiction  
 series can assume a role of a history lesson."

- Alan Dodds

- ② Associated Press By George Cornell  
 2-9-79

AMERICAN JEWISH  
ARCHIVES

~~1930~~ Hans Schwarzlofer ~~letter~~

"earthquake in the German soul"  
 the effect on the statute of limitations  
 A.J.C. Study.

- ③ Jewish Chronicle (reporter) 3-30-79  
 "Holocaust warning" brought guilt home to the German people.  
 Press & media greater effect on public opinion than academic  
 studies on the Holocaust." William Frankel. Took ~~an~~ <sup>the</sup> "angual"  
 of one imaginary TV family in an 'Amer. Soap Opera'  
 to bring the message home." better this than nothing at all -  
 even though we feel a distaste at the popularization. Needs  
 to be in context. Little about rise of Hitler to power. - "must be  
 taught as a consequence of history."

# Germany

3

④ Boat Gazette 2.7.79

"Holocaust" Impact in Germany"

In past 20 yrs. Germans presented 156 Documentaries, films & plays about Nazi era. 41% of German retortined to "H" 15 million sets. - for last day of showing. Total 30,000 viewers who called in Germ. Frankfurter Allgemeine questioned use of "hot" medium - as well as Roots & I' Claudius - create emotionalism. Stuttgarter Zeitung

⑤ Village Voice 2.2.78 (JTA)

New York. "Study shows 'Holocaust' series had Major Educational Effect". 1st readings in Bonn - shock, skepticism, hostility). German telecast more effective. - ① no commercials ② The German lang. makes the Nazis seem more authentic. Schmidt - people should be aware of the power of totalitarianism on the right & left.

⑥ The Detroit News 5.23.79

"Studies say 'Holocaust' superior to German texts" AIC Study. Personal aspect of "H". Survey by West German Television & the Federal Office for Political Education stated 30% of W. Germans think "Nazism was basically a good idea but was only carried out badly." 64% of audience "deeply shaken".

⑦ JTA 2.16.79

"Majority of Young Germans favor Second Airing of 'Holocaust' series. Bonn. Acc Quick magazine poll: 58% want 2nd airing only 25% against it.

The 18-39 age bracket - 64% favored 2nd airing  
(Also some info on Denmark Sweden, Norway)

⑧ German Press Review, 1.31.79 - 15 million <sup>persons</sup> last segment. 41% of former TV. a. 30,000 calls to WDR in Cologne. Helmolt Schmidt - "Though some parts may be false the film is correct. It compels one to critical & moral reflection."  
(See sheet in this folder)

⑨ Translated from Spiegel 1.29.79.

Germany (4)

"Holocaust": The East Returns.

"... was it the end of the 'inability to grieve'. For the 'Federal Republic of Germany, was it the first week of true ~~enthusiasm~~ brotherhood?" "Holocaust became the theme of the nation."

A group called the International Revolutionary Nationalists claimed credit for the bombings - the radical right. "The innocents became conceivable." First night - 33% of all TV sets in W. Germ. on "H"  
2nd " - 36% " " " " " " " " " " " "  
3rd " - 39% " " " " " " " " " " " "

⑩ Albuquerque Tribune 3.14.79

"A Charge"

40% of the nation's television viewers viewed Holocaust"

Article mostly about Statute of Lim. - but didn't say much.

⑪ Religion News Service - 3.7.79

"Religious Crisis in West Germany Reacts to Showing of Holocaust" - Berlin.

Roman Catholic response - Controversial

West Berlin religious weeklies - Protestant Berliner Sonntagblatt and the Roman Catholic Extrablatt - favorable reactions w/ substantial difference.

Protestant - saw the most sig. question - - -

"Could the same thing happen again today, in Germ. or elsewhere?" - Urged seminars & discussion.

R.C. Extrablatt - sought to explain the Catholic position during the Hitler period. Small favorable editorial w/ the text of letter report sent to Rome in 1942 by the dir. of the Catholic Office in Berlin - set up to help non-Aryan Christians & Jews. (a report which they said had just been rediscovered!)

Catholic pub. continued to make reports explaining R.C. position - also (especially Concordat signed in 1933 between Nazi regime & the Holy See.

Has the R.C. church been trying to justify its actions during the Third Reich cont'd.

Frankfurter Rundschau - liberal N. Germ. daily rebuked  
4/14/30 explanation of Catholic ~~action~~ <sup>action</sup> in the 1930's ~~referred~~. The  
article in the Rundschau rebuking the explanation was  
written by Karl Heinz Deschner who published 2 books in  
the 1960's about relations of the Catholic Church to Euro. dictators.  
Hitler, Mussolini, Franco.

⑫ RNS 1.30.79

'Holocaust Showing, Spure Tips on War Criminals'  
Verona - flood of leads on Nazi War Criminal acc.  
Kreienhals, director of the G. Documentation Center. W. Korman  
who said they no longer could narrow extent. One  
young W. Korman said D. N. on the phone. "I regard  
this reaction as the saving of honor on the part of the  
German youth."

⑬ Religious News Service 1.24.79

'Holocaust' Show on W. German T.V. -- Two-thirds of  
call-ins 'Positive'. More than 6,000 call-ins. Cost  
\$543,000. 1st time regional stations presented same  
program nationwide. One wk before showing major  
networks ran G.-produced documentaries on the  
origins of anti-semit. ; Hitler's attempted "final solution."  
Bombing of 2 television transmitters.

Criticisms continued scenes, sometimes inaccurate portrayal  
of historical words.

Overall message essential for Germans.

One Bonn critic - "the world champions of triviality"  
(referring to U.S. television) have nevertheless succeeded  
in shocking the German viewer."

Jewish community reaction - positive

Most common overall reaction - "How could this have  
happened?"



⑭ Massachusetts Council of Churches Manuscript 5.2.78

"Germans to air T-V 'Holocaust'"

not<sup>to be</sup> interrupted for commercials. Timing of resurgence of Neo-Nazi & other right-wing groups.

⑮ Jewish Chronicle "Germans' shock at 'Holocaust'" F. Sackes  
2.2.79 - Düsseldorf.

15 mil. Germans watched. 41% of viewers.

29000 calls - only 20% negative of these only 3% - openly anti-Semitic. Jewish community received calls - most expressing shame & sympathy - a few voiced hate & regret that the Nazis has not completed the "final solution". Church was criticized by some callers. Some asked for the series to be repeated. New knowledge to be used to prevent recurrence. Some young people wanted to know more but they expressed they do not feel responsible. 47% as opposed 32% of the people voted for abolition of the statute of lim. after screening of "H".

Deutsche National-Zeitung - said film "big fraud" - printed articles on alleged Allied crimes against the Germans.

Older people called for an end to "this shameful propaganda."

Other complaints - "Why are even our children made to suffer for the past? The Germans have paid billions for the reparation of Nazi wrongs, when the will the J. people be ready, at last, to forgive us?"  
30 Neo-Nazi youth carried placards "I'm no donkey - I don't believe in the Holocaust."

⑯ Variety - 2.21.79

"The 2 Germanys in The Wake of 'Holocaust'"

Frankfurt

Request that a German version be made of the same theme - 7 German writers pledged to participate in followup.

Bild (tabloid) doing a novelized form of "H"

Herrick Boll, Kunter Kress, Wolfgang Koppox, Siegfried Long, Martin Nelsen, Eitel Naiss, Walter Jone, - signed statement to work on the project. None of the 100+ docu & other programs have had the <sup>impact</sup> effect of "H" in Germ.

Dr. German chapter of P.E.N. (writers organization) has asked for a report.

East Germany - see reactions (from same article in that folder)

special to

① ~~17~~ The New York Times - 5.9.79 John Vinocur

"By TV 'Holocaust'": "Official Poll Indicates U.S. Series Helped Change Attitudes and Taught a History Lesson  
Bonn.

simplified but unique historical lesson.  
Survey by N. S. television & the Federal Office for Political Education, (93%) of a rep. sample of the 14 mil. who watched found it valuable. Stimulated interest in young people about the Nazi Era. (30%) after seeing "H" said that "Nazism was a basically a good good idea that was only carried out badly." This statistic was the same prior to airing.

73% of the older group 10+ said they know quite enough about the Nazi period.

1/2 of all viewers sampled - new knowledge of the period. 2/3 + agreed that the series was "good history) instruction" for those who didn't live through the era."

effect of show particularly significant because of the denigration in the press of "H" for its Hollywood-style.

Kerman lang. - created sense of realism - also no commercials.

Polling - 2 wks before program & immed. after. 2,800 people surveyed. 3rd sample in late April to see attitude over a longer period. 64% said they were deeply shaken, 22% scenes made me cry, 59% told of feeling shame - that "we Germans committed & tolerated such crimes"; 9% <sup>said</sup> the program defamed the Germans.

The plot to kill Hitler justifiable rose from 49% to 63%.  
abolition of statute of lim - 15% to 39%. Group wanting to halt Nazi trials dropped from 51% to 35%.

% of those feeling G. collective guilt rose from 16% to 22%.

② The Christian Science Monitor by Elizabeth Cond 5.23.79

"Holocaust 'Reverberates' in Germany"

Bonn: Survey ~~ind~~ (same as above) indicates soul-searching on part of N. Germans not a "straw fire": ~~led~~ "led many viewers ~~to~~ ~~to~~ a fundamental & continuing desire to come to terms with the German part."

(cont'd)

The issue is import evidenced by recent Nazi mass-murder trial in Düsseldorf where 4 of the 13 defendants were acquitted for lack of evidence. (Mandishek) The acquittal frustrated about 100 young demonstrators - they also protected the atmosphere of the trial.

(19) New Statesman 22 & 29 December '78 (Litta Sundry)  
"A European country rejects the American version of history"  
Responding to "Holocaust"

air date: 1/22-26 - WDR regional rather than national.  
Women in England killed herself. from this pt. of view the German reactions about airing "No" & not nationally etc. seems deplorable.

\* WDR and Cxch 22 - good point.

(A) if WDR rejected film altogether - public in Germany & rest of the world would have considered the decision as being "Nazi-inspired".

(B) if they showed it on just nat. TV channel at prime time the public would say WDR yielded to foreign opinion, w/out regard for the sensibilities of their own viewers.

Waited till Jan/79 to screen so public could be prepared.

A. Showed on WDR in Dec/78 "They Never Gave Up" about Jewish Resistance. (docu.)

crit - on film "H" - sheep to slaughter no explanation of powerlessness.

B. All W. Germ stations to show Jan 11 - a docu. on Anti-S in Germ. & Austria prior to 1933.

C. 1-18-78 - All Germ. TV will screen at prime time - 90 minute docu. "Final Solution"

= Phone-ins w/ qualified people to speak with.

- In North Rhein-Westphalia Landeszentrale the provincial authority for religious ed. prepared a folio for teachers & student w/ U.S., Israel, British reactions, inquiry into validity of TV medium for history lesson etc.

- Adolf Krumm Institut for Adult Ed. ↑ same w/ additional attention given to problems of teaching about fascism.

- the German Council for C-J understanding in Frankfurt. - special  
bulletin wings on National Socialism, Kristallnacht etc.

Evangelical & Catholic Councils of German Churches - organizing  
seminars.

MORE - All <sup>activities</sup> will be announced before & after each showing of  
"H." Name, phone etc.

The Bundeszentrale für politische Bildung (fed. authority  
for political ed) w/ money from the Ministry of the Interior has  
prepared 50,000 booklets w/ background info, & bibliography.  
research survey. divided at 3 groups - ① school & college age.

② military ③ organizations w/ known anti-Semitic tendencies &  
2000 off the street subjects.

(good statement at conclusion of this article -  
we hope <sup>not</sup> out of emotion will spring university: the  
desire and the will to learn and to know.

②① A.P. 2.9.79 George Cornell

Effect on Oberammergau.

Hans Schweigter (director of revised text P.P.) "H" "produced  
an earthquake in the German ~~and~~ soul."

widened interreligious dialogue. affecting the Germ. political  
climate. 14 → 47% to extend expiration of statute of limitation.

Might affect text of the play.

② Christian Science Monitor, 1.30.79 by Elizabeth Bond.

"Germany - turmoil of 'Holocaust'": TV program breaks  
down walls to past"

Bond. former prison-camp guards called asking <sup>for</sup> help in  
struggling w/ memories. Other viewers have sent in photos  
to corroborate the events took place. W. German have  
asked why E. Germ. isn't showing the film. W. Germ.

Christian ~~and~~ Social Union (conservative - most politician  
warned about possible "new anti-German wave in W. Euro.  
due to film. Media calling "H" a catharsis.

(cont'd) →

Doy - unreal stereotype or as <sup>Frankfurter</sup> Rundschau put it -  
"that the 'ambitious, cowardly, coldly intelligent' Doy  
was 'completely right in portrayal'."

Why not make films on other parts of WWII. Why not on  
the Russians and the POW camp inmates treatment of by  
the Russians.

MORE polit. comment. Also long statement from Dee Spigler.  
May be of note.

(22) Jewish Chronicle 2-9-79 - by Stephanie engaged in project on anti-S.  
"Holocaust" lessons" - Media scientists at the Technical  
University in W. Berlin watched "H" w/ a <sup>Memorandum of 9 groups rep.</sup> groups of  
youth clubs, trade unions, political groups, young Jews, &  
pensioners. Much energy & emotion. Not only because of film but  
because of the long-suppressed need to discuss the Nazi era.  
"Holocaust" put people who were part of the period under pressure  
to justify their actions or failure to act. 70 yr. old doctor denied  
the existence of a euthanasia program and said they all died of  
typhoid or pneumonia. A former Wehrmacht officer said  
Polish Jews were hanging from trees before the Germans even arrived.  
The young trade unionists & Social Democrats felt Doy "was a  
fundamentally normal person because he had the German virtues  
of conscientiousness and careerism" - but the show acc. to their  
fits. failed to show the historical trad. from which they  
came. An 18-yr.-old Soc. Dem. warned that "it is dangerous to  
depict fascism solely through the persecution of the Jews, because  
many people will only recognize fascism again when the Jews are  
being persecuted."

I found that the Jews in the film were portrayed exactly  
as they were by the Hitler regime. Small & mean,  
and stupid, said one girl.

A member of the Jewish Students' Federation in West Berlin -  
film "a basis to do more about the problem." Relief (for Jews) that  
the Holocaust is being discussed openly.

"Holocaust" - Stimulant for self-reflection - or Fudge Confession.

23) The Week in Germany (Roundup) 2:2:79

1 "Holocaust" series has Nationwide Impact"

Jan 22-26. 5 regional stations. 36% (13 mil. people) by Jan 23.

Fri - 15 mil. people - 41% of TV viewers.

'The series sets something into motion. No documentary has been able to achieve this.' (Rheinische Post)

'Without inducing emotionalism, the series reaches areas of the psyche that are barred to documentaries. A healing emotion has seized us all.' (Frankfurter Allgemeine Zeitung)

24) New York Times - 1:28:79 by Ellen Sertby  
"Effects of 'Holocaust' on West German TV Cross Border into East." (Under E. Germany)

25) Jewish Chronicle 1:26:79 from F. Sachau

Dissector of "Young Germans praise Holocaust TV film"

Bombings of the TV transmitters Mr. Hans Koehnrich - UP of the Social Demos. Party said that "Germans could not run away from the Nazi era." Young people eager for more info

Many Germans expressed sympathy & shame. How was it possible that the people did not know of the mass crimes, and how can we explain to our children & grandchildren the fact that the G. people did not rise up against Nazi inhumanity? Elder people often expressed that the film was an insult to the G. people.

Eugen Kogon - survivor & now a professor was a member of the panel in Cologne - Nazi reality much worse - no real excuse for the passivity of the German people.

26) New York Times 1:25:79

"A" Audience Far Bigger Than Most Germans Anticipated

Boon. First 2 segments 39% of audience. Unprecedented endorsement from Helmut Schmidt - indicative of the potential ramifications that might result.

M - 32% or 11 million

T - 36% or 13 million.

Coots got 40% share & an important Hockey game gets about a 55% share

cont'd →

Jochen Hinrichsen - PR for Westdeutsche Rundfunk (Station (Regional))  
said there were 16,000 calls (2 nights) 2 to 1 in favor of the telecast.  
Common theme - "How could it happen?" and "How many  
people know?"

Schmidt said the broadcast should be shown to E. Germans  
because 'they also have a reason to reflect on our common  
heritage.' (said during session of Parliament)

Bild Zeitung - collected reactions printed after to segments  
under title "How Holocaust Has Touched the soul of the  
Germans."

27) Foreign Affairs Department ATC - News Fox  
"German Reactions to U.S. Holocaust Film"

overall result positive - few Germans left who speak out  
against the film or the fact that it was projected.

More important chains now worry they refused to screen "H."  
Threats to Heinz Galinski (President of the Berlin Jewish Community)  
from right-wing & neo-Nazi groups. Shake gov't attitudes out  
of complacency. Extreme right in G. should get the same  
vigilance as extreme left.

Discussion session following broadcast - criticized as too  
late in evening & too cerebral & intellectual.  
Those who opposed the show cited advertising interruptions as  
a problem. But there were no ads in Germany - but Germans  
who were opposed to "H" pointed up American commercialization  
along w/ 'we don't need films imported from the U.S. to  
teach us a lesson... If we want to show the Holocaust we  
can do a better job ourselves....' Because public opinion  
was primed against the show - its success acquired a  
greater pol. dimension. (See copy of this  
article enclosed)

Majority of phone ins from people under 40.  
"It has reached corners of the psyche w/out excessive  
emotionalizing."

Frankfurter Allgemeine: Why open old wounds? - asked  
most frequently by those who had thought about past events

alot. But 2/3 queried 'How could it have happened?  
Was it really that bad? Why didn't the Jews defend themselves?'  
Much of the urban to population were puzzled. Contemp.  
Historians & eyewitnesses took role of explainers.

"The questions showed the perplexity) . . . see  
article enclosed in this folder for  
quotes.

German-Jewish community as surprised about the reaction  
as the media. Plan a survey similar to A.J.C. to  
me on U.S. reaction.

② Patterns of Prejudice Jan-Feb 1979

"German neo-Nazi denunciation of the 'Holocaust' film"  
lies, ~~the truth~~, track, anti-S propaganda. "When the truth could not  
altogether be denied resentment was directed at the fact that the film  
did not ~~also~~ also show the suffering of the Germans." Terror bombings,  
expulsions from the East. Atrocities against Jews just another  
"war crime" acc. neo-Nazi groups. Nazi groups see timing of the  
film as a manoeuvre to influence German opinion on the  
Statute of Limitations. Deutsche National Zeitung - articles which  
claim Holocaust is fictional yet the magazine cannot deny  
what occurred at Auschwitz altogether.

NBC Holocaust - propagandistic - ~~born out of~~ designed to create  
German guilt + masochism - "Foreign pressure" blamed on the  
Jews and their "O.T. hatred of vengeance which was a perversion  
of all Western thinking" (1.19.79)

The Deutsche Wochen-Zeitung - warned (another Neo-Nazi paper)  
The year 1979 was to be "the peak of brainwashing".

No longer want any "political or moral self-flagellation".  
An ~~anonymous~~ pseudonymous writer in DWZ ~~says~~ - "Clearly (he says,  
play the anti-Russian card for all it is worth to him), 'Holocaust'  
was 'part of a world-wide campaign to discredit Germany  
as an ally of the West' - which obviously was what the Soviets wanted."

Constant theme of Neo-Nazi - War reparations? Why -  
pointing up Amer. & Russian wrongs - slavery, the red  
Indians, Siberia etc.

(Orwell) → cont'd →



Neo-Nazi youth mag Mut (Courage) January '79 issue  
completely about the Holocaust. turning the tables  
"the western alliance ~~was~~ to defend human rights was  
found to be shattered if the Germans were branded as  
the only criminal people on earth." - The  
film - "a worthless stunt inspired by hate" would lead to  
a true Holocaust - a world-wide conflagration.

(29) Jewish Frontier 4.79

"Holocaust" on German TV: a Special Report  
"The German Conscience" by Andrei S. Markovits and  
Christopher S. Allen  
(WDR \$550,000 for broadcasting rights)  
Conflict over screening at all: the decision "not show on  
national network was justified by questioning H's cinematic  
merits, its historical accuracy and its suitability for the  
German viewing public." The Third Program (regional stations)  
demoting film to the "intellectual ghetto" - small number.  
40% of all G. viewers, 15 million - watched every night. 35,000 calls  
equal amount of letters & telegrams. 20,000 info booklets published  
by gov't couldn't fill the 255,000 ordered mostly by people  
under 35.

In contrast to Neo-Nazi groups left-leaning periodicals  
supportive of film's showing "Many members of the governing  
Social Democratic Party, including Helmut Schmidt, regarded the  
event as a healthy and necessary part of the Federal Republic's  
political development. Trade Union Fed (DGB) strongly worded  
statement in support of the program. Discussions following  
contributed rare intellectual insights. This expertise "testifies  
to an ongoing process of quest for a new German identity which  
necessitates a thorough coming-to-terms w/ National Socialism.  
Personalization → melodrama → trivialization.

Therrienstadt + Auschwitz in background of fate of the family characters.  
"Holocaust" may thus represent an appropriate prototype for  
Theodor Adorno's warning that it is barbaric to write poetry  
after Auschwitz."

Horror cannot be fully conveyed by any medium. Still necessary  
to try - to approximate! - See the drawbacks of "H" enabled

its success. Empathy's immediate destruction of Jews. "... the benefits derived from a mass produced film w/ all its historical liberties may outweigh the rigors of a carefully researched report." - Amer. origins gave the freedom. "One question seems answered for all Germany: The Holocaust did in fact happen."

Adoption of the English term ~~"Holocaust"~~ "H" rather than "Endlösung" the former connoting a particular human tragedy, while the latter reflects the ~~more~~ bureaucratic euphemism of the Nazis themselves.

E. Germany: Due to <sup>its</sup> requesting of accession w/ capitalism, the GDR (Ger. Dem. Rep.), has absolved itself of Nazism's legacy. Hence, the GDR saw no compulsion to broadcast "H" - just as it refused to pay reparations....

Germany's Younger Generation - "generational politics"

"The film 'Holocaust,' having possibly triggered this process on a large scale, may have thus had a more significant contribution [to comprehending the past's implication for contemporary life] than its Hollywood architect was thought possible."

The Voice of G. Amers Letter from Edward Christfeld October '78. G.A. community is owed a large compensatory payment as a token symbol of atonement for damages done by "H". This is strictly Amer. reaction.

(31) The Voice of the German Americans by Hazel Guild July '78

"Nationwide German 'Holocaust' Cooling"  
Recent mtg of the Working Assn. of W. German TV & Radio Stations that they were not interested in showing the program ∴ regional preferences was the only solution.

(32) The German Tribune 2.4.79 by Bernd Mellesta

"Twenty million viewers look back in bewilderment widely discussed by the public especially young people. Commentators feel that the film made a deep political mark. ... unusual history lessons of international dimensions." 120 million Amers & (34) other countries. "H" was nothing less than sensational in being the first portrayal of the subject to persons; a tale of mass destruction. The odd details which are not accurate do not detract from the veracity of the film."

cont'd →

German response - primarily bewilderment.

③③ The German Tribune 2.4.79 by Hans Vetter

"Questions that needed asking"

12:40 Sat. morn. - studio debate lasted.  
41% audience for 4th segment. - Mistake to stop debate  
while interest was still so strong. Call for another  
airing (earlier) so young people & shift workers  
can see it. German TV restriction against violence  
at peak showing times. Why was the  
conclusion w/ Rudi and Inga & Rudi's plans to  
go to Israel omitted from the German presentation.

③④ Time 2.5.79

AMERICAN JEWISH

"Horror Show: a nation starved its soul"

14 mil. w. Germans. About 3 million in E. Germ.

Neo-nazis trashed a synagogue in Essen & bombed  
transmission tower in Koblenz and a telephone relay station near  
Münster.

Program Director for WDR Günter Rohrbach: "a production  
on this subject cannot be ignored in W. Germ., of all places."

documentary, Endlösung (Final Solution) on ARD.

"cathartic outpouring of soul searching"

Why was the big question.

September 7, 1979

Dr. Kristina Zerges and  
Ms. Hella Dunger  
Technische Universitat Berlin  
Strasse des 17 Juni 135  
D1000 Berlin 12, W. Germany

Dear Ladies:

Thank you very much for sending us a copy of  
your study of the reaction in Germany to our  
series, "HOLOCAUST".

I found it very interesting and have passed on  
the results of your survey to the American Jewish  
Committee, who are also involved in studying the  
effects of the show.

Sincerely,

Robert Berger  
PRODUCER

RB:cl

cc. Rabbi Marc Tanenbaum ✓

F.Y.I.  
[Handwritten signature]

Dr. Kristina Zerges  
Hella Dunger, M.A.

Postanschrift: TU Berlin · Sekr. TEL 10 · Straße des 17. Juni 135, D1000 Berlin 12

FACHBEREICH 1

Institut für  
Medien-  
wissenschaft  
und Literatur-  
soziologie

Fachgebiet  
Germanistik

Sept 1979

Dear Sirs,

enclosed you will find a copy of one part of our studies on 'Holocaust'. Unfortunately we will not be able to present it to you personally; but we hope you equally will be interested to read it.

Sincerely,

*חיים חיים*

*Hella Dunger*





Dr. Kristina Zerges  
Hella Dunger, M.A.

Postanschrift: TU Berlin · Sekr. TEL 10 · Straße des 17. Juni 135, D1000 Berlin 12

FACHBEREICH 1

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Fachgebiet  
Germanistik

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Datum

H O L O C A U S T I N Q U I R Y

KRISTINA ZERGES/ HELLA DUNGER

TELEPHONE INQUIRY IN BERLIN (WEST) \*

The Institute for Media Research and Literature-Sociology of the Technical University of Berlin (West) carried out a telephone inquiry immediately after the last transmission of 'Holocaust' (on the weekend of Jan. 27th and 28th, 1979). The inquiry was designed to win an impression as to the extent of the television audience, its impression and its evaluation of the series.

The inquiry was based on 1213 persons, whose names were selected by random choice from the Berlin telephone directory. A postcard was sent to each of them a week before the transmission of the series, informing them of the inquiry. In order to avoid influencing them, 'Holocaust' wasn't mentioned in the text of the postcard. In general they were informed that the institute was planning an investigation of the television habits of the citizens of Westberlin, and that, in this context, it was hoped they might answer some questions.

Interviews lasting about 15 minutes could be carried out with 821 of the selected Berliners, which is an astonishingly high participation (68%) for a telephone inquiry. This clearly revealed, as did the great number of viewer telephone calls to the stations trans-

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mitting the series, during and after the transmission of the individual episodes, and the 'open-end-discussions', the strong interest of the viewers as well as their concern and mental and emotional preoccupation with the material. Even more impressive was the willingness of the viewers and the general public to speak about their reaction to the 'Holocaust' transmission.

More than half of the people questioned (54.2%) watched the series, or episodes of it, despite the fact that it was shown at a very late hour, and dealt with a 'negative' theme, and was telecast as a part of the so-called 'minorities' programme. Shown diagrammatically, according to the times of transmission of the individual episodes (and also in comparison to the viewer participation in the U.S.A. in Spring, 1978), we have the following statistical comparison:

	Telephone Inquiry Berlin (West)	BRD	Teleskopie Berlin/West	U.S.A. (NBC)
Monday, 22.1.1979	36.7%	32.0%	30.0%	27.1%
Tuesday, 23.1.1979	37.0%	36.0%	38.0%	32.7%
Thursday, 25.1.79	39.6%	39.0%	47.0%	30.3%
Friday, 26.1.1979	42.3%	41.0%	36.0%	34.9%

The total number of viewers constantly increased during the week, however the structure of the viewing public remained unchanged.

The interviewees said that the reason they had not seen all four parts of the series was most frequently 'lack of time' (36%). Thus the question can be allowed if the percentage of the television public watching the series wouldn't have been higher if the placing of the transmission times had been more considerate of viewing habits (instead of transmitting all four episodes within one week, and at a relatively late hour).

Of the interviewees, who had decided not to watch 'Holocaust',

the time at which it was transmitted was a factor in their decision; however there were generally other reasons which were more important in their choice:

+ Not interested in the theme	71 (abs.)	8.6%
+ Hadn't known about the transmission	6 "	0.7%
+ Saw other programme transmitted at the same time	8 " "	1.0%
+ Had no time	71 "	8.6%
+ Other reasons	190 "	23.1%

Given as 'other reasons' were such trivial factors such as, 'television broken'. But there were also arguments directly rejecting the series. Most frequently named of these were: too horrible (the theme); too demanding; too exciting; too trivial; rejecting of films of the Nazi-era; one already knows about the material; the material is too gripping, emotionally too upsetting; one is tired of the theme; one suffered too much during the second world war; the film isn't accurate; it's finally time to be finished with the discussion of the Nazi-era, and to have peace and quiet; it would be better to show films about the horrible acts perpetrated on Germans during the war.

It was most frequently elderly women (65 and older) who documented their mechanism of mental repression, and suppression, with such answers. Here is a graphic representation of the viewers and non-viewers of the series, according to age and sex:

'Holocaust' viewers  
(n=445)%

Age	< 18	19-34	35-46	47-64	> 65
male	5.1	28.1	26.4	26.4	14.0
female	3.2	25.0	17.0	26.1	28.7



'Holocaust' non-viewers  
(n=367) %

Age	<18	19-34	35-46	47-64	>65
male	2.6	21.6	21.6	25.9	28.4
female	3.8	16.0	16.0	26.3	38.0

In comparison to the series, the 'open-end-d'scussions' weren't as broadly followed by the public. Only 16% of the viewers of the series stayed regularly in front of the TV-sets to follow the discussion. 37% of the viewers watched it occasionally; the reason generally given for not following the discussions was the lateness of the hour of their transmission. The tendency was basically the same for the reception of the discussions as for the individual episodes of the series - - the amount of viewers tended to increase continually as the series progressed. On Jan. 22nd, 22.1% of the viewers also watched the discussion; on Jan. 23rd it was 24.4%; on Jan. 25th it was 27% and on Jan. 26th (for many spectators the beginning of the weekend) it was 34.2%.

The majority of the viewers considered the discussions relevant and informative for the judging and evaluation of the series, although the form and organisation of the discussions was often negatively criticised, as consisting of too many foreign words, which were difficult to understand, and as projecting an image of professors and experts talking to each other, with little or no regard for the interests and level of the general audience.

Most of the viewers were stimulated to watch the series by information received from television magazines or newspaper articles. Also influential were allusions of friends, relatives and colleagues at work. This is a further indication of how intensive the public discussion of the series was, and how much the viewers discussed the series with one another. The novel upon which the series was based wasn't at all influential in stimulating viewers, in fact none of the participants in the telephone inquiry had read the novel or even heard of it. There was some limited interest under the viewers to read the novel

in the near future, but this was somewhat higher under the viewers of the series than in the total number of participants in the inquiry, as can be seen by the following table:

Interest, to read the novel	total sample (n=821)	'Holocaust' viewer (n=445)
Yes	27.2%	35.1%
No	44.0%	38.9%
Don't know	18.9%	18.0%
No answer	10.0%	8.1%

Although the viewers exhibited a thoroughly positive reaction to the series, they were not without criticism of it. It was possible to recognise in the telephone conversations that the most important factors in the positive reaction of the viewers were: feeling oneself affected; being shaken, upset; emotional experience, feeling of the fate of the Jewish main characters; and the alleged lack of knowledge over the dimension of the Nazi horrors and annihilation.

When asked about the most memorable scenes, and the scenes which made the strongest impression on them, most viewers named the portrayal of the various methods of killing and destruction of humans, in the following order: gas chambers, execution by shooting, torture, the burning of living victims in the synagogues. Next came: the situation in the concentration camps and the ghettos, but also the portrayal of the resistance -- in the Warsaw ghetto, at Sobibor, and by partisans.

It was singularly noticable in the answers to this question that particularly the older viewers were strongly impressed by the pictures of the 'Reichs' crystal-night. It would appear after evaluation of the material from the interviews that their own experience of these events was particularly important. The rape scene, in contrast, did not seem to move the viewers to the same extent as many of the other events.

The sympathies for the persons of the drama were clearly distributed: the father of the Jewish family, Dr. Josef Weiss, was

named as the most sympathetic male figure about 180 times; his youngest son, Rudi, the resistance fighter, was named about 90 times. The sympathy for the figures Karl Weiss, Moses Weiss and Kurt Dorf, the uncle of Eric Dorf, were evenly divided. Each was named about 25 times.

By the female figures of the drama the sympathies of the viewers were mainly attached to members of the Weiss family. The mother, Bertha Weiss, was most often named, being mentioned 154 times; her daughter-in-law, Inge Helms-Weiss was named 98 times and Helena was mentioned by 41 of the viewers. Characters who could be seen as representatives of the Nazi regime were hardly mentioned in this connection. Eric Dorf was mentioned seven times, his wife Martha only twice. This tendency was observed equally in male and female viewers.

The attribution of sympathies to the various characters remained noticeably constant through all four evenings of the transmission, as can be seen in the following tables:

Sympathies for the male characters

	Seen Monday	Seen Tuesday	Seen Thursday	Seen Friday
Josef	40.5%	38.5%	39.4%	39.8%
Rudi	21.5%	26.0%	21.5%	20.8%
Karl	3.0%	3.3%	4.0%	3.5%
Kurt	4.6%	5.0%	5.2%	5.5%
Moses	5.3%	4.6%	6.5%	5.5%
Erich	0.6%	1.7%	1.5%	1.8%

Sympathies for the female characters

	Seen Monday	Seen Tuesday	Seen Thursday	Seen Friday
Berta	33.8%	36.1%	36.6%	38.7%
Inga	25.3%	25.0%	24.9%	22.5%
Helena	10.3%	13.1%	11.1%	9.5%
Anna	0.6%	0.3%	0.3%	0.3%
Female artist	0.6%	1.0%	1.8%	0.9%
Marta	0.3%	0.7%	0.6%	0.3%

It may be possible to explain this phenomenon by reference to the principle of construction of American television series: simply structured and easily understandable constellations of characters; insignificant psychological development of the main figures; and a relatively simplistic black and white portrayal in the characteristics of the figures.

This principle of construction allows (and helps) the viewer to take clear positions in regard to the characters, and helps him identify with them. Thus it is impossible to determine if the strong expressions of sympathy for the Jewish figures in the series is an indication of the dismantling of antisemitic prejudice without an examination of the effect of the film over an extended period.

A similar problem is encountered in the attempts to interpret the answers to the question regarding the statute of limitations. The following results were obtained from the viewers to the question, 'are you in favour of the statute of limitations being implemented for Nazi criminal offences?': 21.3% of the interviewees answered positively, 54.7% were opposed, 18.8% were unable to decide and 5.2% gave no answer.

If we compare the decisions of the viewers of the series with those of the non-viewers, regarding the question of the statute of limitations as applied to Nazi offences, it would appear that the film influenced the opinions. It can be seen from the following table that the 'Holocaust' series has reduced the amount of the 'undecided' interviewees, and that most of them have become opposed to subjecting Nazi offences to the statute of limitations.

	viewers (n=445)	non-viewers (n=367)
In favor of the statute of limitations	20.7%	22.7%
Opposed to the statute of limitations	63.1%	44.5%
Undecided	12.1%	26.2%
No answer	4.0%	6.6%

It is also apparent that age and sex are very important in the forming of opinion regarding this question. That can be seen from the results of the following survey tables:

'Holocaust'-viewer (n=445)

Age	No answer	In favor of the statute of limitations	Opposed to the statute of limitations	Undecided
<18	36.7%	10.0%	46.7%	6.7%
19-34	1.7%	19.0%	71.6%	7.8%
35-46	1.1%	26.3%	56.8%	15.8%
47-64	1.8%	20.5%	64.3%	13.4%
>65	2.2%	20.7%	63.0%	14.1%

Non-viewer (n=367)

Age	No answer	In favor of the statute of limitations	Opposed to the statute of limitations	Undecided
<18	36.8%	10.5%	7.9%	44.7%
19-34	-	25.4%	49.2%	25.4%
35-46	4.8%	20.6%	60.3%	14.3%
47-64	1.1%	29.2%	50.6%	19.1%
>65	5.1%	21.2%	41.5%	32.2%

This is an amazing result: if we further analyse the results we see that the series influenced the younger viewers against application of the statute of limitations for Nazi crimes, but in the group of 35 to 46 years old persons it had a totally different effect. In this group the percentage of viewers who were undecided increased.

But, what is still more important, is that the percentage of persons who were in favor of application of the statute of limitations increased through the viewing of the series. What caused this phenomenon can not be determined by the inquiry and the analysis of the results.

In general it is possible to ascertain that the 'Holocaust' series instigated a development, a process of learning, in the interviewees. It is, however, not possible to predict how long this effect will last. That will certainly be influenced by future treatment of the problem; that is, if there are any; and what sort of treatment it is given.

It will not only be essential to develop a "capability for sorrow", but also to investigate and uncover the ideological, political and economic causes of fascism in Germany at the time under discussion. Only then will there be a genuine chance to fulfill the wish of so many viewers, which they uttered with almost imploring urgency, that "the time never be allowed to return".

Who saw "Holocaust"? Who didn't?

Socially statistical data regarding viewers and non-viewers according to the Berlin telephone inquiry:

	Total sample (n=821) %	Viewer (n=445) %	Non-viewer (n=367) %
<u>Sex</u>			
Male	43.0	52.8	31.6
Female	49.6	42.2	58.0
<u>Age</u>			
under 19	8.5	6.7	10.4
19 to 34	21.3	26.1	16.1
36 to 46	19.5	21.3	17.2
47 to 64	24.7	25.2	24.3
65 and over	25.9	20.7	32.2
<u>Family situation</u>			
married	51.2	56.6	44.7
single	16.9	18.4	15.8
widowed	18.1	14.6	22.3
divorced	6.8	5.8	8.2
getrennt lebend	0.7	0.7	0.8
<u>Religion</u>			
Protestant	56.3	56.2	56.1
Catholic	10.5	11.7	9.0
Jewish	0.5	0.7	0.3
Other confession	1.9	2.2	1.6
No religion	25.0	25.8	24.3
<u>Size of household</u>			
1 person	28.6	24.3	34.1
2 persons	34.7	36.0	33.2
3 persons	16.8	20.2	12.5
4 persons	10.0	12.6	6.8
5 or mor persons	3.1	3.1	3.8

	Total sample (n=821) %	Viewer (n=445) %	Non-viewer (n=367) %
<u>Profession</u>			
Self-employed	4.6	5.6	3.5
Official, civil servant	7.8	10.3	4.6
Employee, white collar	28.6	31.7	25.1
Worker, blue collar	8.6	8.8	8.7
Pensioned	26.8	21.1	33.8
Housewife	8.3	7.9	9.0
Student, pupil, apprentice	5.4	8.1	2.1
Unemployed	0.4	0.2	0.5
<u>Education</u>			
Lower (grade) school, without completion; apprenticeship unfinished	12.1	9.2	15.3
Lower school completed, apprenticeship completed, professional training	37.5	37.8	37.6
High school, without degree, professional school	28.9	30.3	27.2
High school degree, university without degree	6.3	8.3	3.8
University with degree	7.8	9.0	6.5
<u>Professional situation</u>			
Fully occupied (employed or self-employed)	43.8	49.2	38.4
Partially occupied (half-days, etc.)	5.6	5.8	5.4
Temporarily unemployed	1.0	0.9	1.1
Drawing pension	28.3	23.1	35.1
In professional training, including professional training school	0.7	1.1	0.3
At school or university	3.7	5.2	1.9
Without profession, housewife	9.4	9.0	10.1



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## DIE AUTOREN

**Werner Büdeler** („Skylab“) wurde 1928 in Berlin geboren. Er ist Fachpublizist für Raumfahrt und Astronomie, produzierte zahlreiche Fernsehsendun-



gen aus diesem Bereich und ist Autor verschiedener Sachbücher.

**Cornelius Keller** („Einzelne Atome“), geboren am 16. August 1931 in Donaueschingen, studierte Chemie an der Technischen Hochschule Karlsruhe und promovierte dort 1957. Er habili-



tierte sich 1964 und wurde 1970 zum Professor für Radiochemie an der Universität Karlsruhe ernannt, wo er seit 1959 auch im Kernforschungszentrum tätig ist. Hauptarbeitsgebiete sind Festkörperchemie, Komplexchemie und Metallurgie der radioaktiven Elemente. Seit 1975 ist er Leiter der Schule für Kerntechnik im Kernforschungszentrum Karlsruhe.

**Hella Dunger** („Holocaust“). Jahrgang 1951. studierte Germanistik, Geschichte, Politikwissenschaften und Pädagogik. Sie ist Doktorandin am Institut für Medienwissenschaft und Literatursoziologie der Technischen Universität Berlin.



**Kristina Zerges** („Holocaust“), 1944 geboren, war im Buchhandel und Verlag tätig, ehe sie Germanistik, Psychologie, Politologie und Linguistik an der



Freien Universität Berlin studierte. Dort arbeitet die promovierte Medienforscherin heute als wissenschaftliche Assistentin.

**Tilman Ernst** („Holocaust“), Jahrgang 1942, studierte Psychologie, Philosophie und Soziologie in Frankfurt (Main), Heidelberg und Gießen. 1969 erwarb er in Frankfurt das Diplom für Psychologie. Von 1969 bis 1971 war er Studienleiter bei Contest, dem Institut für angewandte Psychologie und Sozio-



logie in Frankfurt/Main. 1972 und 1973 war er Mitglied der Forschungsgruppe „Jugend und Politik“ an der Universität Gießen. Seit 1973 leitet er das Referat Unterrichts- und Medienforschung in der Abteilung Planung und Entwicklung an der Bundeszentrale für politische Bildung in Bonn.

**Klaus R. Scherer** („Unter Wie bürgernah sind unsere Ä Jahrgang 1943, studierte Psy Soziologie und Volkswirtsch an der Universität Köln und don School of Economics an



Sciences. 1966 erwarb er das für Volkswirtschaft mit sozi schaftlicher Richtung. Er füh Studien an der Harvard Univ den Vereinigten Staaten von fort und promovierte dort 197 dem er zunächst als Professo Universitäten von Pennsylva Kiel tätig war, ist er seit 1973 I im Fachbereich Psychologie Universität Gießen.

**Marlene Maurhoff** („Univer dritten Alters: Studieren mit Engagement gehört den Alten chisch Behinderten, für die sie nalistin eine Verbesserung der erreichen versucht. Die Basis i blizistischen Arbeit bildet ein sche Ausbildung in Altenpfege Es schlossen sich ein Fre chenstudium und eine Tätigke



teraturübersetzerin an. In der Jahren vertrat sie ein großes trisches Landeskrankenhaus al referentin.

Frau Maurhoff hat zum The schiedene Beiträge in Fachzeits und Büchern veröffentlicht. arbeitet sie in den entspre Gremien bei wissenschaftlich tersuchungen zum Problemkre tenbetreuung“ und „psychisch derte“ mit.

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