

Europe and media: History on the Web 2

Poland, Greece, Sweden, Germany

In this second volume of “Il Filo d’Europa” we bring out the research report made by Istituto storico Parri Emilia-Romagna with Europe Direct Emilia-Romagna and Videoteca of Legislative Assembly of the Emilia-Romagna Region, for the project “Europe and media: history in the web”.

The aim of this research is to understand how history is described through the new media and to imagine together a possible European history.

After the first volume about the history in the web in France, Great Britain, Hungary, Italy, Slovenia and Spain, we continue in this way with other countries: Poland, Greece, Sweden and Germany.

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The Parri institute was established in 1963. Its mission is to promote retrieval and knowledge of contemporary history's sources. The main objective of the Institute is the study and research of the history of the 20th century.

Videoteca Regionale

The Regional Video Library was established in 1996 by the Legislative Assembly of the Region Emilia-Romagna in collaboration with Istituto Beni Culturali, Artistici e Naturali. It is part of the Library of the Legislative Assembly of the Region Emilia-Romagna.

Europe Direct of Emilia-Romagna

The Europe Direct network is the main instrument used by the European institutions to encourage contacts with regional territories and citizens. It acts as intermediary between the EU and citizens at local level and allows citizens to have information, advice, assistance and answers on EU policies and funding, and an opportunity to communicate with European institutions as well.

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Introduction

History throughout the Web: second step of a trans European investigation

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Researchers experienced in the interpretation of written or visual items, of interviews and statistics, all documents whose objective is clearly defined, dealing with precise, well determinate matters, are destabilized by the variety of headings and the number of entries that computers offer. They wonder how it will be possible to categorize them, in order to select those that can be useful. The methodology to which they are accustomed comes into question and turns out to be inadequate

In scientific or technological fields there may be procedures that allow raising comprehensive queries, and quickly gathering accurate answers. On the other hand, ours is a quality research for which there are no absolute rules to follow. We asked the participants in our study to retrieve data out of Web sites that are unstructured sources. We did not try to give them a coherent set of recommendations since we knew that every specific case would require its particular solutions. Most participants have explained how they have carried out their investigation and, by describing their own dilemmas, they have introduced a personal, stimulating subjective note in their papers.

A preliminary problem was the importance given to the apprehension of the past in each country. Do people care about history and, if they do, which periods appeal to them? The relationship to former times is fairly different according as there has long been an interest in olden days, which is the case in Poland, or as history was considered of little interest, for instance in Sweden. There is also a relevant discordance between those who focus mostly onto recent epochs, usually the 20th century after WWI and those who like the Greeks, are proud not only of the freedom fight against the Turks, in the 19th century, but also of their ancient Greece and byzantine origins.

A second and crucial issue is the identification of those who travel throughout the net. Most media are intent on adapting their contents to their audience's expectations and have recourse to sophisticated valuation tools. Internet is a very peculiar medium. The material included in the Web 1.0 sites does not change; therefore the opinion of visitors is of little avail. On the Web 2.0 social networking services aim at promoting social relations among Web surfers, in order to discover these people's tastes and sell the information to advertisers: the contents being created by the surfers, the managers of the sites do not need to provide anything. Is it then worthwhile to try and guess who the users are? Rüdiger Steinmetz thinks it is not, all the more that it is extremely difficult since practically everybody employs a nickname. We believe that it is not totally irrelevant. Figures, however imprecise they are, help to classify the sites in accordance with their statistical weight, and to select the most popular ones. Another meaningful data is the ratio of those who give a commentary to the total number of visitors. The distribution by generation may also be highly significant; it is not inconsequential to learn that in Greece those between 55 and 64 are nearly as active on the net as those between 16 and 24 while, usually, the elderly are less interested than the middle-aged.

Some of the percentages given by Rüdiger Steinmetz are far from looking peripheral and rise intriguing problems: on the whole, German forums and social sites are approached by more than 80 per cent of Germans up to 89,3 % for the Forum der Wehrmacht, so why is it that the proportion is smaller for the Geschichtforum and much smaller for Shoa.de? Is it not worth trying to single out some of those who pop in at the Forum der Wehrmacht and at Shoa.de? Are the former veterans or sons of veterans, the latter sons or relative of deportees? References to documents or testimonies, frequent in historical sites, are indirect hints, those who mention the memories of a father or a grandfather, those who talk about a family member killed in Auschwitz obliquely give an information about their personal concerns and about the reason why they frequent a site.

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The third step of the investigation is the spotting of the relevant social networks, content-based sites and forums. A good many procedures are convenient, none is better or more appropriate, all are valid provided they are consistently used, they are not mutually exclusive and can be used simultaneously. The most accessible, simplest solution, adopted by a majority of participants, is a selection of historical forums in which professional historians, students and well-informed or passionate Web-surfers upload individual contributions and take part in debates. What matters here is less the correctness of what is said than the thought process, references and personal opinions of those who speak, discuss or even criticize previously expressed points of view, illustrating thus the way in which Sunday historians interpret the past. Another labour-saving process consists in consulting a portal, not only Google, but also local access points to information existing in many countries, in order to have an extensive list of websites relating to historical matters.

Rüdiger Steinmetz rightly objects that portals use a cache that stores data according to the number of people who visit them. He suggests thus to remove the cache so that data would be recomputed from their original storage location. Alternately it is also possible to eject the most recent entries and replace them by LRU, least recently used entries. This is a personal option; the advantage of the cache is that it evidences the topics that, at the time of the investigation, arouse more curiosity among the Web surfers. Obviously such concern can be a mere passing fancy, judge whether it is a fleeting, superficial interest or a serious longing for information is another, probably insoluble problem.

The researcher has to choose between a “snapshot”, picture of the issues that provoke some fuss at a given moment, and a long lasting but less spread attention to past events. Cinzia Venturoli’s paper is an example of the first trend, the dramatic situation of Greece and the daily predicament people have to face have lead some Greeks to rehabilitate the military dictatorship of 1967-1974 known as “the Regime of the colonels”. Yet, during the period under examination the polemics about the Greek resistance, that surfaced immediately

after WWII and have never faded, continue to fuelling background debates. When they mark a dividing-line between opposed political positions, as is the case in Greece, and never fade away, polemics easily coexist with more ephemeral controversies. Rüdiger Steinmetz who, having selected questions of much significance for the history of German and Europe as a whole, brings to light the internal logic of each site or forum and makes plain the contradictions or biased interpretations, finds nevertheless, in a forum as serious as Spiegel's, harsh protests against the critical view of Germany generated by the present economic crisis and complaints about the unfair judgements expressed by non German people. Conversely Urszula Jarecka, by focusing on forums offering serious debates and leaving little space to disagreement may miss gut reactions to on-going problems but her list of subjects that lend themselves to discussion shows that, not surprisingly, WWII and the world since 1945 are the topics that, in any juncture and independently of immediate anxieties or perturbations, bother permanently the Poles.

It turns out that, on the Web, there is no incompatibility between thoughtful information and polemics. The Web 1.0 websites, prepared by specialists, do not indulge in arguments, but the dominant feature of the Web 2.0 is the freedom granted to users who can interact and collaborate with each other in a social media dialogue as creators of user-generated content in a virtual community, there is no coercive authority, everyone is allowed to step in and utter the most debatable point of view.

Once a method of investigation has been chosen and after a large and structured set of sites has been defined it becomes necessary to check characteristic, telling occurrences and, if possible, do statistical analysis. In this respect, experts have contrived a wealth of colourful expressions, the variety of which is intended to show that it is not an easy business: they speak of Web scraping, Web harvesting, text mining, all terms that refer to an extraction of data from the Web. It is pure rhetoric since the statements circulating throughout the net, being generally plain, do not require a sophisticated exegesis.

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The history circulating on the web is not speculative; the surfers are mostly intent on learning details about famous events and getting concrete data. The idle ones, who pass but do not leave a mark, frequent websites that describe discoveries, archaeological excavations and restoration of monuments, clothes or objects. They are fond of particulars referred to daily habits in ancient civilizations, rules of succession in royal families, life of great people, the list compiled by Johan Jarlbrink, with queries such as “Who would you like to erase from history” is characteristic in this respect.

The research we carried out in 2012 revealed a permanent circulation between Web blogs and video games, those who were fond of net sites specializing in military matters, battles, weaponry, uniforms, and also in the evolution of police and policing proved also assiduous, fervent practitioners of games such as *World of Warcraft*, *Mortal Kombat*, *Doom*, *Counter-Strike* or, where the police is concerned, *Six Feet Under* or *The Wire*. Nothing of the sort has been signalled this year. We had also noted that history programs broadcast on television had an impact on the web and were influenced by the reactions of the spectators. All channels had open blogs connected with their best series, received remarks about the quality of the programs and comments that signalled, in detail and with references, the mistakes, anachronisms and false interpretations. The principal exchanges between television channels and the web took place on You Tube with numerous observations and above all small videos, clips of scenes that had impressed a surfer, or original re-editing of some shots suggesting a different understanding of the broadcast.

The relationship Web/TV has grown much stronger since 2012. On Facebook talks still relate mostly to private affairs, but on the public pages created by the channels, comments flourish every night. An expression, “social TV” has been coined to emphasize the phenomenon. During the broadcasts comes into sight, on the screen, a hashtag that allows following all the tweets dealing with the program. All participants, this year, have something to say about the intercourse Web/TV with, in particular, the singular exchange that took place between Germany and Poland.

Unsere Väter, unser Mütter, broadcast on the German channel ZDF in March 2013 provoked a violent reaction on Polish social networks, followed by no less bitter answers on German social networks.

Such altercation between individuals over national boundaries, made possible by Internet, relate directly to a worry not perceptible in 2012, a widely spread bewilderment about the nature and strength of national identity. It is striking to discover the same preoccupation in all countries. The economic crisis and the subsequent necessity to restrict public expenses has provoked, in countries occupied by Germany during WWII, a reaction of distrust towards Berlin which, in turn, has affected the Germans and pushed them to reply. It is more surprising to see that Sweden, which was not involved in the conflict and is relatively less perturbed by the conjuncture, ponders also over its specific characters as well as over the present of future of Europe. Yet, apart from general, vague notes about ill-defined prospects, the chronological divisions of history and the main headings are extremely traditional, one finds mostly queries or statements dealing with happenings chronologically well defined, wars, revolutions, changes of political system, all referred to a national past. This might be the main point of convergence between the different countries included in our sample. As was the rule in schools for decades the points of reference are sovereigns, heads of state, local heroes and battles. Yet, this history is neither totally heroic, nor unblemished, what comes to light in the texts is more apprehension and doubt than a feeling of being heirs to a glorious legacy.

Those who are active and make themselves heard in forums are often above forty or even fifty of age, it is the contemporary world, with its social and military conflicts, that awakes more concern among them. "Did the previous generations behaved well or were they mistaken?" is a recurrent query. Individual responsibilities are seldom mentioned; opinions are general, definite and indirectly aimed at the present state of affairs. On the other hand, the young do not haunt the forums, if not to complete their scholarly essays, Rüdiger Steinmetz tells the funny story of a student who candidly

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confessed he had copied an article on the net to get a good mark. People under thirty usually prefer to come out on social networks where they can talk about whatever topic and meet fellows prone to enter a discussion. Arguments, on Facebook and Twitter, do not last long and often degenerate into jokes or parody.

Beside gags and hoaxes the social networks or forums can provide a springboard for delirious or subversive talks as well as for revisionism, there are forums avowedly neo Nazi in Germany and blatantly reactionary in Greece. The Web is a public space, open to controversies, therefore liable to subversion, falsification and bad faith, and history is especially prone to disinformation or lies. At the same time the Web is a strange, unstable territory, permanently marked by innovations that help to keep expert forumers and lure in new adepts. When we began our investigation we knew that the Web would rapidly change and that it would not be, at the end, what it was initially. However, we had not anticipated so quick a modification. For sure, there are permanencies: the national framework in which people reason and argue, the inescapable weight of WWII, the curiosity towards ancient civilisations.

There is also a different atmosphere, more insecure, ill at ease with the times to come. In 2012 Europe did not arouse much attention. Outside the forums dedicated to the European Union there were few, if any references either to the founders of a unified Europe or to the promotion of a close economic cooperation likely to prevent any kind of conflict and preserve peace. In 2013 Europe is present and it makes people perplexed. On the Forum Spiegel Georg Dietz states: "Europe dissolves into its different histories". Previously the withdrawal onto national history was interpreted as ignorance of a common European past. Today it is seen as a rejection of Europe.

History and the Web

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History is probably the most popular scientific domain in Poland: “we, the Polish, care too much about history”, writes one surfer in his post. Popularity of history is evidenced by the astonishing number of historical books available on the market and the numerous printed monthly magazines such as: „Uważam Rze. Historia”, „Zakazana Historia”, „W Sieci Historii”, „Historia. Focus”¹, „Historia. Newsweek” etc. All of these magazines are represented also on internet (<http://historia.newsweek.pl/>; <http://www.wsieci.pl/aktualne-wyda-to-nie-sieci-historii.html>; <http://www.focus.pl/historia/>) where we can find a lot of specially designed portals and sites devoted to history; among them are also private pages (including blogs): <http://historia.org.pl/> ; <http://polskiedzieje.pl/>. Moreover, history is present as an important and visible topic in socio-cultural portals, such as Onet.pl or Wirtualna Polska.pl, where surfers always comment the published materials.

However, these discussions are not very sophisticated, sometimes more than 200 comments revolve around peripheral, but sensational or funny issues. For example: following the CNN news, a short note accompanied by audiovisual narration and entitled “Mysterious discovery. The first of this kind in the history” was located on the Onet.pl and inspired the discussion about dogs and cats in our everyday life (the news was about the part of figure of sphinx found on Asian side of Mediterranean Sea, “the first sphinx outside Egypt”, August 8, 2013).

Some of the sites mentioned above are typical educational sites, e.g. <http://polskiedzieje.pl/>². This portal is almost without any comments; the forum is inactive, even on its facebook version. The articles present mostly „school” or „textbook” kinds of knowledge. The portal seems to be designed just for repetition: maps, “galaxy” of Polish kings and princes, bare facts in rather descriptive articles with neither discussion nor interpretation.

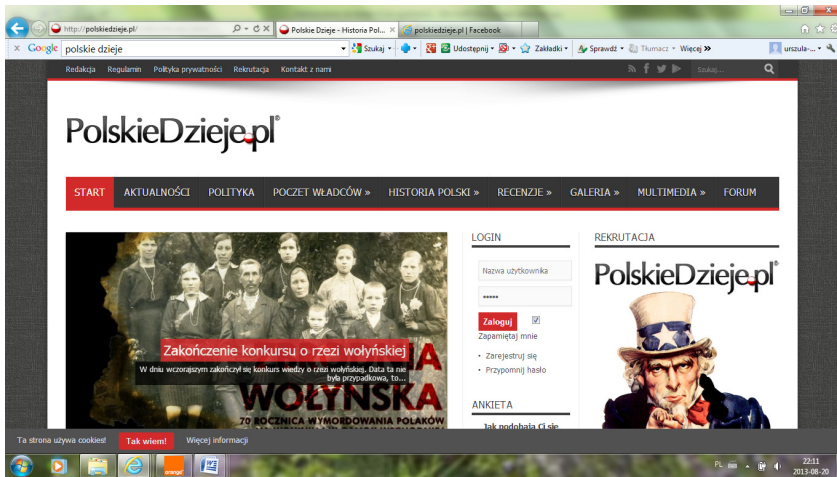


Fig. 1. The print-screen of PolskieDzieje.pl with the material on the Wołyn crime and visible advertising using “uncle Sam”.

Polish national history is a matter of scientific research in a lot of Polish universities and institutes. Dealing with the newest past is the task of the special Institute of National Remembrance (Instytut Pamięci Narodowej, IPN) which grasps the content of institutional archives opened after the end of communism (<http://ipn.gov.pl/>). The internet site of this institute is popular not only among researchers but also among politicians and statesmen; it is also available in English (<http://ipn.gov.pl/en>). A lot of educational materials are published here. The newest past means the almost 50 years of communism in Poland, that began in 1944 in the East of Poland with the liberation from German occupation by the Soviet army and Polish armed forces created on the territory of the USSR. During the People's Republic of Poland³ period history was a political issue. Nowadays it seems that history could also be treated as a special tool (or weapon) for gaining political power. The old saying tells us that “History is written by victors”, although in Polish case we can paraphrase it into “history is written by victims”.

The turn in 21st century is accompanied by changes in conceptualizing the past in our neighboring countries, and it seems to be crucial

to understand the problems of politicization of the past. Another institute similar to IPN is called Ośrodek "KARTA" [Center Karta], and it is devoted to analyzing the newest history of Poland: materials collected by researchers such as photographs, documents, memories are available also in the net; "Karta" has its own site on the facebook (<https://www.facebook.com/OsrodekKARTA>). And again, this site is more for education than for discussion, although there are some opinions on the site.

The information about Polish history can be obtainable also during the search for touristic purposes. The main cities in Poland provide on their internet sites popularization of their attractions, including historical ones (e.g. <http://krakow.pl/spacer>). One can learn about the city past, about the commemorative events and entertainment based on history (such as reconstruction of historical events), but the city pages usually do not offer the place for discussion about history.

Methodology. This research applies the method of multiple categorization, discourse analysis, and snowball sampling (Babbie 2011: 208; 356). The moderators of YouTube, authors of historical blogs often provide links to the other blogs or historical sites (please follow the links here <http://history.blox.pl/html>); snowball effect is almost obvious when it comes to search the YouTube resources. However, the magnitude and dispersion could affect the results. To enrich the background of discussed issues some comments on historical events and their media representation are added in the narration.

Case study no 1: “Historians”



Fig. 2. Logo of the forum “historians” (“historycy”).

Forum <http://www.historycy.org/> is devoted to historical discussions among students, teachers, amateur history admirers etc. The name “historycy” means historians. The forum is connected with Maria Curie-Skłodowska University in Lublin. The portal “historians” is divided into 5 parts: world history, history of Poland, history of art, electronic library (Biblioteka Cyfrowa Historycy.org), areas of historical studies and “forum” (means varia, cross historical subjects). In every site and section there is a possibility to publish an article, and a lot of topics are constructed from the materials chosen by the users, sometimes also written by them. “Topic” can be only the question for discussion; and as moderators wrote: the users had written totally 1 223 061 posts ⁴.

On the forum were active 83 390 registered persons. The greatest number of the surfers online – 1 794 – were active on August 27th, 2012 at 21:28. Moderators published detailed information about users, e.g. the number of active “historians” members during last 15 minutes (daily about 230, nightly – less, the level of users’ activity depends on the season of year), who’s birthday is today, and how old the user is (according to profile). Their statistics were used to prepare the following analysis, especially presented on the site the numbers of posts and topics in general. It is worth noticing that the name of a person responsible for a given forum is always mentioned; the moderator of discussion is often recognized only by

his/ her nick: P. A. Hadrianus, Anders, sargon, szapur II. The users and moderators often choose their names after famous historical figures.

The following analysis is mostly focused on the crucial problems the discussions are about. Considering the amount of texts to potential reading, it was necessary to select the material and popularity of some topics seems to be an appropriate key there. On the forum on the world history users wrote 306 366 posts to 14 656 topic, what constitutes about 20 posts per topic. Statistic is here only the orientation point, the key figures are used to support the other data, such as the content of posts and dynamic of discussions. From combination of qualitative and quantitative data it is possible to distinguish between historical epochs on the basis of their popularity on the forum. The most popular historical topic here and on the other fora is WW2 and chosen topics from contemporary history. Interesting is also comparison of general subjects for discussion on the forum on the Polish history.

Epoch	Number of posts	Number of topics	Posts per topic
1. WW2	68 922	2 198	31,36
2. Ancient history	56 626	2 977	19,02
3. Middle Ages	43 266	3 059	14,14
4. History in general	38 789	1 479	26,23
5. World after Cold War, and 21st century	26 045	606	42,98
6. History of the 19th century	22 088	1 126	19,62
7. Modern times	15 603	1 222	12,77

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8. WW1 and interwar period	14 461	844	17,13
9. Contemporary history (since 1945)	12 256	537	22,82
10. Non Western Civilizations	8 081	568	14,23
11. Historycy.org for English users	229	40	5,73
Total	306 366	14 656	20,90

Table 1. The data on the users' activity on the forum "historians" (August 20th, 2013).

The most popular – in the light of number of topics and number of posts – is the forum on World War II. This forum is introduced by moderators with their interpretations of the war events: "War broke out on 1 September 1939 after the attack of Nazi Germany and Slovakia, in agreement with the Soviet Union to Poland. Traditionally, the entry of German troops into the territory of the Free City of Danzig/ Gdańsk is treated as the first attack and the first day of war (although, in fact, was the first city in Poland bombed was Wieluń, not Danzig/ Gdańsk)"⁵. Subfora here are more concrete than in the previous epoch's fora: The Third Reich and the Axis, the Allies west, the Soviet Union and Eastern Allies, Weapons, mass destruction, world under occupation, Poland 1939-1945, Biographies, World War II – secrets reinforcement, World War II in general view.

The second place in the above classification belongs to the ancient history section. The forum is divided into subfora such as: Human Prehistory, Mesopotamia, ancient Egypt, Babylonia and Assyria, Syria and the Levant, Minoans and Mycenaeans, Persian Empire,

archaic and classical Greece, Alexander the Great and the Hellenistic era, Celts, Teutons, Rome, Carthage, ancient religions, Ancient War, Society and economy in ancient times, antiquity generally. Medieval times seems to be also very interesting period to users (3rd place in the table), there “historians” can discuss on the subfora: Kingdom barbaric; Byzantium; Islam in the Middle Ages; The Holy Roman Empire; Italian City-State; Vikings and Normans; The Crusades; France and England – the feudal rivalries; Slavs and Hungarians; Medieval War; The popes, saints and heretics; Society and economy in ancient times; Middle Ages in general. So, these sections are almost as popular as previously mentioned WW2 forum.

In order to support the data with some details from the fora, let us focus on a brief analysis of a typical discussion chosen from the forum “Ancient Times”, subforum “Celts”. The topic “Druids” begun in September 2006 and ended in April 2012. The users put only 54 posts here, what could signify rather slight interest, however the topic has been followed 17 679 times. Generally speaking, the posted opinions constitute a kind of peaceful exchange of opinions and information started by “Aquarius” who asked the question: “Druids – priests, philosophers, sages, theologians, magicians. Who exactly they were? What was their role in Celtic society, and what do we know about them for sure?” Surfers try to describe and discuss Druids customs, the social status of the cast, and character of their religion and rituals. People simply send their posts, and, probably they follow the discussion avoiding active participation. How do users react to the opinions and comments of others? The active user called „agniechabed” 8 times took part in the discussion sending the useful data referring to Cesar and his works: „Druids together with aristocracy played a leading role (according to Cesar). None could be born as a priest [...].Druids were generally recruited from aristocratic strata, and candidates to that caste reported themselves or were assigned by their families. A votary often spent 20 years on the teachings for priesthood, extremely hard 20 years. The knowledge was transmitted only in oral way, it means that one should memorize everything, i.e. mysteries of faith [...], obviously – all forms of fortunetelling, the calendar, art of medicine, the basis

of law etc. [...]". In her post "agniechabed" mentioned the rituals of human sacrifice and the notion started the discussion of that issue. The post also initiated a discussion on the special training for priests; surfers tried to find why it took so long to teach somebody. Another motif caused vivid exchange of opinions was connected with the women-priests in the Celtic culture. Moreover, in several posts users also analyzed the origin of Celtic writing and the evolution of scripture; and some users wrote about political life, the battles and about Celtic gods.

Portal provides also two fora on history as such, devoted to very general topics: "History in general" and "[Historycy.org for English users](#)". The first one in fact has only one forum on alternative history, and it is quite popular – 4th place in the classification. The second one is advertised as really very general for people who do not know Polish history at all: "The Polish state was born in 966 with the baptism of Mieszko I, duke of the Slavic tribe of Polans and founder of the Piast dynasty. His conversion from paganism to Christianity was Poland's first recorded historical event". Two fora are active here: [History of the World](#), [History of Poland](#).

The results of analysis grasp the popularity of a given forum or lack of interest but not the causes of it. Let us present also not so popular fora. The forum's section of "Contemporary history" (9th place in the table) deals with the history after WW2, although there is another forum on the newest history called "World after Cold War, and 21st century" (5th place in the classification); so, the periodization is not very clear in this case and can be confusing for the users. Categories are not disjunctive and well defined, and it is understandable – all is produced by amateurs who called themselves "historians". Topics can be similar in the above fora, although the latest one is devoted to the political and military aspects of history, it provides subfora on: Decolonization, the Vietnam War, Western Europe after 1945, The Cold War 1945-1989, 1945-1990 People's Democratic Countries, Middle East until 1989, Far East to the beginning of the 90's, post-colonial Africa, socio-economic changes after the WW2; contemporary world history in general.

The forum was created to comment chosen historical processes and civilizational changes we have been witnessed, just like cloning of Dolly, Gulf War (1991), Balkan War (1999) or Chechnya (1995-1996). There are also subfora: The collapse of communism, the United Nations, Wars and conflicts, Heads of State and historical figures, states and empires, The world after the Cold War in general, society and the economy after 1990.

History of the 19th century is treated as the history of ideas more than history of very concrete period of these 100 years (6th place in our classification). Moderators claim that „we consider the 19th century since the establishment of the United States and finished in 1914, with the beginning of the First World War” (<http://www.historycy.org/index.php?showforum=91>). Subfora here are also well structured and users can discuss more general topic of: the Birth and expansion of the United States, French Revolution, Napoleon’s Europe and the revolutionary war, Apogee empires - colonial conquest; Unification of Italy and Germany, sc. “the Eastern Question” (colloquially mentioned in Polish as “kwestia wschodnia”), and deals with the Balkan states, the decay of the Ottoman Empire and the consequences of it to the world history, etc.; Latin America and the independence, American Civil War, Scandinavia in the nineteenth century, the nineteenth century in general, socio-economic changes in the nineteenth century. Names of moderators here are sometimes too colloquial (as “ciotek”, what means the stupid one) or too mysterious or sophisticated (like nick “Sarissoforoj”, which is connected with the ancient Greek army history). Some of the users’ names are rooted in Polish traditional discourse in which one can also identify so called “new speech”, official language form typical for communist powers in Poland.

Separate forum is organized for discussions on “World War 1 and the Interbellum” (8th place in the table), and this forum is also of medium popularity. Users can write on subfora such as World War I, the Russian Revolutions, the League of Nations and the post-war order, The Great Depression, The Birth of Fascism and the road to World War II, society and economy in the years 1914-1939, period

of 1914-1939 in general. Although the forum is relatively small, three persons moderate it.

Moderators located the topic of other civilizations developed in ancient times in classification just after the Middle Ages forum. "Other" means here non Western civilizations, and it is not very popular forum. It is structured also in subfora, users can discuss topics such as: China before the Mongol conquest, the Mongol conquest of China by the Manchus, Mongol Empire and the great steppe civilizations, India before Islam, Southeast Asia to the nineteenth century Muslim India, Japan to the twentieth century, pre-colonial Africa, Civilizations of America, pre-colonial Australasia and Oceania. This small forum has only one moderator.

In an information table with statistical data moderators gather together all the periods from Renaissance to the end of XVIII century under the name of "Modern times" (7th position in the table). Subfora here are devoted to: Geographical discoveries, Reformation and Counter-Reformation, The Ottoman Empire; the Empire of Spain and Portugal; United Kingdom XV-XVIII centuries, Dutch Republic, France and Louis XIV, the expansion of Russian colonial expansion in the seventeenth and eighteenth centuries; Scandinavia Modern, Modern Wars, , Society and economy in Modernity, Modernity as such. On this forum users wrote 15 603 posts to 1 222 topics, so it means that per one topic surfers wrote circa 13 posts. In fact the result to the discussed forum is quite good in comparison to the total quantitative results of the whole forum "historycy": as it is clear from the results – users react to single topics writing average 20 comments. It is worth mentioning that similar forum is designed for discussion and repetition for students on the site "historia" (<http://historia.org.pl/>). "Historia" – history itself – consists of articles, photos and other materials as well as competitions, galleries etc. Fora here are also very popular among surfers.

Case study no 2: Alternative history on YouTube

Before discussing the issues connected with the “alternative history” represented in the short film *THIS COULD HAVE HAPPENED* or how Polish beat Hitler and Stalin; some introductory remarks are definitely needed because the beginning of the World War Two from Polish perspective is not very popular in Europe (Davies 2007: 6-14). While discussing the media’s portrayal of the September Campaign of 1939, when Poland valiantly and alone faced attacks from both Nazi Germany and Stalin’s USSR, it is necessary to mention the alterations to the political context in which societal memory of that campaign was created. The initial images of the September Campaign display the sufferings of a society taken by surprise at the military aggression of its neighbors from the west and from the east.

One of the most interesting examples is the film *Siege* by Julien H. Bryan (<http://www.youtube.com/watch?v=C8eAmFrPS7U>), an American photographer and cameraman who stayed in Warsaw during the first weeks of the war⁶ (cf. Sawicki, Stempowski [eds.] 2010). The film offers a poignant, heart-wrenching image of people struggling with the consequences of the siege – that is, with living in ruined homes, with shortages of food and water, and above all with the unexpected and unjust, as it was seen, death of their closest, including small children and young people. This 10-minute reel shows only the siege of Poland’s capital. The narrator informs us of the incessant bombings, the conflagrations across the city, and the lack of food and water. He focuses on the common life and the people’s suffering never even touches on the movements of military forces or events on the eastern border.

When we bear in mind the balance of military power on September 1, 1939, when Germany launched its war against Poland, the advantage of the German Army over the Polish army is altogether apparent: “The Wehrmacht possessed a marked supremacy – as Norman Davies put it – especially in tanks and modern aircraft: 55

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German divisions and 1,500 warplanes lined up against 39 Polish divisions and 400 aircraft. Both sides deployed large contingents of cavalry, of horse artillery and of horse-drawn transport. The result was not the hopeless walkover that is often portrayed. Indeed the Poles performed rather better than the British and the French were to do when Hitler turned west in the following year" (Davies 2007: 77). During the first two weeks of the fighting Poland suffered enormous losses. This weakened Polish army attacked from the west now had to face yet another enemy – the Red Army, whose units entered Polish territory (without a declaration of war) on September 17. The pincers the Polish army then found itself in because of the Ribbentrop-Molotov Pact meant that the debilitated Polish forces did not have much chance in fighting a two-front war. The joint celebration of victory by the Wehrmacht and the Red Army in the city of Brześć (175km east of Warsaw), and the presence of Hitler himself on a parade in Warsaw – these are the events that sealed the failure of September (cf. Davies 2007: 6-7). However, the most common image (not incidentally, the one projected by the media) is still that of the war with the Third Reich. Publications like *1939 IV rozbiór Polski* [1939: The fourth partition of Poland] attempt to incorporate events regarding the Soviet invasion into the existing memory frame (cf. Gluza, Markowska et al 2009). In 2007 Andrzej Wajda's film *Katyń* was released. It focused not so much on military operations or the way attitudes were clarified during the fighting as on the atrocity the Soviets committed on Polish officers. Thanks to this film one of the gaps in the visual memory of the war was at least partially filled (the topic will be also discussed below).

Thus, September 17, 1939, a date of surpassing national tragedy, was not mentioned during the years of the People's Republic of Poland. It was simply unthinkable to pass on information that Soviet armies had invaded Poland's eastern territories (Cohen 2001: 138; Jankowski, Miszczak 1990: 5-7; Markert 2009: 113-116; Melak 1989: 7-8). Polish collective memory of that episode of World War Two has not been integrated into a grasp that includes the other battles and events of the September Campaign – thus, the interpretation of September 1939 is not complete. This state of affairs was wrought

above all by political circumstances: the USSR presented its version of events, and this became the basis of indoctrination in postwar Poland. Moreover, that version was also recognized by certain Western scholars as credible (Davies 2007: 6-8; Melak 1989: 8-9).

On the background of above information is good to discuss the case of the reception of one "alternative history" film. The short docu-fiction is a part of collection of *What if...? : THIS COULD HAVE HAPPENED* or *how Polish beat Hitler and Stalin* has been available on YouTube since May 13th 2009 (original spelling of the title, (<http://www.youtube.com/watch?v=1tHH0kfJi3c>). By more than 4 years of presence in the net the document had been watched more than 500 000 times and gathered 3 639 posts. This case is interesting for a few reasons: 1. the posts are prepared not only in Polish – we can find also Russian- and English-language comments; 2. the level of aggression in the comments is significantly higher than in the other posts published on the all examined for this research fora; 3. the spectrum of negative attitudes to other users is worth analyzing, it is easy to group them in special types, and I'm going to show that (at the end of the article).

Irony, hate, anger are typical emotions expressed in a lot of posts here. No one from almost 4 thousand comments can be treated as neutral. Anti-Polonism is observable in a lot of posts. Authors of the negative, provocative, offensive posts often try to diminish Polish dignity and national identity. Examples of those posts were written in Polish and Russian: somebody named "WehrmachtHD" wrote in vulgar and primitive Polish comments not against the movie, the alternative version of history, but against Poland, Polish people, and against catholic church (the followers, priests, pope John Paul II, etc.):



WehrmachtHD 3 tygodnie temu
hhahaha ty pierdolony polski biedaku gnij w
chujolandii hahahah jan paweł ii jebał małe dzieci

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The comments of mentioned user are still visible despite the protests of the other surfers. Some of Polish users were also vulgar in their answers to “WehrmachtHD” and tried to offend him using epithets such as “nazi”, “German fascist” and “dirty” language.

Another author defining himself as “Josif Stalin” (who probably belongs to the group of the viewers who evidently do not understand the formula of *What if...?* documentary series), posted some negative comments on the Polish character (“Polish people are insane/ stupid” – original version “...Polacy chorują na głowę”). His posts, showing not only disrespect to Polish people but also sympathy to communism, are written in Polish, however another Russo-phillic surfers or Russians, who either misunderstood the formula or used the formula for their own purposes, published their comments in Russian. Some of these posts are also aggressive and belong to the “language of hate”, while some of them are ironic; and irony was pointed into the Polish character as well – “poor Poles, I pity of you”:



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спасибо поржал..)бедные поляки мне их жаль.

„Language of hate” is also typical for a lot of Polish users’ posts here. Surfers write against the other users, against Germans, Russians, and surprisingly – against Jews. A lot of comments were blocked and some were removed from the forum, it is hard to imagine what was written in those posts using the perspective of the visible comments, which are more than “extreme” in expression of hate and disrespect to others.

A few comments on Polish collective memory and difficult issues from the past

A stab to the back (1997) was published on YouTube in May 24th 2013. Up to the end of August 2013 the documentary has not provoked any reaction from the viewers (only 1 860 people had watched it; the same movie was published also by the other user and has only 4 comments: <http://www.youtube.com/watch?v=4YvNVuNMIIA>). This film was also popularized on TVP Historia, and some posts occurred there.

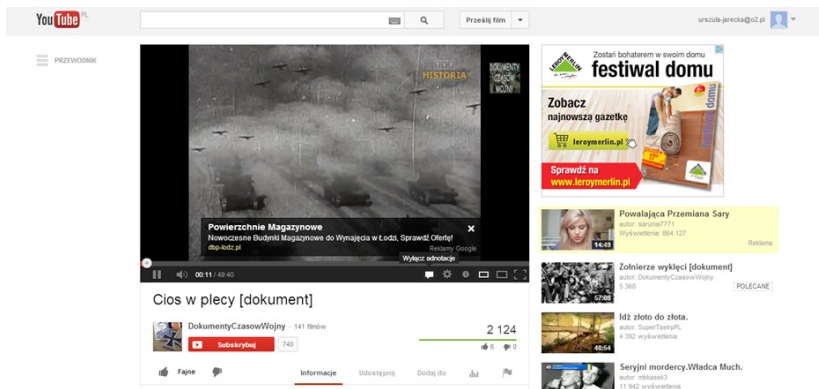


Fig. 3. The print-screen of YouTube movie Cios w plecy (A stab in the back) accompanied by ads.

In Polish collective memory still open wound is that of the Soviet invasion of Poland on September 17, 1939, which Poles remember as “a stab in the back”, “Poland’s fourth partition”⁷, and as the “zdradziecka” invasion – a word which connotes ‘treachery’ and ‘betrayal’ and bitterly plays on the word ‘radziecka’, which means ‘Soviet’ in Polish. During the postwar People’s Republic of Poland (which lasted until 1989) the Soviet invasion was essentially absent from official discourse, nor did it meet with artistic portrayal of the kind that strengthens not only popular imagination, but historical awareness as well.

Indeed, Polish culture has no universally recognized, accessible, and solid literary or film narrative on the topic. Rather, the Soviet invasion appears as a side motif in literature and film productions. Book publications and documentary films that try to grasp September 1939 as a whole have been appearing on the official Polish market for several years now, and usually they evince an incomplete and dummed-down scope. One relevant example is that of the slim third volume of the series *II Wojna Światowa: Kolekcja* [WWII: the collection], entitled *Atak Sowietów na Polskę* [The Soviet attack on Poland], which devotes more space to the armaments of the Soviet formations than to the invasion itself. The book also includes information about the Katyń massacre, which was a consequence of the invasion. However, the film that accompanies the book fails to address Katyń at all.

One of the worst open wounds in Polish collective memory is of course the mentioned Katyń massacre, whose absence in official, academic, popular, and media discourse has its roots in the silence surrounding the Soviet invasion of September 17. Throughout the years of the PRL it was forbidden to speak openly of either matter. Thus, within societal awareness a “whispered” truth arose, one that was often repeated in private conversations, and also propagated in the illegal press, that is, the materials produced by the opposition abroad, and which could not always pass through the Iron Curtain to Poland. It was from that body of material that one of the more important works on Katyń hailed: *Katyń – zbrodnia bez sądu i kary* [Katyń – a crime without trial and punishment], written by Józef Mackiewicz (1989), who witnessed the first exhumation of the officers in the Katyń Forest in 1943. Although his book was published in 1948, it has been officially published in Poland since the 1997.

Memory of the World War II was strictly politicized in Poland: the problematic events such as the USSR’s attack of Poland in 1939, the Katyń massacre of 1940, and the Warsaw Uprising of 1944 never enjoyed a fitting media presence and were never the narrative forge for shaping society’s awareness that the German occupation was. In the case of the Katyń massacre, as early as the 1940s the

Warsaw Uprising of 1944 never enjoyed a fitting media presence and were never the narrative forge for shaping society's awareness that the German occupation was. In the case of the Katyń massacre, as early as the 1940s the truth had become a "prisoner of war" held by the victorious Soviets – a prisoner of the very regime that had committed the atrocity. For long decades the Polish side – especially Polish émigrés who opposed the system imposed upon Poland by the USSR – endeavored to disclose the facts concerning the disappearance of Polish soldiers in 1940. Norman Davies writes: "...Nothing had been done, for instance, to clarify the fate of the 25,000 Polish officers missing since 1940 in Soviet captivity. The Western Powers, increasingly beholden to the USSR, were apt to let such matter lie – or even, by permitting the rising tide of Soviet propaganda, to allow their loyal Polish ally to be slandered" (Davies 2007: 181-182).

Katyń massacre is still present in the public sphere, one can read the information about it in Wikipedia: http://pl.wikipedia.org/wiki/Zbrodnia_katy%C5%84ska. Information pertaining to the atrocity is also available on the sites moderated by families of the killed officers, e.g.: <http://www.katyn.org/>; <http://www.katyn.org.au/beria.html>. The Institute of National Remembrance also provides data in the net: <http://katyn.ipn.gov.pl/kat/publikacje/3646,dok.html>. The history of the crime is available also at: <http://www.pamie-tamkatyn1940.pl/>; the site with English language version and also at another site designed for popularization the truth about Katyń among foreigners.



Fig. 4. The print-screen of Pamiętam. Katyń 1940, the site devoted to the description of the massacre and presentation the truth to the Polish as well as international public.



Fig. 5. The print-screen of the site "Katyń Crime" dedicated to the commemoration of the victims of Katyń massacre; the site is in English.

Hard data or soft interpretation?

In Polish language web, popularity of the WW2 is typical for every portal and site devoted to history as such. There are also special portals prepared for delivering the information and interpretation, visual materials on well known facts as well as on quite forgotten events and heroes. One of those portals is okupacja39.pl, which gives also the space for discussion on a special topic. Almost all mentioned portals and fora have their facebook “mirror” page (e.g. <https://www.facebook.com/okupacja39>). So, some discussions can be visible on both – facebook and the other, specially designed pages.



Fig. 6. The print-screen of the Facebook page for okupacja 39, the portal devoted to the historical analysis and discussion of the whole period of German occupation of Polish territory during 1939-1945.

When Polish popular awareness up to 2013 is examined it is possible to distinguish several phases of interpreting wartime experiences (I shall describe two) and to indicate further gaps. In the case of films we may distinguish several phases of war-narratives that go

hand in glove with the trends in the PRL's propaganda.

The first such phase took place between 1945 and 1949. Cinematographic work was carried out on the rubble of the earlier studios, and was not under the thumb of the political authorities. Among the more important films of that brief period was *Zakazane piosenki* [Forbidden songs] from 1946 (dir. Leonard Buczkowski), and the outstanding production *Ostatni etap* [The last stage, 1947, dir. Wanda Jakubowska], which was filmed the following year in concentration camps and thus boasts enormous documentary value. The second phase I wish to discuss is connected with the "Polish School" that flowered in 1957-1963. The work of this school evinces several characteristic features, particularly romantic, realistic, and psychological trends. Of the 138 feature films produced in those years some 30 of them are attributed to the Polish School. One of them was *Lotna* (1959), the highly criticized film by Andrzej Wajda, which portrayed the commitment and determination of the Polish cavalry in the September Campaign and the symbolic farewell to Poland's Second Republic of 1918-1939. The other feature films about the war focused on military operations, which are by nature difficult to interpret, although important in shaping historical awareness. Things are similar in other media that serve memory. For instance, one of the aims of the first and second phase of telling the story of the war was to glorify the Red Army and cement its image as the liberator of Poland. Closely related was the aim of deepening the hatred for the Germans who had occupied Poland. This motif was very powerful and predominated until the close of the 20th century.

The second phase brought other voices to the fore, for example, concerning the event that had been taboo in official memory: the Warsaw Uprising of 1944. The political discomfort the Uprising caused the authorities of the PRL pertained not only to the Home Army's anti-communist credentials, but also the failure of the Soviets (now allies) to have responded with support. After all, having called upon Varsovians to rise up against the Nazis, the Soviets then halted their swift advance westward and stopped just outside Warsaw's eastern districts. From there they idly watched Warsaw burn and its

inhabitants perish. Of course, the Soviets were waiting for the city to fall – and in this regard we may observe a repetition of the scenario in September, 1939. The Soviet decision not to aid the people of Warsaw was seen in émigré circles as treachery, as yet another Russian stab in the back against the entire people of Poland.

Among the more important films that took up the Uprising were Andrzej Wajda's 1956 *Kanał* and 1958's *Eroica* by Andrzej Munk. Here too are we dealing with wounded memory, as the soldiers who had fought in the Uprising were later persecuted in the PRL (cf. Strzembosz 1996, Ciechanowski 1992). Dramatic postwar episodes from these soldiers' lives are published at a site of the Warsaw Rising Museum, e.g.: http://www.1944.pl/historia/powstancze-biogramy/Piotr_Abakanowicz. Official memory had not recognized the Poland's Home Army befittingly, nor had it honored the efforts of the Home Army's soldiers. Also shunned were the achievements of Polish soldiers on the battlefields of WWII when they were not "politically correct". Poland's schoolbooks were therefore full of lies, and the publications that appeared were intended to showcase the role of the Polish People's Army (formed in the USSR under Soviet auspices) in the "liberation" of Poland from the Nazis. Television, then making its début, was also doing its part to strengthen the vision of history the authorities were foisting on the population.



Fig. 7. The print screen from the site of the Warsaw Rising Museum, <http://www.1944.pl/historia/>

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In Polish history the Warsaw Rising is still controversial issue and serious discussions are present in the scientific research and also at the internet (e.g. prof. Norman Davis wrote "8 theses about the Warsaw Rising": <http://natemat.pl/70183,profesor-norman-davies-dla-natemat-osiem-tez-o-powstaniu-warszawskim>) as well as on some fora. Among the posts there are a lot of respect to the fighters (e.g.: "CHWAŁA BOHATEROM POWSTANIA WARSZAWSKIEGO!" original spelling and translation: "Glory to the heroes of the Warsaw Uprising!"). However, the memory of Home Army's soldiers and the Warsaw Rising is desecrated by the German TV series *Unsere Mütter, Unsere Väter*, because of the disrespectful and far from historical truth image of the events from the Warsaw Rising and the Polish soldiers. At the same time the series pictured Germans as heroes and wonderful persons living in a bit crazy times. In the Polish media there were a lot of articles and discussion, also the fora users demonstrated their opinion about the mentioned TV series, the following examples were popularized by some users of [okupacja39.pl](https://www.facebook.com/okupacja39) (<https://www.facebook.com/okupacja39>); and the first one was prepared by the Polish artists and their milieu as a call to reaction:



Fig. 8. A picture–appeal to the surfers: “Join us, the Polish artist, who express their reaction to TV series *Unsere Mütter, Unsere Väter*”.



Fig. 9. One of pictures sent to the appeal mentioned in the figure 8.

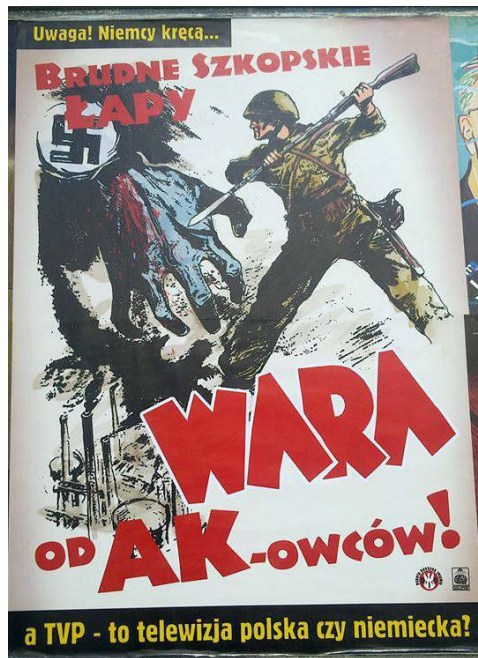


Fig. 10. The poster prepared on the basis of the 1939 anti-nazi propaganda as a protest to the presentation of the series **Unsere Mütter, Unsere Väter** by Polish public television. The question is: TVP – it is Polish or German television?”.

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The pictures presented above, clearly express the reaction of the surfers surprised and furious because of the broadcasting by Polish television TV series *Unsere Mütter, Unsere Väter*. The mechanism of propaganda in nowadays media can treat the fictional story, however far from historical truth, as another bestselling idea. In the collective memory could be treated as “another voice” in discussion on WW2. Thus, the artists and common users would like to remind that Germans were the aggressors and their actions during WW2 caused a lot of suffering to the occupied nations, and nowadays popular media discourses – even German one – seem to forget about it.

In the 21st century, in the era of convergence culture, all media contribute to shape collective memory and common attitudes to history and chosen events, chosen heroes. In the public discourse new issues occurred as troublesome to popularize the truth about history which engaged not only Polish but also other nations. Some journalists, mostly those connected with the right wing of political scene, write that we, the Polish, “are losing the battle on history” (<http://www.deon.pl/wiadomosci/komentarze-opinie/art,602,przegrywamy-walke-o-historie.html>).

The articles on that topic always have vivid reaction from the surfers (<http://www.deon.pl/forum/temat,3,37779,2.html>). The saddest and most worrisome (as well as irritating) issue is connected with cliché “Polish concentration camps” of unknown origin. Instead of writing about German concentrations camps built on the territory of occupied Poland, some journalists and politicians use the above cliché. The phrase is so “popular” in international media discourse that during 2012 representatives of our government 120 times protested against that usage⁸. In the appendix there is an article on that topic. Even in German popular internet discourse one can find the mentioned phrase as “Polnische Konzentrationslager” even when the material about the Auschwitz is discussed (<http://www.youtube.com/watch?v=vSJeBL3E-vE>). How to deal with that? How to convince the international public opinion that Poland is not responsible for Holocaust?

General comments

1. The Internet discussions cover a little of historical material available in the Polish language web. There are separate museum sites or events pages which do not provide the space for discussion (as it was mentioned before). Middle Ages, Renaissance and the heritage of Polish architecture, fine arts, literature, everyday life is of high touristic interest in Poland. Tourism of 21st century means a lot of interactive activities in the museums or other places connected with history, events just like reconstructions of some battles (such as a battle of Grunwald, July 15th, 1410) or "archeological picnics", festivals and fairs organized in the historical locations (e.g. Biskupin, a Slavonic settlement built before 800 BC: http://www.biskupin.pl/asp/en_start.asp?typ=14&submenu=307&menu=307&strona=1).

Viewers participate in the events like a festival of excavations in the Biskupin site or can take part in "The Tournament of Archers" (also in Biskupin: http://www.biskupin.pl/asp/pl_start.asp?typ=13&sub=0&subsub=0&menu=4&artykul=177&akcja=artykul) and many others. Medieval times are represented in a lot of events prepared for the public by the custodians of the Malbork Castle Museum, among them are contests for kids, the Advent food fair, the concert of huntsmen music etc. (<http://www.zamek.malbork.pl/index.php?p=wymarzenia&lang=en&lang=pl>)

Reconstructions are important in Polish cultural life. Many of them are connected with WW2, for instance with the September Campaign of 1939: <http://www.rekonstrukcje-historyczne.pl/mlawa-1939/>; <http://www.bzura1939.dobroni.pl/media/index.php?MediumID=9>. The special milieu of reconstructors advertised activities of the groups devoted to historical performances in the net. Some of them specialized in different historical epochs from ancient times to 20th century (e.g. <http://www.dobroni.pl/>), but some have got not so broad interest and focus on one epoch (e.g. two groups devoted to the WW2 issues: <http://www.czata49.pl/site/>)

<http://www.festungbreslau.wroclaw.pl/main.php?target=wydarzenia>). To sum up this topic, the interest in sharing opinions in the Polish language sites in the net is focused mostly on the 20th century, although the other times are interesting for the public in media such as museum, or in some forms of entertainment based in real space of the city or village rather than in cyberspace.

2. Attitudes of the surfers to the other users identified on almost all fora could be categorized as follow: erudite, historian-amateur, mentor (preceptor), patriot, "evangelizer", emotional bomb, sentimentalist, happy ignoramus, self-confident ignoramus. "Erudite" is an attitude represented by somebody who put a comment with a lot of details and also unknown or less known information. Usually these users do not participate in the sharing opinions, they only provide a stimulus for discussion. "Historian-amateur" also put some posts on a given forum, but the informational value of this material is rather small. In posts one can find obvious information or emotional opinions on some events, persons or objects; however, it is evident that the user likes history. "Mentor's" attitude is popular on historical fora, some users would like to correct mistakes they found in the posts of the other surfers.

They always very eagerly explain the circumstances and context of the events and always answer the questions of the others (even very childish or "stupid" ones, posted by e.g. "happy ignoramus"). The goal of that attitude seems to be teaching and popularizing historical knowledge. Another attitude – "patriot" – is characteristic to the users who represent a lot of interest in Polish national history, and always try to underline their Polish origin and convince what an honor is to be Polish. Sometimes "patriots" use Polish symbols as their icons. "Evangelizer" could be identify as a person who would like to talk about religion despite the discussed topic. This attitude is really rear, but if such a user like to "convert" everyone, she/ he tries to do that persistently and other surfers try to block her/ him. "Emotional bomb" attitude occurs quite often in the discussions in the Polish language web; this attitude is self-referential, the user

takes everything what is discussed personally. Even neutral information can cause “an explosion” of negative emotions. These users do not see or understand irony in the background of some comments, so they always overreact and redirect the discussion to peripheral, completely unimportant issues. User who can be identify as “sentimentalist” also presents emotional attitude, but in this case emotions are not so strong and generally positive. They use the history for talking about “the good old days” and their own or their families experience. The last two categories of users’ attitudes towards history and discussion could be quite important for the others – “happy ignoramus” and “self-confident ignoramus” can provoke a vivid discussion by posing a silly question or sending a post with evident mistakes. Ignorance could be the social game here.

Forum provided by TVP Historia , one of Polish public television channels, could serve as an example of good manners in the Internet. All discussions are really concrete and devoted to subjects mentioned in the television programming. People exchange thoughts and ideas about history, sharing their emotional views and discuss preferences. Vulgarity is absent here! If somebody tries to present provocative statements on the events or historical figures, moderator at ones warns the respondent. Some forum users present the optimistic worldview and friendly attitude to others, in the case of harsh words occurring in interpretation of Polish past (e.g. once socialism was called “criminal system”) always somebody tries to pacify the furious surfer by statements like “we differ from each other”, “my truth is different from yours and it is OK”, etc. Of course, some discussions are really hot, however people here try to use acceptable and inoffensive language (sometimes we can read that “the statement is stupid” or “please don’t treat us as idiots”, but this sort of phrases does not constitute the personal attack on anybody).

3. Analyzing the content of articles and posts one can easy identify typical motives in narrations:

- Politicization of the past
- Pertinacity in the searching for historical truth and justice

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- Bitterness as the emotional frame of reference to a lot of stories on WW2 and postwar period
- Alternative version of events as a form of social game
- Sensations based on biographies of famous historical figures or „mysterious“ or unexplained events.

In general – in the Internet discourse the history of Poland is more popular than the world history or the European history. Some periods, such as WW2 are still inspiring not only for scientists and writers but also for “ordinary people”. However, in the popular discourse history is more emotional than rational issue.

Notes

1. This magazine is „a clone” of internationally edited materials prepared by „Focus” press: „Focus. G+J International Magazines GmbH” brand located in Hamburg, Germany.
2. „Polskie dzieje” means “Polish history”, although the word “dzieje” is more sublime than “historia”.
3. Hereafter referred to using its Polish acronym – PRL.
4. The data were collected up to August 20th , 2013 – statistical data are prepared by moderators and based on the results visible then.
5. The description of the forum is presented in the table together with the other fora: <http://www.historycy.org/index.php?showforum=91>
6. The documentary was filmed in 1939 and directed by Bryan himself, edited by Frederic Ullman Jr and Frank Donovan, 1940. Film Siege was nominated for Oscar award in 1941 in category Best Short Subject (One-reel) (<http://web.archive.org/web/20120201205602/http://www.oscars.org/awards/academyawards/legacy/ceremony/13th-winners.html>).
7. The three partitions of Poland occurred in 1772, 1793, and 1795, when Russia, Prussia, and Austria successively dismembered Poland, ultimately removing the entire country from the map.
8. The data from the internet issue of daily “Rzeczpospolita”: <http://www.rp.pl/artukul/1055856.html>.
9. As far as the topics are concerned, the TVP Historia forum reflects the programming of the television channel. During the period of gathering data the most popular were topics connected with WW2, including the Holocaust, and the Polish People’s Republic era. Some other vivid discussions exploded around the process of Polish independence in 1918 and the war of 1920. Analyzing the content of posts one can identify politics and morality as leading motives.

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<http://polskiedzieje.pl/>

<http://www.1944.pl/historia/>

http://www.1944.pl/historia/powstancze-biogramy/Piotr_Abakanowicz

http://www.biskupin.pl/asp/en_start.asp?typ=14&submenu=307&menu=307&strona=1

http://www.biskupin.pl/asp/pl_start.asp?typ=13&sub=0&subsub=0&menu=4&artykul=177&akcja=artykul

<http://www.czata49.pl/site/>

Poland

<http://www.festungbreslau.wroclaw.pl/main.php?target=wydarzenia>

<http://www.deon.pl/forum/temat,3,37779,2.html>

<http://www.deon.pl/wiadomosci/komentarze-opinie/art,602,przegrywamy-walke-o-historie.html>

<http://www.dobroni.pl/>

<http://www.en.truthaboutcamps.eu/>

<http://www.focus.pl/historia/>

<http://www.historycy.org/>

<http://www.historycy.org/index.php?showforum=91>

<http://www.onet.pl/>

<http://www.pamietamkatyn1940.pl/>

[http://www.rekonstrukcje-historyczne.pl/mlawa-1939/;](http://www.rekonstrukcje-historyczne.pl/mlawa-1939/)

<http://www.bzura1939.dobroni.pl/media/index.php?MediumID=9>

<http://www.wp.pl/>

<http://www.wsieci.pl/aktualne-wydanie-sieci-historii.html>

<http://www.youtube.com/watch?v=1tHH0kfJi3c>

<http://www.youtube.com/watch?v=4YvNVuNMIIA>

<http://www.youtube.com/watch?v=C8eAmFrPS7U>

<http://www.youtube.com/watch?v=vSJBL3E-vE>

<http://www.zamek.malbork.pl/index.php?p=wydarzenia&lang=en&lang=pl>

<https://www.facebook.com/okupacja39>

<https://www.facebook.com/OsrodekKARTA>

Appendix

The popular article written by Sławomir Kalbarczyk on misusing the name of concentration camps:



Fig. 11. The print-screen of the IPN portal on German death camps located in occupied Poland and the beginning of the below article is also visible (<http://www.en.truthaboutcamps.eu/>).

“In the Name of Historical Truth”

The past is an element of the present. For even if we do not “live” the past or do not take particular interest in it, the echoes of past events frequently resound in our own times. This includes when politicians talk about the past, when newspapers write about it, and when it becomes the subject of films and public debate. This is how the past is “contemporized” and becomes a part of our lives.

But do we conceive the past in accordance with historical truth? Do we not distort it due to lack of knowledge or other reasons?

...the German Concentration camps were born not in Polish territo-

Poland

ries, but in the Nazi Third Reich in the 1930s.

The phrase “Polish” extermination or death camps, which appears from time to time, is a glaring example of the distortion of truth about the past, that is, of historical truth. This phrase suggests that Poles were the creators and administrators of such camps.

It is altogether understandable that this phrase is strongly opposed in Poland — a country that suffered so much during World War II. For those camps were established when Poland was occupied by the Germans. And the Germans were their creators. They administered them. They are responsible for the death and suffering of the millions of people who went through those camps.



This truth so obvious in Poland, should become internationally recognized. In German-occupied Poland there were no (nor could there be) any “Polish” extermination, death, or concentration camps. The German occupier established the camps to execute his criminal policy of extermination or enslavement of people of various nationalities – including Poles.

The Institute of National Remembrance (Instytut Pamięci Narodowej, IPN), whose duty is to disseminate knowledge on Poland’s recent history, cannot remain indifferent with regard to the fact that this historically incorrect phrase of “Polish” death or extermination

camps, which is so offensive to Poles, reappears in various speeches and publications. Thus, we have created the "German Camps in Poland" website within the framework of our mission. Its clear message is the historical truth that there were no "Polish" extermination, death, or concentration camps. Those were German camps, for they were established and administered by the Germans, who governed occupied Poland via terror.

The phrase "Polish" extermination or death camps, which appears from time to time, is a glaring example of the distortion of truth about the past, that is, of historical truth. This phrase suggests that Poles were the creators and administrators of such camps.

The website consists of texts supplemented with iconographic materials. The first one illustrates the obvious truth that the German concentration camps were born not in Polish territories, but in the Nazi Third Reich in the 1930s. The Germans transplanted the camp models they had developed in Germany onto Polish territories, modifying them to suit their new purposes. The next two articles show the dramatic situation of Poles under the German occupation. Having read them, the reader will soon realize that there were various "Polish" elements of the occupation-period reality (for example, the Polish resistance movement) in the occupied country, but there were certainly no "Polish" camps.

The texts about the German camps in Poland show that the Germans created a camp network in the occupied country. Aside from the best known camps there were also other, less known ones which should be remembered. The last text talks about the Holocaust, for the German death camps played a key role in it.

We hope that the website we are launching on the anniversary of Nazi Germany's invasion of Poland will meet our expectations and contribute to the elimination of the phrase "Polish" death camps which misrepresents historical truth.

Dr. Sławomir Kalbarczyk

<http://www.en.truthaboutcamps.eu/>

Clio in the Internet, the Presence of Contemporary History in the Greek Web *

Cinzia Venturoli (University of Bologna)

A few preliminary remarks

The relationship between Clio (history) and the Internet is conspicuously complex. Similarly, the approaches one has to adopt when facing historical analysis are multi-layered and complex: the web is a place where historical knowledge is known and made known. On the other hand, the Internet can also be a tool to promote historiographical research as the Web is often considered to be a structured archive, a container of documents and sources. Lastly, the Internet itself is a possible historical source.

It cannot be denied that the characteristics of such tool are particularly striking: the simple and user-friendly usage is linked to how easy it is to create and divulge its contents. More and more often, history websites are created by academic and various other institutions, such as establishments and archives linked to sites and portals created by individual users or groups of people suggesting their stories or memoirs, that is, a particular historical narrative of their own. At times, we find sites devoted to the preservation of memory, in a continuous proliferation of virtual realities whose methodologies and contents are, unfortunately, difficult to ascertain. The internet, due to the ease with which its contents are spread, has advertised positions that until not long ago would not leave the elites and that can now reach a vast audience.

This compels one to reflect on the public usage of history both when considered different from “representations” and “distortions” of the past and as the birth of new structures of meaning relating to the past and characterised by extreme inconsistency. The Internet foregrounds ever more strongly complex issues and problems for the historian, who has never as much as nowadays had to deal with means of communication and modes of narrative that can make “the documentary modesty pathetic and powerless”.¹ The Internet

is an enormous container filled with diverse material on which historians do not have the last word and are a minority compared to the professionals of information, the politicians, and the people who deal with history at an amateur level. It is my contention that in such situation it becomes extremely difficult to provide the adequate means for an analysis of the contents, their divulgation and the identification of safe critical approaches to the Internet sources. Traditional places where documents and memories are contained like archives and libraries are paralleled, and sometimes even substituted, by the Internet.

If used as a source for historical information, the Internet demands a cunning strategy and remarkable research skills. In the first place, the user has to understand the aim of the site, therefore verifying its authenticity and reliability, in order to evaluate whether the historical sources are primary or secondary ones. Blogs have great visibility on themes linked to history and memory. This particular methodology pertaining to the communication and usage of the web is increasingly adopted and it is certainly peculiar. It is difficult to describe and defies generalisation, it can be written by an individual or it could be the expression of a group or a party, it can take the shape of a journal which undergoes the decision to become public, and it can be used as a means to share one's ideas and discuss them with other web surfers. A blog is a graphic mode of communication via computer, it can be managed autonomously and it allows his creator to publish online, in real time, news, information and stories of all kinds. "Historical" narratives (to put it better: personal, non-scientific interpretations of history) are extremely obvious in blogs, especially in places where political ideas are debated, as we shall see later on. Already from these brief remarks, there arises the need of online research on the presence of contemporary history in the Greek language in the Internet as well as on the relationship between the Web, other means of communication and the public debate in the light of Greece's current economic and political situation.

Before venturing into this analysis itself, it is perhaps fruitful to try

to understand how the Internet is used in Greece. According to the data gathered in 2012, Greece has the lowest rate of usage of the Internet when compared to the other State Members of the European Union and, generally, to the European average: according to Internet World Stats at the end of June 2012, the Internet users were 5.706.948, 53,0% of the population².

As far as the rate per day in 2012 is concerned, it reached 41% (37% is the figure for 2011), well lower than the European average, which is around 59%. In Greece, there is a very high percentage of citizens who have never used the Internet: according to the data gathered in 2010, Internet was used mainly by men, whose age was between 16 and 24, with a high degree of education and living in urban centres where the Internet is used for communication and entertainment purposes. In the age span between 35 and 44, the usage of the Internet is rather aimed at the search for information. It is noteworthy that users between the ages of 55 and 64 are second in reading blogs with a figure of 33,9 % right after young people of 16 to 24 years of age (37%). Lastly, 67% of Internet users also use Facebook. I could not find specific data on the Internet usage as a source of historical information.

The Research

Thinking back on Greek contemporary history, I believe I can identify some sensitive issues, as well as not yet researched painful moments, like the Resistance and subsequent civil war, the Regime of the Colonels, or narratives of the past that must not and cannot be questioned, albeit they are clear-cut consequences of a mythopoeisis held necessary in the past for the creation of a nation but undoubtedly far from a thorough historiographical analysis.

Amongst the latter, for instance, the role of the Orthodox Church in the liberation from Turkish control. In Greece, the common sense resulting from propaganda and the teaching of history at school, and opposed to a great deal of research not to mention historiographi-

cal acquired records, sees the Church as one of the fundamental elements of the end of Ottoman rule. In the construction of the State, religion grants a very important role to national identity³ and this is a fact that cannot easily be questioned⁴.

One should not forget that the difficult path towards Greek democracy, which had reached its climax in the Regime of the Colonels, has made the study, teaching and divulgation of correct historical information very difficult, disjoined from the “necessities of the State”⁵. In this twilight zone, one can find the story of the existence of the Κρυφό Σχολειό (secret-hidden schools) where the Church taught Greek classes forbidden by the Turks, whose existence is neither proved nor documented. The very first classes present us with the myth of nursery rhymes sung by the children: Φεγγαράκι μου λαμπρό /φέγγε μου να περπατώ/να πηγαίνω στο σχολειό/να μαθαίνω γράμματα/γράμματα σπουδάγματα/του Θεού τα πράγματα (oh my small bright moon, shed light on the path, so that I can go to school, to learn letters, letters and things to study, things of the Lord). In the Internet, the majority of the sites we find⁶ seek to confirm the existence of such hidden schools, while others referring to historiography cannot locate sources for such narratives, whereas Facebook indicates that Κρυφό σχολείο is either a cafe or a restaurant.

Another myth of foundation about the Turkish rule is the so-called Zalongo dance. In Greece, there is a rumour, and this is deemed history, that in 1803, during the Turkish rule, on the village of Souli (in the Epirus region), all men were massacred by the troops of Ali Pasha. As a result, the women sought shelter in the mountains along with their children in order to escape from the soldiers. Fearing they could be raped and turned into slaves, they resolved to die together with their children and flung themselves from mount Zalongo, dancing and singing. This story is told in numerous traditional songs, to the point that in 1961 on the highest peak of the mount a monument was built. The grammar school textbook called ‘In modern years’ reports:

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“When the Soulliotisses understood they could fall into enemy hands and risk becoming Muslim themselves, they climbed on the peak of mount Zalongo and after kissing their children for the last time, they threw them down the chasm. At this point, they took each other by the hand and dancing and singing they flung themselves down, one by one, till all of them perished”⁷.

What historiography denies is not the suicide of the women, rather the fact that they went to their deaths singing and dancing. Maria Repousi, a deputy of Dimar (reformist left-wingers) and lecturer in Contemporary History in the faculty of Science Education of Thessaloniki has tried to reassess the historiographical truth of this story in parliament and this led to endless debate in the Internet. Blogs, sites, and online newspapers filled up with declarations and comments on this story including insults and threats to Repousi. Several comments to the few blogs which praised the historical truth of Repousi’s account were all against her, as in Facebook where 175 users hit the like button about a comment against Repousi (see The Mythologists⁸).

Even Mikis Theodorakis⁹ attacked Maria Repousi¹⁰, claiming that she was unworthy to live in Greece and once more proving that nationalism in Greece is not a right-winger characteristic, but a shared feeling, albeit with different nuances, in the entire political panorama.

It is necessary now to dwell on the Greek situation, namely on the presence of a party whose Golden Dawn (Χρυσή Αυγή) embarks on the rewriting of history, both the history of Resistance and the history of the Regime of the Colonels, linking the present with the past¹¹. In their programme, one reads: “there exist books of philosophy, but there are no books that tell true history” and also that one should write and tell the “true story” of the great Spartan heroes, of those of 1821, and 1974 Cyprus¹². It is worthwhile to note that in extreme right-winger, neo-Fascists and neo-Nazis sites, blogs and Facebook Pages, there are -both graphically and content wise- historical and mythological references that inevitably go back as far as to Ancient Greece, particularly Sparta, the Byzantines, the liberation struggle

against the Turkish Empire (not disregarding the importance of the Church), in truth the very same themes and interpretations which the Regime of the Colonels highlighted in propaganda and in the teaching of history.

For instance, the creation of the nation is during the so-called "1821 Revolution", namely the beginning of the Wars of Independence, as the common ground acknowledged by both left-wing and right-wing alike, so that there are songs of self-declared left-wingers that commemorate those times.

A change of perspective is taking place now because of movements like Golden Dawn and, as we shall see below, this is represented in the Internet and in the public debate.

A sensitive issue for Greek history is the Resistance and the subsequent civil war to which the communist party was declared illegal and its militants excluded from political life and very often incarcerated. We must not forget that the first official acknowledgement from the State to the Resistance against Nazis and Fascists in the 1940-1944 period happened under Pasok Leader Andreas Papandreu government in the early eighties. Going back to the issue of memory and narrative, there is a clear divide in the common sense, even in the definition of the rebellion against the Nazi-fascist occupation which can either be Resistance or National Resistance whereas in the following period we have second partisanship or civil war. If one questions the Internet with the aim of increasing one's historical knowledge, and therefore using a normal research engine¹³ writing key words like Resistance (αντίσταση-anti-standstill), the first site to come up is Wikipedia, where we find a simple profile taken from the official text used in secondary school.

Browsing the results we find pictures and sites whose origin is undoubtedly of an extreme right-wing nature. In extreme right-wing sites, the word 'Resistance' is subject to a final and total appropriation so that domains like <http://antistasi.org/>; <http://www.antistasi.info/>; <http://ethniki-antistasi.blogspot.it> relate to such sites. Of course there are anti-fascist sites that talk of Resistance in different

terms such as <http://antistasigr.blogspot.it/>.

By merely scrolling down in the list one finds other sites, some of them suggesting their story or recollection, often in an anti-communist light¹⁴.

Left-winger organisations talk of Resistance, like Edon of Cyprus¹⁵ and other Cypriot sites that more easily than their Greek counterpart narrate the Greek Resistance, not ending with the Liberation but reclaiming the extreme importance of Ellas, namely the left-wing and communist partisans.

In order to find institutional sites, like the Museums of the Resistance¹⁶ or to have more thorough and historically reliable news, one has to conduct a thorough search, not dwelling too long on the first upcoming results. If one continues the research, one will find sites explicitly devoted to students or lecturers of history; one can reach easily this information by clicking on the pictures on the research engine. Such pictures direct us towards common sites that tell us their story, as for instance the Xaidari administration where barracks/a prison was located or the Volos elementary school site which offers history classes or, even, history classes made available with no further contextualisation¹⁷.

If one performs the research using key words like 'civil war' or 'Δεκεμβριανά' (Dekembrianà, namely the clash between Ellas and the English army in Athens), one will be astonished to find, in addition to Wikipedia, more peaceful sites ranging from a travel guide of Athens¹⁸ to a textbook¹⁹.

Social networks do not escape this logic, in fact Facebook presents us with profiles like εθνική αντισταση (National Resistance)²⁰, related to extreme right-wing organisations with links to webpages like Hellenic Victims of Communism- Θύματα του Κομμουνισμού.

Despite the willingness of the Ελλάδα 1940-1949 - Κατοχή Αντίσταση Εμφύλιος Webpage (Greece 1940-1949- Occupation, Resistance, Civil War) to tell the evidence, extreme right-wing surfers ignore it²¹.

Another extremely important issue of Greek contemporary history is the Regime of the Colonels (1967-1974). Eleftherotypia is a newspaper that has recently conducted a survey showing that 59% of people interviewed think the country was doing better during the military regime, 46% believe that the quality of life was higher and 24% that Athens had a better international reputation. Up until a few years ago such figure was unthinkable, as the nostalgia for the Regime was kept secret and it was directly related to extreme right-wing circles that rarely spoke of it openly. As a result, it is interesting to understand the new “historical knowledge” that has led to this situation and to see it in the mirroring reflections of the Internet.

Until a few years ago, before the overwhelming crisis that has affected Greece, there were people who tried to assert the “purity” of the Colonels and the absence of corruption during the Regime but they were always proven wrong not only by historical research but also by television shows like “la macchina del tempo” (an Italian show, The Time Machine) and Reporters without Borders.

There was no anniversary linked to the Resistance against the Regime that would not be officially remembered. In particular, there was an event of that period, namely ‘17 November 1973’, when tanks entered the student-occupied polytechnic and there occurred deaths, apprehensions, disappearances, and tortures. Such event is so important that is deemed a founding date of Greek democratic reconstruction, to the point that every anniversary was commemorated with demonstrations, meetings, and TV broadcasts. Anniversaries keep being an incentive for newspapers and blogs. Indeed, ‘17 November’ is still strongly felt to the extent that there are sites dedicated to the teaching of history endorsing projects for children to learn about it²².

Nonetheless, this event is also revised and minimised as when members of the Golden Dawn talk of it in terms of “the polytechnic fairy tale” and in blogs they parade it with words like “finally the historical truth about...” and “enough with the lies”. The strong presence of the neo-nazi party has brought to the foreground a revaluation of the Regime as the former was founded by men close to

the Colonels enabling the election of eighteen delegates whereas in surveys it appeared to get 20% of votes.

This situation is clearly visible on Facebook where there are several pages celebrating Georgios Papadopoulos as in 21η Απριλίου 1967 - 21 Apriliou 1967- where 1.130 people hit the 'like' button, or on a webpage entitled Που είσαι Παπαδόπουλε – Που είσαι 21η Απριλίου (where are you Papadopoulos? Where is April 21st?) where 2.406 chose the 'like' option.

The willingness to reevaluate the Regime by portraying it as the best moment of Greek history promoting controversy and revisionism has not been subject to repercussions from the last events, repercussions which had ultimately led to the arrest of the founder of Golden Dawn and the other delegates.

If one uses Google to gather information about the seven-year period of the Regime, the first upcoming link will be, again, Wikipedia, with a straightforward profile, notes and a bibliography. Subsequent sites and blogs declare their intention "not to forget".

Both in newspapers and in the Internet, we often see analogies between the present and the past: euros instead of tanks. In other words, in 1967 they had tanks, now they have the banks.

As far as the relationship between Greek history and the Internet is concerned, it is worth to mention YouTube, seen as a container full of documentaries and interviews (both to Freedom fighters and soldiers). YouTube presents its viewers with fragments of TV broadcasts, news and public speeches. This is very rich material, albeit undifferentiated, whose usage is difficult out of its diversity and the lack of classification and critical profiles. This happens because YouTube is characterised by diverse material that can be searched with the help of key words and therefore the same page is likely to display videos celebrating the Regime and Papadopoulos whose editing is clearly biased, not to mention fragments of speeches without commentaries, interviews, TV broadcasts that aim at reconstructing events, and even footage shot to divulge a militant anti-fascist recollection.

On YouTube there are comments to the videos and they usually assume the shape of a political debate.

On institutional sites we find online archives where there was an attempt to do a census thanks to the «Η Νεότερη Ελληνική Ιστορία στον ψηφιακό χώρο» project (Greek contemporary history in the archives). These archives are of a different kind with documents relating to different historical periods: in some of them we find a lot of digitized material while others are just catalogues. No wonder that such sites are visited and used by those who wish to pursue serious research, indeed such digitized sources can be used along with the traditional means of the historian. Grievous is the loss of the Ert online archives, namely the State Television whose shutting down has caused the disappearance of the abovementioned site and its archives.

From these premises I believe I can safely assert that Greek history in the Internet has become a political arena while the space dedicated to information is reserved to the specialists. I think one can legitimately say that the present, I mean the current political turmoil in Greece, has made the situation worse and therefore even online history is increasingly used for polemical and political ends and the very word 'Resistance' has undergone a semantic change as it has been appropriated by the extreme Right-wing.

It is an attempt to rewrite, or confirm, a national and nationalistic history where Fatherland, Religion and Family have a primary role and where the extreme Right-wing has its roots and legitimation while, on the other hand, the Left-wing foregrounds memory, rather than a rewriting of history. It is a patchwork of rewritings that covers with its loud noise the more historically grounded sites and information.

Greece



1. The so-called Zalongo Dance told in the Golden Dawn Movement pages. Today, 16 December 1803, 60 women from Souli were dancing the Zalongo Dance. Honour and glory



2, Facebook Page: The mitologist



3. From Ancient Greece to the liberation from the Ottoman Rule up to World War II - representation of a continuity of history in Greece



4. References to Ancient Sparta for a political use of history

Greece



5. Greece 1940-1949: occupation, Resistance, civil war. Facebook page



6. 21 April 1967. Facebook page expressing nostalgia for the Regime of the Colonels

ΑΙΕΝ ΑΡΙΣΤΕΥΕΙΝ
ΚΑΙ ΥΠΕΙΡΟΧΟΝ ΕΜΜΕΝΑΙ ΑΛΛΩΝ,
ΜΗΔΕ ΓΕΝΟΣ ΠΑΤΕΡΩΝ ΑΙΣΧΥΝΕΜΕΝ

ΕΘΝΙΚΙΣΜΟΣ.net



ΠΟΛΥΤΕΧΝΕΙΟ 1973- 2013 – 40 ΧΡΟΝΙΑ ΨΕΜΑΤΑ!

16/11/2013



Οι ζωντανόι του πολυτεχνείου !!

ΚΑΙ ΥΠΑΙΤΙΚΟΙ ΓΙΑ ΠΟΛΛΑ ΔΕΙΝΑ ΣΗΜΕΡΑ

ΠΟΛΥΤΕΧΝΕΙΟ 1973- 2013 – 40 ΧΡΟΝΙΑ ΨΕΜΑΤΑ!

Με το δόξο «έθνος» του Πολυτεχνείου θα ασχοληθούμε σήμερα (ελόγη της ημέρας) αγαπητοί αναγνώστες, δοξάζει με την μεγαλύτερη επίσημη και κοσμοπολίτικη ιστορία. Μια επίσημη που την εορτασμούσαν «έθνος» επισημόν με το 74. Ξεχάστε τις όμοιες χρόνια με τον χρόνο κι έχει πλέον στις ημέρες μας απομνημόνισμα. Ήταν επίσημο. Βλέπετε, το φίλο έχει κοντά ποδάρια...



ΣΥΝΔΕΣΜΟΙ

<http://antiracistatitika.blogspot.gr/>

<http://elancency.com/>

7. Polytechnic 1973-2013- 40 years of lies. An extreme right-wing site that questions the Polytechnic uprising

..Να είσαι πιστός μέχρι θανάτου και θα σου δώσω το στεφάνι της ζωής.
Αποκάλυψη Ιωάννου (2:10)

Πιστός.gr 22-11-13

ΑΡΧΗ ΕΝΗΜΕΡΩΣΗ ΤΕΚΤΑΝΩΜΕΝΑ ΟΡΘΟΔΟΞΙΑ ΠΟΛΕΜΟΙ ΕΡΕΣΙΑ ΕΤΙΚΟΝΟΜΙΑ

Βρίσκεστε εδώ: Αρχή / Ενημέρωση / Εκκλησιαστικά / Το Ζάλογο και η Μαρία Ρεπούση

ΕΚΚΛΗΣΙΑΣΤΙΚΑ

Το Ζάλογο και η Μαρία Ρεπούση

Το 1883 ο Γερμανός περιηγητής και θεολογικός κλασικός Μπαρτολόμαους γράφει "Κατά ακολουθία επί" αυτούς τους θαυματούργους όταν απομαρτάνει βόρεια της Παρθένου στο Μοναστήρι του Ζαλόγου. Τους στείλθηκαν εκεί θεωρούντας ότι ήθελε αυτή η ταπείνωση, πράγμα κακό, δε μπορούσε να τους προσέλαβε ένα νέο τότε μόνιμο διαρκές, όπως και η σφαγή που ακολουθούσε επί της αρχής. Τράπη ενόψει αυτούς κατέστησαν από το βόρειο με το παλιό τους, που μερικοί τους, που μερικοί τους, που μερικοί τους.

Το 1885 ο Βελγός αρχαιολόγος, περιηγητής και αρχαιολόγος William Martin Leake γράφει στο Travels in Northern Greece (στο κεφάλαιο "Μοναστήρι") «Το 1880 100 αναγνώστες όταν απομαρτάνει στο μέρος αυτό από το Σόλη και την Κόλη, με συνθήκες και ζούσαν στο λαό αναγνώστες ύπνου έπρεπε το Ζάλογο. Τότε επρόκειτο την η παλαιά αυτή ήταν παραστέλλει παρά (αυτά) τους στείλθηκαν με διαταγή του Βασιλιά.

ΔΗΜΟΦΙΛΗ ΑΡΘΡΑ

- Ρωσικά σκάνδαλα περί του Σου παγκοσμίου πολέμου
- ΩΟΥ Η ΕΛΛΗΝΙΚΗ ΕΤΑΙΡΕΙΑ ΤΟΥ ΑΝΔΡΕΑ Α.
- ΠΑΛΑΙΟΛΟΓΟΥ ΑΣΕΛΟΥ ΤΟΥ ΕΡΩΝΗ ΕΡΩΝ ΤΟΥ ΕΡΩΝΗ
- Τα μέγαρα και ανημέρωτες τους
- Έρευνα για τον Χριστιανισμό στην Τουρκία (video)
- Ο Ευσεβίος και η πίστη του
- Περί της εφεύρεσης του Γίγαντα Παλιού
- Απόκτηση Γίγαντος Παλιού στο κράτος που κλέβει πρώτο να ψηφίζουν οι κρατούντες
- Εφεύρεση του και καθόλου της Αποκάλυψης στην Αίγυπτο (video)
- Ανταρκαδικά κοινότητα σήμα προβόλου το ΜΕΘΑ (video)
- Αγία Παρθένω - Ψάλλον ο μνηστής της Σταντόπερας (Πάρος Αγίου Νικολάου)

ΛΟΓΟΙ

- ΛΟΓΟΣ ΠΕΡΥΚΛΗΣ ΚΑΙ ΑΝΔΡΕΑΣ ΤΑΞΕΩΣ (ΕΡΩΝΟΥ ΕΠΙΣΚΟΠΟΥ ΝΥΣΣΕ)
- Απόκτηση Γίγαντος Παλιού στο κράτος που κλέβει πρώτο να ψηφίζουν οι κρατούντες
- Αίγιος Αγ. Επαφρόδιτος Κίτρου ως την Τσιβί και την ος

8. The Zalongo Dance and Maria Repousi

Notes

* Saul Andreetti's translation

1. A Criscione, *Web e storia contemporanea*, edited by P. Ferrari e L. Rossi, Carocci, Roma, 2006, p. 52

2. Internet World Stats , October 2012 (<http://www.internetworldstats.com>)

3. In 2007, a group of historians was charged by the Ministry of Education and Religious Affairs to write a new history textbook for schools. It is noteworthy to remind the reader that in Greece such text is unique and must be approved by the Ministry. As a result of its publication, there arose polemical debates that involved all political parties, ranging from the extreme right wing to the left. The first loud voice that rose against the new textbook was that of Christodoulos, an important Greek clergyman. He complained that the text gave little importance to the Church in comparison with the Ottoman domination and the constitution of the modern state. Subsequently, such complaint was welcomed and supported by extreme right-wing organisations like LAOS, and also by both the New Democracy government and by the opposition. The communist party as well joined this polemical debate aiming to control the job of historians and the teaching of history. See M. Repousi, *I nuovi manuali di storia in Grecia. Cronaca di una guerra ideologica sul passato nazionale* in «Mundus», n. 1, pp. 37-43, and also my book *Insegnare storia contemporanea in Grecia: il testo unico*, in *Patrimoni culturali fra storia e futuro*, edited by B. Borghi – C. Venturoli, Bologna, Patron editore, 2009, (pp. 131-139).

4. An example of this privileged relationship between the Nation and the Church can be seen in the removal of the religious affiliation from identity cards in 2000. This choice resulted from the will to adapt to the EU laws but the religion of citizens was written on ID cards since 1945. The ensuing controversies were harsh and the entire Greek population was involved. The point is that many saw religion as a distinctive trait defining the Greek people in terms of “us against others”.

5. It is perhaps useful to remind the reader that one of the significant

slogans of the dictatorship was 'Ellas, ellinon xristianon', namely 'the Greece of the Christian Greeks.

6. <http://www.pame.gr/ekklisia-thriskeies/orthodoxia/krifo-sxoleio.html> (last accessed 2 March 2014)

7. This was peer reviewed in 1997 by T. Katsoulakos, A. Kirkini, M. Stamopoulou, p- 71.

8. (Είμαστε μια ελληνική κοινότητα που αγαπάμε τη Μυθολογία και τις Παραδόσεις μας και μαθαίνουμε γι' αυτές με πλούσιους τρόπους!!!)
We are a Greek community loving mythology and our traditions from which we learn at a profit 27,717 "I like" – 2.120 talk about it (last accessed October 2013)

9. Mikis Theodorakis was a musician and a member of Epon in World War II who later joined the reserves of the ELAS, Resistance groups. During the civil war, he was imprisoned and exiled in the islands of Psitalia and Ikaria. On 1949, he was imprisoned and tortured in Makronisos. During the Regime of the Colonels, he was incarcerated and forced to leave the country. His music was forbidden in Greece.

10. <http://greece.greekreporter.com/2013/06/03/theodorakis-to-repoussi-leave-if-you-dont-love-greece/>

11. <http://ethnikismos.net/category/%CE%B9%CF%83%CF%84%CE%BF%CF%81%CE%B9%CE%B1/>

12. <http://www.xryshayghkerkyras.com/uploads/2/1/9/0/21906974/ideologia.pdf>

13. In this case I have used google.gr

14. http://clubs.pathfinder.gr/lapetos_/667620

15. <http://www.edon.org.cy/i-diki-mas-antilipsi/istoria/ethniki-antistasi/>

16. (<http://www.mouseiodimokratias.gr/greek/exhibition7.asp>; http://www.rentina-agrafwn.gr/portal/index.php?option=com_content&view=article&id=48&Itemid=34)

17. <http://users.sch.gr/pchaloul/lessons-of-history.htm>

History on the Swedish Web

Johan Jarlbrink (Umeå University)

The nationalistic historicism of 19th century Sweden came to an end with the rise of the Social Democrats in the 1920s and 30s and leading politicians seldom referred to history in their speeches. They generally talked about the future, not the past. One important exception was perhaps the Social Democrats writing their own history of progress. Swedes in general, however, were often regarded as ignorant and not interested in historical matters. "Historylessness" was the word used to characterize the spirit of the time¹. Since the early 1990s however, there has been a new interest in history. Historical matters became part of the public debate again. Sweden's dubious role during WWII and forced sterilizations of "unwanted" groups in the Swedish welfare state became important topics in the debate.

The 1990s also witnessed a growing interest in popular history more generally². The historian Peter Englund published his best-seller *Poltava* already in 1988 (sold in about 300,000 copies). The journalist Herman Lindqvist made a range of successful TV series on Swedish history (1991–2002) and published an 11 volume book series based on the programs. The series *Sveriges historia* (12 episodes, 2010–2011) was produced in collaboration between the commercial TV station TV4 and the publisher Norstedts, engaged in publishing an academic book series with the same name. The editor of the book series, Professor Dick Harrison at Lund University, was also the host of the TV show, together with carpenter, comedian and TV host Martin Timell, known from numerous total-makeover programs. A huge amount of biographies and translated books have been published, several of them distributed through the historical book club *Clio*. The novels about the viking/Templar *Arn* (1998–2001) were written by Jan Guillou and were adapted for the screen 2007–2008. Guillou's new project is to cover the 20th century through the history of one family, three novels are published so far.

Magazines such as *Populär Historia* (1991–), *Allt om historia* (2005–) and *Världens Historia* (2005–) are part of the same trend³. *Företagsminnen* (1997–), *Militär Historia* (2009–), and *Teknikhistoria* (2010–) are devoted to more specific areas, industry, military, and technology. This specialisation is also visible in the successful TV show *Historieätarna* (2012–), the Swedish version of the BBC show *The Supersizers*, on food history and everyday life. This revival of history have inspired many Swedes to research their own family history, guided perhaps by the many TV and radio shows on the topic.

An early Swedish internet site on history which is still in use is *skalman.nu*, started in 1994 and with a forum in operation since 1999. The forum has 8,000 members and 40,000 threads about everything from prehistorical time to the present. Another site, *Historiska världar*, was started by The Swedish History Museum in Stockholm in 2000 and became independent in 2012. This forum with 6,000 members and 7,000 threads is devoted to re-enactment and most of the topics discussed deals with practical matters on how to make “authentic” clothes and weapons et cetera⁴.

The most popular online forum in Sweden is *flashback.org*. The forum has its roots in an anarchistic fanzine started already in 1983. In 1995 it became a web site and since 2000 it has a forum attached to it. In March 2014 it had over 845,000 members – almost one Swede out of ten! – and 45 million posts. Flashback’s slogan is “Free speech – for real” and over the years it has attracted many right wing extremists, complaining about the allegedly leftist mainstream media hiding the truth about criminal immigrants and the dangers of Islam. In recent years this has changed. Racists are still there, but because of its popularity the forum is now more diverse. Every thinkable topic is discussed, from gardening, drugs, type fonts and prostitution, to pets, gossip, sports and politics – and history. Under the overarching label “History” there are about 7000 threads and 145,000 posts, dealing with everything from the Cretaceous to the present.

Youtube.com is another site where debates on history take place. Most of the TV series mentioned above could be seen here and some of the books could be listened to as audio books. It is not that easy to get an overview on this site, but some of the videos are found if the user searches for *Sveriges historia* or *Den svenska historien*. The comments are not as many as on *skalman.nu* or *flashback.org* (often between ten and fifty on a single video), but some discussions are interesting since they comment upon and often criticise the way history is presented and interpreted by the TV producers.

In the following I will focus on discussions on *skalman.nu*, *flashback.org* and *youtube.com*. Because of the many threads and posts it is not possible to analyse everything. I have selected the most popular history threads on every site. On *skalman.nu* the forum is divided according to the historical period being discussed (nine periods from prehistorical time to the post-cold war era). The threads under each period have been sorted after “most posted” and I have read at least the ten highest ranked threads for each period. This sorting tool is not available on *flashback.org*. Instead I have tried to find the fifty most posted threads among the first thousand that are shown under the label “History”. Topics on European identity are discussed on *skalman.nu* as well as on *flashback.org*. They do not however belong to the most popular threads. Therefore I have tried to find some of these by searching for “Europe”, “EU” and “identity”. On *youtube.com* I have selected all of the videos with the TV series made by Herman Lindqvist, and the more recent *Sveriges Historia*.

What is referred to as “posts” in the text could mean anything from a single word or a sentence to a short essay. Short comments and long developed statements often follow one another in the same thread. An individual user sometimes starts with a long post, and follows up with several short ones. If the discussions are intense the posters often tries win the argument using dozens of quotes from books, newspapers and other posters. Or simply state that the other posters are idiots. To use the word “posts” is perhaps not the best way to capture all this variety. But it is hard to avoid the term since it is used all the time by the posters themselves. And counting posts

is the only way to “measure” the popularity of the topics that are discussed.

Who is posting?

It is difficult to say anything specific about the users engaged in historical debates on the three web sites. Perhaps the avatars could reveal something about them, not their true identity, but maybe the character of their historical interest. Images and symbols such as flags, cartoon figures, kings, politicians, and military leaders are frequent among the posters. Especially the avatars on skalan.nu are historically related. Kings and other historically prominent characters are common, as well as coats of arms, longboats from the Viking era, tanks, submarines, and so on. However, to determine the true identity of the users from their avatars could be problematic. One user on skalman.nu is known to be of Sami origin and he or she often writes about Sami history and culture. When asked about the origin of the Sami people and their affinity with other ethnic groups he or she states that “My Sami ancestors were not Asians, I am no Asian”. This person, who is not Asian, uses Djinghis Kahn as an avatar⁵.

Internet use in Sweden is widespread in most age groups. According to statistics from 2012 89 per cent of the Swedes have access to Internet in their homes, and 71 per cent use the Internet daily. The most frequent users are found in the age groups ranging from 12 to 54. Men are more active than women, especially the younger ones. When it comes to posting on forums the users are even more diverse. 47 per cent of the users aged 12 to 20 say they post on forums regularly, and 46 per cent of the users aged 21 to 35. The figures for the groups aged 35-65 and 66+ are 25 and 10 per cent, respectively⁶. The users who are active on skalman.nu, flashback.org and youtube.com are presumably in the same age as forum posters in general. Many of them are probably young, in their 20s or 30s, but some of them have been active for more than 10 years and they could be some years older (the year when each user became a member is shown beneath the avatar on skalman.nu and flashback.org).

Flashback.org and youtube.com shows a great variety of topics and the users active on these forums are probably more heterogeneous compared to the users on skalman.nu. Skalman.nu seems to attract users who have a special interest in history, and some users are obviously more than forum posters. One thread is devoted to books written by forum members. WWII and military history dominates, but books about Vikings, beer and food history, local history and novels are also mentioned.

Topics and historical periods

The threads with most posts on flashback.org and skalman.nu concerns books that the members recommends, films, travel destinations and quizzes. Top lists and polls are frequent on flashback.org. Among the most popular we find "Most evil person in history", "Most unsuccessful Swedish king", "Who would you like to erase from history?" and "Are you related to a well-known historical person?". The posts in these threads are often a mixture of serious answers and comical or ridiculous ones. The question about whom to erase from history is answered with "Hitler and Justin Bieber". In some posts the racist and extreme right tradition of flashback.org is still visible. One thread about "Inventions by black people" develops into a discussion on racial differences. Not all of the posts are racist, but many. The historical periods discussed on flashback.org stretches from prehistoric time to the present, with a dominance of 20th century topics and WWII. One of the most posted threads is called "It is 1940, you are asked to give Hitler 5 tips to win the war". Sweden's role in the war is discussed in several threads as well. Other popular topics concern the ethnic groups of the Balkans and the difference between Syrians and Assyrians. Threads such as "Bosniaks – origin?", "Syrians – Assyrians", "Illyrians – Albanians", "Alexander the Great was of Albanian origin", and "Who does Kosovo belong to?" has often more than 500 posts, sometimes as many as 1,300. Many of the users active in these threads are obviously Swedes with a background in the geographical regions they discuss.

The threads on skalman.nu are divided into historical periods by the site's administrators. This makes it easy to get an overview and makes it evident that some periods are more popular than others:

Period	Threads	Posts
Prehistory, early civilisations and antiquity (8000 BC to 476)	797	11921
Nordic antiquity & the Viking age	699	11159
Middle ages (476 to 1523)	848	13270
Early modern era (1523 to 1789)	1186	16578
The age of revolutions and empires (1789 to 1913)	801	11145
WWI and the interwar period (1914 to 1932)	882	18019
WWII and its run-up (1933 to 1945)	5084	87066
The cold war (1946 to 1991)	1914	37266
The world after the cold war (1992 to now)	575	16888

(skalman.nu, March 16 2014)

The threads under prehistory and early civilisations most often deal with "international" topics such as the Neanderthals, gladiators, the historical Jesus, and life during the Stone Age. From then on and up till the early modern era it is Swedish and Nordic history that dominates. Among the popular threads we find "Where did the Danish Vikings come from?", "The Sami people was NOT the first Swedes!", "The state of Sweden", and "Mistakes made by Charles XII". After 1789 history turns international again, although Sweden's connections to other nations and events are frequently debated. Threads such as "Swedish volunteers in the Spanish civil war", "Sweden acted cowardly during WWII... and so did USA", and "Ancestors in WWII" are among the most posted. Threads on wars, kings and the origin of different ethnic groups appear to be the most popular ones. Compared to the members of flashback.org the

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members of skalman.nu seem to be more serious and the posts are generally longer. Many of the members show detailed knowledge, especially in military history, but they are also familiar with perspectives and theories in academic history. A thread on "The so called 'Battle of Gestilren'" develops into a discussion on the bows and arrows that were used (or not used). Posts in the threads on the origins of Danish Vikings and the Swedish state criticise the very notion of nations and nationalities. Posts on "Hitler and Justin Bieber" are not common in this forum.

The TV series on history available on youtube.com are quite popular among the viewers, but the comments are in most cases few. The different videos got 5,000 to 40,000 views and most popular are the ones on the Swedish kings once celebrated as heroes during the historicism of the 19th and early 20th century: Gustavus I, Gustavus Adolphus (the Great), and Charles XII. The comments are often on the kings themselves or on the depiction of them in the programs: "Charles XII is my favourite Swedish king. I like this part of our history." Programs by the journalist Herman Lindqvist are often popular among the commenting users. His voice and narrating style is said to make him "The Morgan Freeman of Sweden" and some commentators write that they have seen his videos over and over again. Academic historians are often very critical towards Lindqvist's version of the Swedish history, but his traditional way of presenting history appeals to many viewers: "Herman is the best storyteller ever", "It is this that makes you a NATIONALIST". The programs by the academic historian Dick Harrison and the carpenter Martin Timell, *Sveriges historia*, get much more negative response. "This is a typical way to blacken Gustavus I, only his negative sides are shown and he is compared to Hitler and Stalin [...]. They skip or hasten by the fantastic things he did for Sweden. It's sad they continue with this hate towards Sweden in their depiction of our history, they make it sound like we were worse than all other people and should be ashamed. Fuck that!"⁷ In another comment the same show is called "cultural-Marxist propaganda". Viewers who enjoy the series often express themselves in short statements such as "Really good", or "Interesting", but some of them also develop their opinion in reac-

tion to the critics: “The old romantic image of the (heroic) kings was at least as biased if not more, the kings were almost canonized as saints. This program shows them as humans with failings, for better or worse.”⁸

The many threads and posts on WWII is perhaps surprising to a non-Swede, since Sweden did not take part in military action. But the importance of the topic online follows much the same pattern as the coverage in popular magazines, such as *Populär Historia*, where WWII is an extensive category.⁹ One explanation could be that WWII is part of a global mediascape, with films such as *Schindler's List* (1993), *Saving Private Ryan* (1998) and *Der Untergang* (2004), TV drama as *Band of Brothers* (2001) and *The Pacific* (2010), and books like Anthony Beevor's *Stalingrad* (1998). With global media discussions on history online becomes less national.

What is history used for?

Many of the threads on skalman.nu deal with history for its own sake. In the many discussions on historical battles for example the users try to get to the facts and uncover the true event, “what really happened”. Discussions on flashback.org and youtube.com, but sometimes also on skalman.nu, are clearly embedded in political discourses of the 21st century. History is used to prove something or to legitimize, to make oneself proud or as a reason to hate – or as a way to deconstruct what is taken for granted.

On the traditionally extreme right and nationalistic forum flashback.org these tendencies are shown in many threads, not least in “Shouldn't Africa be the richest and most powerful [continent]?” Humans have lived in Africa longer than on any other continent, why is it not the most developed continent? Some posters mention that it could have something to do with a history of slavery and colonialism. Others make sure that “negroes” were not forces to develop to survive in the climate and nature, and that is why they are not part of “the modern human race”. When one poster explains the highly developed Germanic cultures by pointing at the

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climate in northern Europe, another poster objects and writes that the early high cultures developed in Mesopotamia and Egypt where the climate is “pleasant”. Yet another poster agrees and writes that the Middle East and Egypt were “world leading” – until Islam came¹⁰. The continued discussion in 142 posts makes it clear that it is not so much history that is discussed as the political questions of today: Immigration and the multicultural society, among other things. The discussion on “Inventions by black people” and the many threads on Hitler follow much the same pattern. At first glance the threads on “Myths about the Vikings” and “How primitive were the Vikings?” seems to question the myths about heroic Vikings created during the romanticism of the 1800s. Instead it turns out that most of the posts question today’s criticism of those myths. As in this post:

There are many myths and many people try to paint a corrupt image of them in light of today’s political situation where teachers and left-wings try to create a distance between the Swedes of today and their origin. This is OK because the law doesn’t prohibit anti-Swedishness and ordinary Swedish Swedes aren’t protected by the anti-discrimination law. The Vikings are and remain the people who made houses and keys when other primitive cultures sat grunting in caves and dugouts. [–] The myth my communist teachers tried to teach us kids back then was that they sat around a washbowl and washed themselves in the same bowl and spitted and blew their noses the last thing they did so that the last one in line had to wash himself in a bowl of dirt. According to the communist teachers they only did it once a year because they only had a wash once every year. My question to those who know the details you can’t find in archaeological excavations is: Were you there?¹¹

The many threads on the Balkans and the differences between Syrians and Assyrians go in much the same direction. History is used to prove the true owner of a piece of land, or the right to call heroic figures or people their ancestors. Sometimes it is pride and happiness that dominates though. A thread on “Pyramids found in Bosnia Herzegovina?” on skalman.nu starts with a short news item in 2005 telling about archaeological findings of what was believed to be remains of a pyramid. True or not, some users immediately started

posting about the importance of the findings: “Oh my God, I am Bosnian myself, I still can’t digest it, that my beloved little Bosnia got pyramids [–] I pray to God there is a pyramid there, it would mean so much to Bosnia and all of Europe”¹². The thread continued for seven years with over 1,100 posts. Most users eventually agreed that the pyramid was a hoax, but from the beginning there was a hope for a glorious past.

Debates on the Balkans and the ethnic groups in the region are often much more intense than the thread on the pyramid suggests. On flashback.org we find threads such as “Josip Broz Tito, hero or crook?”, “Did the Albanians wipe out the Illyrians?”, “Historical Macedonia”, “Bosnians and Croats are the true Illyrians”, and “Illyrians – great heroic warriors or a people of dwarfs?”. Threads on these topics are among the most popular within the whole historical section. Are there any significant differences between the groups, and which group has the right to claim a specific piece of land? One answer could sound like this: “Bosnians and Croats are Illyrians from northern Balkan. It is our heritage and our blood and our beloved home. Greek-Albanians will NEVER get northern Balkan”¹³. In the same way as the threads on the Sami people in northern Scandinavia, many of these discussions end up in popular genetics. It is obviously Swedes with some connections to the region that are engaged in most of these debates, but sometimes the threads are also used by others just to express their racism and prejudices. The question whether Alexander the Great was Albanian or not is answered in this way by one of the posters: “I can’t understand why anyone doubts that Alexander the Great was of Albanian origin. The guy stole a lot of property (and whole countries) that belonged to others!”¹⁴.

Discussions on skalman.nu are generally less racist. Some of the threads on prehistory, about Huns, Goths, Vandals et cetera, are often influenced by popular genetics, but discussions in other areas are sometimes characterized by more critical perspectives. The posters often question the very notions of nations and nationalities and see them as constructions rather than natural entities.

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The thread about “The state of Sweden” starts with a question from a school boy having problem with his homework: “One thing bothers me. When could it be said that Sweden was established as a nation/state/kingdom?” The first reply suggests that Sweden was founded at a meeting between three kings in 1101. Another poster objects and writes that the nation building was more of a process, starting in the 13th century. He also refers to academic historians claiming that most people as late as the 17th century identified with landscapes rather than the state. Yet another poster writes that the whole thing depends on the definition of the “state”. The first king would be Olof Skötkonung (980–1022). But was he a ruler of a state? Probably not. One comment continues and makes a comparison with the European Union: “When was EU founded? 1951, 1957, 1965 or 1992? Where is the “birthplace” of EU? In Brussels, in Rome or in Maastricht? Is EU a state? No, hardly, but how will they see it in 900 years, how will they define a state then?” Some posters do not agree at all and refers to Tacitus who mentions “the communities of the Suiones” already in year 98. There is no consensus in the debate, but the posters are well aware of the different perspectives and that “the writing of history is always coloured by the time when it is written”¹⁵. Popular history and academic writings are frequently quoted, as well as empirical sources. The discussions are very much influenced by the source criticism dominating the academic writing of history in Sweden during the 20th century. The origin and establishment of the state is of course a highly political question, but the discussion never develops into nationalistic and racist slogans common in similar threads on flashback.org.

The use of history is discussed further in a thread called “Does history really give an identity to rootless people?”. The first poster writes that it is often claimed that globalization makes people rootless, and that they turn to history to search for their identity. “But does history help that much with this?” Examples are taken from Sweden, England, Scotland and Egypt, showing that modern identities were created quite recently. “In what way does history provide people with an identity? To me it seems that the opposite is more likely. Did I miss something?”¹⁶. Some of the posts following the first one

does not agree at all, but the initial question shows that the “revival history”, that is said to be a result of modern rootlessness, also gives room for those questioning that history is the answer.

Europe and European identity

The discussions on history on flashback.org and skalman.nu are not limited to the history of Sweden. WWII and the history of the Balkans are among the most popular topics. Threads addressing direct questions on the history of Europe and European identity do not belong to the most popular ones, but they do exist.

The most posted history threads dealing with Europe and EU on flashback.org are “Why are the Latin parts of Western Europe more underdeveloped than the Germanic?”, and “Why are Swedes so uninformed about Europe?”. The first one starts with a reflection by a poster referring statistics on economy, corruption, religion et cetera showing that “the Germanic countries are always superior”. “Why is it so? I guess there’s some kind of historical explanation”. The first answer is posted five hours later and gives three explanations: Lack of civilisation, the industrial revolution, and modernity. Another comment mentions differences in climate and religion. Yet another comment points at the “northernness” of northern Europe. But some commentators question the initial assumption all together. If development/underdevelopment is interpreted in economic terms France and northern Italy should be considered more developed than many countries in northern Europe, and if it is interpreted in cultural terms the initial assumption would fall completely. If religion was an explanation, why is it that catholic northern Italy and southern Germany are economically more successful than many protestant parts of Europe? From the headline the reader would assume that this thread would be full of stereotypes and prejudices, but many posters turn the initial question against the poster who first asked it: “The question is not why the Latin parts of Europe are underdeveloped, the question is why you think they are”¹⁷ This question becomes the start of a new thread: “Why are Swedes so uninformed about Europe?” Several expla-

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nations are suggested: The dominance of Anglo-American media, lack of travel experience except from picturesque sea resorts, nationalism and complacency, and knowledge about European history, but not about the last fifty years¹⁸. This debate shows the diversity of the historical discussions on flashback.org. This is the forum where the most extreme and racist opinions are expressed, but it is also the forum where these opinions are questioned.

Similar discussions also take place on skalman.nu, in threads such as “Turkey in the EU” and “European identity?”. The latter thread tries to analyse what is meant by “Europe”, and all of the posters agree that the modern notion of Europe is a historical construction. To create something like “Europe” it takes a history of Christianity, EU, Eurovision song contest, an artificial conflict with Muslims and a fear of immigrants from Asia and Africa. The historical construction of the European identity – if there is one – is highlighted by one poster writing as follows:

I wonder if the image of Europe today (Western Europe, that is) may be something created after WWII. Previously it was the Central and Eastern European countries that were important when it comes to European culture. During the Cold War myths were created about “the under-developed Eastern Europe”, and they still exist today. To be crass, it is in Eastern Europe you find the original European culture still existing. In the West it has been corrupted by the Americans. Soviet and communism reformed the culture, but the so called “high culture” was strong there. What I mean is that the image we have of Europe today may be false. What we think about as different in the East is actually our old heritage¹⁹.

Conclusions

It is hard to synthesize such a diverse field as history online. In the same way as Internet generally, the sites on history are used to express hate and prejudices, as well as enlightenment and critical reflections. But to simplify, I think that three different types of debaters could be identified, depending on the character of their arguments and engagement in the discussions.

The first one is characterised by the sometimes “nerdish” interest in history for its own sake. These posters are often interested in military history, what “really” happened on the battle field, the bows and arrows that were used, the models of the tanks and their differences, et cetera. It is possible to identify political dimensions of these discussions, but in most cases they are not explicit.

The second type use history to legitimize their own position, as superior Germanic people, as the true Illyrians or as Swedes with heroic Vikings as their ancestors. What is interesting with this group is its diversity in unity. Here we find the nationalistic Swedes expressing their hate towards people – living in Sweden or elsewhere – with a different ethnic or religious background. But we also find ethnic minorities engaged in regional conflicts, especially about the ethnic groups of the Balkans and the Middle East. These debaters are very diverse, but they use history in much the same way.

The third type is characterized by the critical and reflective way of discussing. The two previous groups are often engaged in establishing historical facts. But the third group seems to be more interested in deconstructing the facts that others take for granted, such as nation states and national identities.

Notes

1. Kurt Johannesson, Retorik eller konsten att övertyga, Stockholm 1998, 120; Ulf Zander, Fornstora dagar, moderna tider: Bruk av och debatter om svensk historia från sekelskifte till sekelskifte, Lund 2001, 317-8.
2. Zander, 409-22.
3. Populär Historia is analysed by Marianne Sjölund, Historia i magasin: En studie av tidskriften Populär Historias historieskrivning och av kommersiellt historiebruk, Lund 2011
4. The activities on this forum is analysed by Bodil Axelsson, "History on the Web: Museums, Digital Media, and Participation", in Anders Ekström, Solveig Jülich, Frans Lundgren & Per Wisselgren (eds), History of Participatory Media: Politics and Publics, 1750–2000, New York & London 2011
5. "Samerna – INTE Sveriges urbefolkning!", <http://forum.skallman.nu/viewtopic.php?f=36&t=14940&start=15>
6. Olle Findahl, Svenskarna och Internet 2012, Stockholm 2012.
7. "Sveriges Historia Vasatiden", <http://www.youtube.com/watch?v=g3EHc7g9ILk>
8. "Sveriges historia - Stormaktens uppgång 1611-1660", <http://www.youtube.com/watch?v=rHkWRe3Y8TA>
9. Sjölund, 166-7.
10. "Borde inte Afrika vara rikast och mäktigast?", <https://www.flashback.org/t1826381>
11. "Myter om vikingar", <https://www.flashback.org/t1240294>

12. "Pyramid hittad i Bosnien Hercegovina?", <http://forum.skalman.nu/viewtopic.php?f=25&t=21350>

13. "Bosnier och kroater är dom riktiga illyrerna", <https://www.flashback.org/t1579711p2>

14. "Alexander Den Store hade albanskt ursprung", <https://www.flashback.org/t276886p3>

15. "Staten Sverige", <http://forum.skalman.nu/viewtopic.php?f=24&t=20500>

16. "Ger verkligen historia identitet åt rotlösa människor?", <http://forum.skalman.nu/viewtopic.php?f=9&t=42085>

17. "Varför är de latinska delarna av västeuropa mer efterblivna än de germanska?", <https://www.flashback.org/t1116187>

18. "Varför har svenskar så dåliga kunskaper om Europa", <https://www.flashback.org/t1117477>

19. "Europeisk identitet?", <http://forum.skalman.nu/viewtopic.php?f=78&t=10794>

Europe and Media: the History on the German Web

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1.Theoretical Framework

We understand this project as a whole and this paper especially as a pilot study for a more in-depth research. This is even more true,

- as the Web provides such a huge amount of communication content, even if you confine your research questions to a smaller focus of topics and countries;
- as Web content analysis has not yet reached a methodologically and internationally standardized level as this is (more or less) the case with newspaper and film analysis – only to mention the younger methods
- and as Web terminology is not yet really internationally standardized, either, as this is (more or less) the case with film and broadcasting studies terminology, and this applies even if we all use the same English terms as “Web 1.0/2.0”, “thread”, “post”, “blog” etc.

1.1 Research Questions

Here are the research questions (RQs) of the project:

1.1.1 Basic research questions (RQs):

What are the historical topics that surface in the everyday talks conveyed on the Web?

- On what occasions are they used?
- To what extent are/aren't they developed?
- Are there any hints at the history of other countries, or at Europe?

1.1.2 Special RQs:

What is said about “transversal topics”:

- Shoah and Holocaust
- resistance to Nazism
- the fall of the Berlin Wall
- the end of the communist “bloc”

1.1.3 RQs concerning E.U.:

- Is the past that is mentioned exclusively national or related to other nations?
- Is it mentioned in a friendly or diffident way?
- Do allusions include, at times, references to Europe or to the European idea?

1.2 Methods

We analysed German sites with the extension “.de”, exclusively, and primarily historical forums as well as (Web 1.0-) sites of institutions and (Web 2.0-²) sites of newspapers.

Our hypothesis: In the more communicative forums and the 2.0-websites with feedback functions we learn much more about the current state of people’s knowledge, opinions, feelings, hopes and fears than in the static Web 1.0 sites provided by more or less official institutions.

Analysing the “Wikipedia”-site seems easy compared to the “rest” of the analysis. As “Wikipedia” entries may be nationally different (if they are not only translations of the US “Wikipedia” site) but exist in every country, this could be a good chance to compare them with an identical method of analysis.

1.2.1 Approaches to Web Sites

We applied two methods:

1.2.1.1 Open Google Search (with an empty cache) for

- "Widerstand gegen Nationalsozialismus (im besetzten Europa)" (resistance)
- "Judenvernichtung", "Shoah", "Holocaust"
- "Ende des kommunistischen Blocks", "Ende ost-west-Konfrontation" (end of communist block, end of east-west confrontation)
- "Fall Berliner Mauer" (fall of the Berlin Wall)

We analysed the first ten sites found with these tags on one single test day.

Sure, this access to web sites is not standardizing the method much: Web sites are ranked differently day by day (minute by minute), according to the browser one is using. So, as an experiment, we accessed the sites with different browsers like "Mozilla", "Safari", "Firefox", "Opera" and "Chrome". The ranking in this special snapshot moment, when we are searching and accessing the sites also differs depending on your cache and cookies and on how their algorithm is/may be optimized by their owners. And the tags are also read differently: there are tags structured by text, and there are meta tags. Meta tags may have nothing to do with the site content, but they link to the site header.

As this approach does not lead to a really high level of standardisation, we applied another method:

1.2.1.2 Weighted Google Search (with an empty cache)

of what we judged the "most important forums" according to our research criteria. After some research, we selected the following sites:

<http://www.geschichtsforum.de/>

Steinmez

<http://einestages.spiegel.de/page/Home.html>

<http://www.volksbetrug.net/forum/index.php>

<http://www.politikforen.net/> (one has to be registered for the search)

<http://www.reconquista-europa.com/search.php?do=process>
(one has to be registered for the search)

<http://humanistenteam.info/forum/>

<http://www.forum-der-wehrmacht.de/>

<http://forum.freenet.de/>

<http://www.bild.de/ka/p/forum/index/5>

<http://forum.spiegel.de/>

also relevant:

<http://www.mitmischen.de/>

<http://politik-forum.eu/index.php>

1.2.1.3 Additional method/analytical tools

We tried some tools like Google analytics: GA is useful for domain owners, but is accessible only by them. It describes the activities of the owners. Also the tool <https://www.mturk.com/mturk/welcome> may only be used by the domain owner, and it is only accessible from the US. So, instead, we checked all sites with the tool "Web of Trust" (wot): <http://www.mywot.com>.

It provides information of web site users.

A quite differentiated analytical tool is

<http://www.pageglimpse.com/einestages.spiegel.de>

For the page analysis, which we applied for most of our analysed sites, see appendix.

1.2.2 Qualitative Analysis

For the analytical description ³ we chose to standardise it – to a certain extent – by providing the following information:

- the way and by which research tags this site was found;
- type of website: Web 1.0 or Web 2.0;
- mywot.com check result;
- (kind of) indicators of integrity, i.e. mission statement, content using documents and citations, academic citation, (plural or one-sided literature used);
- institution/person recognizable by masthead and possible more than these informations;
- one-sided “discussion” or many contradicting positions;
- actuality of the site: last updated, regular/sporadic postings, dating back to...
- general characteristics of the site/platform

1.2.3 Definitions

1.2.3.1 Web 1.0

By “Web 1.0”, we understand the types of accessible web content (mostly text, hypertext, pictures) and its communicative form: more or less one-sided, static, similar to the one-to-many communication of the traditional broadcasting media, with no feedback possibility other than emails to the other or separate “muds” and “moos”.

1.2.3.2 Web 2.0

By “Web 2.0”, we understand “the network as platform” based on Tim O’Reilly’s definition of 2005 ⁴, actualized in 2009 ⁵. Applying to our RQs, we are focused especially on

- integrated feedback, which allows for democratic and collective intelligence
- and the low level entrance to participate in communication, interaction and collective production.

2. Results

2.1 General Results: Web Fora

There is a very broad variety of German Web fora coping with history in general and the history of Germany, especially. The "Geschichtsforum" is one of them with sub fora like „Das Dritte Reich“, „Der Zweite Weltkrieg“ as well as „Blockbildung und Kalter Krieg“. The most intense discussion is going on in the sub forum „Das Dritte Reich“. For a more specific analysis, see below.

2.1.1 Social Networks

2.1.1.1 Facebook

For the following tags, we got a quantitative result: "Germany resistance to Nazism", "the holocaust", "karl marx", "nazism", "Marxism", "fascism", "winston churchill", "communist block", "Gorbatschow", "Eiserner Vorhang", "Perestroika", "Glasnost", "Berlin wall", "Berliner Mauer", "Judentum", "USC" – "Shoah Foundation Institute", "resistance movement". 820 000 people aged 13 years and older, living in Germany, were using these terms on 14th July, 2013 ⁶: in a post, in their status, they "liked" it, or one of their closest "friends" used it. It does not tell anything about the content of the discussion of these tags.

2.1.1.2 YouTube

Tag "Fall der Mauer" ("Fall of the Berlin Wall"): YouTube features documentary films of Spiegel TV, ARD, Deutsche Welle.

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Tag "Europa": Documentary films of the German Foreign Office and of Friedrich Ebert Foundation (close to Social Democratic Party).

Tag "Ost-West-Konflikt": Documentary films of „Wissen to go“, "Sofa-geschichten" ("sofa stories") and DokuOnline.

The ZDF mini series „Unsere Mütter, unsere Väter“ (= "Our mothers, our fathers". Director: Philipp Kadelbach, Script: Stefan Kolditz, Producer: Nico Hoffmann, ZDF 17., 18., 20. March 2013) initiated a long lasting discussion in the Web, not only on YouTube but also in the ZDF Mediathek (where programmes are accessible freely for seven days after their screening), but also on Social Media platforms like Facebook and Google+, and many more. We will have a closer look at a follow-up discussion on Spiegel online, below.

2.2 Specific Results

2.2.1 Tag "Widerstand gegen den Nationalsozialismus (in Europa)" (resistance)

Analysis, Websites as of 1st August, 2013

This Analysis is based on the research method Open Google Search (with an empty cache) (see Chapter 1.2.1.1). The screenshot of this test day shows the search result.

1. [Widerstand gegen den Nationalsozialismus – Wikipedia](http://de.wikipedia.org/wiki/Widerstand_gegen_den_Nationalsozialismus)
de.wikipedia.org/wiki/Widerstand_gegen_den_Nationalsozialismus -
Als Widerstand gegen den Nationalsozialismus, auch
antifaschistischer Widerstand, wird der Widerstand von
Einzelpersonen wie Georg Elser, Gruppen wie der ...
Definition - Struktur des Widerstands in ...
- Widerstandsgruppen in Deutschland
2. [Leipziger Meuten – Wikipedia](http://de.wikipedia.org/wiki/Leipziger_Meuten)
de.wikipedia.org/wiki/Leipziger_Meuten -
... in der Zeit des Nationalsozialismus Gruppen von
Jugendlichen, die sich aus ... und betrieben teilweise aktiven
Widerstand gegen den Nationalsozialismus.

3. [Widerstand gegen den Nationalsozialismus](http://www.dhm.de/lemo/html/wk2/widerstand/)
www.dhm.de/lemo/html/wk2/widerstand/ -
 Kommunistische aber auch sozialdemokratisch orientierte
Widerstandsgruppen verbreiteten Flugschriften und
 Klebezettel **gegen den Nationalsozialismus**, ...
 Weiße Rose - Attentat am 20. Juli 1944 - Der Widerstand um
 Admiral ...
 4. [Georg Schwarz und Genossen: Reihe erinnert an Widersta...](http://www.13z.de/.../Reihe-erinnert-an-Widerstand-gegen-den-Nationalsozialismus)
www.13z.de/.../Reihe-erinnert-an-Widerstand-gegen-den-Nationalsozialismus
 13.01.2011 - Um das Schicksal des antifaschistischen
 Widerstandskämpfers Georg Schwarz geht es am morgigen
 13. Januar 2011, 18:00 Uhr, ...
 5. [Widerstand im Dritten Reich: Leipziger Jugendbanden gege...](http://www.freiepresse.de)
www.freiepresse.de » ... » Sachsen » Home » Nachrichten » Sachsen
 10.02.2012 - Leipzig. Im Frühling 1938 lässt sich das Problem
 nicht länger leugnen. In Scharen sind die Leipziger zu einer
 Großkundgebung der NSDAP auf ...
 6. [Bilder zu widerstand gegen](#)
[Nationalsozialismus](#) - Unangemessene Bilder melden
-
7. [Widerstand gegen den Nationalsozialismus - Dieter Wund...](http://www.dieterwunderlich.de/widerstand_nationalsozialismus.htm)
www.dieterwunderlich.de/widerstand_nationalsozialismus.htm -
 Widerstand gegen den Nationalsozialismus: Bekennende
 Kirche, Georg Elser, Gruppe Baum, Die Weiße Rose, Rote
 Kapelle, Solf-Kreis, Kreisauer Kreis, ...
 8. [Geschichte vermitteln](http://geschichte.public-ip.org/texte.html)
geschichte.public-ip.org/texte.html -
 Nähere Informationen zu den Menschen und ihrem
 Widerstand gegen den Nationalsozialismus bietet ein
 Projekt des Haus Steinstraße e.V.: (Link). Gebäude ...
 9. [Deutscher Widerstand 1933-1945 | bpb](http://www.bpb.de/izpb/10367/deutscher-widerstand-1933-1945)
www.bpb.de/izpb/10367/deutscher-widerstand-1933-1945 -
 Zustimmung und Widerstand im Nationalsozialismus.
 Widerstand gegen den Nationalsozialismus wurde in
 Deutschland erschwert durch die Passivität und ...

10. [News zu widerstand gegen Nationalsozialismus](#)
 [Widerstände gegen den Nationalsozialismus im Münsterland : Friedenskreis sucht Erzählungen aus Havixbeck](#)
Westfälische Nachrichten - vor 7 Stunden
 Die Ausstellung „Widerstände gegen den Nationalsozialismus im Münsterland“ wird ab ...
 Darin steht der alltägliche Widerstand im Mittelpunkt.
11. [Geschichte: WIDERSTAND GEGEN HITLER - DAS VOLK W...](#)
 www.youtube.com/watch?v=NHbA9tGvgfw
 07.09.2012 - Hochgeladen von
 FILMSORTIMENT.de - Schulfilm - Lehrfilm - Unterrichtsfilm
 Hier DVD bestellen: <http://www.filmsortiment.de>
 Disc 1: Folge 4: "Die Invasion Kretas" Die Deutschen ...
12. [Widerstandsformen](#)
www.netzgymnasium.de/Projekt/widerstandsformen.html -
 Die Abneigung gegen den Nationalsozialismus war vielfältiger Natur. ... Der Widerstand innerhalb der Familie und der Freunde beschränkte sich oft auf ...

(Wikipedia analysis is left out here, within our approach.)

Ad 3: Deutsches Historisches Museum

After two Wikipedia sites, there is the Web 1.0 website of the "Deutsches Historisches Museum", a very reliable site provided by the "Foundation House of the History of the Federal Republic of Germany" ("Stiftung Haus der Geschichte der Bundesrepublik Deutschland"). This website offers information: texts, text&photo documents, sound and video documents, statistics, biographies about German history, with a special focus on the German Kaiserreich (German Empire), Weimar Republic and "Third Reich", early post war period: <http://www.dhm.de/lemo/html/wk2/widerstand/>.

All this is searchable by a more or less integrated inflexible search

engine. No comments or blogs are possible. Interestingly enough, at the time of our research (late July/early August 2013), there was no legal nor editorial notice about the source. An upgrading or editing of the website is not recognizable.

Tagged “Widerstand”, the page shows ample information about: the Hitler assassination attempt by Johann Georg Elser (8th November, 1939, Munich, Bürgerbräukeller), the assassination attempt of 20. July, 1944, resistance in the Wehrmacht, in “Kreisauer Kreis” and of “Weisse Rose”, opposition of youth (“Edelweisspiraten”), the “Red Chapel”, and the Confessing (protestant) Church (Bekennende Kirche). But there is no link to resistance in occupied countries in Europe.

Ad 4: Leipziger Internet Zeitung

The fourth page shows, surely caused by the Google search algorithm, which recognizes the region where the user enters the web, and surely optimized by the producer of the site, news info of “Leipziger Internet Zeitung” of January 2011 about an event remembering the Leipzig anti fascist resistance fighter Georg Schwarz: [http://www.l-iz.de/Bildung/Zeitreise/2011/01/ Reihe-erinnert-an-Widerstand-gegen-den-Nationalsozialismus.html](http://www.l-iz.de/Bildung/Zeitreise/2011/01/Reihe-erinnert-an-Widerstand-gegen-den-Nationalsozialismus.html).

Ad 5: Freie Presse, Chemnitz

The fifth page brings an archive newspaper article of “Freie Presse” (Chemnitz), of February, 2012, on a retrospective on the resistance of “Leipziger Jugendbanden” (gang of youths) against Hitler, in 1938: <http://www.freiepresse.de/NACHRICHTEN/SACHSEN/Widerstand-im-Dritten-Reich-Leipziger-Jugendbanden-gegen-Hitler-artikel7901641.php>.

Ad 6: Photo and poster gallery “White Rose”

The sixth page brings a photo and poster gallery of resistance with

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a lot of photos and documents, among them several pictures of the “White Rose” resistance in Munich and the siblings Scholl who were condemned to death.

Ad 7: Resistance vs. National Socialism

Then, there is a private Web 1.0 website (2002-2013) of the author Dieter Wunderlich ⁷, which boasts of “5 Million visitors per year”. Tagged “Widerstand gegen Nationalsozialismus”, Wunderlich provides a comprehensive, factual overview of resistance activities, starting that “at no time there was a coherent resistance movement versus the NS regime”. The “Widerstand” site contains factual information about the “Bekennende Kirche” (Confessing Church of protestants), resistance of catholic clerics, the assassination attempt of Georg Elser, the Jewish resistance “Gruppe Baum” in Berlin, the “White Rose” and Sophie Scholl, resistance of communists, social democrats and labour unions, the “Rote Kapelle” (“Red Chapel”), the “Solf-Kreis” around former ambassador Wilhelm Heinrich Solf who provided a “political tea”, the “Kreisauer Kreis” around the lawyer Helmut James Graf von Moltke, the “Goerdeler Kreis” around former Leipzig major Carl Friedrich Goerdeler, the resistance activities around rear admiral Wilhelm Canaris, the resistance in the officer corps, the assassination attempt of 20. July 1944, and the longest one, an overview of “Resistance in the occupied territories”.

Let’s have a closer look at this last article: It starts making up a difference between the resistance fighters in Germany who were betrayed and expelled from “Volksgemeinschaft” (people’s community) and the partisans in the occupied territories who were secretly supported by the people there. Author Dieter Wunderlich states that in all occupied countries resistance arose: “in the Scandinavian countries, in Holland, Belgium, France, Italy, the Balkan peninsula, and in Eastern Europe. Partisans fought against Germans and collaborators, similarly.” Then the author describes the successful Heydrich assassination (1942) in Prague and the Nazi’s revenge on the Czech village of Lidice. French résistance is described by Général

Charles de Gaulle's "Forces Francaises libres", the Résistance and Maquis in the Vichy-parts of France, the resistance of Communists, Unions, Conservatives, and Army, as well as the unification of the French resistance, initiated by Jean Moulin in the "Conseil National de la Résistance". The author describes formation of the "Comité de Libération Nationale" in Alger, which was acknowledged as the provisional French Government by the Allies. He also mentions the "revenge" killing act of the Germans in Oradour-sur-Glane (1944). Then he talks about the resistance groups of Tito and Mihailovic in Jugoslavia: "Instead of coordinating their actions against the Germans they fought one another." He states that the British Allies did not accept Tito's communist resistance and preferred the royalist resistance of Mihailovic, first. But, finally, the Big Three agreed on supporting only Tito during their conference in Tehran (1943). When German parachute troops attacked Tito's headquarters in Dvar (1944) the partisan leader could flee to Italy in a British airplane where he erected a new headquarters on the Isle of Vis. Web site author Wunderlich provides links to his own film reviews of Jo Baier's "Stauffenberg" (D 2004), Bryan Singer's "Valkyrie" ("Operation Walküre – Das Stauffenberg-Attentat", USA 2008). The reviews are also factual and more or less positive, stating that these films cannot replace good lessons on the resistance topic. Concerning "Valkyrie" Wunderlich does not forget to remind the reader of the protest of Stauffenberg's son Berthold against Tom Cruise as a member of the "Scientology" sect playing his father as the resistance fighter.

All of the texts do not contain any scientific source material nor references. But they are written fact based, balanced, liberal and highly critical towards the Nazis.

Ad 8: Convey History

Ranked eighth, another Leipzig website is shown, due to the Google algorithm: "Geschichte vermitteln" ("Convey History") <http://geschichte.public-ip.org/texte.html>. This small Web 1.0 website provides texts and audios concerning resistance versus Nazis.

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Behind these stand a Munich and Leipzig media pedagogy initiative ⁸, supported by D-A-S-H ("Building networks against discrimination") which aims at "Young people from all over Europe (who) struggle against racism and exclusion", and the „Bundeszentrale für Politische Bildung“ („Federal Agency for Civic Education“). The project researched memorial sites in and around Leipzig reminding of antifascist resistance, of forced workers, of the victims of National Socialism and the biography of the communist Kurt Julius Goldstein who fought for the International Brigades in the Spanish Civil War, was imprisoned in Auschwitz, built up KPD and SED after 1945, became general director of GDR radio stations, member of the Central Committee of SED, and secretary of the "Fédération Internationale des Résistants" (FIR) in Vienna.

Ad 9: Bundeszentrale für Politische Bildung" (BpB)

(„Federal Agency for Civic Education“)

Ranked ninth is the ample Web 1.0/"1.5" website of the "Bundeszentrale für Politische Bildung" (BpB) tagged "Deutscher Widerstand 1933- 1945": <http://www.bpb.de/izpb/10367/deutscher-widerstand-1933-1945>. This is a federal institution, located in Berlin and Bonn, financed by the Federal Government. In each of the Länder, the federal states, a regional institution is working analogue to the "BpB". The "BpB's" duty is to foster the understanding of politics, to consolidate democratic awareness and to enhance political and civic society engagement. In times of Cold War, it was kind of a propaganda institution of the West German government. But today, it is an all-German, more or less liberal institution.

For "Deutscher Widerstand 1933- 1945" ("German Resistance") the site features the content of a special issue of the print version of "Informationen zur politischen Bildung" ("Information for the political Education"), Vol. 243, 1994. In the foreword, author Jürgen Faulenbach states that resistance in Nazi Germany was a "resistance without a people" as it was very heterogeneous and differentiated at different times; apart from the resistance groups, 7000 individuals

can be named. Historian Prof. Dr. Wolfgang Benz, former director of the Munich "Institut für Zeitgeschichte" ("Institute for Contemporary History") and former director of the Berlin "Institut für Antisemitismusforschung" ("Institut for the Research of Anti-Semitism") of the Free University of Berlin, and internationally renowned researcher, is the author of most of the texts. The issue contains ample, historical research-based texts – with citations of scientific sources – concerning the following aspects: acceptance and resistance to National Socialism, the fight against NS before 1933, opposition and resistance of the labour movement, Churches: self-assertion and opposition, obstructiveness and resistance: three examples, resistance of traditional elites, the military resistance, self-assertion and defence of persecuted people, opposition of youth and students, denial in every day life and resistance in the war, models and examples of political moral. The whole issue is accompanied by historical, political academic literature.

In this issue, we do not find a focus on resistance in the occupied countries. But in a very recent paper, which is part of a web only "Dossier Frankreich" (January 2013, on the occasion of 50 years of the Elysée treaty), author Steffen Prauser, academic staff member of "Deutsches Historisches Institut Paris" (DHIP)("German historic Institute"), writes about "Erinnerungen an eine dunkle Zeit: Kollaboration und Widerstand in Frankreich" ("Memories of a dark time: collaboration and resistance in France")⁹. The trailer of this article announces a text about the "Vichy syndrome, which the French society has never overcome." Prauser characterizes the beginning of resistance in 1940 as the "engagement of few individuals". Only in 1942, the underground resistance groups were of a "more important consistence", and he states an "ambivalence" of "many groups" towards the Vichy regime until 1942. For the communist PCF resistance, the German raid of the Soviet Union in June 1941 was the sign for a "new dimension" of resistance activities. The author writes about the French people's refusal of Laval's forced labour ("STO"), which – "in contrast to a persistent legend" – made only a minority of around 25.000 people join Résistance. He mentions the German revenge killings of Tulle and Oradour-sur-Glane.

But in the whole article the author does not, in contrast to the headline, talk about the collaboration in France.

Ad 10: Westfälische Nachrichten

The tenth page is a newspaper report in “Westfälische Nachrichten” on an exposition of every day resistance in Münsterland (state of North Rhine-Westphalia) and a request to tell these every day stories.

Ad 11: Film trailer on YouTube: “Europe’s secret armies resisting Hitler”

The eleventh site is a trailer of the film “Europe’s secret armies resisting Hitler” on YouTube (from Sept. 2012). The film can be ordered by everyone, but the main group that it aims at are school teachers.

Ad 12: Resistance in Third Reich (School Project)

The next site is the result of a high school project. In six lessons, the 2008 13th grade students of Theodor-Heuss-Schule in Sulzbach-Rosenberg (Saarland) produced this website: “Widerstand im Dritten Reich – ein multimediales Lernprogramm” („Resistance in Third Reich. A multimedia learning programme”) ¹⁰. With short texts, pictures and quizzes, it refers to the different resistance ways and groups. It is a Web 1.0 site, no blogging, nor comments.

2.2.2 Widerstand gegen den Nationalsozialismus (im besetzten Europa)

Analysis of Websites, based on weighted Google Search

(with an empty cache)

This analysis is based on the method weighted Google search, described in Chapter 1.2.1.2.

1) Geschichtsforum <http://www.geschichtsforum.de/> (as of 8th August, 2013):

This is a Web 2.0 platform providing a blog forum of a community with the claim: "The forum for those interested in history and for history fans". This is a Web 2.0 platform. In Germany, it is ranked 6446 and used by 78,8% Germans and 21,2% international users, among them 12% from Austria. Web of Trust (wot) classifies it as a trusted and safe website. Users rate the page as a very informative site.

With the tag it shows a vivid forum with 116 pages dating back from end July 2013 to 2005. The most recent thread (of end July 2013) is about the "Myth Rommel", and it is motivated by an ARTE documentary of August 2007 (!!!). In a very balanced, fact oriented way, community members discuss Rommel's role in resisting Hitler. Partly, they are referring to historical sources. But the majority of the discussion is about Rommel's Africa engagement.

In the next thread, the role of women in the resistance is being shortly discussed but then far more intensely their role for the German economy and armour industry. The historical research neglect of women in resistance, especially in the left wing resistance, is being criticised. A share of 15 % women is said (estimated, without source) to have been part of resistance. In another thread, we find a controversial, balanced discussion about the proposition that the horrors of the colonial powers in times of imperialism versus the „natives“ layed the basis for the Shoah by the Germans ¹¹.

In a thread on the "Kreisauer Kreis", a high school student asks for a complete, excellent two page paper on resistance as he "needs" to enhance his grading. He is harshly criticised for his idleness and provided with a lot of links, but then takes a basic forum article on the "Kreisauer Kreis". After (!) having done so he is happy with "his" work but then dears asking the forum "what the 'Kreisauer Kreis' finally did"¹². There are more high school student's questions for help in their history exams. Forum moderator "El Quijote" tells him that he can get help but needs to think first, for himself ¹³. An inte-

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resting question is risen by a high school student: he or she wants to talk to her/his classmates about those who pretended to have been resistant to the regime, as a lie to cover oneself after 1945 ¹⁴.

2) Spiegel Forum:

<http://einestages.spiegel.de/page/Home.html>

Tags: "Widerstand", "Widerstand gegen Hitler"

This website is a Web 2.0 platform. Users can interact by discussing the articles, and the special thing about the site is that users can rate each article. Interactive resources are not rare. If you are registered in the forum you can add photos to the picture gallery. Beneath the articles one finds information on who submitted the photos. You can also see how many posts there are in a discussion. If you are looking for articles, you can search by rating, for the date of publication, for the date of the event or for the activity, ascending as well as descending. You can also view related articles.

Web of Trust (wot) classifies it as a trusted and safe website. Users rate the page as a very informative site. Pageglimpse analysis (see Fig. 1 in appendix) shows that this site is ranked ninth in Germany and that it is approached by 83% Germans and by 17% international users, most of them from Austria and the US. In Germany, the majority approaches this site from Berlin (12%).

The page consists of photographs and contemporary documents. Under the tag „Widerstand gegen Nationalsozialismus im besetzten Europa“, we find articles about church and war crimes as well as articles about Jewish saviour. There is also a rider containing contemporary witness reports.

<http://einestages.spiegel.de/s/tb/28343/aufstand-im-warschauer-ghetto-sie-haben-angst-vor-uns.html>

http://einestages.spiegel.de/static/document/27184/moralist_unter_der_robe.html?k=Widerstand+gegen+Nationalsozialismus&o=original_publicationdate-DESCENDING&s=0&r=3&c=1

Steinmez

This is about Fritz Bauer, a “Moralist unter der Probe” (“A Moralist under probe”), an attorney general, who in 1952 initiated the rehabilitation of the resistance fighters of 20. July 1944 (reason for the tag), and who in 1960 set the Mossad on the trace of Adolf Eichmann; photo gallery of Bauer.

http://einestages.spiegel.de/static/document/26081/geschwister_scholl.html?k=Widerstand+gegen+Nationalsozialismus&o=original_publicationdate-DESCENDING&s=0&r=3&o=1

A calendar sheet of the siblings Scholl (student resistance group “Weisse Rose”/“White Rose” in Munich.

3) Volksbetrug.net

<http://www.volksbetrug.net/forum/index.php>.

This is an ugly right wing and neo Nazi, anti-democratic blog forum. It sure is under surveillance of the German intelligence service, the Federal Office for the Protection of the Constitution. Some of the main threads are reading: “FRG – A State that is no State”; “Meldestelle”: “registration platform for the despotism of state and justice”, “Get active together”, “History” (with the sub thread “Zionist ideology” = “Z. Weltanschauung”). In the main thread “News and press” we find the sub thread “News from Austria”, and, within this one, the news: “Seizure. Turks take over a village, targeted”. In this “news” of 1st February, 2013, threats are pronounced openly: “Foreign domination does not only take place but is even propagated openly. (...) Let us tell the enemies and traitors of our culture, society and people that if the people take the control of their fate into their own hands, then woe betide them¹⁵.” Accordingly, this site has a bad reputation, based on user reviews. Trustworthiness and youth protection are the assessment criteria.

In the search for “Widerstand Nationalsozialismus” (“resistance to National Socialism”) the latest blog, as of 31st May 2013, in the thread “news”, is a very lengthy one, written by “Cindy H” about “warning of deception!¹⁶” The author signs with her real name

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and contact data, "Sylvia Stolz, Rechtsanwältin, wegen 'Holocaustleugnung' aus der Rechtsanwaltschaft der BRD ausgeschlossen"¹⁷, Pfarrer-Grabmeier-Allee 10, D-85560 Ebersberg, Tel: 08092-24418, sylvia stolz@aol.com". This "lawyer" seems to be so proud of being expelled from the professional association of German lawyers and, consequently, feels proudly so free like a bird that she does not hesitate to publish her full name (Stolz = "pride") and contact data. For that, she earns admiration in related blogs as this is the case very rarely. She cites a Hitler speech of 8th November 1939, completely, and her discussion style is in a very harsh and self-confident way. The author seems to have much, much time for writing.

The search for "Holocaust" brings 642 current hits, going back to September 2010, with "Holocaustlüge" ("H. lie")¹⁸. The search for "Shoah" brings only six elder hits from 2012.

Taken all in all, this is – sorry to say – quite an active site. But it is not analysed by the analytic tools. And – personal remark by Rüdiger Steinmetz – it is impossible to keep any academic analytical distance, here.

4) Politikforen.net

This site has a bad reputation either, based on user reviews ¹⁹. Trustworthiness, vendor reliability, privacy, youth protection are the assessment criteria. You can only search for content if you are registered. In the forum's registration you must specify the name of your mother or your father and the respective birthplace. The forum is divided into a political forum index, finance social theories, religion, history and scientific topics. "The world is tired of Islam" is one of the most popular topics.

„Kraftwerk 03/31/2010 : Hateful or questionable content (wot). A commentary of a wot user: "Racist and right wing thinking are spread here. Unbelievable that this still exists in the 21st century." A (for more specific research necessary) registration via a university web site is not being accepted.

5) Reconquista-europa

<http://www.reconquista-europa.com/search.php?do=process>

(One has to be registered for the search function.)

6) Humanisten Forum

<http://humanistenteam.info/forum/>

On this web 2.0 platform documentaries and films – among others – about National Socialism are recommended. The discussions, which are found under the tag „Widerstand gegen Nationalsozialismus im besetzten Europa²⁰“ were mainly conducted in 2012. In February 2013, there was again a discussion after the TV premiere of the documentary “When the war came to Germany”. Web of Trust (wot) classifies it as a trusted and safe website. Discussions are serious, quotes and links refer for example to Wikipedia. The website is operated by a private person, called Dirk Jasper. The history of fascism is also discussed there, partly factual based but also very emotionally. It is a balanced website.

7) Forum der Wehrmacht

<http://www.forum-der-wehrmacht.de/>

This forum is set up by the “Lexikon der Wehrmacht” (“Encyclopedia of WM”), which claims “Zum Gedenken der Toten des Zweiten Weltkrieges. Möge ihr Tod Mahnung für uns alle sein²¹ And: „Diese Seite soll geschichtlich Interessierten dienen. Sie ist nicht für Nazis oder Menschen mit rechter Gesinnung gedacht.“²² Web of Trust (wot) classifies it as a trusted and safe website. The site is meant to remind its readers of the victims of WW II, and it is not meant for Nazi or people with a right wing ideology. This is claimed easily but in the Web not fulfilled that easily as you will always have the wrong people using it as a platform for their purposes. Nevertheless, in the forum there is a lot of discussion going on details of Wehrmacht actions, partly based on military archive research.

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The tag “Widerstand” (“resistance”) brings a thread of 2007 on the “Weisse Rose” (“White Rose”) student’s siblings Scholl and Christoph Probst. In it, an intense discussion is going on about the fact that the German resistance discourse is too much focused on the “White Rose” on the one hand and the Stauffenberg assassination attempt. Some pledge for changing the focus also on those who stood in the “shadow” of the big names and to integrate also the assassinator of Heydrich, Jozef Gabík. Generally, there is a more or less balanced and factual discussion on „Widerstand” and who should be called insurgents²³.

One of the most popular threads was the one on the ZDF mini series “Unsere Mütter, unsere Väter” (= “Our mothers, our fathers”, March 2013)²⁴. Since then, it generated 30 pages of controversial posts with discussion about homosexuality in the Wehrmacht, on German and Russian army rapists, polish Anti-Semitism, etc. There seem to be exclusively men who are posting.

8) Bild.de

<http://www.bild.de/ka/p/forum/index/5>

Is a very general (mostly Web 1.0) website, too, with no forum. The performance of Bild.de (online, Apps, mobile) is the most successful one, according to IVW categories²⁵.

Bild.de 253.866.542 176.713.068 7 7 . 1 5 3 . 4 7 4
2.183.263.287 1.669.120.187 514.143.100

Web of Trust (wot) classifies it as a trusted and safe website although the user rating is very different. Some people are of the opinion that bild.de is “propaganda and agitation”:

PeterKrabbabel 12/18/2008

Hate, discrimination

„Propaganda, hate, violent, non G-rated content ..., but that comprised the web site itself (bild.de)”

bild.de is a very special web site, the most significant department is entertainment.

Visits by comparison, in July 2013, according to Community information for determining the distribution of advertising (IVW):

Bild.de: Visits - 7,66 %/ Pls ²⁶ - 12,49 %

Spiegel.de: Visits - 7,41% / Pls - 6,48%

Focus.de: Visits: - 5,01% / Pls - 8,15%

Stern.de: Visits - 2,08% / Pls - 0,32%

süddeutsche.de: Visits + 1,57% / + 0,64%

Welt.de: Visits + 2,83% / Pls + 1,14%

BZ-Berlin.de: Visits - 6,47% / Pls - 1,37%

9) Forum Spiegel

<http://forum.spiegel.de/>

This web site is a web 2.0 platform. Users can interact by discussing the articles, which are totally different from the printed magazine articles. The special thing about the site is that users can rate each article. Interactive resources are not rare. Web of Trust (wot) classifies it as a trusted and safe website. Users rate the page as a very informative site. Fig. 5 (appendix) shows that this site is rated eight in Germany, with 82,3% German and 17,7% international users, most of them from the US and Austria. You also can search topics from A to Z, for example Ernst Jünger, who was foreign legionary in both world wars, or Max Liebermann who was a Jewish painter persecuted by the Nazi regime.

Concerning the picture of the European neighbours within the context of Holocaust and the German heritage of National Socialism, let us have a closer look at the Spiegel Online column of Georg Dietz: "Und wieder die alte Geschichte" ("And the old story again") and its 91 posted comments between 19th and 22nd April²⁷. He

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wrote about the “european narrative” to get lost, gradually. And this tenor aims into the centre of our project’s research question. The hooks of Dietz’ column were: the mini ZDF-TV series “Unsere Mütter, unsere Väter” (late March 2013, see above), the protest of the Polish against the picture of their fathers and mothers in this film, the quarrels about the paintings exposition in the Paris Louvre “Über Deutschland” (“Sur l’Allemagne. De Friedrich à Beckmann, 1800 - 1939”, 28th March – 24th June, 2013)²⁸, the “usual fascism fasching” with chancellor Angela Merkel in SS uniform in Zyprus newspapers on the occasion of the German position to the Zyprus finance crisis. Self ironically, the author asks if the people in these countries do not see that “we” Germans are suffering of “our own” history? How can “they”, the other peoples, get back to their old prejudices? “As it seems, Europe snarls up in its own history. Or, more precisely, it dissolves into its different histories. It divests itself of the all overarching, euphoric European narration which was pressing forward and was looking for salvation in the future from the past; in the ever too gloomy blue of the European flag, in this one and beautiful idea of a peaceful, prosperous continent. (...) The French, who are mirroring themselves in the Germans and who see themselves, first of all. The Polish, who are afraid of the Germans and who see their angst, first of all. (...) Hope lies in the narrative. (...) It is the old (hi)stories that are bothering us in Europe as a convincing narrative is missing, a narrative of solidarity, of peace, of welfare. It is the old figures that are worrying us. (...) We thought it had ended once and for all. We thought we could mind for our own wounds, now. We have been wrong. We should not wonder.”

The posts are very controversial:

The “Germans as the parasites of Europe.”

“Friendship ends with money, (...) buying the friendship of the others with our payment of 70 per cent of the EU budget”,

“Europe – that’s pure egoistic nations. Solidarity, that’s the label for making Germany pay the bill”;

“As long as German politicians and not only few citizens believe that the whole of Europe must dance to the Teutonic pipe (...) they will be measured at this self-aggrandising position by the neighbours.”

A highly frustrated one: “Meanwhile, I am neither interested in a German state (!) nor in a European super state.”

A German Greek: „If your queen had pointed down with her finger, Greece would have the Drachm today, and the people would be better off.”

“With credits, money and cash injections of all kinds Germans try and make the world well-meaning towards them. And this is readily accepted by the world as it knows, if you only confront them with their brown history (...) that’s effective, and they are financially willing.”

Another German Greek: „Presently, I am highly frightened by how both sides, also Greece, are working with the mad pictures from history. (..) We will surely not kill one another but have an Ouzo (or more) together in my mother’s house in Orestias, Greece.”

A non-German: „How can I hate Germany and the Germans? There was a time when your people deleted my country. But that’s history, and it’s over forever. I want to live in the future, and I will never allow myself to get lost in this horrible history.”

“The only thing one should not trust is the prejudice. Neither the Polish nor the Greek are mistrusting us as most part of these people understand the complexity and is criticising the intertwining of international politics and economy” – and in all countries there are the “blusterers in the media, and then this again is to be found in ‘Spiegel’ and ‘Bild’”.

And another media criticism: “The history in my head is much more positive an light blue. Again and again, I find Europeans from all countries, who know this history, too, and spin it forward. For that, one has to block out media hysteria, sometimes!”

A direct commentary of the column: “It is the European histories

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themselves that form the missing narrative. (...) I prefer an exhausting peace (...) to "Nothing new at the Western Front". (...) Nationalism leads into the trench, as to the manner born."

As an example, this thread would need a much more precise analysis than it is possible, here. And only to analyse this thread academically and thoroughly, in a content analysis, takes a lot of time. If one transfers this problem to all our websites and hundreds and thousands of threads, even with the selection of the first ten Google hit sites or according to other standardized selection criteria, this results in a very big international research project.

Coming back to this thread: On the first view (hypothesis), the 91 posts seem to fall into four categories: those who are on their way back to nationalism, those who are holding up the European idea, based on national traditions and cultures, those who are highly frustrated by this kind of debates and those who are blaming the media for providing a false or biased picture.

10) Portal zum Bundestag "mitmischen.de"

<http://www.mitmischen.de/>

This website is a youth portal of the German federal parliament. Under the tag "Widerstand Nationalsozialismus" (resistance) we do not find any relevant results. Web of Trust (wot) classifies it as a trusted and safe website. Users rate the page as a very informative site; good to discuss.

11) Politik Forum EU

<http://politik-forum.eu/index.php>

This is a web 2.0 platform. Web of Trust (wot) has no rating. The page is highly accessible: To each topic there is a political forum. Under the tag „Widerstand gegen Nationalsozialismus“, we find a discussion about the film „Unsere Mütter, Unsere Väter“ (see above), which is a German World War II TV miniseries. It was commissio-

ned by the public broadcasting organization ZDF, produced by "TeamWorx" Productions, and first aired in Germany and Austria in March 2013. The homepage is operated by the "Verein zur Förderung der politischen Diskussion" ("Society for the fostering of political discussion"). Discussions are critical. Quotes and passages are provided with sources.

2.2.3 Tags "Shoah", "Holocaust", "Judenvernichtung"

Analysis, Websites as of 1st August, 2013

This Analysis is based on the research method Open Google Search (with an empty cache) (see Chapter 1.2.1.1). The screenshot of this test day shows the search result.

"Holocaust"

1. [Holocaust – Wikipedia](https://de.wikipedia.org/wiki/Holocaust)
<https://de.wikipedia.org/wiki/Holocaust> -
 Als **Holocaust** [ˈhoːlokaʊst, holoˈkaʊst] (gr. ὁλόκαυστον holókauston „vollständig verbrannt“) oder Shoah (hebr. שואה, ha'Schoah „das Unheil“ oder ...

Holocaust (Begriff)	Holocaust (Begriffsklärung)
Der Begriff Holocaust	Holocaust
(vom griechischen	(Begriffsklärung). aus
Adjektiv ...	Wikipedia, der freien ...

Die Geschichte der Familie ...	Holocaustleugnung
Holocaust – Die	Als Holocaustleugnung
Geschichte der Familie	bezeichnet man das
Weiss. aus Wikipedia ...	Bestreiten oder ...

[Weitere Ergebnisse von wikipedia.org »](#)
2. [News zu Holocaust](#)
[Holocaust-Leugner in der JVA-Brandenburg : Trotz Inhaftierung hetzt Mahler weiter](#)
[Tagesspiegel](#) - vor 6 Tagen
 Rechtsextremist und Holocaust-Leugner Horst Mahler hat ein Buchmanuskript in seiner Gefängniszelle in der JVA Brandenburg geschrieben ...

3. [Holocaust - Wikipedia, the free encyclopedia](https://en.wikipedia.org/wiki/Holocaust)
<https://en.wikipedia.org/wiki/Holocaust> -
The Holocaust (from the Greek ὁλόκαυστος holókaustos: hólos, "whole" and kaustós, "burnt") also known as Shoah (Hebrew: שואה, HaShoah, "the catastrophe" ...
4. [NS-Völkermord](http://www.dhm.de/lemo/html/wk2/holocaust/)
www.dhm.de/lemo/html/wk2/holocaust/ -
1939-1945. Der NS-Völkermord. Die forcierte Auswanderung von Juden aus Deutschland war lange vorrangiges Ziel nationalsozialistischer Politik. Mit Beginn ...
5. [Chronologie des Holocaust: Startseite](http://www.holocaust-chronologie.de/)
www.holocaust-chronologie.de/ -
Eine ausführliche Tag-für-Tag-Chronologie des Holocaust. Sie umfasst den Zeitraum von Hitlers Machtergreifung am 30. Januar 1933 bis zum Kriegsende am 8.
6. [Zukunft braucht Erinnerung](http://www.zukunft-braucht-erinnerung.de/)
www.zukunft-braucht-erinnerung.de/ -
Von den antisemitischen Aktionen in Deutschland nach der nationalsozialistischen Machtergreifung zum Holocaust, der sich über ganz Europa erstreckt: ...
7. [Holocaust - Alle Artikel und Hintergründe - Süddeutsche.de](http://www.sueddeutsche.de)
www.sueddeutsche.de › Politik -
Aktuelle Nachrichten, Informationen und Bilder zum Thema Holocaust auf Süddeutsche.de.
8. [Holocaust - SPIEGEL ONLINE - Nachrichten](http://www.spiegel.de)
www.spiegel.de › Panorama › Gesellschaft -
Sie galten lange als verschollen. Historiker erhoffen sich neue Erkenntnisse über den Holocaust, Reportern wurde jetzt ein

Ad 1 - 3

The first eight Google search engine results begin with the German Wikipedia link, a current (Berlin newspaper) "Tagesspiegel" article, the English Wikipedia version and contains – among others that will be described after this – two newspaper archives of "Süddeutsche Zeitung" (five pages with links, ranging back from today to 2010)

and “Spiegel online” (a lot more pages with links, ranging back to 2006).

Ad 4: Deutsches Historisches Museum

On this Web 1.0-site, 75,2% users are German, and nearly a quarter are international users, most of them from the US and Austria. The site is ranked only 4935 in Germany. Again, the vast majority of the German users access the site from Berlin (16,2%). No comments or blogs are possible. For its contents, the website was awarded the 2007 Alternative Media Prize, the 2008 Austrian „Ebiz E-Government Award” and for its usability the 2006 „Biene” award²⁹.

The site provides an article on “Der NS-Völkermord” (“The Holocaust”): <http://www.dhm.de/lemo/html/wk2/holocaust/>.

Ad 5: Chronologie des Holocaust

<http://www.holocaust-chronologie.de>

On hundreds of pages, we find here an ample chronology of the Holocaust (“Chronologie des Holocaust”), beginning with Hitler’s „Machtergreifung” (seizure of power) on 30th January, 1933, and ending on 8th May, 1945, provided on a day-by-day basis. It is easily searchable. The Author, Knut Mellenthin, is traceable with his exact address³⁰, as a “journalist and author in the fields of history and current affairs” and as an author of “ak - analyse & kritik, Zeitung für linke Debatte und Praxis” (=newspaper for leftist debates and practice). The texts are written from a liberal journalist’s view but mostly with academic sources. The site is far from being in the top 100; it ranks around 11 million, and that is why there are only few statistical data (see Fig. 8).

Searching this site for „Widerstand+Nationalsozialismus+besetztes+Europa”, one finds one longer article of the website author on “50 Years ago – Hungary’s Jew’s Holocaust”, published in 1994³¹. It contains more or less scientific references and a commented bibliography. No results for “Shoah” but for “Judenvernichtung”, re-

ferencing seven articles and chronology information of Mellentin, among them on the Goldhagen debate (1997) and an obituary on Raul Hilberg (1997). All texts on this website contain a lot of citations from documents. No comments or blogs are possible, here.

Ad 6: Shoa.de/Zukunft braucht Erinnerung

“Shoa.de” (sic!) is equivalent to <http://www.zukunft-braucht-erinnerung.de> (=“Future needs memory”). It is ranked around 2 Million. 72% are German and 18% are international users (see Fig. 9). This is a traditional Web 1.0 website.

It provides an ample platform of all topics related to the Holocaust (Shoah) as well as “Widerstand” (resistance) and a lot of other topics connected to “Third Reich”, post war Germany until today and biographies of historical persons. It is based on a civil society engagement originally of history students, who recognized the didactical importance of the internet, beginning in 1996³². Today, around 190 authors are writing for the project for free, and more authors are encouraged to write for the project, which is a free and liberal project³³.

The search for “Shoah” (as of 6th August, 2013) brings 37 short text links to articles, signed by the “Redaktion” of resp. by author’s names, some of them history professors. The articles are difficult to date as only few of them carry an explicit date. The first paper on the ranking list, “Ripley im Land der Shoah”, is about the awarding of the „Prix Goncourt“, the French “Grand Prix du Roman”, to Jonathan Littell, a young American with Jewish roots, for his novel „Les Bienveillantes“ (Paris: Gallimard, 2006). This novel caused kind of a scandal, as it was written from the perspective of a German SS murderer. Author of the review is Peter Schöttler, professor of history at CNRS, Paris, and honorary professor at Humboldt Universität, Berlin, and it dates back from 2006. At first, Schöttler comments positively on the fact that the reader is forced to take the view of the (intellectual&gay) perpetrator instead of the one of the victims. But then he criticises the French bestseller novel and his author harshly

for too many clichés, which prove that Littell neglects any kind of history research.

The next text links highlight the French documentary film author Claude Lanzman's films "Shoah" (F 1985), "The Karski Report" (F 2010) and "Sobibor" (F 2001) and the homage for Lanzman on the Berlinale film festival in 2013. The very positive and advertising texts are accompanied by film clips and trailers of the respective films.

Another article is about "Neue Tendenzen in der NS-Täterforschung" ("New tendencies in the research of ns perpetrators"), and resumes that recent research history of the perpetrators has in common that it retrieves the extinction politics of the Nazi back out of non-personal structures to the acting people. The last sentence of author Wolfgang Gippert reads: "Die neueren Studien zur NS-Täterforschung liefern einen enorm facettenreichen, düsteren und beunruhigenden Einblick in die deutsche Gesellschaft, in der ‚ganz normale Menschen‘ zu Massenmördern wurden"³⁴.

Another article is written by Szilvia Dittel und Tibor Pécsi, history teachers in Hungary, who describe their methods of keeping the memory of the Holocaust among Hungarian youth alive, as well as „die Kriegssünden der ungarischen Seite (Morde, Gewalttätigkeiten, Raub des Vermögens der Verschleppten)³⁵". They are motivated by their intense irritation about the fact that a Hungarian study revealed that the majority of students (19-25 years of age) agree to racist and anti-Semitic positions and that these will form the future elite of the country. Headlines of other articles read: "Missing Synagogues - Sechsvierzig Ansichten in Berlin"³⁶, "Verlernen: Denkwege bei Hannah Arendt - von Marie Luise Knott"³⁷, "Die Judenrazia in Rom (1943)³⁸", "Österreich, die Moskauer Erklärung und der Opfermythos"³⁹, "Kritik des Antisemitismus in der DDR"⁴⁰, "Weibliche Identität in der Haft"⁴¹, and a basic article on the history of anti-Semitism.

The tag „Shoa" produces 103 pages with around 20 short cuts and links of articles, each. The tag „Holocaust" produces 270 pa-

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ges with around 20 short cuts and links of articles, each. The tag „Widerstand“ (resistance) brings 143 pages with around 20 short cuts and links of articles, each. The tag „Widerstand+Europa“ produces 48 pages with around 20 short cuts and links of articles, each. It covers countries like Israel, Czechoslovakia, Romania, Italy, Austria, The Netherlands, Yugoslavia, Russia, Poland, etc.

Summing up, the website Shoa.de/ <http://www.zukunft-braucht-erinnerung.de> contains book, research and film reviews that cover a broader range of topics and countries from an impartial point of view.

2.2.4 Tags “Shoah”, “Holocaust”, “Judenvernichtung”

Analysis of Websites, based on weighted Google Search
(with an empty cache)

This analysis is based on the method described in Chapter 1.2.1.2.

1) Geschichtsforum

www.geschichtsforum.de:

This is a Web 2.0 platform. In Germany, it is ranked 6446 and used by 78,8% Germans and 21,2% international users, among them 12% from Austria. The tag “Shoah” leads us to the same site as analysed in chapter 2.2.2. Discussions are partly grounded on scientific sources⁴².

2) Spiegel Forum

<http://einestages.spiegel.de/page/Home.html>

We find articles about Charlotte Knobloch, the speaker of the Jewish Community in Germany, and the Holocaust survivor and author Max Mannheimer⁴³. The article links to related topics, for example “Paul Joseph Goebbels, German politician and Reich Minister of Propaganda of the Nazi regime from 1933 to 1945” or to further arti-

ticles, which are tagged “anti-Semitism”, “personalities”, “holocaust” or “war crimes”.

3) Volksbetrug.net

<http://www.volksbetrug.net/forum/index.php>

Under the tags “Holocaust, Shoah, Judenvernichtung” we do not find any relevant results.

4) Politikforen.net

6) Humanisten Forum

<http://humanistenteam.info/forum/>

Tagged „Shoah”, we find only four results, which originate all from spring 2012. Also, the discussion of Jewish extermination are outdated. Only the tag “Holocaust” leads to current discussions about the pension back pay for victims, in German: “Rentennachzahlung⁴⁴”. Furthermore, the discussions in this forum are relatively one-sided and more irregularly.

7) Forum der Wehrmacht

<http://www.forum-der-wehrmacht.de/>

Under the tag, in German, “Holocaust” we find several relevant threads. One of them is called “Kriegsverbrechen im II. Weltkrieg” (“=war crimes of WW II”). Partly controversial discussions are taking place in this thread beginning in 2012 until now.

<http://www.forum-der-wehrmacht.de/board.php?boardid=42>

In the thread “Geschichte” we find three more discussions about that issue: “Heute vor 67 Jahren - Befreiung von Auschwitz”, “Pogrom 1945 in Kiew” and “In Memoriam: Todeslager Minsk”.

<http://www.forum-der-wehrmacht.de/thread.php?threadid=27832&highlight=holocaust>

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<http://www.forum-der-wehrmacht.de/thread.php?threadid=13547&highlight=holocaust>

<http://www.forum-der-wehrmacht.de/thread.php?threadid=25061&highlight=holocaust>

And finally we find the thread “dancing auschwitz - video” about a video from a holocaust survivor.

<http://www.forum-der-wehrmacht.de/thread.php?threadid=19882&highlight=holocaust>

Under the tag “Judenvernichtung” we find one thread titled “Konzentrationslager” (= “concentration camps”). This thread had been commented on from 2008 until 2012.

<http://www.forum-der-wehrmacht.de/thread.php?threadid=8948&highlight=judenvernichtung>

We also find another thread called “Vernichtungslager usw.” (“extermination camp etc.”), in which the question is raised how it can be explained that not even German soldiers knew about the concentration camps or at least very late. This thread had been commented on in 2008.

<http://www.forum-der-wehrmacht.de/thread.php?threadid=6729&threadview=0&highlight=judenvernichtung&highlightuser=0&page=1>

10) Forum Spiegel

<http://forum.spiegel.de/>

Tagged „Shoah”, we find an interview with the shoah film director Claude Lanzmann, which has 75 posts. The search with the tag “Shoah” leads on to an extensive amount of results whereby some of them go back to the year 1986. The tags “Holocaust” and “Judenvernichtung” bring along approximately the triple quantity of results than the tag “Shoah”.

11) Portal zum Bundestag: mitmischen.de

Under the tag "Holocaust" we get about hundred results. Only a few of them are concerned directly with the Holocaust, for example the articles "Erinnern statt verdrängen" (2012) ("remembering instead of ousting"), "Im Dienste der Opfer" (2012) ("in the service of the victims"). There are a few other articles dealing with this topic but the main interest seems to be the creating of a commemorative culture. In the forum "Politik aktuell" the tag "Holocaust" in mentioned several times, mainly in the year 2008. We are able to determine a rather carefully usage of the term "Holocaust" and discussion about it's definition.

http://www.mitmischen.de/mm_suche/search cms.do

12) Politik Forum EU

<http://politik-forum.eu/index.php>

These search result tagged, "Shoah", "Holocaust", "Judenvernichtung", are very confusing. Only about half of the results lead to the desired result. Under the tag "Holocaust" there is a broad discussion on the denial of the holocaust. Wikipedia is used as a source of evidence.

2.2.5 Fall of the Berlin Wall / Fall der Berliner Mauer

1) Geschichtsforum

<http://www.geschichtsforum.de/>

Under the tag, in German, "Mauerfall" we find about eight relevant threads in this forum. They were written from 2005 up to the present. In some of them historical facts are examined, two people asked for guidance concerning a presentation for school about the fall of the Wall and in other threads we find short analyses about TV-documentaries about the issue.

<http://www.geschichtsforum.de/search.php?searchid=718201&pp=25>

2) Spiegel Forum

<http://einestages.spiegel.de/page/Home.html>

Tagged „Fall der Mauer“, we find 48 pictures and documents including information about the Wall, the Wall construction and boarder guards, 108 articles that deal with the topic and 79 contemporary witness reports. Specific is that readers can describe their own impressions of that time. Accordingly, not every topic deals with the tag, in German, “Fall der Mauer” in detail.

3) Volksbetrug.net

<http://www.volksbetrug.net/forum/index.php>

Under the tag “Mauerfall” we find just one thread which is possibly relevant, titled “Vergleich BRD 2011 - DDR 1989” (“comparison FRG 2011 – GDR 1989”).

<http://www.volksbetrug.net/forum/viewtopic.php?f=75&t=4530&p=43399&hilit=mauerfall&sid=ce0cfb068a9b9d73d0a72c98a2fe3020#p43399>

6) Humanisten Forum

<http://humanistenteam.info/forum/>

Tagged „Fall der Mauer“ you first have to filter out the thematic articles. The first search results deal with polemical discussions about Syria and Greece. There are relevant discussions after ten hits including book- and tv-tips. The web 2.0 platform einestages.spiegel and the German weekly news magazine “Die Zeit” are used as a source of evidence.

7) Forum der Wehrmacht

<http://www.forum-der-wehrmacht.de/>

Under the tag, in German, “Mauerfall” we do not find any relevant results.

10) Forum Spiegel

<http://forum.spiegel.de/>

The SPIEGEL ONLINE search offers topic and keyword entries from Wikipedia in the entire Spiegel archive since 1947. Tagged "Fall der Mauer", we find many articles on the German reunification. The webpage has many interactive elements. Users can recommend the article on Facebook or Twitter, can view rights of use, print or comment the articles. The items are sorted by topic from A to Z. In summary, the website is very user-friendly.

11) Portal zum Bundestag mitmischen.de

<http://www.mitmischen.de/>

Under the tag "Mauerfall" we find the article "20 years peaceful revolution" (2011). In the forum we find four posts written between 2007 and 2009, which discuss the current knowledge of German students and the curriculum of the German school-system with regard to the fall of the Berlin Wall.

http://www.mitmischen.de/mm_suche/search cms.do

12) Politik Forum EU

Tagged „Fall der Mauer“, we find 234 articles, but only half of them deal really with the topic. One topic that comes up again and again is the difference between East and West Germany, the solid contribution or the question if the DDR was better than their reputation.

2.2.6 Ende kommunistischer Block/The End of the Communist Block

1) Geschichtsforum

<http://www.geschichtsforum.de/>

Under the tag "Ende kommunistischer Block" we do not get any re-

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sults. Under the tag, in German, “Ende Sowjetunion” we get 345 results but only four relevant threads. One was posted in 2009, is called “Ende der Sowjetunion?” (“end of the Soviet Union?”) and deals with questions concerning a research paper about the issue. The thread “Ende des Sozialismus schon früh absehbar?” (“Was the end of socialism foreseeable early?”) was posted in 2007. The other two threads were posted in 2008 and 2009 and just contain descriptions of TV-documentaries (“Der Kommunismus – Geschichte einer Illusion (3/3); Zerfall der Macht”; “Als der Ostblock Geschichte wurde”) (“Communism – History of an illusion; Decay of power; When the Eastern Block became history”).

<http://www.geschichtsforum.de/search.php?searchid=718231&pp=25>

2) Spiegel Forum

<http://einestages.spiegel.de/page/Home.html>

Tagged „Ende kommunistischer Block“, we find nine articles and five contemporary witness reports. Some posts and documents are illustrated by maps and by copies of original documents. Adherent to only two of the five contemporary witness reports there exist comments or discussions. But every report is linked to further information. It is possible to subscribe to the articles with RSS feed.

3) Volksbetrug.net

<http://www.volksbetrug.net/forum/index.php>

Under the tags “Ende kommunistischer Block”, “Kommunistischer Block” and “Ende Sowjetunion” we do not find any relevant threads.

4) politikforen.net

6) Humanisten Forum

<http://humanistenteam.info/forum/>

The search of the tags, in German, “Ende kommunistischer Block” and “Zerfall UdSSR” did not lead to any relevant results.

7) Forum der Wehrmacht

<http://www.forum-der-wehrmacht.de/>

Under the tags “Ende kommunistischer Block”, “Kommunistischer Block” and “Ende Sowjetunion” we do not find any relevant threads.

10) Forum Spiegel

<http://forum.spiegel.de/>

The search for the tags “Ende kommunistischer Block” and “Zerfall UdSSR” did not lead to any relevant results.

11) Portal zum Bundestag mitmischen.de

<http://www.mitmischen.de/>

No relevant results under the tags “Ende kommunistischer Block” and “Ende Sowjetunion”.

12) Politik Forum EU

<http://politik-forum.eu/index.php>

The search for the tags “Ende kommunistischer Block” and “Zerfall UdSSR” did not lead to any relevant results. The problem with this search is that it appears to be overloaded after a while, because you have to wait few minutes before you can use the search again.

2.2.7 “Ende Ost-West-Konfrontation”

1) Geschichtsforum

<http://www.geschichtsforum.de/>

Under the tag “Ende Ost West Konfrontation” we find one forum with one potentially relevant thread named “Which alliance was more aggressive?”. But taking a closer look at it we notice that it solely is about a comparison between the NATO and the Warsaw Pact.

<http://www.geschichtsforum.de/search.php?searchid=719260>

2) Spiegel Forum

<http://einestages.spiegel.de/page/Home.html>

We find five articles⁴⁵. But none of them is concerned with the end of the East-West conflict. Instead, they are dealing with topics, which are taking place during this conflict, e.g. an article about a great demonstration against the NATO Double-Track Decision. The articles have been published in the years 2007 and 2008. Viewers are able to write posts but for these five articles but we find only three posts in total.

3) Volksbetrug.net

<http://www.volksbetrug.net/forum/index.php>

Under the tag “Ende Ost West Konfrontation” we do not find any results.

6) Humanisten Forum

<http://humanistenteam.info/forum/>

Neither under the tags, “Ende Ost West Konfrontation” nor “Ende Ost West Konflikt” nor „Ende Kalter Krieg” we find corresponding

articles.

7) Forum der Wehrmacht

<http://www.forum-der-wehrmacht.de/>

Under the tag "Ende Ost West Konfrontation" we do not find any relevant results.

10) Forum Spiegel

<http://forum.spiegel.de/>

Tagged „Ende Ost West Konfrontation⁴⁶“, we find about twenty relevant results in the form of articles from the timespan from 1989 to 1991 (one has to click through to the respective timespan). The articles mainly concern the GDR, the fall of the Wall and Gorbatschow.

11) Portal zum Bundestag mitmischen.de

<http://www.mitmischen.de/>

Under the tag "Ende Ost West Konfrontation" we do not find any relevant results.

12) Politik Forum EU

<http://politik-forum.eu/index.php>

We find about 40 results, which refer to posts in different forums. None of these forums addresses the East-West conflict itself but topics like the conflict between Israel and Palestine, the situation in Syria or the future of Europe. The posts have been written from 2008 till present.

3. Synopsis

In this paper, we tried to combine a first analysis of Social media, Web sites and Web fora as of one resp. test day in late July and early August 2013. Our Research Questions were related to the overall questions of the project as a whole:

Basic Research Questions (RQs):

What are the historical topics that surface in the everyday talks conveyed on the Web?

- On what occasions are they used?
- To what extent are/aren't they developed?
- Are there any hints at the history of other countries or at Europe?

Special RQs:

What is said about "transversal topics":

- Shoah and Holocaust
- Resistance to Nazism
- The fall of the Berlin Wall
- The end of the communist "bloc"

RQs concerning E.U.:

- Is the past that is mentioned exclusively national or related to other nations?
- In a friendly or diffident way?
- Do allusions include, at times, references to Europe or to the European idea?

The questions being precise and quite broad at the same time, the answers will be very limited, as the Web provides a huge forum of information and opinions and an extricable mixture of both, and –

with limited research funds – we could only scratch on the top of the iceberg. Hence, the answers must be dealt with much reluctance. Methodological and measurement tools for the Web, its contents and users, especially for very delicate political, historical and cultural topics, have been developed over the last years, but are only in their very early phase.

That is why we laid considerable stress also on deliberations

- of how to cut traces into the jungle of the Web (i.e. to systematically detect sites and fora to be analysed),
- of more qualitative content analytical methods,
- of quantitative and descriptive tools for analysis
- and of reproducible analysis.

Basically, we differentiated between more or less static Web 1.0 sites and discursive Web 2.0 sites. The first ones, mostly sites of institutions, provided publications of texts and pictures (rarely videos or trailers). The second ones were mostly sites of newspapers and more or less private fora dealing with the big amount of user traffic by (mostly hidden) moderators. For the content and formal analysis of the web sites, we applied two different methods: Method 1: Searching with an empty cache in order to undermine – at least to a certain extent – the Google search algorithm, we described and analysed the first ten Google results for the search of the tags “Shoah”, “Holocaust”, “Resistance to Nazism”, “Fall of the Berlin Wall” and “End of the communist bloc”, for one test day in late July resp. early August 2013. As these Google search results are so fluid we applied a second method (method 2), in addition: the Weighted Google Search, also with an empty cache, of sites which we selected in a weighted process as being of special interest for our research target.

For the formal description, we gathered data of the actuality and of the duration and continuity of the site content and discourse. For the description of web sites, of users and of user habits, we used

analytical tools as “Google analytics”, “Web of Trust” (WOT)⁴⁷, “pageglimpse⁴⁸”, “IVW”-data⁴⁹ and meedia.de data⁵⁰. In spite of these very much up-to-date and sophisticated tools, it is still not really possible to determine the socio-demographic status of user cohorts. We can tell if users come from inside or outside Germany or if they are posting user generated content or only reading (visiting) – but not, how old they are, what gender, what social status, etc. For academic and research purposes, and for our research goal especially, this might be of great interest. But, on the other hand: Do we really want to have the totally transparent users – who want to stay anonymous in the Web? We are not the NSA, nor the GSHQ⁵¹!

3.1 Results

For the tag, “Widerstand gegen den Nationalsozialismus (in Europa)” all ten (twelve) German web sites of the test day (method 1) and most of the sites selected in a weighted process (method 2) provide balanced, informative, democratic and liberal information and opinions which is critical towards (Neo-) Nazism and try hard to keep the memory of the atrocities of Nazism alive. All of them are positive about the resistance to Nazism. Partly they are using scientific sources, but mostly they are not explicitly referring to published sources based on research. Different public institutions like the Deutsches Historisches Museum and the Bundeszentrale für Politische Bildung, but also regional Newspapers and privately run web sites and school projects, are part of the selection based on method 1. Their web content is dating back until 2005, and mostly they are Web 1.0 sites. They do provide some European perspectives, partly even academically based ones. A lot of them have a didactical background.

The Web 2.0 sites, which are more part of our weighted selection (method 2), show on the one hand a very vivid and highly actual discussion of European perspectives on the forum of Spiegel online and very harsh neo Nazi content on the other hand. On Spiegel online forum, very interestingly the Nazi history of Germany and the resistance is explicitly discussed in connection with the presence of

ce of the European financial crisis and the role of Germany but also of other countries in it. The diagnosis of one blogger runs as follows: The “European narrative (...) dissolves into its different histories” and the respective nationalisms again.

The 91 *Spiegel* online posts concerning this topic fall into four categories: those who are on their way back to nationalism, those who are holding up the European idea, based on national traditions and cultures, those who are highly frustrated by this kind of debates and those who are blaming the media for providing a false or biased picture. Among our weighted selection there are two really ugly (Neo) Nazi sites with all the kind of “information” and opinions, which are well known enough and need not be repeated here. These platforms are also being used continuously, but they are by far not so actual as *Spiegel* online is.

For the tags “Shoah”, “Holocaust” and “Judenvernichtung” the most of what has been said above is also true: more static sites of institutions, but also of private persons, fact based information, didactical impetus. But here, there is no bridge between current developments on the European stage, and the (Neo-) Nazis are not using these tags at all. Interestingly enough, two privately initiated platforms provide relevant information: a very ample and sophisticated “Chronologie des Holocaust” and “Shoa.de” = “Zukunft-braucht-Erinnerung.de” (“Future needs memory”) of history students and professors. This second one is oriented very much internationally. A “Forum der Wehrmacht” Web 2.0 site seems to be, on the first glance, a militarist site, but the name is misleading. True, discussions are lead from a military point of view, but partly based on archive sources and in a clear distance towards (Neo-) Nazis. And military “experts” share their fora also in other countries.

The topics – “fall of the Berlin Wall” und “end of communist bloc” – related to the younger European history find a lot attention on the platforms and in the fora, but these tags especially do not bring really the vast results we would have expected. There might be two reasons: On the one hand, the tags may have been too abstract ones and should have been broken down to some more in-

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dicative tags. On the other hand, both of them, and especially the “Berlin Wall” tag, has been so intensely used in Germany in the last nearly two and a half decades that there might be some signs of fatigue talking, blogging or posting about it. In the first five years after 1989 and then again ten (1999), 15 (2004) and 20 (2009) years after the fall of the Berlin Wall, there have been exhausted discussions in the media and in the Web. And there will be again in October and November 2014, when Germany will “celebrate” the 25th anniversary of the fall of the Wall and the beginning of the breakdown of the communist block. The memory of history is always tied to historical key events, and these events provide the media with their “fodder”.

By the way: This was not only the breakdown of the communist block, but the fall of the Wall marked the beginning of a new world order after the cold war dichotomy of two political hemispheres and a search for new friends but also for new enemies and adversaries; this was a two-sided and not a one-sided process, concerning the “big brothers” USSR as well as USA.

The historical key event “erecting the Berlin Wall” on 13th August, 1961, and the media reflexion of it 50 years later, in August 2011 (and also in August 2013), was too big an event to research it thoroughly within our pilot study. A master thesis is being written presently on this topic under my supervision.

An overall result of our study, here, is that there is a continuous discussion process in the fora on both of these topics, which is triggered by memory days of historical key events connected to them. And sure, today this is always discussed in a European perspective as well as in a national perspective, the perspective of a unified German nation.

Answering the RQs shortly:

On what occasions are historical topics used?

Mostly, historical topics are used in connection with historical key events. Sometimes posts are bridging the times from present issues

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to historically rooted opinions and/or prejudices.

To what extent are/aren't the historical topics developed?

They are developed, as the historical (and political) narrative is a fluid one.

Are there any hints at the history of other countries or at Europe?

Yes, there are hints at the history of other countries and at Europe, but not in a vast quantity.

RQs concerning E.U.:

Is the past that is mentioned exclusively national or related to other nations?

It is not exclusively national, and it is related to other nations, but in a limited dimension.

Is the past mentioned in a friendly or diffident way?

In Germany, the own past of the NS and related crimes and violations of human rights is mentioned very critically. As a tendency, a focus on countries which cope with their past in the 1930s and 1940s is to be seen. The younger past in connection with the tearing down of the Iron Curtain is mentioned with some pride, as it were East Germans and their Peaceful Revolution who played a key role in this historical process.

Do allusions include, at times, references to Europe or to the European idea?

Yes, the European idea is being discussed and other European countries are focused on, especially France, Italy and the UK, from the perspective of the East German Länder (federal states), also Poland and the Czech Republic.

A general result of our pilot study was that in the more communicative forums and the 2.0-web sites with feedback functions, we learn much more about the current state of people's knowledge,

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opinions, feelings, hopes and fears than in the static Web 1.0 sites provided by more or less official institutions.

Appendix

	Traffic Rank	% of Internet Users	Reach Rank
Past 1 day:	140	0.645%	165
Past 7 days:	141	0.616%	161
Past 1 month:	139	0.611%	161
Past 3 months:	135	0.6312%	153

	PageViews Rank	% of Internet PageViews	Page Views Per User
Past 1 day:	111	0.0522%	8.4
Past 7 days:	103	0.05645%	9.16
Past 1 month:	102	0.05727%	9.4
Past 3 months:	100	0.05867%	9.41

Users	Country	Rank Within Country	% of overall PageViews
83.0%	Germany	9	84.0%
2.5%	USA	1,653	1.6%
2.5%	Austria	33	2.3%
1.9%	Switzerland	33	2.0%
0.9%	Great Britain (UK)	624	1.0%
0.8%	Spain	487	1.0%
0.6%	Russian Federation	1,200	0.5%
7.9%	Other Countries	~	7.6%

Users	City	Rank in City	% of overall PageViews
12.1%	Berlin (Germany)	8	12.6%
6.7%	Hamburg (Germany)	7	6.3%
3.3%	Köln (Germany)	8	3.3%
3.1%	Munich (Germany)	8	2.5%
2.7%	München (Germany)	7	2.5%
2.1%	Frankfurt Am Main (Germany)	9	2.4%
1.6%	Stuttgart (Germany)	9	1.5%
1.5%	Düsseldorf (Germany)	8	1.8%
1.5%	Leipzig (Germany)	11	1.4%
1.3%	Oldenburg (Germany)	8	1.5%
1.3%	Vienna (Austria)	41	1.2%

Fig. 1: Site analysis of einestages.spiegel.de: <http://www.pageglimpse.com/einestages.spiegel.de#rank> (15.8.2013).

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Alexa Rank	Compte Rank / Count	Quantcast Rank	Google PageRank
176	- / -	-	

	Traffic Rank	% of Internet Users	Reach Rank
Past 1 day:	185	0.518%	202
Past 7 days:	188	0.511%	200
Past 1 month:	184	0.508%	200
Past 3 months:	176	0.5378%	184

	PageViews Rank	% of Internet PageViews	Page Views Per User
Past 1 day:	246	0.0255%	4.9
Past 7 days:	252	0.02496%	4.89
Past 1 month:	245	0.02614%	5.14
Past 3 months:	232	0.0278%	5.24

Users	Country	Rank Within Country	% of overall PageViews
85.6%	Germany	12	86.9%
3.2%	Austria	37	3.1%
1.7%	Switzerland	55	1.5%
1.1%	USA	5,207	0.9%
0.9%	Spain	690	0.8%
0.7%	Italy	1,127	0.5%
0.6%	Great Britain (UK)	1,631	0.5%
6.3%	Other Countries	~	5.8%

Users	City	Rank in City	% of overall PageViews
8.2%	Berlin (Germany)	20	8.5%
6.1%	Hamburg (Germany)	11	6.3%
3.0%	Köln (Germany)	14	3.2%
2.4%	München (Germany)	12	2.5%
2.4%	Munich (Germany)	15	2.2%
1.8%	Stuttgart (Germany)	11	1.7%
1.7%	Frankfurt Am Main (Germany)	17	1.7%
1.7%	Düsseldorf (Germany)	13	1.9%
1.6%	Vienna (Austria)	46	1.5%
1.4%	Dortmund (Germany)	12	1.4%
1.2%	Nuremberg (Germany)	13	1.4%

Fig. 2: Site analysis of bild.de: <http://www.pageglimpse.com/bild.de#rank> (15.8.2013).

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Alexa Rank	Comete Rank / Count	Quantcast Rank	Google PageRank
45,288	- / -	-	

	Traffic Rank	% of Internet Users	Reach Rank
Past 1 day:	32,062	0.0053%	34,758
Past 7 days:	45,965	0.0038%	46,765
Past 1 month:	42,729	0.0041%	42,925
Past 3 months:	45,288	0.00376%	46,045

	PageViews Rank	% of Internet PageViews	Page Views Per User
Past 1 day:	41,549	0.00021%	3.9
Past 7 days:	62,757	0.000122%	3.2
Past 1 month:	57,253	0.000129%	3.2
Past 3 months:	58,469	0.000122%	3.29

Users	Country	Rank Within Country	% of overall PageViews
87.9%	Germany	2,252	85.4%
3.0%	Austria	11,431	1.9%
2.7%	Switzerland	6,457	5.7%
6.3%	Other Countries	~	7.0%

Users	City	Rank in City	% of overall PageViews
12.4%	Berlin (Germany)	237	13.1%
5.9%	Hamburg (Germany)	284	5.8%
2.6%	Köln (Germany)	394	2.6%
2.4%	Munich (Germany)	319	2.3%
2.2%	München (Germany)	321	2.0%
1.9%	Frankfurt Am Main (Germany)	283	2.5%
1.8%	Oldenburg (Germany)	217	1.8%
1.6%	Stuttgart (Germany)	327	1.3%
1.5%	Nuremberg (Germany)	250	2.0%
1.4%	Düsseldorf (Germany)	377	1.4%
1.4%	Leipzig (Germany)	460	1.0%
1.3%	Essen (Germany)	264	1.8%
1.1%	Hanover (Germany)	337	0.8%
0.9%	Mannheim (Germany)	201	1.1%

Fig. 3: Site analysis of bpb.de (Bundeszentrale für Politische Bildung): <http://www.pageglimpse.com/bpb.de#rank> (15.8.2013).

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Alexa Rank	Comete Rank / Count	Quantcast Rank	Google PageRank
96,628	- / -	-	

	Traffic Rank	% of Internet Users	Reach Rank
Past 1 day:	58,819	0.0036%	52,967
Past 7 days:	50,539	0.0036%	49,561
Past 1 month:	78,917	0.00241%	73,092
Past 3 months:	96,628	0.00193%	89,718

	PageViews Rank	% of Internet PageViews	Page Views Per User
Past 1 day:	118,830	0.000073%	2.1
Past 7 days:	75,404	0.000102%	2.9
Past 1 month:	129,283	0.000055%	2.3
Past 3 months:	150,956	0.000045%	2.36

Users	Country	Rank Within Country	% of overall PageViews
75.2%	Germany	4,935	73.6%
3.1%	Austria	19,917	2.0%
1.9%	France	74,060	2.2%
19.8%	Other Countries	~	22.2%

Users	City	Rank in City	% of overall PageViews
16.8%	Berlin (Germany)	2,464	16.6%
3.9%	Köln (Germany)	4,193	2.6%
2.8%	Hamburg (Germany)	10,624	1.7%
2.8%	Vienna (Austria)	10,169	1.4%
2.0%	Essen (Germany)	3,128	1.2%
1.8%	Nuremberg (Germany)	3,078	3.0%
1.6%	Dresden (Germany)	1,924	7.2%
1.4%	Leipzig (Germany)	6,020	1.0%
1.2%	Bielefeld (Germany)	2,034	2.4%
1.1%	Hanover (Germany)	5,019	1.0%
1.0%	Düsseldorf (Germany)	7,696	1.0%
1.0%	Stuttgart (Germany)	9,846	0.5%
1.0%	Kiev (Ukraine)	23,648	0.9%
0.2%	Dijon (France)	4,285	0.2%
61.2%	OTHER	~	59.3%

Fig. 4: Site analysis of dhm.de: Deutsches Historisches Museum.
<http://www.pageglimpse.com/dhm.de#rank> (15.8.2013).

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Alexa Rank	Competition Rank / Count	Quantcast Rank	Google PageRank
139	- / -	-	

	Traffic Rank	% of Internet Users	Reach Rank
Past 1 day:	128	0.669%	153
Past 7 days:	136	0.656%	153
Past 1 month:	139	0.64%	157
Past 3 months:	139	0.6226%	158

	PageViews Rank	% of Internet PageViews	Page Views Per User
Past 1 day:	90	0.064%	10.1
Past 7 days:	100	0.05572%	8.91
Past 1 month:	104	0.05497%	8.94
Past 3 months:	108	0.05471%	8.93

Users	Country	Rank Within Country	% of overall PageViews
82.3%	Germany	8	84.2%
2.8%	USA	1,496	1.8%
2.4%	Austria	33	2.0%
1.8%	Switzerland	34	2.0%
0.9%	Great Britain (UK)	606	0.9%
0.9%	Spain	450	0.9%
0.6%	Thailand	286	0.5%
0.5%	Russian Federation	1,482	0.4%
7.7%	Other Countries	~	7.3%

Users	City	Rank in City	% of overall PageViews
12.1%	Berlin (Germany)	8	12.6%
6.7%	Hamburg (Germany)	7	6.3%
3.3%	Köln (Germany)	8	3.3%
3.1%	Munich (Germany)	8	2.5%
2.7%	München (Germany)	7	2.5%
2.1%	Frankfurt Am Main (Germany)	9	2.4%
1.6%	Stuttgart (Germany)	9	1.5%
1.5%	Düsseldorf (Germany)	8	1.8%
1.5%	Leipzig (Germany)	11	1.4%

Fig. 5: Site analysis of forum.spiegel.de: <http://www.pageglimpse.com/forum.spiegel.de#rank> (15.8.2013).

Appendix - Steinmez

Alexa Rank	Complete Rank / Count	Quantcast Rank	Google PageRank
143,553	- / -	-	

	Traffic Rank	% of Internet Users	Reach Rank
Past 1 day:	80,674	0.002%	101,688
Past 7 days:	106,825	0.0014%	128,239
Past 1 month:	105,491	0.00147%	119,628
Past 3 months:	143,553	0.00113%	150,663

	PageViews Rank	% of Internet PageViews	Page Views Per User
Past 1 day:	78,081	0.000112%	6
Past 7 days:	95,347	0.00008%	6
Past 1 month:	105,073	0.000069%	4.9
Past 3 months:	169,347	0.00004%	3.6

Users	Country	Rank Within Country	% of overall PageViews
78.8%	Germany	6,446	88.5%
12.1%	Austria	6,905	8.9%
9.1%	Other Countries	~	2.6%

Users	City	Rank in City	% of overall PageViews
9.2%	Berlin (Germany)	25,523	6.0%
5.4%	Hamburg (Germany)	20,006	4.3%
4.7%	Frankfurt Am Main (Germany)	9,512	3.3%
80.2%	OTHER	~	86.3%

Fig. 6: Site analysis of geschichtsforum.de: <http://www.pageglimpse.com/geschichtsforum.de#rank> (15.8.2013).

Germany

Alexa Rank	Competition Rank / Count	Quantcast Rank	Google PageRank
739,422	- / -	-	

	Traffic Rank	% of Internet Users	Reach Rank
Past 1 day:	~	~	~
Past 7 days:	2,529,039	0.00008%	2,093,349
Past 1 month:	1,220,509	0.00014%	1,098,092
Past 3 months:	739,422	0.00022%	703,772

	PageViews Rank	% of Internet PageViews	Page Views Per User
Past 1 day:	~	~	~
Past 7 days:	3,313,338	0.000001%	1
Past 1 month:	1,698,066	0.000002%	1.7
Past 3 months:	953,922	0.000005%	2.3

Users	Country	Rank Within Country	% of overall PageViews
89.3%	Germany	97,390	81.9%
10.7%	Other Countries	~	18.1%

Fig. 7: Site analysis of forum-der-wehrmacht.de: <http://www.pageglimpse.com/forum-der-wehrmacht.de#rank> (15.8.2013).

Appendix - Steinmez

Alexa Rank	Compete Rank / Count	Quantcast Rank	Google PageRank
13,249,355	- / -	-	

	Traffic Rank	% of Internet Users	Reach Rank
Past 1 day:	~	~	~
Past 7 days:	~	~	~
Past 1 month:	10,889,854	0.00001%	10,889,854
Past 3 months:	13,249,355	0.000005%	13,638,316

	PageViews Rank	% of Internet PageViews	Page Views Per User
Past 1 day:	~	~	~
Past 7 days:	~	~	~
Past 1 month:	11,510,880	0%	1
Past 3 months:	13,255,616	0%	2

Fig. 8: Site analysis of Chronologie des Holocaust: <http://www.holocaust-chronologie.de> (15.8.2013).

Germany

Alexa Rank	Compte Rank / Count	Quantcast Rank	Google PageRank
1,084,917	- / -	-	

	Traffic Rank	% of Internet Users	Reach Rank
Past 1 day:	~	~	~
Past 7 days:	2,152,902	0.00009%	1,813,545
Past 1 month:	1,381,134	0.00012%	1,130,095
Past 3 months:	1,084,917	0.00015%	926,282

	PageViews Rank	% of Internet PageViews	Page Views Per User
Past 1 day:	~	~	~
Past 7 days:	2,951,782	0.000001%	1
Past 1 month:	2,166,691	0.000002%	1.2
Past 3 months:	1,635,558	0.000002%	1.5

Users	Country	Rank Within Country	% of overall PageViews
72.0%	Germany	147,814	74.4%
28.3%	Other Countries	~	25.6%

Fig. 9: Site analysis of Shoa.de. <http://www.pageglimpse.com/shoa.de#rank> (15.8.2013).

Appendix - Steinmez

Alter: [?] 13 - Kein Maximum [?] Genaue Übereinstimmung des Alters erforderlich [?]

Geschlecht: [?] ☒ Alle
☐ Männer
☐ Frauen

Präzise Interessen: [?]

#German Resistance to Nazism x #Fascism x #The Holocaust x
 #Karl Marx x #Nazism x #Socialism x #Marxism x #Winston Churchill x
 #Eiserner Vorhang x #Michail Sergejewitsch Gorbatschow x #Perestroika x
 #Glasnost x #Berliner Mauer x #Berlin Wall x #The Wall – Live in Berlin x
 Usc Shoah Foundation Institute x #Resistance movement x

Vorgeschlagene Vorlieben und Interessen:

☐ #The Wall Street Journal
 Publikum: 5.300.000
☐ #Friedrich Engels
 Publikum: 268.000
☐ #Left-wing politics
 Publikum: 3.000.000
☐ yahdi high
☐ itv kenya
☐ sassy fm
☐ #Anarchism
 Publikum: 984.000
☐ Capital fm kenya
☐ #Friedrich Nietzsche
 Publikum: 5.300.000
☐ #Capitalism
 Publikum: 1.700.000
☐ #Georg Wilhelm Friedrich Hegel
 Publikum: 243.000
☐ #Conservatism
 Publikum: 8.000.000
☐ #The Wall Tour
 Publikum: 10.000
☐ #Communism
 Publikum: 984.000
☐ #Theodor W. Adorno
 Publikum: 606.000

Mehr laden

Erweiterte Kategorien: [?]

Aktivitäten
 Wirtschaft/Technologie
 Veranstaltungen
 Familienstatus
 Spiele
 Interessen

Console Gaming
 Cooking
 Dancing
 DIY/Crafts
 Event Planning
 Food & Dining

Gruppe

820,000 Personen

- die in Deutschland wohnen
- denen #German Resistance to Nazism, #Fascism, #The Holocaust, #Karl Marx, #Nazism, #Socialism, #Marxism, #Winston Churchill, #Eiserner Vorhang, #Michail Sergejewitsch Gorbatschow, #Perestroika, #Glasnost, #Berliner Mauer, #Berlin Wall, #The Wall – Live in Berlin, #Resistance movement oder usc shoah foundation institute gefällt
- die noch nicht mit Bitte mal liken - für einen guten Zweck recherche recherche verbunden sind

Fig. 10: Results of Facebook search of 14th July, 2013: 14072013.png.

Notes

1. Supported by research of Jennifer Giwi and Theresa Warzecha.
2. For definitions of "Web 1.0" and "Web 2.0": see Chapters 1.2.3.1 and 1.2.3.2.
3. You may also call it, on this pilot level of analysis: "Critical Discourse analysis" or "Systematic Interpretation".
4. <http://oreilly.com/pub/a/web2/archive/what-is-web-20.html?page=1>, 30.9.2005 (12.8.2013)
5. <http://www.web2summit.com/web2009/public/schedule/detail/10194>. 2009 (20.8.2013).
6. See appendix, Fig. 10: Screenshot Facebook search 14072013.png (14th July, 2013).
7. Dieter Wunderlich, Kronberger Str. 9, 65779 Kelkheim, dw@dieterwunderlich.de.
8. Daniela Schmohl, Mathias Berek, c/o Conne Island, Koburger Straße 3 04277 Leipzig.
9. <http://www.bpb.de/internationales/europa/frankreich/152983/kollaboration-und-widerstand> (13.8.2013).
10. <http://www.netzgymnasium.de/Projekt/widerstandsformen.html> Theodor-Heuss-Gymnasium Quier-schieder Weg, 4 66280 Sulzbach, Telefon: 06897 / 90810 Fax: 06897 / 908128.
11. „Die Kolonialgreuel der ‚zivilisierten‘ Staaten als Vorboten der Greuel in Europa?“ - <http://www.geschichtsforum.de/f57/die-kolonialgreuel-der-zivilisierten-staaten-als-vorboten-der-greuel-europa-33295/> (31.7.2013).
12. Filewalker, 4th December 2005, 16:30. <http://www.geschichtsforum.de/f66/der-kreisauer-kreis-3526/> (8.8.2013).
13. El Quijote, 19th June 2012, 16:38. <http://www.geschichtsforum.de/f66/f-k-widerstand-im-nationalsozialismus-biografien-und-dokumenten-42862/> (8.8.2013).

14. SchMo, 12.06.2012, 10:55. <http://www.geschichtsforum.de/f66/widerstand-im-dritten-reich-wahrheit-oder-l-ge-42772/> (8.8.2013).
15. <http://www.volksbetrug.net/forum/viewtopic.php?f=273&t=11003&sid=3ae28fb439611d96a02af1b061f96d4c> (13th August 2013).
16. „Cindy H.“, 31st May 2013. <http://www.volksbetrug.net/forum/viewtopic.php?f=69&t=11796&p=59748&hilit=Widerstand+Nationalsozialismus&sid=260e4b2de8a4c0adedeea2d18c3e7484#p59748> (8.8.2013).
17. “Sylvia Stolz, lawyer, excluded from legal profession of FRG for the denial of the Holocaust”.
18. <http://www.volksbetrug.net/forum/search.php?keywords=Holocaust&terms=all&author=&sc=1&sf=all&sr=posts&sk=t&sd=d&st=0&ch=300&t=0&sid=3ae28fb439611d96a02af1b061f96d4c&submit=Suche> (13th August 2013).
19. See:http://www.mywot.com/en/scorecard/politikforen.net?utm_source=addon&utm_content=warn-viewsc (30.7.2013).
20. <http://humanistenteam.info/forum/viewtopic.php?f=99&t=1533&p=62191&hilit=widerstand+gegen+nationalsozialismus#p62191>
21. <http://www.lexikon-der-wehrmacht.de> (8.8.2013).
22. <http://www.lexikon-der-wehrmacht.de/inhaltsverzeichnis1.htm> (8.8.2013). „This site is meant to serve those who are interested in history. It is not meant for Nazis or people with a right wing attitude.”
23. <http://www.forum-der-wehrmacht.de/thread.php?threadid=5850&highlight=Widerstand+Nationalsozialismus> (13.8.2013).
24. <http://www.forum-der-wehrmacht.de/thread.php?threadid=34363&threadview=0&highlight=&highlightuser=0&page=1> (13th August 2013).
25. IVW = Informationsgemeinschaft zur Feststellung der Verbreitung von Werbeträgern e.V. An independent, non-commercial institution providing press and advertisers with circulation and Internet user figures: <http://www.ivw.eu/index.php?menuid=8> (15th November 2013).

26. PI = Page impression.

27. <http://www.spiegel.de/kultur/gesellschaft/georg-diez-ueber-das-fehlende-narrativ-von-europa-a-895346.html> (13th August 2013).

28. This exposition of about 200 paintings set out to „propose une réflexion autour des grands thèmes structurant la pensée allemande de 1800 à 1939“. Following the Louvre website, „l'histoire allemande est marquée par la constitution difficile de son unité politique dans le cadre de l'Europe des nations qui se met alors en place.“ <http://www.louvre.fr/expositions/de-l-allemande-1800-1939-de-friedrich-beckmann> (13th August 2013).

29. For all these informations and links to the resp. Sites, see: <http://www.holocaust-chronologie.de/startseite.html> (31.7.2013).

30. Goernestr. 10, 20249 Hamburg, Telefon: +49 (0) 176 43 09 53 59, Email: info@knutmellenthin.de.

31. Knut Mellenthin: Vor 50 Jahren - Völkermord an Ungarns Juden. In: ak - analyse & kritik, Zeitung für linke Debatte und Praxis. Nr. 365, 13.04.1994. <http://www.holocaust-chronologie.de/artikel/teil-1-volker-mord-an-ungarns-juden.html?0=&cHash=edd3021e42e31661388f7e4590067e27> (31.7.2013).

32. <http://www.zukunft-braucht-erinnerung.de/ueber-shoade.html> (31.7.2013).

33. Arbeitskreis Shoa.de e.V.: Choriner Str. 23, 10435 Berlin, Deutschland, Chefredakteur: Stefan Mannes, Redaktion: Thomas Tröndle, Julia Radke. Tel. +49 (0)30-48493931 Fax +49 (0)30-44032329 E-Mail: redaktion@zukunft-braucht-erinnerung.de (as of 31.7.2013).

34. "The latest research of national socialist perpetrators provide very much multifaceted, gloomy and disturbing insights into the German society in which 'quite ordinary people' became mass murderers.

35. .. as well as "the war sins of the Hungarian side (killings, atrocities, robbery of the assets of the displaced persons)."

36. „46 views in Berlin“.
37. „To Unlearn. Paths of thought with Hannah Arendt. By MLK“.
38. „Jews raid in Rome“
39. „Austria. The Moscow declaration and the victim myth“.
40. „Critique of anti semitism in GDR“.
41. „Female identity in prison“.
42. See Fig. 6, Appendix.
43. <http://einestages.spiegel.de/page/Home.html> (as of 05.August 2013)
44. Vgl. <http://www.rtl.de/cms/news/rtl-aktuell/hartherzig-und-beschaemend-keine-renten-nachzahlungen-fuer-holocaust-ueberlebende-2cf3e-51ca-24-1452648.html> (as of 05.08.2013)
45. http://einestages.spiegel.de/external/SearchTopicAlbum/10/12/Soriginal_publicationdate/SDESCENDING/Sende+ost-west-konflikt/SALL.html#searchResults (05.08.13)
46. <http://www.spiegel.de/suche/index.html?suchbegriff=ende+ost+west+konfrontation&offsets=408&pageNumber=10> (07.08.13).
47. <http://www.mywot.com>
48. <http://www.pageglimpse.com>
49. <http://www.ivw.eu>
50. <http://meedia.de>
51. By the way: The present (summer until November 2013) discussion in Europe and the US about the sense of gathering data by the security agencies, especially of the US and the UK, not only of the media usage of the own citizens, but also – vastly – of citizens of other countries and nations reveals a lot about the different histories and cultures. So it is part of our topic.

History on Wikipedia, an Update and a Proposal*

Piero Grandesso (Wikimedia Italia)

The former paper on Wikipedia conceived as a source of study for Public History dates back to a year ago and a year is a fairly long time in the evolution of technological means and other phenomena developing in the Internet.

As far as quantity is concerned, in the course of the year the main version of Wikipedia, the English-language one, has grown of 300,000 terms whereas five versions –the Italian, Russian, Spanish, Swedish and Polish ones respectively-have reached the important goal of a million articles.

Nonetheless, last year's descriptions and observations are still viable, and in this paper I will merely partially update them and integrate them with a practical example which figures as a suggestion for further research.

Wikipedia: an update

The open and collaborative nature of the project has not changed with time and produces a potential increase and improvement of its contents. Such tendency is predictable, considering the ongoing of Wikipedia in time not only from the point of view of the number of articles, but even more so by the average quality of the articles themselves. This phenomenon results both from the progressive accrue-ment of contributions to the project and from the constant monitoring and ease with which it is possible to locate and delete destructive interventions. As seen previously, it is indeed simple through the 'history' command key to be found on each page to double check or delete such interventions whereas a series of initiatives of the community lead to a continuous increase of the quality level. In this respect, one has to take into consideration discussions related to the citation rules in the articles, to the practices on how to write a bibliography or more thorough nomenclature formulas which- I should remind the reader-proceed in relative autonomy in each linguistic variant of Wikipedia.

The constant tendency during the years towards a definite growth has met in 2013 its first variation: if the increase of both articles and contents is constant, the statistics reveal that for several projects there is a decrease in the page views and its overall number of users¹.

This factor as well as the increasingly bigger amount of terms to be monitored, could cause in the long run management problems that ought to be analysed. Amongst the innovations from which Wikipedia benefitted during the year, two in particular have an impact that can be better analysed in the following years: the introduction of the Visual Editor, a new editing system of the pages, and the new data gathering project affiliated to the Wikimedia world: Wikidata.

Visual Editor has been introduced on an experimental basis on some versions of Wikipedia and it can be launched on other versions as an option² providing a WYSIWYG graphic interface in the page itself³. This allows one to make visual changes inside the page, without having to enter the change screen- the old Editor. These changes have been implemented during the years and their aim is to involve people who are less familiar with computers. It is Wikimedia Foundation's wish that in the long run the Visual Editor should enlarge the membership by making users less dependent on even the MediaWiki elementary syntax, i.e. a software which regulates Wikipedia and the other projects. Of course, in order to ascertain the effects of these new tools one will have to wait for a few years, also because, for the present, such Editor is deactivated by default and must be launched by a registered user⁴.

If it is easy to understand the aims and effects of the Visual Editor, what is left is to realise the extent of their effectiveness while the Wikidata impact is far less clear.

Wikidata aims at doing with data what Wikimedia Commons has done with multimedia files. If on the one hand Wikimedia Commons is indeed an organised and multilingual collector of multimedia files informing its projects (both Wikipedia language versions

Wikipedia

and minor projects like Wikisource and Wikiquote), on the other Wikidata provides Wikipedia with data, thereby centralising its management. Wikidata can be described in terms of an implementation of the Semantic Web whose goals are to gather (and possibly organise in ontologies) data of all kinds such as administrative subdivisions, geographical coordinates of a monument, authority control for people and things. Moreover, Wikidata is a project designed to be accessible both to humans and automatic systems (bot) in order to correctly analyse data such as the ones one can find in the Wikidata Glossaries where numerous terms are subject to description and summarisation. Albeit it is not deemed necessary to delve too much into the usefulness of the project, it must be mentioned that its introduction, since 2012, has modified various elements in Wikipedia, which can be used in a much more effective way today. The progressive increase of features has and will allow for several benefits in the future, ranging from much more effective searches to the automatic production of lists and charts; and, generally, a better management and control of the contents along with new access methods.

These aspects of the Wikimedia world are indeed the ones which underwent a major boost during 2013, and yet the various language versions of Wikipedia have kept growing and developing even in their most simple facets.

Both the continuous growth of the projects and the increase of the amount of observable data endorse the importance of the Encyclopaedia as a source for the Public History. Moreover, such growth calls for the need to find methods and criteria to face historical analysis on Wikipedia.

An Example of Research

Considering the large amount of material available online, a sensible approach for the study of the Public History is the quantitative one. This is especially recommended for Wikipedia, out of its open nature, hence easily accessible for such kind of research and becau-

se one can make comparisons between different language versions. However, it would be appropriate to mention that different language versions of Wikipedia do not reflect national conflicts, in particular in the case of the English language project.

An example can be given to foreground the importance of specific historical topics, measurable by means of the access statistics of the single articles. To comply with the aims of this study, a relatively simple tool for statistical analysis will be used, albeit it entails substantial limitations. In any case, for a study to be conducted in more depth, it is recommended to draw from raw data⁵.

Wikimedia article traffic statistics⁶ is a tool that groups together access data for each page of the various Wikipedia webpages on a daily basis, thus providing a monthly view for the last 90 days. The service has several limitations, like the lack of episodically, non plausible daily data, especially for the most remote ones. The most relevant limitation one should take into account regards the data gathering method for each page. The charts can be viewed according to the title page criteria: if an article has been moved somewhere as a result of a change of name, the statistics will be inevitably affected. Similarly, the implication is that direct accesses to a page will not include redirect pages⁷.

An example of analysis regarding the Public History in relation with Wikipedia can be to analyse the impact of a topic during anniversaries and public debates. Indeed, a good example of this is the recent death of Nazi war criminal Erich Priebke, died in Rome on 11 October 2013. His death and the prolonged debate on his funeral and his burial place have had such vast international resonance that many people have resorted to Wikipedia to learn more. It is sufficient to take a look at the statistics on the single articles on this topic in Wikipedia to realise how many people took interest in the Priebke episode, simply by observing the number of accesses to the Italian articles: "Erich Priebke", "Eccidio delle fosse ardeatine" but also "attentato di via Rasella", as this event was the main cause of the Fosse Ardeatine Massacre.

Not surprisingly, the accesses to the Italian language articles have had a remarkable increase since the day of Priebke's death and as a result of the ensuing prolonged debates, the accesses have been constant. Indeed, in the days preceding 11 October the article "Erich Priebke" does not have more than 161 daily accesses whilst the day of the Nazi's death they jump to 32,615 and in the next six days there are overall 153,000 accesses. The same thing happens with other two articles: the one regarding the crime itself goes from 172 to 14,478 accesses on 11 October, even reaching 18,000 accesses⁸ on 16 October while the one on the Rasella ambush ("Attentato di via Rasella"), with less accesses, goes from an average of 50-60 daily accesses to more than 18,000 in the seven days when the mediatic coverage was at its highest⁹.

The international importance of the event is measurable by observing the accesses to the articles in languages different from Italian. In the corresponding English language articles, "Erich Priebke" and "Ardeatine Massacre", the trend is similar: for the first article there is an increase from the initial 300 daily accesses to more than 21,000, and in the ensuing six days up to 75,000 accesses, with a decrease and then a subsequent increase in relation with the clashes regarding the lack of a funeral in Albano Laziale on 15 October. For the second article as well, the increase is remarkable ranging from less than 150 daily accesses to 9,000 the day of the Nazi criminal's death. Conversely, the striking figure of 101,000 accesses on 16 October is controversial and further research is recommended to verify its reliability or other relevant causes¹⁰.

Similar trends are visible in the articles in German (24,000 access on 11 October to the Priebke biography) and French (the figures are very different from the German ones) , but it is possible to gather data for the other languages as well.

A similar approach can be used to gather sensible data on the issues mostly felt by people. In fact, if large part of historical debate can be found in forums and social networks, several people needing to deepen their knowledge or merely seeking confirmation of what they know, decide to use Wikipedia, deemed a reliable source. In this

respect, during anniversaries one can see huge figures regarding page access, the latter differs depending on topic and language.

Observing this data with a keen eye on its different values can offer interesting clues regarding the relevance of public debate in specific areas. It is therefore possible, for example, to evaluate the accesses to the liberation anniversaries in different countries, or the importance of national holidays like the Storming of the Bastille. Examples of this can be the Italian language articles “Resistenza italiana”, “Anniversario della liberazione d’Italia” and “Guerra di liberazione italiana” which on 25 April 2013 (Italian Liberation Day) reached an overall figure of 100,000 accesses. Moreover, by adopting this approach one can evaluate the impact of specific issues from both a comparative and an individual perspective.

The most relevant issues can be seen as another access key: if research in different European countries has shed light on how specific themes are prevalent on the online debate, significant similarities can be found in Wikipedia. Based on the data drawn from the 2013 100 Most Viewed Articles page, it is possible to locate the most recurrent issues. The latter seem to confirm the predominance of military history. The article on World War II is among the first historical articles in several projects, but with notable differences: in English, it is at the sixth place of all views, but in the other languages we have the following: #7 for Danish, #8 for Portuguese, #9 for Spanish, #10 for Swedish, Slovenian and Hungarian, #12 for Czech, #13 for Rumanian, #15 for Dutch, #17 for Polish and Croatian, #23 for German, #29 for Greek, #31 for Finnish, #44 for Norwegian, #49 for Italian, #57 for Turkish while for French and Russian the article on World War II is at the 61st place of viewed articles.

It is interesting in this respect to note that in specific languages ‘World War II’ is less important, that is, there are less page accesses when compared with other historical topics, usually ‘World War I’. Examples of this are the projects in French, Dutch, Romanian, Russian and Turkish.

A quantitative approach is of course not good enough but it can

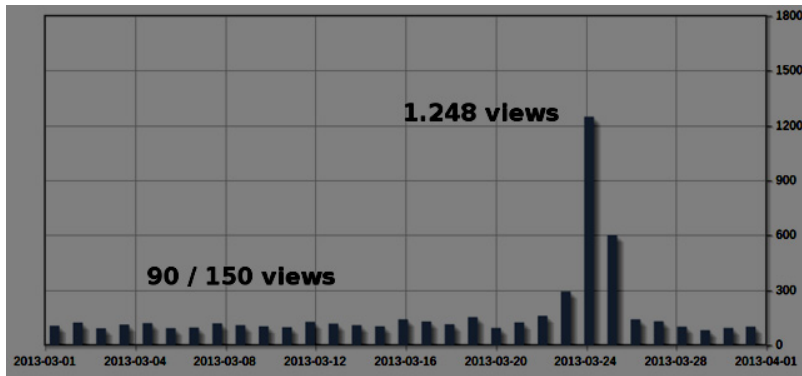
Wikipedia

help a great deal with a more thorough analysis of specific articles. Moreover, the availability of access data is a precious feature that allows for a comprehensive scrutiny. Such in depth-analysis can indeed reveal interesting details.

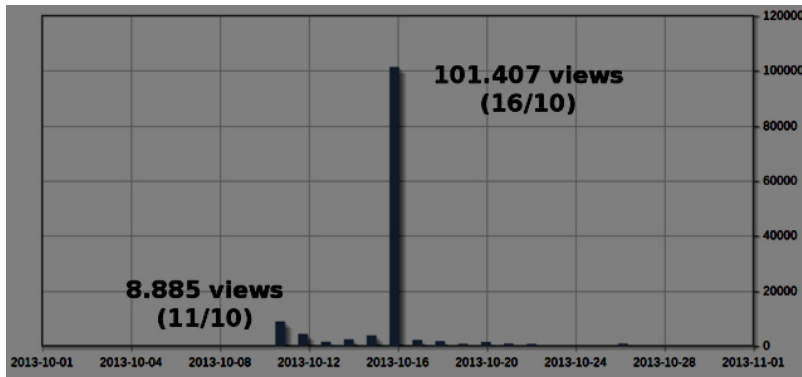
This can be carried out reconstructing the chronology of an article, looking at the most debated changes and browsing the debate in the talk page. The selection of articles in the light of a quantitative analysis can provide significant results. For instance, one can single out among Wikipedia users the procedures of historical analysis of the sources, often easily retrievable in case the subjects are controversial. The most debated subjects themselves can offer interesting perspectives as the discussions between users are usually faithfully reproduced by the rifts of the public debate.

In a context where the online public debate on history is more and more detached from historiography and the academic community, Wikipedia is characterised by an effort to preserve order and a scientific approach in the debate. Moreover, the transparency of how the single terms are uploaded in Wikipedia shows how dramatic such rift can be, if compared with academia. Indeed, total transparency and data availability-even for access data-allows for the project to be the ideal recipient of research.

Grandesso

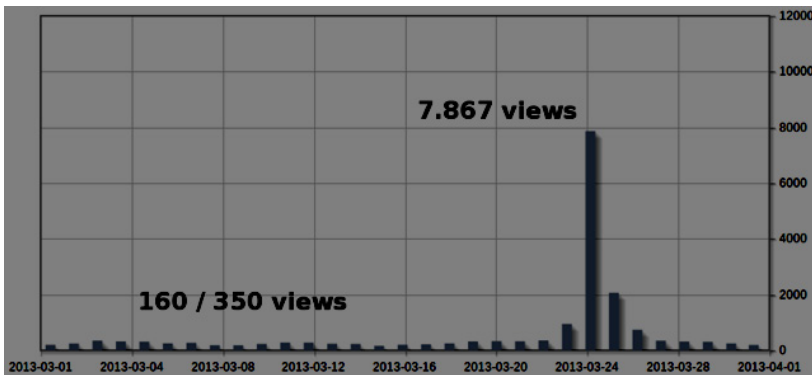


1. Ardeatine it mar 2013-1.png: Ardeatine massacre (24/03/1944), Italian article, page-views on the anniversary. (Source: http://stats.grok.se/it/201303/Eccidio_delle_Fosse_Ardeatine)

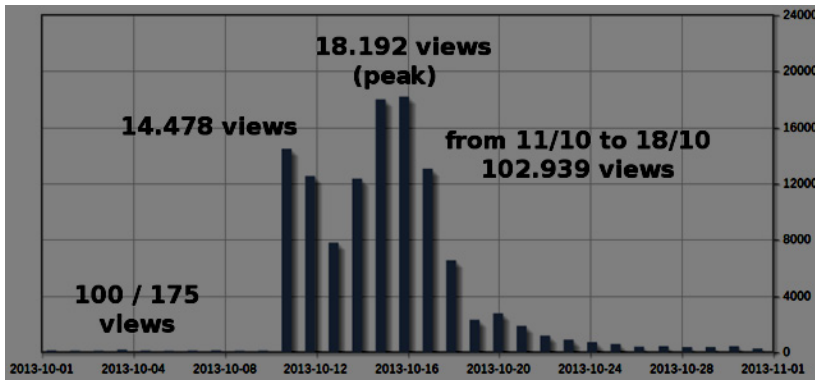


2. Ardeatine en mar 2013-1.png: Ardeatine massacre (24/03/1944), English article, page-views on the anniversary. (Source: http://stats.grok.se/en/201303/Ardeatine_massacre)

Wikipedia



3. Ardeatine it ott 2013-1.png: Ardeatine massacre (24/03/1944), Italian article, page-views on the death of Erich Priebke. [Source: <http://stats.grok.se/it/201310/Eccidio_delle_Fosse_Ardeatine>]



4. Ardeatine en ott 2013-1.png: Ardeatine massacre (24/03/1944), English article, page-views on the death of Erich Priebke. [Source: <http://stats.grok.se/en/201310/Ardeatine_massacre>]

Notes

* Saul Andreetti's translation

1. See <http://stats.wikimedia.org/EN/TablesPageViewsMonthlyOriginalCombined.htm>

2. In order to launch it, as in the English version of Wikipedia for example, one has to be a registered user and then select it in the preferences.

3. Acronym for *What you see is what you get*, entailing a visual correspondence between what one modifies and the final result, with no need to access the code directly.

4. The Visual Editor in particular is activated by default in several projects but not in the English and German versions. However, the launch of all projects is scheduled by the end of 2014

5. <http://dumps.wikimedia.org/other/pagecounts-raw/>, the following link is also available <http://dumps.wikimedia.org/other/pagecounts-ez/>

6. <http://stats.grok.se/>

7. See <http://stats.grok.se/about>

8. See http://stats.grok.se/it/201310/Erich_Priebke

9. See <http://stats.grok.se/it/201310/Eccidio%20delle%20Fosse%20Ardeatine> e <http://stats.grok.se/it/201310/Attentato%20di%20via%20Rasella>

10. See <http://stats.grok.se/en/201310/Erich%20Priebke> e <http://stats.grok.se/en/201310/Ardeatine%20massacre>

11. See <http://stats.grok.se/de/201310/Erich%20Priebke> e <http://stats.grok.se/de/201310/Ardeatinische%20H%C3%B6hlen> per le statistiche sulle voci in tedesco; cfr. <http://stats.grok.se/fr/201310/Erich%20Priebke> e <http://stats.grok.se/fr/201310/Massacre%20des%20Fosses%20ard%C3%A9atines> per le statistiche sulla Wikipedia in francese

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