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We thank our survey respondents.

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Report available at <https://holocaust-socialmedia.eu/results/>

## EXECUTIVE SUMMARY

In this report, we present the findings of a survey which was aimed at investigating if and how a large sample of Holocaust museums and memorials use Social Media (SM) in their communication channels. The findings reported in this study reflect the responses of 69 Holocaust museums and memorials from across the world. The most representative countries are Germany (36.2%), the United States of America (13.0%), Italy (10.1%), Austria (5.8%) and Poland (5.8%).

The institutions vary widely in age, ranging from the Auschwitz-Birkenau State Museum and Památník Terezín, established in 1947, to the most recent KL Plaszow Museum and Memorial in Krakow, opened in 2021. In terms of type, they are mostly Memorial Sites (54%), Holocaust Museums (38%) and Former Concentration Camps (41%), but War and Military and Virtual museums are also included in the sample.

Almost all the institutions have a website (99%) and 61 out of 69 (88%) reported using SM as a communication channel.

### Key Findings

- Attitudes towards social media are globally positive, with 96% of respondents that consider SM beneficial for the museum/memorial and an important means for outreach (91%). While respondents consider SM a worthwhile investment (83%), they also expressed a need for dedicated resources to be set aside for SM (72%), with 54% reporting that SM require more resources than the museum can currently afford.
- 59% of the institutions using SM have been doing so for over three years.
- The Museums/memorials that use SM tend to concentrate on a few platforms. Facebook is the most frequently used (87% use it daily or weekly), followed by Instagram (62%, daily and weekly use) and Twitter (45%, daily and weekly use).
- 48% of the institutions have an internal SM manager, while only 10% use an external SM Manager. In 31% of cases, the Director is in charge of social media profiles. Persons in charge of SM profiles have specific expertise in SM management or marketing only in 38% of cases. .
- In terms of SM content, the institutions tend to publish mainly educational material (80%), to use SM for sharing information about activities and initiatives (74%) and to organise educational events (70%) often or very often.

- 90% of the respondents reported that their institution follows the SM profile of other museums/memorials and 67% declared that they draw inspiration from those profiles.
- Only 30% reported the intention to change their SM policies and strategies, mostly to diversify content according to the nature of the different platforms, to develop specific content for SM, to increase the number of platforms used, and to improve strategies and interaction with followers/fans.
- As for changes induced by the COVID-19 pandemic, 89% reported pandemic-induced changes in various activities. Most institutions have increased the number of online events (79%), the frequency of posting (75%), and the variety of contents (74%). Other activities such as fundraising campaigns (80%) and contests/competitions (79%) have remained constant, while training on SM marketing has only increased in 25% of cases.

## INTRODUCTION

Digital technologies and social media platforms have been used in museum communication for over a decade now, and Holocaust museums and memorials have increasingly adopted them for commemoration purposes and provision of educational content. Holocaust museums, memorials and remembrance centres are the most notable entities responsible for preserving the memory of the Holocaust, and are key institutions for implementing Holocaust and global citizenship education. Museums and memorials play a significant role as “lieux de mémoire” (Nora, 1989) - whether physical or virtual - in strengthening the presence of the past and specific experiential connections to the past (Ebbrecht-Hartmann, 2020). However, very little research has been conducted on the extent to which social media are used in Holocaust memory and Holocaust education, also because the two fields still rely on separate areas of research (Manca, 2021a).

While existing research has yielded interesting results on remarkable individual institutions (Dalziel, 2016; Lundrigan, 2020; Manca, 2021b; Manikowska, 2020; Wight, 2020; Zalewska, 2017), or on small samples of Holocaust entities (Manca, 2019; Rehm, Manca, & Haake, 2020), there is a need to investigate how a broader sample of Holocaust museums and memorials of different size engage in social media. In this study, we adopt the broad concept of “Holocaust Museum” as defined by the Encyclopaedia Britannica: “any of several educational institutions and research centres dedicated to preserving the experiences of people who were victimized by the Nazis and their collaborators during the Holocaust (1933–45). Among the victims were Jews, Roma, homosexuals, Christians who helped to hide Jews, and people with physical and developmental disabilities.” (Parrott-Sheffer, 2019: n.a.). The museums and memorials sampled here cover a variety of commemorative entities involved in preserving the memory of the Holocaust and of the crimes committed by Nazi Germany and its collaborators.

In this report, we present the findings of a survey which was aimed at investigating if and how a large sample of Holocaust museums and memorials use social media in their communication channels. The survey explores attitudes, benefits, challenges and modalities of using social media. A specific section is devoted to exploring if and how the COVID-19 pandemic is affecting modes of commemoration and education on social media.

## METHODOLOGY

A questionnaire was developed from previous studies and based on indications available on the social media profiles and websites of the institutions involved. In particular, Booth, Ogundipe and Røyseng (2020) provided the basis for exploring attitudes towards the organisational change required by the use of social media, while the study by Samaroudi, Rodriguez Echavarria and Perry (2020) provided insights into changes induced by the COVID-19 pandemic.

The questionnaire consists of 22 items of various nature (multiple choice questions, Likert Scale questions, short open-ended questions), grouped into three main sections. The first section collects background information about the museum/memorial and its communication channels; the second section investigates the museum/memorial's experience in social media use; and the third section is dedicated to the impact that the COVID-19 pandemic has had on the museum/memorial's activities. Only the Museums/Memorials that declared they use social media were asked to answer the questions in the second and third sections. However, participants were encouraged to engage at least in the first part of the survey in order to collect information on the possible reasons why social media are not currently used.

A sample of 203 museums and memorials were selected from the International Directory of Holocaust Organizations of the Holocaust Remembrance Alliance (IHRA) (<https://www.holocaustremembrance.com/resources/overview-holocaust-related-organizations>) and were invited to take part in a survey.

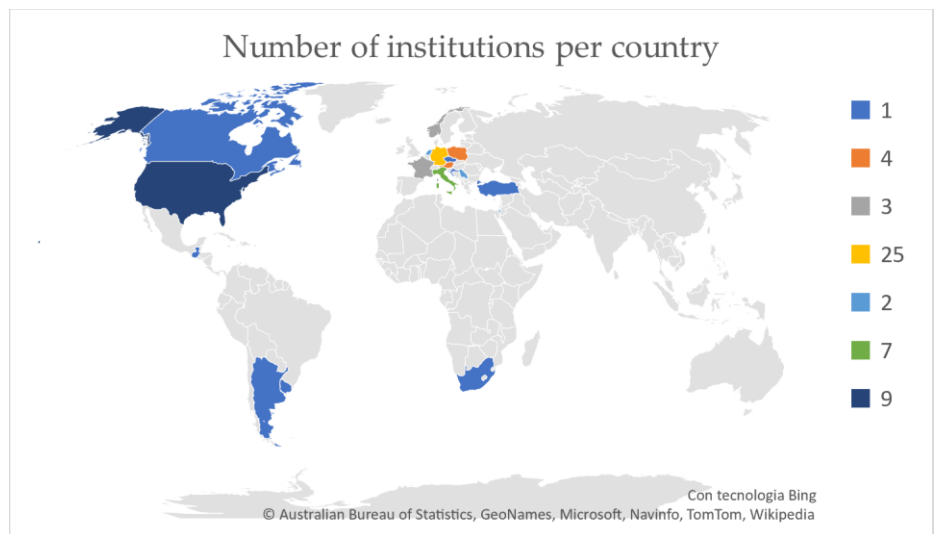
The survey was implemented online through LimeSurvey (<http://www.limesurvey.org/>), an open-source platform, and the invitations to fill in the questionnaire were sent via email by the software to the selected institutions. Data were collected in the period between 12th February and 22nd April 2021. The 69 institutions that responded correspond to 34.0% of the sample.



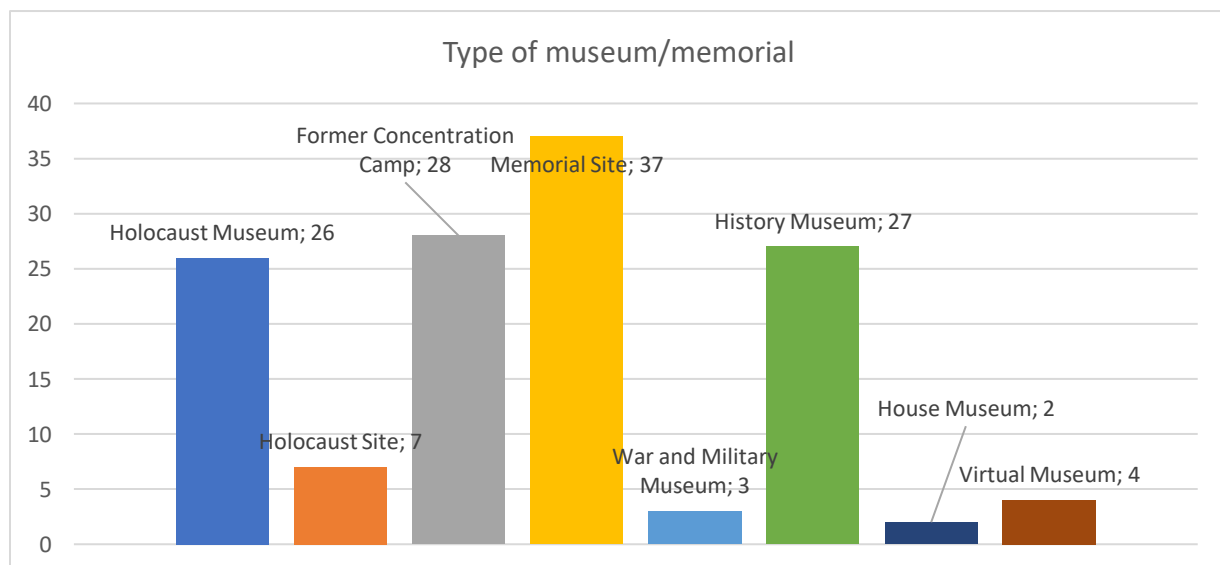
# RESULTS

## PROFILE OF MUSEUMS AND MEMORIALS

Argentina	1	1.4
Austria	4	5.8
Canada	1	1.4
Croatia	1	1.4
Czech Republic	1	1.4
France	3	4.3
Germany	25	36.2
Guatemala	1	1.4
Israel	2	2.9
Italy	7	10.1
Netherlands	2	2.9
Norway	3	4.3
Poland	4	5.8
Serbia	2	2.9
South Africa	1	1.4
Turkey	1	1.4
United States of America	9	13.0
Uruguay	1	1.4
	<b>69</b>	<b>100.0</b>

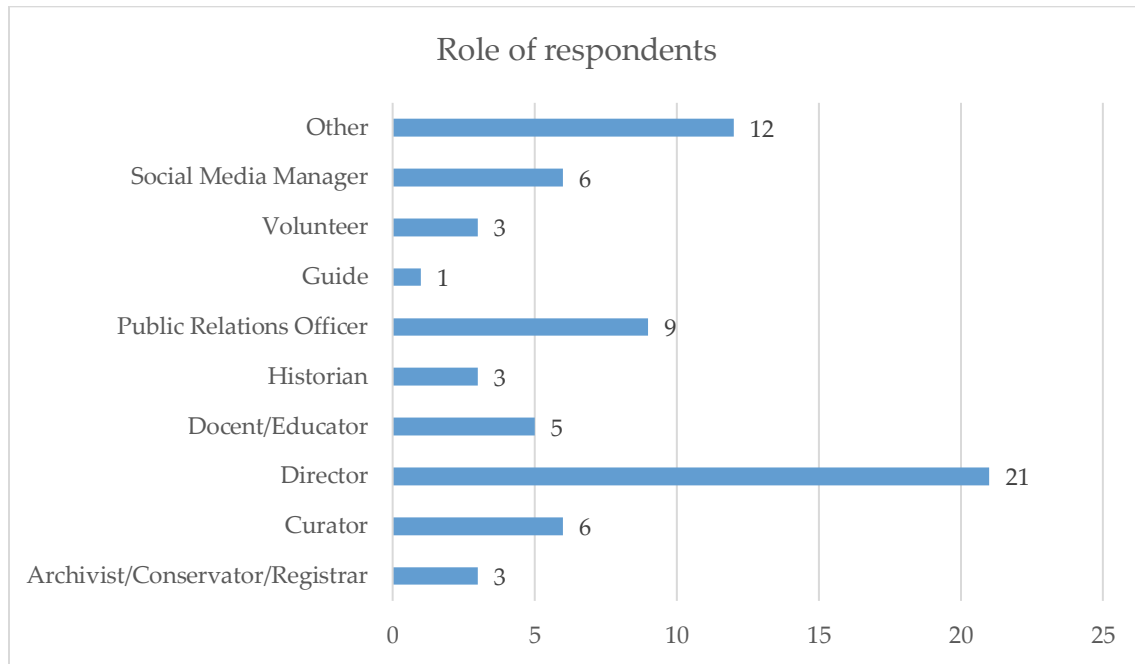


In terms of age, the median is 28 years, with the oldest museums established in 1947 (The Auschwitz-Birkenau State Museum, Památník Terezín), 1952 (Gedenkstätte Bergen-Belsen) and 1953 (Centro Recordatorio del Holocausto de Uruguay, Yad Vashem The World Holocaust Remembrance Center), and the youngest in 2019 (Dallas Holocaust and Human Rights Museum) and 2021 (KL Plaszow Museum and Memorial in Krakow).

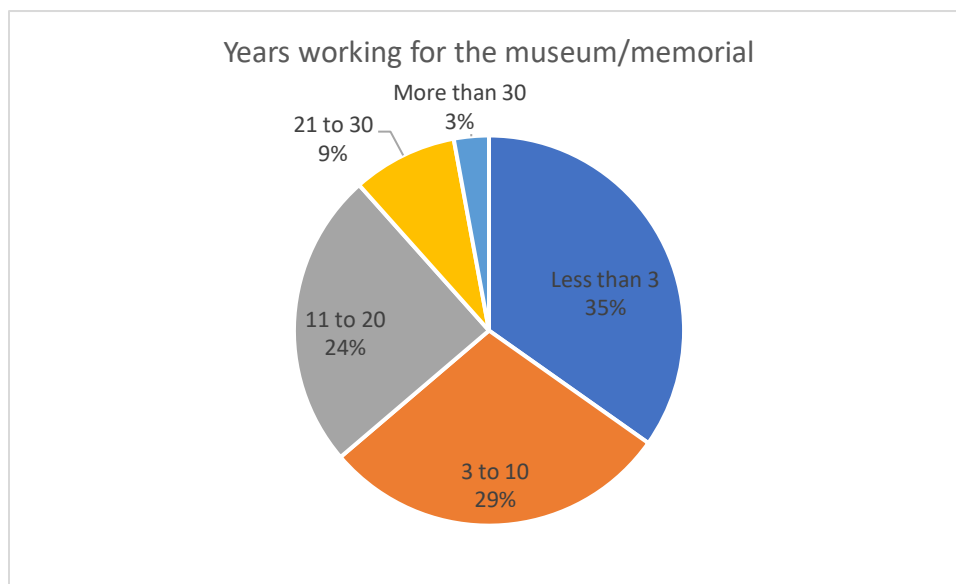


## PROFILE OF RESPONDENTS

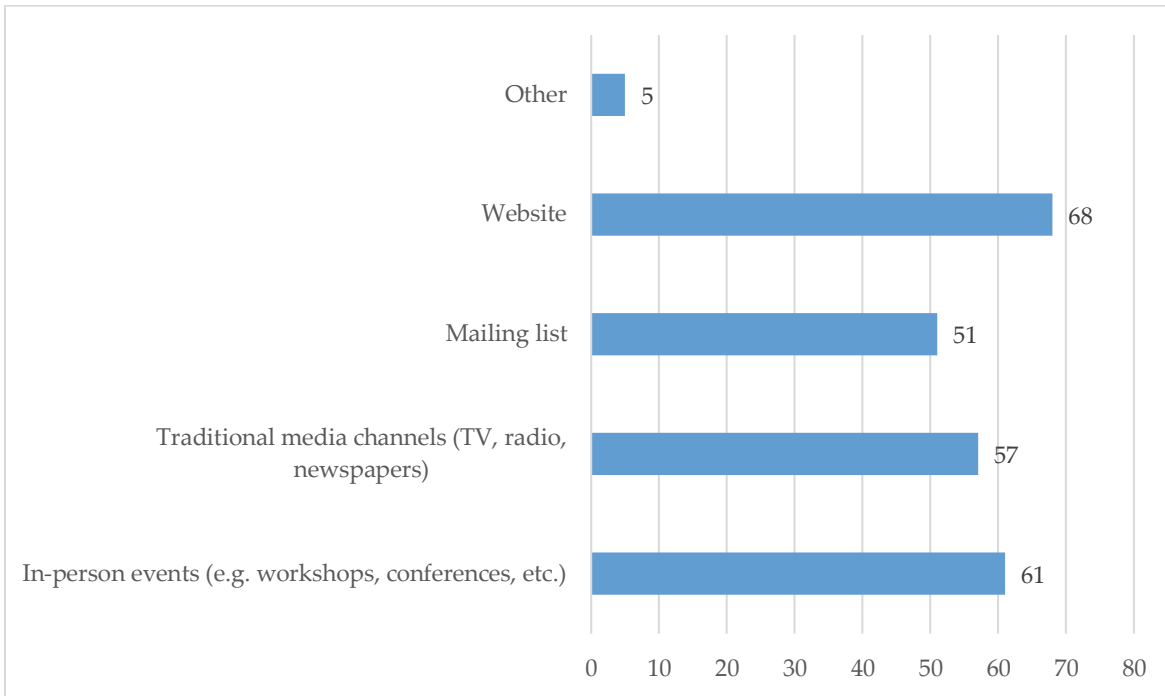
The questionnaire respondents were from the most diverse backgrounds and most had been working for their reference institution for no more than 10 years (64%).



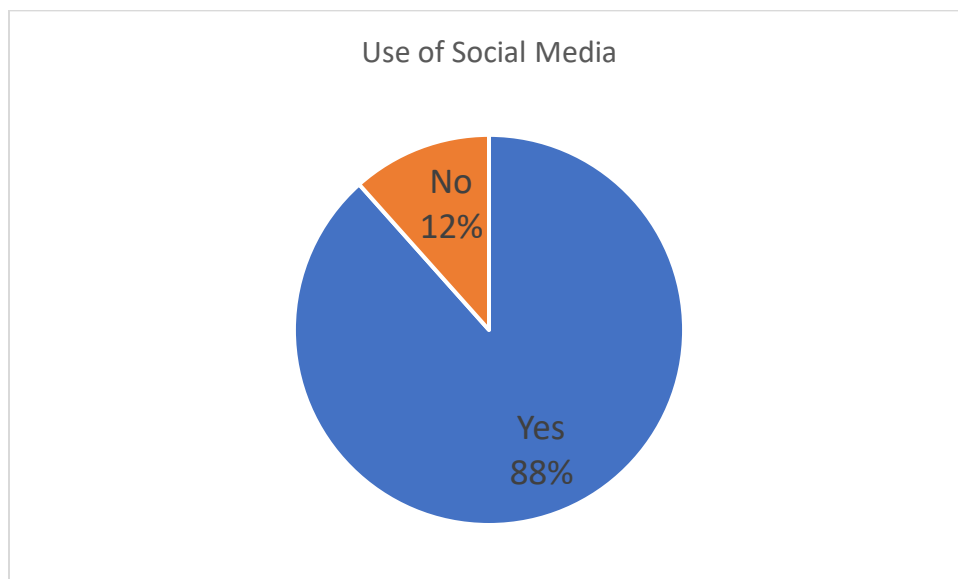
“Other” includes diverse and multiple roles such as PR manager; Head of Communications; Project Manager; Chairwoman; Press Officer; Educator and Social Media Manager; Administrator; President; Archivist, Historian and Social Media Manager; Director Digital Department; Program Officer and Social Media Officer; Events and Social Media Manager; Organizational Secretariat.



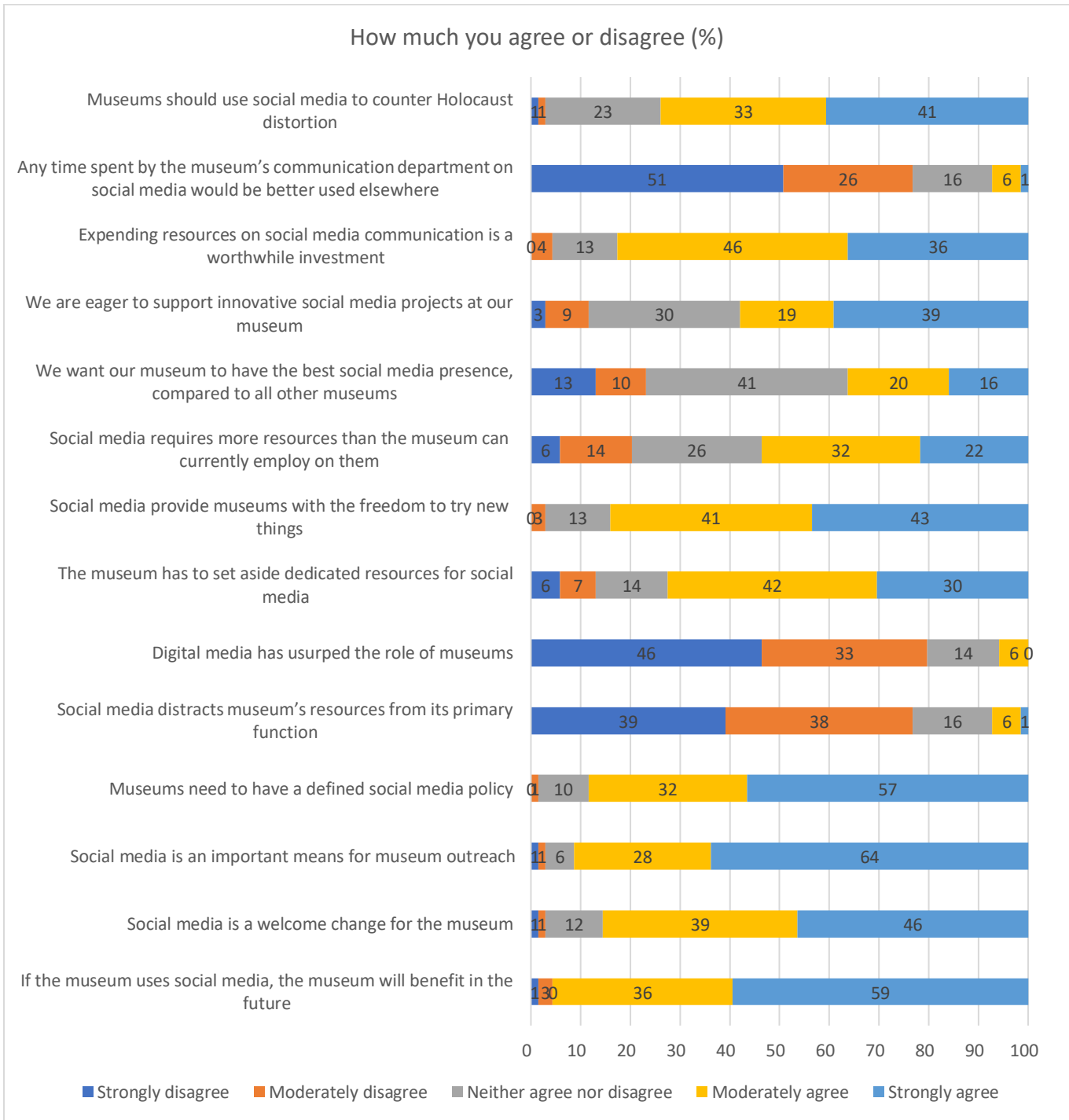
## COMMUNICATION CHANNELS



“Other” encompasses Magazine, Brochures, App giving access to virtual tour of the permanent exhibition and outdoor facility, Digital Conferences.



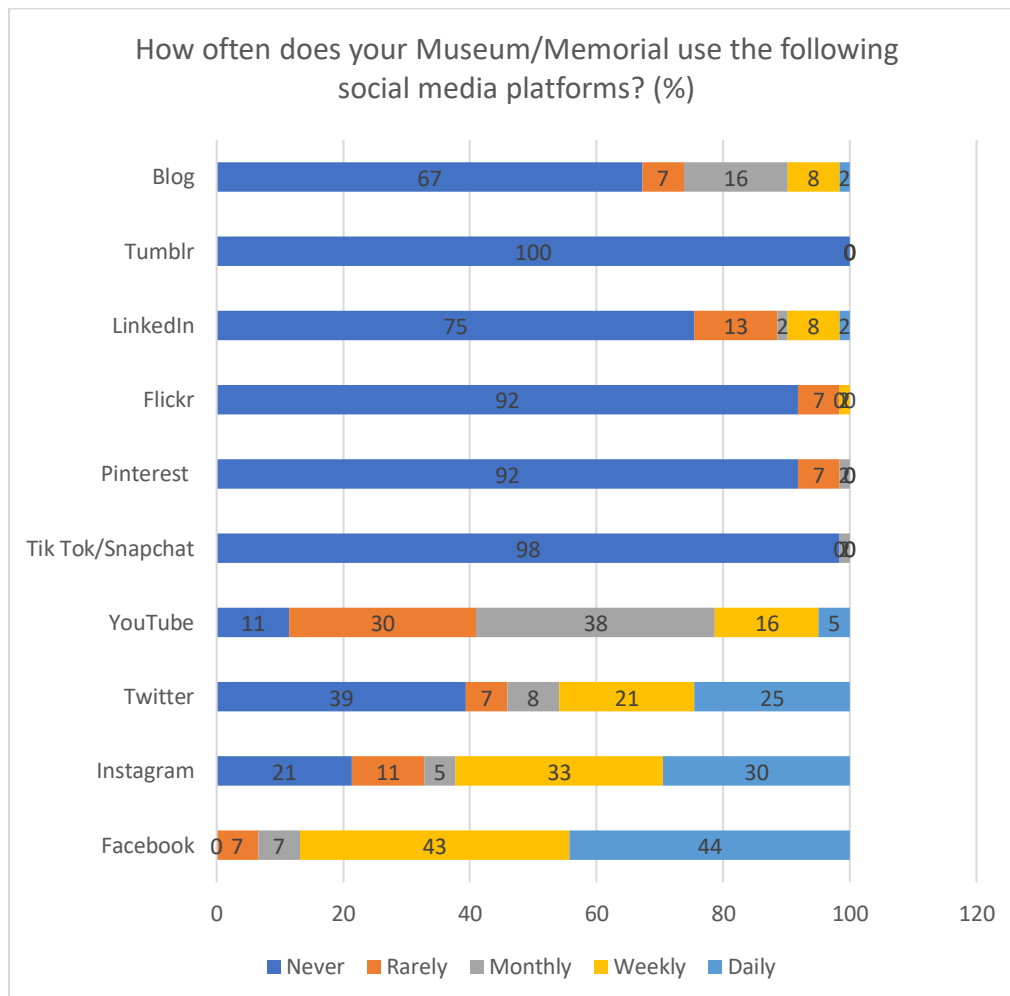
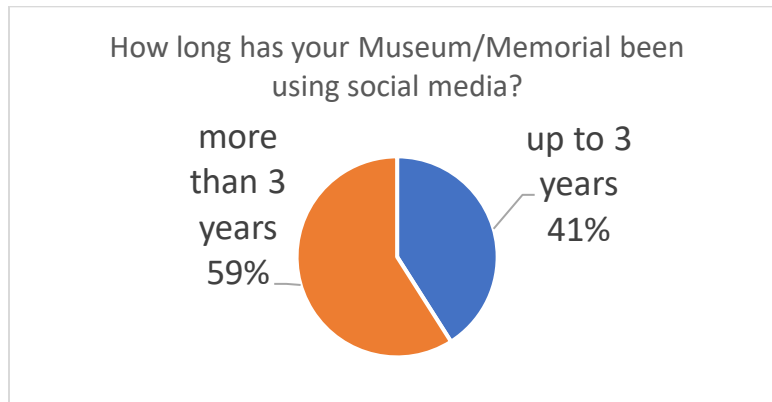
## ATTITUDES TOWARDS SOCIAL MEDIA



In terms of attitudes towards social media, the questionnaire revealed that the majority considers SM beneficial for the museum/memorial (96%), a welcome change for the museum (86%), an important means for outreach (91%), a way to provide museums with the freedom to try new things (84%), and that spending resources on social media communication is a worthwhile investment (83%). Respondents also indicated that museums/memorials have to set aside dedicated resources for SM (72%), with 54% reporting that SM require more resources than the museum can currently afford. However, only 7% agreed that SM diverted museum resources from their primary function and only 6% that digital media has usurped the role of museums, or that any time spent by the museum's communication department on SM would be better used elsewhere (8%). Respondents are also eager to support innovative SM projects at their institutions (58%), while they are uncertain about the value of having the best SM presence when compared to all other museums (36%). Finally, 88% agree that museums/memorials need to have a defined social media policy and 74% that they should use SM to counter Holocaust distortion.

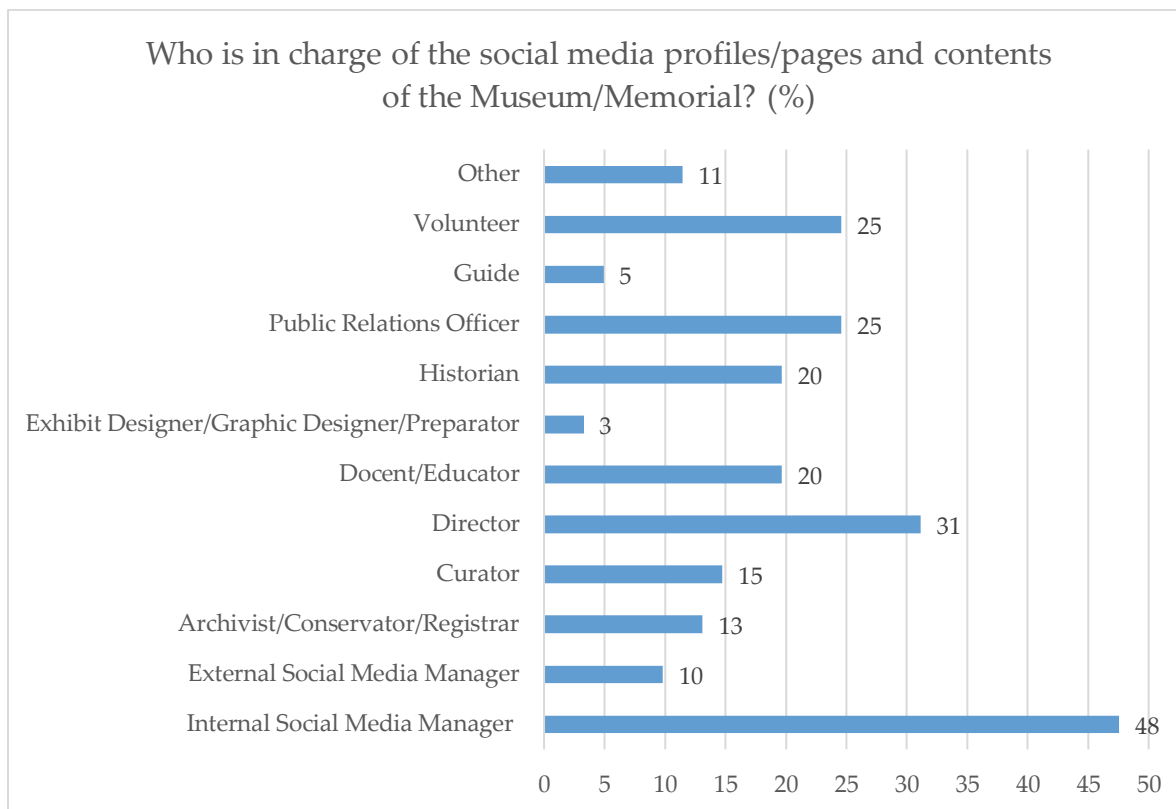
## SOCIAL MEDIA MANAGEMENT

The following section shows the answers provided by 61 museums/memorials that have declared they use social media.



Facebook is the most frequently used platform, with 43% using Facebook at least weekly and 44% reporting daily use. The second most frequently used platform is Instagram, with 33% reporting weekly use and 30% daily use. The third platform, Twitter, is used weekly by 21% and daily by 25% of the respondents. Other SM platforms are YouTube, with 38% of monthly use, and Blog, with 16% of monthly use. Platforms such as LinkedIn (25%), Pinterest (8%), Flickr (8%) and Snapchat/TikTok (2%) are only used in a very small number of cases.

Two institutions reported they prefer Vimeo to YouTube, while one declared it uses TripAdvisor and another declared it uses Medium.



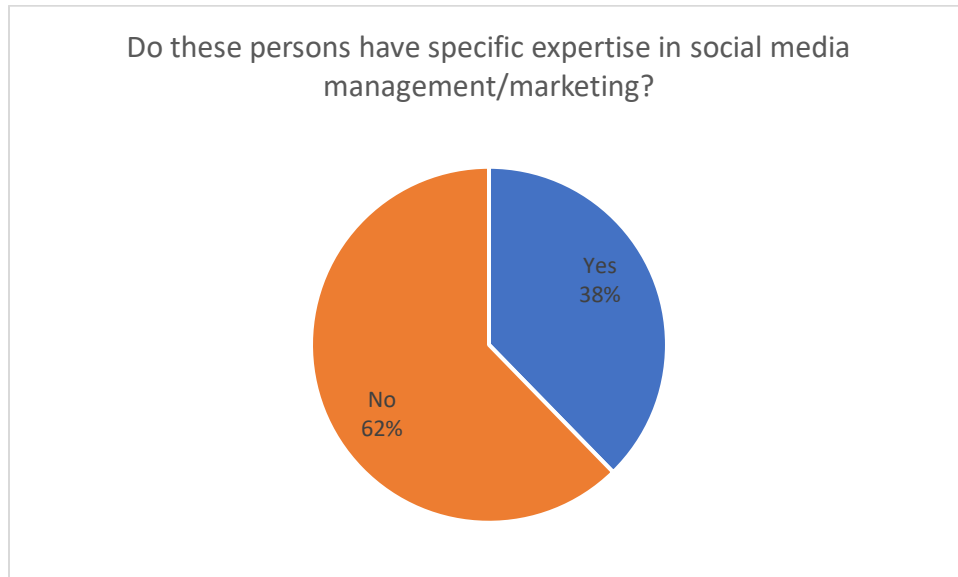
People in charge of maintaining social media pages and their content belong to a wide variety of internal and external figures: 48% of institutions have an internal SM manager, while only 10% use an external SM Manager. In 31% of cases, the Director is in charge of social profiles, while Volunteers and Public Relations Officers are employed in 25% of cases respectively.

“Other” corresponds to:

- PR manager
- Fundraiser
- Marketing and communication coordinator

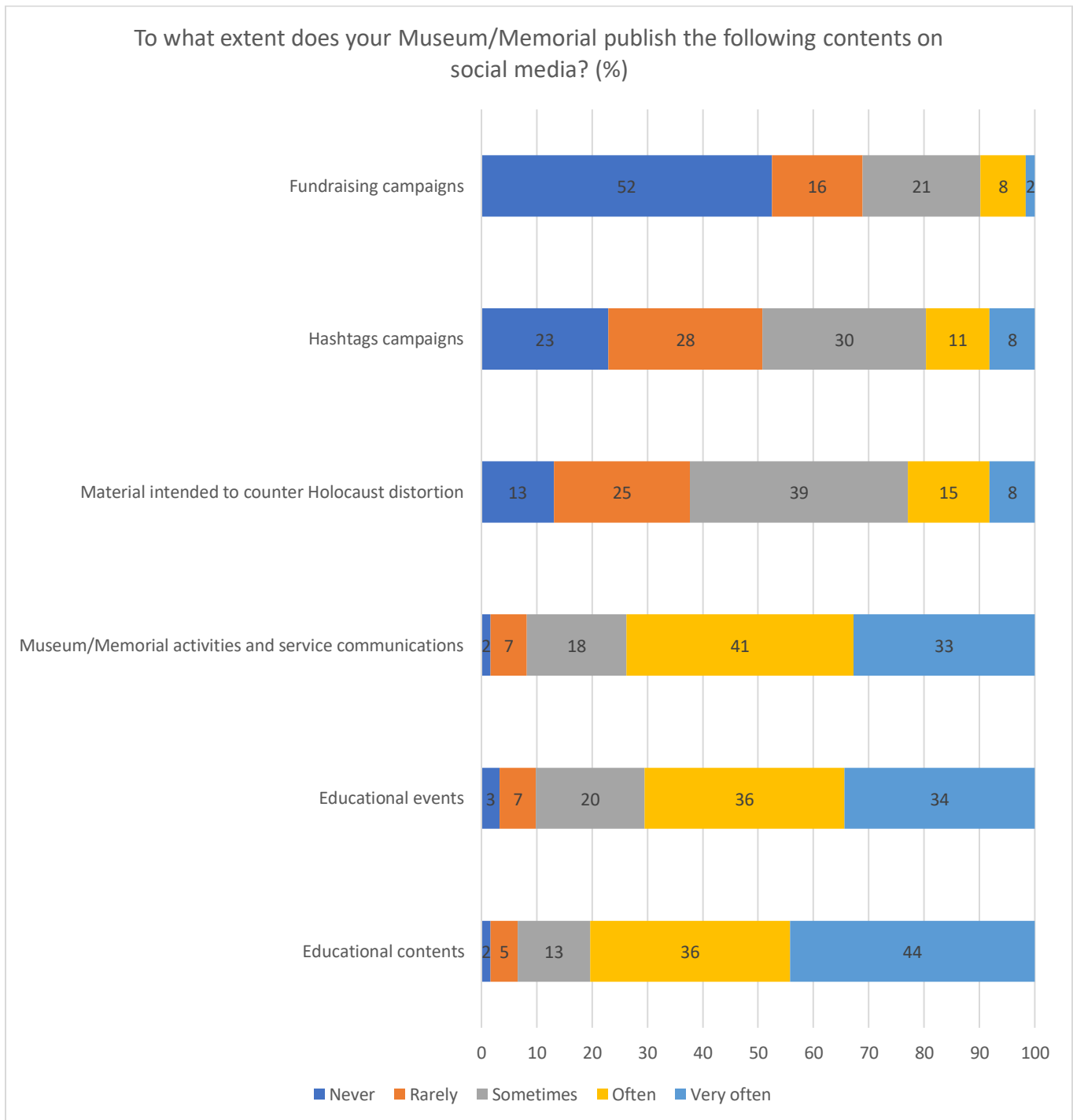


- Pedagogy department
- Communication officer
- Program officer
- Event manager



Respondents reported that only in 38% of cases persons in charge of SM profiles have specific expertise in SM management or marketing.

## SOCIAL MEDIA CONTENT



Museums and Memorials tend to publish educational contents (80%), to use SM to share information about activities and initiatives (74%) and to organise educational events (70%) often or very often. A less frequent

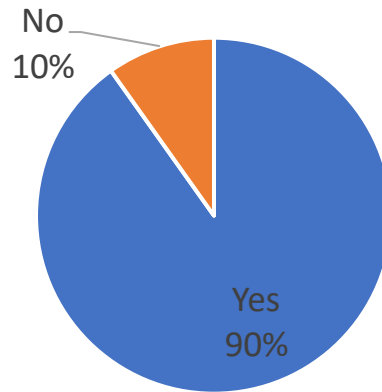
activity is the publication of material intended to counter Holocaust distortion (39%, sometimes). Hashtag campaigns are conducted sometimes or rarely by 57%, and Fundraising campaigns on SM are undertaken by less than half of the institutions (48%).

Other types of content that the Museums/Memorials publish but which are not included in the list are detailed below:

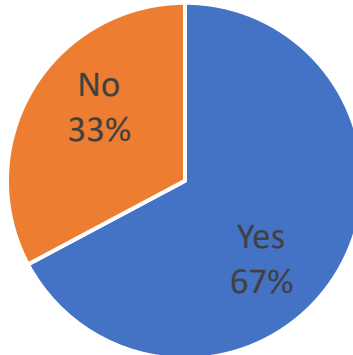
- Information about upcoming book-releases and/or books/pamphlets that the museum makes and/or sells in our museum shop and online
- Tolerance, social inclusion, racism, genocide, massive violence prevention
- Participative elements (e.g., to find out what people are interested in for the planning of future events)
- School resources for learners and educators
- Remembrance days and celebration (national and international)
- Cultural events if connected with our partner organisations and dedicated to the topic of National Socialism
- Reading suggestions and miscellaneous
- Links to articles, images from the exhibition, information about other branches of our Museum and their activity
- Public intervention in historical-political disputes
- Surveys, Ask-us-anything-offers
- Reports on visitors of the 2nd and 3rd generation from home and abroad in the memorial, reports from interns, references to articles or contributions newspapers, radio or television, notes and reports on Neo-Nazi activities in the region, reports on cooperation with other memorials or institutions, visits from politicians, scientists and others, notices and advertisements on our volunteer positions, commemorations.

## SOCIAL MEDIA NETWORKING

Does your Museums/Memorial follow other Museums/Memorials social accounts?

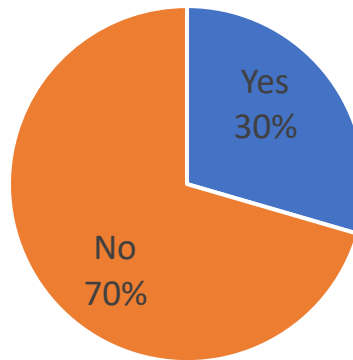


Does your Museum/Memorial draw inspiration from other Museums/Memorials' social media profiles/pages ?



90% of the respondents reported that their institution follows the SM profiles of other museums/memorials and 67% declared they draw inspiration from those profiles.

Does your Museum/Memorial intend to change its policies/strategies in the use of social media?

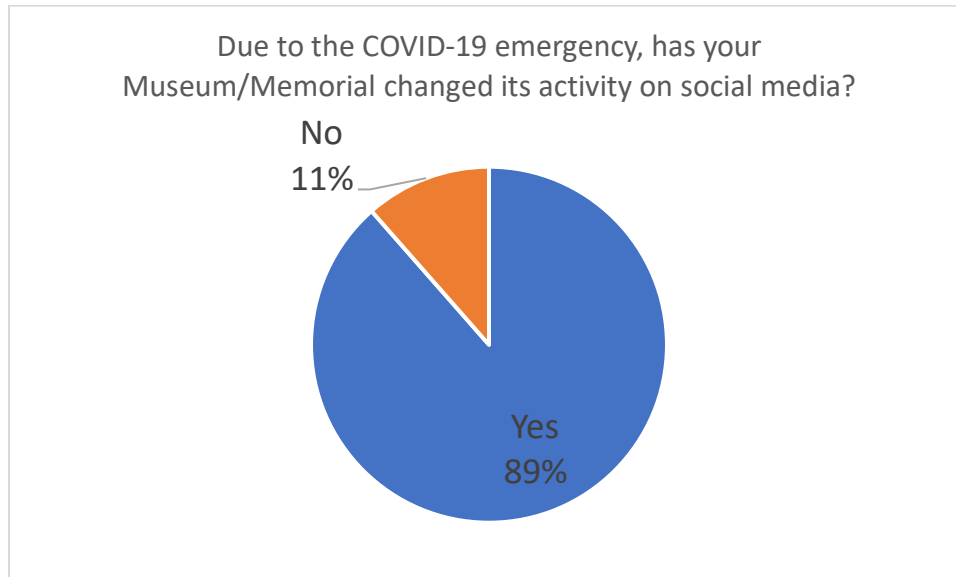


Only 30% reported the intention to change their policies and strategies in SM use. The following reasons to change policies and strategies were expressed:

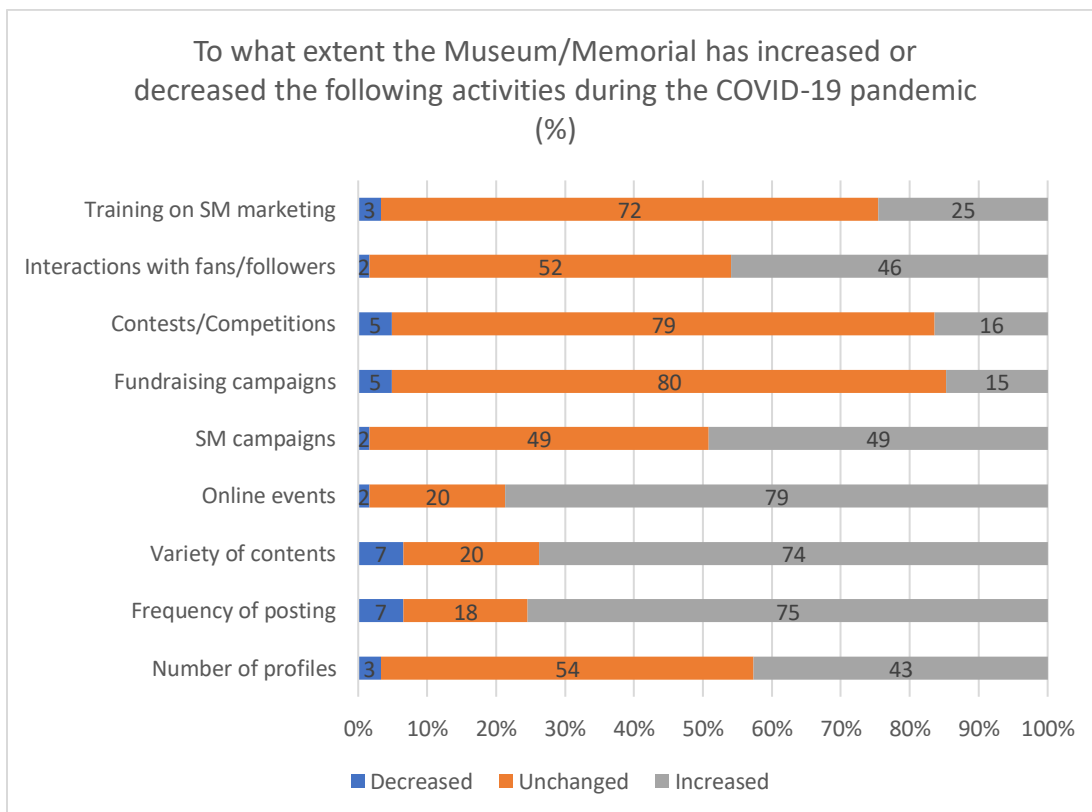
- *To accompany the opening of the new museum in 2023*
- *As social media evolves, it is important to evolve our policies and strategies for social media*
- *Currently working on different types of content for different platforms. Where we used to post mostly educational content (personal stories). I would like to inform more about our 'invisible work' such as our collection (not displayed) and our databases etc. Also we never post about the organisations' recent history, so I would like to tell more about the museums' history too. I am planning to think more about what to post on what platform*
- *Creating better web sites*
- *The strategy of communication should be more fluent and focused on educational activity, less informative*
- *Trying to develop more social media specific content*
- *Social Media strategies constantly develop*
- *We plan to extend our activity to other social media platforms*
- *We plan to intensify social media presence*
- *oh, not so easy to describe... the importance of newsletters and emails has decreased. Thanks to social media, we have a target group that extends far beyond our local region, and we recognize their connection to our memorial. That is why we are now also planning more complex media offers to reach these people (podcast; film documents and plays as well)*
- *Try to intensify use of Social Media*
- *We are in the process of hiring an external company to run social media*
- *The Corona crisis taught us to use social media more*

- *We would like to have more local fans, who will be able to come to our onsite activities, because a large share of likes on FB come from tourists all over the world*
- *Tik Tok, having a permanent strategy on social media*
- *Enabling own event formats via Facebook and Instagram*
- *We just founded a Social Media group to develop a strategy for regular posting of activities and campaigns. We want a strategy to develop activities that fit each communication channel and complete the other channels. This year's campaign for the camps liberation anniversary is supported by a media company, so we are planning activities like a crisis management workshop which prepares us for hate speech and history distortion in case it appears. Until now, holocaust distortion or history distortion was nothing for the memorial. Hopefully, our Social Media activities get boosted by this year's liberation campaign*
- *More posts and more contact with users*

## COVID-19 PANDEMIC



As for changes induced by the COVID-19 pandemic, 89% reported pandemic-induced changes in activity.



Institutions have increased the number of online events (79%), the frequency of posting (75%), the variety of contents (74%), the campaigns (49%), the interaction with fans/followers (46%), and the number of SM profiles (43%). Activities such as Fundraising campaigns (80%) and Contests/Competitions (79%) have remained unchanged. Training on SM marketing has only increased in 25% of cases.

Other activities that have changed include:

- *Increased number of online photo exhibitions, increased number of articles published*
- *We planned a participative tool on our commemoration website for visitors, for technical reasons it ended up as merely a guest book instead of a virtual visit with a commemorative gesture. We developed the pilot of a virtual visit in a 3D reconstruction for remote desktop use from the tablet application we use onsite.*
- *In person presentations and events*
- *Face to face visits*
- *Our digital activities have increased overall because of the pandemic and strict regulations*
- *Virtual speaker presentations have increased*
- *Video conferences with other memorials*
- *The Museum was closed. Beforehand there were no online events, now we have had at least some*
- *Creation of digital work materials for school classes*
- *Number of physical visits to the Museum decreased during the Covid-19 pandemic*
- *Development of online video and print resources for learners and educators. The Holocaust, lessons for humanity, eugenics and pseudoscience are included in the national school curriculum and resources have been created to enable learners and educators to continue learning about the subject matter*
- *Together with our colleagues in [anonymised content] we are launching the nationwide /European social media campaign #[ anonymised content]*
- *Renewal of offices, some rooms of the museum, renewal of websites, digitization, purchase of digitization machinery, historical research, etc.*
- *Online conferences*
- *Research, digitization*
- *Surveys on audience development*
- *The number of visits to the [anonymised content] has drastically decreased. On the whole, connections and dialogue with distant territories have increased, and the use of platforms for initiatives has given people who would hardly have been able to follow the initiatives the opportunity to participate.*
- *Decreased of course on site educational programs, live events, support of researchers onsite, increased: internal Zoom meetings, setting up hygiene-plans, adjusting opening strategy according to changes in lockdown (light/hard)*
- *Online tours, online meetings between the students and tour guides*
- *Digital commemoration*



- *Live Streaming Events - i.e. Facebook Lives*
- *We have implemented the production of online resources*

## FINAL COMMENTS

The last question allowed for general comments or comments on specific topics of the questionnaire.

- *The Memorial I work for is too small for a communication department. With only three employees (75%, 50%, 50%) there's no room or time to work on Social Media for any of us. Other things are more important!*
- *When we were in the first lockdown from March 2020 to July and then cautiously reopened until October 2020 the memorial was attended both by school classes and single visitors. From the beginning of last November we have been in the second lockdown and so far we don't know when reopening will be possible. Unfortunately a big memorial ceremony referring to the 75th anniversary of the liberation of the camp had to be cancelled in April 2020 and also won't take place this year!*
- *The memorial site is closed due to the pandemic. It is possible to watch pictures of the exhibition online, however the historical and political education and the impact of the authentic, historical place is not transferrable in that way. At the moment we are thinking of a suitable way to use social media for the memorial-site, since it is a tool of communication during the pandemic and further on.*
- *During the COVID-19 pandemic [anonymised content] Facebook profile was created.*
- *We are currently not in a position to use social media to the extent required for our purposes. We do not have the personnel to continually oversee the comments and views expressed by users (which may be unacceptable and hence would not be tolerated). We have neither the financial resources nor the personnel to employ someone to design and keep an eye on what the Memorial and Museum might post on social media and also oversee the comments and views expressed by users.*
- *I believe that online will remain a hybrid of our traditional offering by the Centre after Covid. Social media and digital platforms have allowed access to new audiences and speakers both locally, nationally and internationally. Although speakers may wish to still come to South Africa, I think that many donors would start to question the costs involved versus hosting a lecture via a digital platform.*
- *During the pandemic, the [anonymised content] developed a new media concept that will begin to be implemented this year.*
- *Our Museum lives on personal contact with students, visitors on original place of former Concentration camp. Social Media still plays a subordinate role at present in our Museum.*
- *Unfortunately, there are times when antisemitic statements arise in the public context (social media and/or newspaper and public debate). The Museum does not take a stand publicly not to increase the attention on these statements and limit the 'damage'.*
- *We try to keep the Memorial open for single Visitors. We try to let People know that they are welcome to ask questions about [anonymised content] history. We try to provide Information online so that teachers can use them*

*for their classes. We are open to new Projects. At the moment we are working on a new presentation online and at the exhibition.*

- *In the last year we have strengthened our social media presence, increased the contents posted and their quality. It has become increasingly clear to the management as well the necessity to invest in the digital communication, in order to broaden our outreach. There are going to be numerous changes in the upcoming months.*
- *We used the Corona crisis as a change to reach our prospective customer despite the memorial site being closed.*

## CONCLUSIONS

This report presents the findings of a survey administered to a large sample of Holocaust museums and memorials in the period February-April 2021. It is the first comprehensive investigation of its kind and paves the way for further and more in-depth investigations.

Results have shown that respondents have a positive attitude towards SM although a number of concerns and limitations have been highlighted. The scenario that emerges is indeed quite diverse and includes large institutions with well-recognised expertise in the use of digital technologies and social media, as well as smaller or more recent institutions that have just begun to orient themselves in the intricate world of digital Holocaust remembrance. Further investigations are required to understand the specific challenges that each institution faces given the ever-expanding and ever-changing “virtual Holocaust memory” scenario (Walden, 2019).

As stressed by Ebbrecht-Hartmann (2020), Holocaust memorials’ adoption and/or routine use of social media have been considerably hastened by the COVID-19 pandemic. As a result, they have not only accepted the ongoing generational change but have also acquired a tool that seems destined to remain in the future. Further iterations of this survey will tell us what transformations and changes will have taken place.

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## Survey on Holocaust museums and memorials' use of social media

Dear participant,

In the framework of the project "Countering Holocaust distortion on social media. Promoting the positive use of Internet social technologies for teaching and learning about the Holocaust" (IHRA Grant no. 2020-792), the Institute of Educational Technology of the Italian National Research Council (Italy), in collaboration with the Institute of Educational Consulting, University of Education Weingarten (Germany) and the Department of Education, Languages, Interculture, Literature and Psychology, University of Florence (Italy), is conducting a study on the use of social media by Holocaust museums and memorials. The study investigates the interests, motivations and benefits of the users related to the use of these social pages or profiles to acquire information on Holocaust-related topics. In this specific survey, we are researching if and how Holocaust museums and memorials use social media in their communication channels.

We are asking for your cooperation in taking the time to fill in the questionnaire below (the average completion time is 15 minutes).

The questionnaire consists of 22 items of different nature (multiple choice questions, Likert Scale questions, short open-ended questions), grouped into three main sections.

The first section collects background information about the museum/memorial and its communication channels; the second section investigates the experience in social media use; the third section is dedicated to the impact that the COVID-19 pandemic has had on the museum/memorial's activities.

Please answer as sincerely as possible, bearing in mind that there are no right or wrong answers. If you wish, you can ask us to send you the results of the research once we have processed the data. For further information, please contact the research manager, Dr Stefania Manca, [stefania.manca@itd.cnr.it](mailto:stefania.manca@itd.cnr.it)

### CONFIDENTIALITY, DATA PROCESSING AND STORAGE

The data collected will be processed in accordance with the Law of 22 December 2017, no. 219, and may be the subject of scientific publications only in aggregate form, guaranteeing the anonymity of the participants. In particular, the personal data collected will not be transmitted to persons not directly involved in the research and will be processed anonymously; the results will be presented in aggregate form and with every precaution necessary to avoid the identifiability of the participants. The processing of the data collected within the framework of the research, their communication to third parties and/or publication for scientific purposes are permitted, but can only occur after the data have been made anonymous, under the direct responsibility of the person in charge of the research. The data will be stored, through the use of technological means (such as encrypted passwords, access to the data only by authorised personnel, etc.), by the research manager, in accordance with the principles set out in Article 5 EU Regulation 2016/679, for a period of time not exceeding

the achievement of the purposes and with specific regard to the principle of limitation of storage in Article 5, letter e), GDPR EU Regulation 2016/679. The data controller is the ITD-CNR and the Data Processor is Dr Stefania Manca, e-mail: stefania.manca@itd.cnr.it. All data will be deleted by 01/01/2025. The project has received the approval of the Ethics Committee of the Universitat Oberta de Catalunya, Spain.

## INFORMED CONSENT

Before deciding freely whether you want to participate in this research, please read this informed consent form carefully and ask the researcher any questions you feel are appropriate so that you are fully informed of the aims and methods of the study. Please remember that this is a research project and that your participation is completely voluntary. You may withdraw from the compilation at any time. Thank you for taking the time to participate in this survey. Your help is greatly appreciated.

The undersigned declares that he/she is over 16 years of age and can therefore independently consent to the processing of his/her personal data.

1. Yes

2. No

I declare that I have carefully read the explanations concerning this research and the whole experimental procedure; that I have been informed about the aims and objectives of the research in question; that I have had the opportunity to ask questions about any aspect of the experimental procedure; that I have received satisfactory assurances about the confidentiality of the personal data collected by the research; that I am aware that I can withdraw at any stage of the study \*.

1. Yes

2. No

I, the undersigned, hereby consent to the processing of my personal and sensitive data collected as part of this research in the terms and manner indicated above \*.

1. I consent

2. I do not consent

## a. Background information

1. Please enter the full name of the Museum/Memorial: \_\_\_\_\_
2. Where is the Museum/Memorial located? (place and country)  
\_\_\_\_\_
3. When was the Museum/Memorial opened? (please insert the year) \_\_\_\_\_
4. What type of Museum/Memorial is it?
  - a. Holocaust Museum
  - b. Holocaust Site
  - c. Former Concentration Camp
  - d. Memorial Site
  - e. War and Military Museum
  - f. History Museum
  - g. House Museum
  - h. Virtual Museum
  - i. Other: \_\_\_\_\_
5. What is your role in the Museum/Memorial?
  - a. Archivist/Conservator/Registrar
  - b. Curator
  - c. Director
  - d. Docent/Educator
  - e. Exhibit Designer/Graphic Designer/Preparator
  - f. Historian
  - g. Public Relations Officer
  - h. Guide
  - i. Volunteer
  - j. Social Media Manager
  - k. Other: \_\_\_\_\_
6. How many years have you been working for the Museum/Memorial?
  - a. Less than 3
  - b. 3 to 10
  - c. 11 to 20
  - d. 21 to 30
  - e. More than 30
7. Which of the following communication channels does the Museum/Memorial use to inform people about its activities??
  - a. In-person events (e.g. workshops, conferences, etc.)

- b. Traditional media channels (TV, radio, newspapers)
- c. Mailing list
- d. Website
- e. Other: \_\_\_\_\_

8. Does your Museum/Memorial use social media?

- a. Yes
- b. No

9. Please indicate how much you agree or disagree with the following statements

	Strongly disagree	Moderately disagree	Neither agree nor disagree	Moderately agree	Strongly agree
If the museum uses social media, the museum will benefit in the future					
Social media is a welcome change for the museum					
Social media is an important means for museum outreach					
Museums need to have a defined social media policy					
Social media distracts museum's resources from its primary function					
Digital media has usurped the role of museums					



The museum has to set aside dedicated resources for social media					
Social media provide museums with the freedom to try new things					
Social media requires more resources than the museum can currently employ on them					
We want our museum to have the best social media presence, compared to all other museums					
We are eager to support innovative social media projects at our museum					
Expending resources on social media communication is a worthwhile investment					

Any time spent by the museum's communication department on social media would be better used elsewhere					
Museums should use social media to counter Holocaust distortion					

**This section is shown only if the answer to question no. 8 was positive, otherwise the survey ends with question no. 9.**

**b. Social Media Use information**

10. How long has your Museum/Memorial been using social media?

- a. Less than 1 year
- b. 1 year to 3 years
- c. 4 years to 6 years
- d. 7 years and more

11. Which social media platforms does your Museum/Memorial use? (you can select more than one)

- a. Facebook
- b. Instagram
- c. Twitter
- d. YouTube
- e. Tik Tok/Snapchat
- f. Pinterest
- g. Flickr
- h. LinkedIn
- i. Tumblr
- j. Blog
- k. Other: \_\_\_\_\_

12. How often does your Museum/Memorial use the following social media platforms?

	Never	Rarely	Monthly	Weekly	Daily
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Facebook					
Instagram					
Twitter					
YouTube					
Tik Tok/Snapchat					
Pinterest					
Flickr					
LinkedIn					
Tumblr					
Blog					

13. Are there other platforms that the museum/memorial uses which are not included in the list?

\_\_\_\_\_

14. Who is in charge of the social media profiles/pages and contents of the Museum/Memorial? (you can select more than one option)

- a. Internal Social Media Manager
- b. External Social Media Manager
- c. Archivist/Conservator/Registrar
- d. Curator
- e. Director
- f. Docent/Educator
- g. Exhibit Designer/Graphic Designer/Preparator
- h. Historian
- i. Public Relations Officer
- j. Guide
- k. Volunteer
- l. Other: \_\_\_\_\_

15. Do these persons have specific expertise in social media management/marketing?

- a. Yes
- b. No

16. To what extent does your Museum/Memorial publish the following contents on social media?

	Never	Rarely	Someti mes	Often	Very often
Educational contents (e.g. historical content, moral education content, personal stories of victims/survivors)					
Educational events (e.g. workshops, conferences, podcasts, webinars, virtual/audio tours)					
Museum/Memorial activities and service communications (e.g. information about Museum operation)					
Material intended to counter Holocaust distortion					
Hashtags campaigns					
Fundraising campaigns					

17. Are there other types of content that the museum/memorial publishes which are not included in the list?

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18. Does your Museums/Memorial follow other Museums/Memorials social accounts?

- a. Yes
- b. No

19. If yes, please specify which ones:

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20. Does your Museum/Memorial draw inspiration from other Museums/Memorials' social media profiles/pages for your social media marketing/management strategies?

- a. Yes
- b. No

21. If yes, please specify which ones:

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22. Does your Museum/Memorial intend to change its policies/strategies in the use of social media?

- a. Yes
- b. No

23. If yes, how?

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**c.COVID-19 Pandemic**

24. Due to the COVID-19 emergency, has your Museum/Memorial changed its activity on social media?

- a. Yes
- b. No

25. If yes, please indicate to what extent the Museum/Memorial has increased or decreased the following activities during the COVID-19 pandemic

	Decreased	Unchanged	Increased
Number of social media accounts/pages of the Museum/Memorial			
Frequency of posting on social media accounts/pages			
Variety of contents posted on social media accounts/pages			
Online events (e.g. webinars, virtual audio/video tours, remote laboratories)			
Social media campaigns (e.g. hashtags, Instagram/Facebook stories)			
Fundraising campaigns			
Contests/Challenges/Competitions			

Interactions with fans/followers (e.g. answer to fan/followers comments)			
Training on social media management/marketing addressed to Museum/Memorial personnel			

26. Are there other activities that the museum/memorial has increased or decreased the following activities during the COVID-19 pandemic?

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27. Final comments

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## LIST OF INSTITUTIONS THAT RESPONDED TO THE SURVEY

Anne Frank House, Netherlands

Beit Theresienstadt, Israel

Belgrade city museum - Banjica concentration camp museum, Serbia

Buenos Aires Holocaust Museum, Argentina

CANDLES Holocaust Museum and Education Center, United States of America

Cape Town Holocaust & Genocide Centre, South Africa

Centre d'études et musée Edmond-Michelet, France

Centro Recordatorio del Holocausto de Uruguay, Uruguay

Concentration Camp Memorial Site of Dachau, Germany

Concentration Camp Memorial Vaihingen/Enz e.V., Germany

Dallas Holocaust and Human Rights Museum, United States of America

Esther Raab Holocaust Museum, United States of America

Fondazione Museo della Shoah, Italy

Fondazione per la conservazione e valorizzazione della memoria storica del Campo di Fossoli - Fondazione Fossoli, Italy

Freeman Family Foundation Holocaust Education Centre of the Jewish Heritage Centre of Western Canada, Canada

Gedenkhalle Oberhausen, Germany

Gedenkstätte Bergen-Belsen, Germany

Gedenkstätte Bullenhuser Damm und Rosengarten für die Kinder vom Bullenhuser Damm, Germany

Gedenkstätte Kreuzstadl für alle Opfer beim Südostwallbau, Austria

Gedenkstätte SS-Sonderlager/KZ Hinzert, Germany

Gedenkstätte Todesmarsch im Belower Wald, Germany

Gedenkstätte und Museum Trutzhain, Germany

Gedenkstätte Wehnen, Germany

Gedenkstätten Gestapokeller und Augustaschacht, Germany

Geschichtswerkstatt Französische Kapelle Soest e.V., Germany

Herinneringscentrum Kamp Westerbork, Netherlands  
Holocaust Memorial Center Zekelman Family Campus, United States of America  
Initiative Gedenkstätte Eckerwald, Germany  
Jasenovac Memorial Site, Croatia  
Konzentrationslager-Gedenkstätte "Unter den Eichen" Wiesbaden, Germany  
KZ-Gedenk- und Begegnungsstätte Ladelund, Germany  
KZ-Gedenkstätte Husum-Schwesing, Germany  
KZ-Gedenkstätte Leonberg, Germany  
KZ-Gedenkstätte Moringen, Germany  
KZ-Gedenkstätte Neuengamme, Germany  
KZ-Gedenkstätte Sandhofen (Mannheim), Germany  
Lern- und Gedenkort Schloss Hartheim, Austria  
Mahn- und Gedenkstätten Wöbbelin, Germany  
Mauthausen Komitee Kärnten/Koroška, Austria  
Mémorial de la Shoah, France  
Memorium Nuremberg Trials, Germany  
Museo del Holocausto Guatemala, Yahad - In Unum, Guatemala  
Museo diffuso della Resistenza, della Deportazione, della Guerra, dei Diritti e della Libertà, Italy  
Museo Internazionale della Memoria di Ferramonti di Tarsia, Italy  
Museo Nazionale dell'Ebraismo Italiano e della Shoah, Italy  
Museo storico della Liberazione – Roma, Italy  
Museum of Resistance and Deportation of Besançon, France  
Music of Remembrance, United States of America  
Narvik War Museum, Norway  
Norway's Resistance Museum, Norway  
NS-Dokumentationsstelle Krefeld, Germany  
Oskar Schindler's Enamel Factory, branch of the Museum of Krakow, Poland  
Památník Terezín, Czech Republic



KL Plaszow Museum and Memorial in Krakowa. German Nazi labor and concentration camp (1942-1945), Poland

Ravensbrück Memorial Museum, Germany

Sachsenhausen Memorial and Museum, Germany

Memoriale della Shoah di Milano, Italy

St. Louis Kaplan Feldman Holocaust Museum, United States of America

Stiftung Gedenkstätten Buchenwald und Mittelbau-Dora, Germany

The Auschwitz-Birkenau State Museum, Poland

The Falstad Center, Norway

The "February 12th" Memorial Museum, Serbia

The Florida Holocaust Museum, United States of America

The Quincentennial Foundation Museum Of Turkish Jews, Turkey

Treblinka Museum. The Nazi German Extermination and Forced Labour Camp (1941-1944), Poland

United States Holocaust Memorial Museum, United States of America

Vermont Holocaust Memorial, United States of America

Yad Vashem The World Holocaust Remembrance Center, Israel

Zeitgeschichte Museum und KZ- Gedenkstätte Ebensee, Austria