Elites, civic groups, and individuals struggle to change the representation of the nation over time, as mastery of a nation's historical narrative is a rare limited resource as real as any economic good. I will study the transformation across time of three historical events within the East and West German national traditions: (1) the 20 July 1944 attempt to assassinate Hitler, (2) the 8 May 1945 surrender, and (3) the 17 June 1953 uprising in East Berlin. How does the commemoration of these events change over time, and how does the representation of these events then feed back into German political culture as symbols of ethical or unethical behavior. Each event highlights what I have termed a discursive field: (1) collaboration-resistance, (2) defeat-liberation, and (3) unity-division. The Holocaust and Germans driven from the East after the war are present in these historical narratives as well and captured within the discursive field of (4) victim-perpetrator. What are the ethical consequences for Germans and the German nation within the conflict over normalization? Does a normalization of current politics also lead, eventually, to a normalization of the past? How might a normalization of the past reinforce or challenge the ethics of German politics today?