

Holocaust education online

Digital teaching materials of public educational institutions, public collections and non-governmental organizations

1. Introduction

Education of the 21st century has to face great challenges presented by its topic, tools, and methods. Whereas the framework of the Hungarian education is progressing rather slowly, the new ‘digital’ generation requires different matters and approaches. Printed books are not any more the ultimate repositories of knowledge and information, as the teacher is not the exclusive transmitter of knowledge either, urging us to compile digital and online teaching materials for all different school subjects.

One may find it difficult to make a difference between a digital and an online teaching material. A digital educational material can be any kind of digitally stored creation of intellect capable of communicating and transmitting knowledge or information.¹ It is multi-layered representing different ‘generations’: it can be a scanned book or an educational film permitting nothing but a passive gaze. To the second generation belongs materials which are originally prepared on a digital platform enabling their application on a computer or on an active board. Interactive workshops, the use of multimedia tools are also frequent – they are usually followed by a methodological description making them suitable for a (supplementary) teaching material. The third generation of teaching materials fit into the specifications of the National Core Curriculum and include multimedia and interactive activities where the process of learning and evaluation is not disunited. Teaching materials of the fourth generation are collaborative and interactive contents not related to a definite group of authors but allowing the cooperation of different, even international groups instead.²

The platform of a digital educational material can be a closed system not admitting any transfer or access from outside: like our personal computer or a CD-ROM. The notions ‘digital’ and ‘online’ teaching materials are not antagonistic because Internet can also become the dedicated platform of a digital educational material. An educational material can also be a digitalized one available on the web; or an educational material which was primarily initiated for web surface and the students can in general directly work on the activities, or study the raising questions on that dedicated surface.

Present paper provides a non-exhaustive list of the digital and online teaching materials targeting Holocaust education which are:

- first or second generation digital teaching materials but also available on the internet
- third or fourth generation digital teaching materials consisting partly or only of online activities
- activities originally prepared and devoted for an online surface which can also be solved online

¹ Definition of the digital teaching material is retrieved from the website of the Mérei Ferenc Fővárosi Pedagógiai Intézet (www.fppti.hu)

² Ibidem

Out of the numerous teaching materials peculiar to public educational institutions, public collections and non-governmental organizations we only study those which tend to be most popular among educators and bear with the easiest access.

2. Online teaching materials

2.1 *Centropa*³

Since 2011, this non-governmental organization performing in different countries with the mission of social history research presents the story of Central and Eastern European Jews of the 19th and 20th century through personal stories and, principally, via contemporary photos. The primary sources are not exclusively gathered for the sake of archivation but also to develop teaching materials based on them. These materials also include short films, travelling exhibitions, as well as other types of productions. Teachers prepared lesson plans and programs dedicated to these materials using oral history: these are also available on the website of the organization.

This website is well-organized stating clearly its goals. However, it is difficult to find out what occupation does the staff have: what is their qualification and relationship towards the topic.

One can easily find the educational materials under the menu 'EDUCATION', and then 'TEACHING MATERIALS'. Authors, countries (though it's restricted to Hungary) and films also appear to be searchable. Lesson plans can be explored separately; yet the compilation is fragmentary: not all the educational materials are linked with a lesson plan.

To the description of the lesson plans uploaded on the website are usually the introduction of the author, the assignment of the learning intention, the type of activity, and the necessary tools are also added. Some lessons are incomplete: at some cases even the detailed lesson plan is missing or the required references are not given, nor attached which hinders less experienced teachers from implementing the class or the session.

2.2 *Haver Informal Jewish Educational Foundation*⁴

The main activity of the Haver Foundation is to organize sessions about Jewish identity for secondary school students. According to the objectives formulated on their website, they are standing up against social misconceptions about Judaism, willing to nurture openness and cultural diversity among the young generation in order to stop the propagation of prejudicedness and antisemitism.

Besides the interactive session, the website features various materials which can also adopted to educational purposes. Under the menu 'Zsidóságrol' (About Judaism)⁵ are uploaded useful outlines and narratives for teachers. For instance, in its dropdown menu named 'Ünnepek' (Holidays) is to

³ Retrieved from: <http://www.centropa.org/hu/home>.

⁴ Retrieved from: <http://haver.hu/english/>

⁵ This module is only d by the Hungarian version of the website (*translator's note*)

be founded a detailed description about Jewish holidays: about their evolution, origin, content, and about their previous and current significance. They regularly attach source texts and questions for the benefit of further reflections on the subject. The dropdown menus 'Kultúra' (Culture) and 'Vallás' (Religion) offers just a short description without activities or resources, while the dropdown menu 'Negyed' offers a summary about the Jewish Quarter of Budapest with maps and photos including secondary sources.

All in all, the website of the Haver Foundation proves to be helpful for both teachers and students, though background materials are incomplete. Still, it cannot be considered as an actual online educational material as neither detailed lesson plans, nor work samples are disclosed.

2.3 Zachor Foundation for Social Remembrance⁶

Main purpose of the Zachor non-profit educational organization is to raise the awareness of students and teachers of current social phenomena like racism, prejudicedness and antisemitism. It strives to decrease prejudices with the help of primary sources containing personal stories. The published sources and educational materials are centred around the history of the Holocaust; the foundation also aims to make traumas of the 20th century more understandable for the younger generation: namely by disclosing and developing witness testimonies, and also to encourage them in accepting diversity and in improving their empathic skill.

The menu 'OKTATÁS' (Education) contains the educational materials. As a preliminary remark it is announced that they follow the guidelines of the IHRA (International Holocaust Remembrance Alliance), which intend to support political and social decision-makers when proceeding about the maintenance and education of the remembrance of the Holocaust both on a national and on an international level.

The website also promotes some educational interactive educational materials which can be used in the classroom – or the student can complete it individually, at home. These activities principally concentrate on testing students' previously gained chronological topographical, and conceptual knowledge, while they are also linked with the primary sources incorporating personal testimonies.

Sources are accompanied by questions to elicit close reading. Some questions are strictly text-based, others cultivate students' critical thinking (for instance when they have to react to a situation, or discuss different options or dilemmas). Alternatively, some other activities are also added stimulating students to further researches.

From one hand, these questions contribute to the understanding of the text, but simultaneously boost research activity, and display historical events from a personal point of view too. A classroom proceeding of a topic can serve as a great opportunity to clarify argumentative questions and interpretations, but the given questionnaire is also usable for individual work.

Furthermore, the website of the Zachor Foundation makes photos, documents available too, where a glossary is associated with the notions, and similarly, a timeline is a put besides the personal stories.

⁶ <http://zachor.hu/>

These background materials serve the teachers well when preparing a lesson or the students when they do research.

The website offers multimedia materials as well (e.g. Gyerektörténet, 1944-ből – A Child's story from 1944).⁷ This resource is founded upon a video of 33 minutes which assembles extracts of two different interviews in Hungarian language accessible through the Visual Historical Archive of the University of Southern California (USC) Shoah Foundation. The description of the learning points out clearly its objectives; namely that authors of the materials intend to review the topics of discrimination, repression, taking responsibility and giving assistance with the target group of students between 14 and 18 years.

The video itself is very interesting, well edited and sometimes contemporary photos are displayed during the interviews (for example about the persons performing in the video). The length of 33 minutes may seem a bit too long in one sequence, but students are provided with some aspects which guides them through the film. The lesson plan is detailed, easy-to-follow, and the attached documents (source materials, opinion cards, background information, chronology, activity sheets, etc.) endorse the teachers fully in carrying it out. The methodology facilitates the application of individual, pair, or group activities, but also of pre-structured conversations in classroom. Personal opinions, the discussion of each other's thought also plays an important role, while the plan also provides some ideas on how to continue.

2.4 USC Shoah Foundation⁸

The English-language website of the Foundation informs us about being based on a collection (the Visual Historical Archive) which was established by film director Steven Spielberg after the shooting of the Schindler's list. This archive (originally named *Survivors of the Shoah Visual History Foundation*) was set up in order to save the testimonies of Holocaust survivors. The archive consists currently of 53000 interviews made with those who saved life, survived the Holocaust, or liberated camps in various languages from various countries. Testimonies of witnesses of other genocides were also uploaded recently (e.g. genocides of Rwanda, Nanking, and of the Armenians).

The USC Shoah Foundation considers of great importance to support the development of educational materials with multimedia tools based on the archive, which portray the story and the catalysts of the genocides of the past century, as well as to sensitize them to the suffering of other people, to promote tolerance and the respect of human rights, and in the meantime to strengthen their critical thinking, emphatic skill, and media knowledge.

Hungarian teaching materials are available through the Hungarian website (under the menu OKTATÁSI ANYAGOK – Educational Materials). Except one single activity (entitled A városban születtem – I was born in the city), all the materials enclose goals, the target group, necessary tools, a methodological description, and a detailed lesson plan. The teaching materials are converged in upon one or more extract(s) of video interviews.

⁷ Retrieved from: <http://zachor.hu/cikkek/gyerektortenet-1944-bol>

⁸ <https://sfi.usc.edu/hungarian>

Teaching materials approach the topic of the Holocaust a subtle way, and what is even more important, they adhere to the attitude spreading from the Germany of the 60's and 70's which considers the teaching of the Holocaust (also) as a genuine starting point. These teaching materials largely exceed the simple and data-driven instruction of the events, persons and other knowledgeable details of the Holocaust. They prefer to put stress on the what students can gain from acknowledging the great genocides of the 20th century. They personalize these chapters of our history by avoiding to consider the events as a mass of facts or as pure data. Students can hence become aware of the fact that victims, offenders or lifesavers were all from different social classes, with diverse age, status, and conditions: exactly like themselves (see teaching materials *The baby* and *The Wallenberg Lesson*). They can analyse individually or discuss in pairs, in groups, what options are offered when coping with difficult situations. Non-evident questions like what are personally the most important values to live by or what are generally the values determining the human condition boost critical thinking.

The teaching materials on the Hungarian website of the USC Shoah Foundation are very useful in terms of the teaching of the Holocaust. They apply modern multimedia tools which suit to the generation growing up in the age of digital culture. For the teachers are proposed well-developed and easy-to-follow teaching and reference materials. Nevertheless, only suggestions are added and teachers can choose their proper way of utilization. All the teaching materials are superior to a data-driven teaching of the events of the Holocaust: on one hand, we can face the events from a personal perspective bringing victims' torments closer to the students, on the other they beware of interpreting causation in the name of some kind of historical science. Moral dilemmas and impacts of traumas are exposed instead to the students in order to encourage the improvement of their empathic skill and to promote responsible citizenship. We therefore should keep in evidence the special merit of these resources that they are not only targeting history educators, but all the teachers who consider their teaching important.

2.5 *IWitness*⁹

The *IWitness* project is an online learning platform recently launched in Hungary. *IWitness* is a separate learning surface generated by the Shoah Foundation of the University of Southern California containing 1500 interviews of the Visual History Archive. A free registration is available for all the teachers. There is a growing number of (full) interviews in Hungarian language – currently there are 20 of them, but it keeps growing and though the website is only available in English language, no specific knowledge is required to utilize it. Those who don't speak English at all are assisted by Google Translate. Prepared exercises, even in Hungarian language, are also located there, however, if someone wishes to prepare his/her own teaching material, the website also makes that possible – of course on her mother tongue. *IWitness* is an online platform where video interviews, sources, glossaries, biographies assist in preparing of teaching materials, in the sharing with students, like in completing these materials with groups. The site is maintaining its own built-in video-cutter and text editor. Video interviews are not downloadable but anybody can upload any kind of text or image

⁹ Retrieved from <http://iwitness.usc.edu/SFI>

(which is, as expected, under the supervision of the USC Shoah Foundation, so an inappropriate content is always removed).¹⁰

Although the published materials made available for all registered members does not come up with traditional lesson plans, but mark the target group or age, the affected subjects, the duration and the possible connecting points with diverse subjects. Each material, built on the guidelines of the constructivist pedagogy and divided into four parts which lead the teacher and the student through the course of study. This four phase (consider, collect, construct and communicate) allows the students to watch videos founded upon one or several issues, the completion of an own research project, to do creative work if they interpret individually an interview, or even the creation of their own video essay (Video Activity).

In the last phase occasion is offered to share thoughts and experiences with teachers and classmates. IWitness activities are eligible to be done as part of classroom work, but also at home as and if participants can be web-connected. That also enables to create an international study group if there is a common language making the IWitness a great collaborative teaching and learning method. Spreading of the program can be meanwhile hindered by the bad technical conditions of Hungarian schools whereas from a methodological point of view it grants us with one of the most up-to-date form of teaching both for teachers and students. Its multimedia tools endow motivation, student self-expression, creative thinking and an overall development of competencies, e.g. of text interpretation. The structure of the activities implies connotes a constructivist pedagogy which is, at present, declared to be the summit of modern pedagogy around the world. The interdisciplinary approach permits educators of any kind of subject the adoption to any kind of lesson or activity – even as a homework assignment. Students can fulfil their interest when choosing an exercise out of the many activities, interview extracts. Certain answers can only be viewed by themselves, others can be shared with the rest of the group. Students can prepare their own video essay, which does not prove to be an especially challenging activity for them, but something they gladly get immersed in.

Like in the case of materials of the USC Shoah Foundation, IWitness does not exclusively concentrate on the history of genocides either¹¹, but offers a wide range of possibilities to debate about social, ethical, political and psychological questions inevitable for a youth growing up in today's democracy.¹²

2.6 DEGOB (*National Committee for Attending Deportees*)¹³

Basically this website has published chronicles, glossaries, and a significant database. It functions in tight cooperation with the website www.holokausztmagyarorszagon.hu. It pretends to be virtual archive, and testimonies are indeed searchable. Individuals cannot be searched, but locations yes (like Auschwitz). Albeit it turns out to be worthwhile source, it is not usable as a teaching material and does not give any reference point for putting these materials into practice – certainly, the organization has not define it as a goal.

¹⁰ Retrieved from: <http://iwitness.usc.edu/SFI/Activity/Detail.aspx?activityID=922>

¹¹ Recently they uploaded video interviews dealing with witnesses of the Rwanda genocide.

¹² For instance human rights, discrimination, antisemitism, dehumanisation, passivity.

¹³ <http://degob.org/>

2.7 *The Holocaust in Hungary*¹⁴

The Holocaust Hungary is a website for both teachers and students with an extremely rich content. It represents a huge resource of maps, diagrams, glossaries, photos, documents, chronology, historical narratives in favour of teaching and learning about the Holocaust. Even a virtual visit to the Auschwitz concentration camp is accessible.

The site offers teaching materials for teachers and students which cannot be accessed online directly through it, but using a CD-ROM. Still, the material upon which that CD-ROM is based, is available on the site. Authors of this material (though they are not named), strive to present and to make understandable what paved the way to the Holocaust, what social psychological processes were running in the background, because there is no other way to prevent the recurrence of the Holocaust.

The CD-ROM is the treasury of life stories, events, texts, photos, extracts of films, documents, interactive maps. Their utilization is enabled by the teaching material, or rather the curriculum available on the website Holocaust in Hungary. Exercises and games are interesting and diverse putting in context the teaching of the Holocaust. It deals with the phenomena of discrimination and identity and after some preliminary exercises, with the Jewish religion and traditions by going beyond simple historical facts. It is to mention that unlike detailed lesson plans, the platform contains background documents which can be well used during classes. The application of these materials might be challenging for non-history teachers. The curricula are also concerned with Nazi racism and antisemitism, with the history of Hitler's conceptions, and the phases of the Final Solution, as well as with the decisions and choices made by perpetrators, collaborators, resisters and life savers, and also with what the world knew then about the Holocaust. This topic calls for importance because the discussion of these topics can serve as a great opportunity for active citizenship education: one of the activities is that the student has to figure out what can be done in an international, local, and individual level if human rights are abused.

The teaching material revealed by the curricula is fairly diversified from a methodological point of view: they can be completed individually, in pair, or group work, while students can, through structured conversations, analyse sources (both texts and images), generate ideas deliberately, and examine the contrast between the past and their own life and generation. Summing up also plays a significant role, since students can take the occasion to look back on what they have learnt and what the moral is, on the answered and unanswered questions. On the other hand, students don't really have the chance to personally come to an end with the topic – however, the curriculum is a suggestion letting teachers introduce their own approach. As the teaching material (at least on the website) does not contain activity sheets, the teachers themselves have to prepare them; and also: transcription or any kind of reproduction of the given source texts are missing encumbering the reading. But the greatest issue we have to face when dealing with the implementation of the curricula is that it is planned for twelve lessons; whereas the National Core Curriculum dedicates altogether 16 classes for the entire teaching of the story of the Second World War and the Holocaust. That means literally and officially that one single class can be devoted to the teaching of the Holocaust. It is of course allowed to deal with the topic during other classes or to link it with other history topics, but it is difficult to incorporate such 12 lessons to the actual curricula, which are furthermore coherent, hindering their separation.

¹⁴ <http://www.holokausztmagyarorszagon.hu/> – website only available in Hungarian

2.8 *The use of short films in the education of Holocaust*

It is today, in the age of multimedia quite an ordinary way to use short films when we would like to familiarize students with certain topics or historical periods. Numerous films were shot about the Holocaust: there is a great variety. These films will not be detailed due to lack of time, yet it is absolutely to note that we commit a serious pedagogical fault when we think we can 'arrange' teaching about the Holocaust by watching a film. That turns out to be meaningless if it is not accompanied by an attentive preparation, a teaching material or by a conversation at least. It is also difficult to integrate films in the lessons, as they are usually pretty long. It is therefore advisable to project and discuss short films instead. There are various samples on online platforms, though the results are not always satisfying. I wish to illustrate below the case with two examples.

2.8.1. March of the Living¹⁵

March of the Living was founded in 2003-2004 by young people and the actors György Kézdy and József Székhelyi. Their major goal is to commemorate the victims of the Holocaust and to advocate ethnic solidarity and a democratic political culture. They also endorse education: they organize sessions at schools without however communicating clearly what their methodology and professional background are.

Their website does not include real teaching materials – the founders and the members are not educational experts. It is therefore even more unusual that they promoted several years ago a video clip as a recommended teaching material which then unfortunately became very popular.

Dani Rosenberg¹⁶

Though it is absolutely not a teaching material in the traditional sense, March of the Living Hungary suggested so the video clip Dani Rosenberg created by Tamás Pajor, where famous performers contributed and the clip was projected within the frame of the Holocaust Memorial Day in 2013 in the Urania Film Theatre Budapest.¹⁷ The clip was recommended by various religious leaders: they suggested to involve it in the National Core Curriculum. This illustrates well how good will, in reverse, can cause damage.

The text, the music: the clip itself is pathetic, fictional, is founded upon stereotypes and falsify history. Besides the excessive simplification, the stereotyping names, the visually disparate scenes and the musical manipulation the plot reveals sacrifice of a Hungarian boy dying in the end instead of his Jewish classmate. The issue is that such story could not have happened during the Holocaust. Although many everyday people saved persecuted persons' life by risking their own, but not in such manner. What is more, the majority of the Hungarian people was rather characterized by two other attitudes: the active perpetrator and the passive spectator. Thus, it is a fundamental distortion of the facts to

¹⁵ <http://www.eletmenete.hu/>

¹⁶ <https://www.youtube.com/watch?v=ddJJH72xDJ0>

¹⁷ http://hvg.hu/itthon/20130110_Tananyagnak_szanjak_az_Elet_Menete_videok

interpret this story as a typical case of the interaction between Jewish and non-Jewish Hungarians during the Holocaust. The clip intends to manipulate the students (by the lyrics, the catchy melody and by choosing popular performers), but the majority will right away understand that the song tries to affect and imposes a morality on him or her: students will hence either distance themselves apathically, or, in a worse case, resist. And that cannot be our goal under any circumstances. Despite the intention of the authors and the supporting organization, that clip cannot be considered as an online, or as any kind of teaching material at all.

2.8.2. Tell your children...

Shot in 2007, that short film of András Salamon is a moving and thought-provoking work.¹⁸ The five-minute long documentarylike film tells the story of a little girl, who successfully escapes from an arrow cross party fusillade at the Danube by jumping in the river and jumping out. Later on, we see her attacked by skinheads who spill beer on her. Perhaps the most important question posed by the film is whether past repeats itself and whether we can avoid that by talking about its traumas. The film, as expected fosters many other topics of discussion. However, due to some conditions, we should use it during classes with precaution it is for instance advised to clarify, that though based on testimonies, this is not a documentary, because some inconsistencies might make the film implausible. It is also worthwhile to project the film optionally, as it can touch the children profoundly. We finally recommend to avoid in any case watching it without a mutual discussion and resolution afterwards.

The film is accompanied by a teacher's guide and a teaching material. Still, this material turns out to be unusable from several aspects. From one hand on, it does not meet the ordinary criteria of a teaching material, a curriculum, or of a lesson plan and can be rather comprehended as a set of suggestions (it is already retrieved from the website of the Holocaust Memorial Center Budapest, while the printed booklet is still available as a supplement to the DVD). Otherwise discrepancies and recurrences are predominating, like the material formulates questions, which recur in the second part without any special reason.

The film analysis is assigned to the teachers, likewise the text about with an approach of philosophy of culture. The authors did not make it clear to whom they dedicate these texts: they appear to be fairly complicated, pedantic, overloaded with technical terms and abstract premises, and what is more, they also appear to be completely impractical. Only media teachers can understand the film analysis because of the numerous technical terms. There is much more potential in this film, for example for developing critical thinking – but not in that form. It is to regret that the teaching material is underdeveloped, for the reason that this brilliant and inspirational film requires much circumspection and awareness during a classroom use so only the development of a well-reasoned, easy-to-follow and accurate teaching material makes sense which is in accordance with the formal requirements too.

¹⁸ <https://www.youtube.com/watch?v=OKpznsxZews>

2.9 Tanulizátor¹⁹

The website of the Tanulizátor can be accessed without restriction after a free registration. We can learn, by clicking on the menu down below called 'RÓLUNK' (About us), that this website is principally devoted to students of upper primary schools or secondary schools (for students between 10 and 13 years). They turned the materials of the National Core Curriculum into videos of round 15 minutes for almost each of the subjects. The video about the Holocaust is integrated in the 7th grader's section. There is a questionnaire related to each of the videos.

The name and the photo features on the website but we have no information about who they are: educators, researchers, or educational experts?

According to their objectives they would like to ensure equal rights in the education by means of their materials which are available for everyone, everywhere, in all the schools. Nonetheless it also modernizes the teaching material, as the videos and the website itself can be accessed through computers, laptops, tablets, etc.

The segment about the Holocaust features a young lady with an inexpressive face who condenses into 15-minute the whole story. There is screen placed next to her where a presentation made with the Prezi software is running: various documents and some photos.

What she says is mostly acceptable and logically structured. The content generally is also adequate: for instance, they mention the responsibility of the Hungarian bodies and the people as well. In contrast, some minor errors, inexactnesses, unobvious thoughts also appear. But all these mistakes are cast into shade besides the methodological blind alley: even if it's a video with online access, it does not become a teaching material, nor especially a modern one as it does not indicate a new type of perspective or understanding. The content of the video is basically the condensed version of the text book, yet it omits source materials and the profound explanation of the concepts.

2.10 Sulinet Digitális Tudásbázis Sulinet Digital Knowledgebase²⁰

On the website of the Sulinet Digital Knowledgebase the ministry made the whole educational material available, categorized into sixteen subjects twelve grades. The structure is based on the electronically-accessed teaching material of this web surface. The core of the structure is to provide a supplement for the teaching material which consists of exercises, tests and methodological assistance both for teachers and students, a glossary, images, videos, and other online sources: animations and links – all related to the given teaching material. In addition, lesson plans describing the ideal process of teaching is also included. More experienced educators are also advised to use the website as it helps them make their classes more interesting and diversified and also because it provides them home assignments for students which might be more motivating for them due to the simple fact they are put online.²¹

¹⁹ Retrieved from: http://ofi.hu/sites/default/files/attachments/a_holokaoszt_az_iskola_es_a_tanar_0.pdf

²⁰ Retrieved from <http://tudasbazis.sulinet.hu/hu/tarsadalomtudomanyok/tortenelem/az-i-vilaghaborutol-a-ketpolusu-vilag-felbomlasaig/a-ii-vilaghaboru/a-holokaoszt>

²¹ Retrieved from: <http://et3r.ektf.hu/blended-learning/blended-learning-tamogatas/sulinet-tudasbazis-sdt/>

The methodological recommendation of the Holocaust lesson both for teachers and students: ‘it introduces the tragical story of the Holocaust with the help of texts, sources, and images’, but no explanations are added and it does not put in a wider historical context. No more than a few pictures are attached which all depict heaps of corpses which is not only controversial to a great extent, but also definitely contraindicated. The display of such images causes displeasure for most of students (and parents), thus their reaction beyond sympathizing with the victims, could even grow into full counteract or rejection. Although it is forbidden to underestimate the horrors of the Holocaust, it also proves to be inefficient to overwhelm students with statistical data. Teachers should preferably balance between revealing the actual facts of the Holocaust and interpreting these within an emotionally tolerable frame.

The summary is followed by three source texts: the Wannsee Protocol, a forced labour order, and several extracts of the Auschwitz Reports. Neither questions, nor activities are not linked with these texts, nor it is explained, why exactly these three sources were selected.

When clicking on ‘Fogalmak’ (Notions), only a list of notions appear: namely the terms which, according to the core curriculum, every student should know. There are two notions (Crystal Night and Genocide) which are marked as preliminary knowledge. I don’t assume that this is sufficient for the understanding of the history of the Holocaust.

When clicking on ‘Gyűjtemények’ (Collections), we find a test (Az „új rend”, ‘The new order’ in Europe) featuring one single exercise: abbreviations and full names of different Nazi military and political organizations should be matched. Those who are fan of the Second World War would presumably fill it out in any case, and in my opinion this is not the most essential piece of knowledge for that topic.

All in all, it seems as the teaching material about the Holocaust is not completely ready yet: it was therefore meaningless to upload it on the website.

2.11 Árkádia – Irodalom Oktatási Portál (Arcadia – Literary Education Site)

The module featuring on this website and set up by Maria Bíró Balogh dives into question how Holocaust is illustrated by art and how can we process with the events of the Holocaust assisted by art. The defined target group is the 12th grade (student between 18 and 19 years).

The teaching material provides a detailed description of the preconditions, the required skills and tools, and the number of lessons. The methods involve individual, pair, and group work too. The formulation is clear and easy-to-follow. The students also receive a separate description. Nevertheless, it can only be characterized as a real online teaching material because students in the end do not complete the exercises online.

The teaching material adopts primarily literature (prose and poem), as well as film as source. In addition, close reading, word association and the analysis of specialized literature in aesthetics are also included.

The teaching material, besides being very interesting, is rather applicable exclusively for students with outstanding abilities. Complex texts and literary sources are to be interpreted, which probably does not figure in the core curriculum. Students can select out of various creative activities – yet these exercises

also require exceptional competencies. Still it proves to be useful that in numerous cases students have the chance to reflect, to formulate personal emotions and thoughts throughout the whole process of an assignment; the description of the teaching material also defines as a main goal fostering the self-assessment and self-expression. This material in conclusion aims to exceed an ordinary process of knowledge transfer to encourage personal development – as it is also claimed in the introduction, as part of the competencies.

3. Summary

Regarding the category of digital and online teaching materials connected to the Holocaust education we can admit that it represents a great variety of sources. There is a large number of great initiatives, creative ideas – whereas they are not well-developed in each case. The reason for that no systematic guidance exists concerning what type of description should accompany a virtual teaching material. Many teaching materials are supplied as a suggestion which is not definitely inconvenient as teachers should anyway suit the materials to the proper circumstances and to the needs of their own study group. By all means these sources ought to be enriched and improved: the larger part of the examined educational materials are merely online in the sense that they are available on the internet: otherwise they could rather be defined as digital materials. They could be thus classified the following way: first (like HAVER, or Sulinet), second (like Centropa and Holocaust in Hungary), third generation (like some materials of Centropa, the ones of the USC Shoah Foundation, and the Zachor Foundation) of sources while the fourth generation, indicating real online teaching material is only illustrated by IWitness. Regrettably, in order to expand digital and online teaching materials of the fourth generation, Hungarian schools should assure a more reliable technical background with broadband internet, well-functioning computers with a high performance, tablets, and with a system administrator. It would be also necessary to train the teachers and to introduce them online teaching materials.

Certainly, ensuring a good technical environment is not sufficient. We experience a paradigm shift in the Hungarian Holocaust education. In consequence of the examination of the above mentioned materials, we affirm that despite mistakes and deviations, in the majority the materials consider the topic of the Holocaust through new lenses. Nearly all of them includes individual perspectives, personal stories enabling students to compare personal decisions, moral dilemmas and other resolutions of situations. Numerous material applies multimedia tools besides (in some cases even instead of) sources of texts and images, which appear to be more convenient for today's students. Plenty of teachers realized that the topic of the Holocaust is interdisciplinary meaning that its teaching is not necessary restricted to history teachers. A large number also endorses constructivist pedagogy which does not merely intends to pass on a knowledge, but considers simultaneously personalities and students' individual interests, skills, and creativity. The concept of teacher role is in transition all over the world: he or she is not any more the absolute 'possessor' of knowledge but is destined to teach students how to express their own opinion, how to think a critical way, how to contrast different points of view and how to debate.

The shift of paradigms is not only noticeable in the methodology of the teaching of the Holocaust, but also – in strong coherency – in the objectives. The Holocaust is not one of the historical events, but an important and tragical turning-point of our civilization. Either we are aware of it, or not,

it determines our future. For the sake of the prevention of its repetition we are ought to strive to decrease prejudicedness, racism, intolerance, and discrimination in our society. For that purpose, we collectively have to work on the improvement of social and cognitive competencies, and on the enhancement of democratic thinking.²² This is not eligible through an exposure of all the horrors of the Holocaust the most realistic way possible as that, on the contrary, might deter some students from the topic, but to adapt the teaching material in view of the particularities of the given age, to enhance their emphatic skills through personal stories, and to encourage them to participate actively in the interpretation of the sources, as well as in the expression of their own thoughts and opinion.²³

The final goal of the teaching of the Holocaust is therefore the active citizenship education namely to teach our students to raise their awareness enabling them to recognize when an authority threatens him and misuses power, disregards human rights, differentiates social groups and individuals. The active citizen is conscious about personal responsibility and that indifference or passivity advocate the perpetrators turning them into their accomplice if they do not stand up against them in time. The teaching materials available today in Hungary endeavour sensitivization, others, like the digital material Holocaust in Hungary or the online ones of the USC Shoah Foundation and the IWitness go far beyond that, highlighting the liberty and responsibility of personal choice and decision.

Thus, if we consider the activity of Hungarian teachers developing materials, and especially non-governmental organizations, we perceive that the paradigm shift of the teaching of the Holocaust took indeed place. It is absolutely necessary that the current educational politics acknowledge the needs of digital generation of the 21st century; not merely by supporting the preparation of appropriate teaching materials but also by assuring the convenient frame: by assuring the technical environment, and by reconsidering the core curricula. In any case, there is a lot to achieve in this field.

²² Adorno, Th. W. (1950): Típusok és tünetegyüttesek. In: Csepeli, Gy. (szerk.): Előítéletek és csoportközi viszonyok. Közgazdasági és Jogi Könyvkiadó, Budapest. 237–295.; Allport, G. W. (1954): Az előítélet. Gondolat, Budapest; Kovács Mónika (2010): Az előítéletek okai és mérséklésük lehetőségei: a szociálpszichológiai nézőpont. *Alkalmazott Pszichológia*, 12. 1–2. sz. 7–27

²³ Szép Ágnes (2005, szerk.): *Megközelítések... Tanári kézikönyv a holokauszt témakörének feldolgozásához.* Történelemtanárok Egylete, Budapest. 12–27.