

European Textbooks: Hungary Review

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Executive Summary

This study discusses the presentation of Jews, Judaism, and related topics in Hungarian state-approved textbooks. The report provides a summary of Hungarian Jewish history and the educational context in which these topics are presented. It attempts to shed light on the centralized education system's values, through examining the content of textbooks. This approach reveals not only the breadth of topics included, but also how these are framed to reflect national identity, values, and Hungary's relationship with its Jewish heritage. This report mainly focuses on middle-school History and Ethics textbooks as well as including some examples from secondary-school History textbooks.

This report evaluates Hungarian textbooks through a structured methodology grounded in internationally recognized standards for peace and tolerance education, drawing on UNESCO and UN recommendations as well as UNESCO's own guidelines for textbook development. The analysis assesses the degree to which the curriculum is in line with these pedagogical principles.

In summary, Hungarian textbooks, particularly in History, contain extensive and often detailed coverage of Jews, Jewish history, and the Holocaust, with some describing it as the "Shoah." Many texts portray ancient Jewish links to the land of Israel, and include profiles of significant Jewish figures from antiquity to the modern era. Christian Religious Studies texts also integrate Jewish history into biblical narratives, fostering understanding of Judaism's roots and its links with Christianity. The narrative frequently acknowledges Jewish resilience and achievements alongside historical challenges, and in several cases adopts a factual, balanced tone that situates Jewish history within a broader context. Biblical narratives and shared heritage with Christianity are presented in a way that fosters understanding in students.

Many texts highlight Jewish contributions to Hungary's economic, cultural, and intellectual life. These positive presentations are reinforced through detailed historical case studies, maps, and discussion prompts that encourage students to connect Jewish history to wider Hungarian and European developments.

Many sections vividly portray the persecution and resilience of the Jewish people, featuring personal accounts of victims such as Hannah Senesh and Anne Frank, exploring the historical roots of antisemitism, and including references to Jewish holidays and traditions. Some textbooks are explicit in their recognition of historical antisemitism; a Grade 11 History textbook teaches that antisemitism was a modern racial and political ideology, portraying Jews as scapegoats for capitalism and targeting them for their descent rather than their religion; this inclusion is significant in that it situates antisemitism within broader European social and political developments. The same History textbook discusses the Tiszaeszlár blood libel as an example of antisemitism, explaining the false medieval belief that Jews used Christian blood in religious rituals.

At the same time, some key concepts, such as anti-Judaism or blood libels, do not appear in History textbooks, and topics like antisemitism are introduced mainly in later years. In certain cases, contextual details are not expanded upon, resulting in narratives that focus on selected aspects of events. Holocaust coverage is generally thorough and clearly defined, though it tends to emphasize the period itself rather than the longer history of antisemitism. Ethics textbooks take a more discussion-oriented approach, and secondary-school materials offer greater detail, though they likewise focus primarily on the historical period without consistently linking it to contemporary issues.

The Israeli–Palestinian conflict is generally presented accurately and objectively across grades, with ancient Jewish ties linked to modern statehood and later texts offering detailed accounts of Israel's establishment, wars, and ongoing tensions, though early-grade materials sometimes risk confusion due to lack of contemporary context. Nonetheless, the textbooks clearly define and distinguish the individual wars fought by Israel in 1948, 1967, and 1973, presenting each as a separate historical event. Maps, primary sources, and structured chronological accounts help students grasp the evolution of the conflict, while balanced framing reduces the risk of bias. Notably, a Grade 8 History textbook notes that the Jews were expelled from Arab countries, which is a unique feature of the curriculum.

Therefore, the recommendations include taking a closer look at the connection between the past and the present, avoiding intentional or unintentional distortion of the past, and using the existing tools developed by renowned international professional organizations (UNESCO, IHRA) to create policies (by policy makers), develop textbooks (textbook writers), and educate students (educators). In some cases, a slightly more sensitive and transparent approach must be taken regarding Jewish-related content.

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Introduction

Jewish History of Hungary¹

Jews have had a significant history in Hungary, with archaeological evidence of their presence dating back to the Roman period. In the Middle Ages, increasing numbers of Jews settled in Hungary and historic Jewish communities were established. Over the course of history, some Hungarian kings expelled Jews from the country, while others welcomed them to resettle in the country. Although restrictions varied under different kings, relating to Jewish settlement in specific locations, the prohibition of mixed marriages, and the requirement to wear distinctive signs, their economic services were still utilized. It is important to note that Jews were not allowed to buy or own land, so the professions open to them were trade and craftsmanship. Many became merchants and took on professions that were restricted for Christians, such as finance and moneylending.

Later in the Middle Ages, a large number of Jews sought refuge in Hungary from European persecution and accusations of blood libel. Jews settled in and around the city of Buda, where they built a large synagogue outside the town's Castle Wall.

The sixteenth century saw the country divided into three parts: the Hungarian Kingdom, the Ottoman Empire, and Transylvania. Jews in what became the Hungarian Kingdom mostly lived in villages and worked with merchandise, renting land, in pubs, or peddling. Other craftsmen and merchants viewed them as competitors, which led to occasional attacks against the Jews. Jews living in the Ottoman Empire and Transylvania were free from pogroms and persecution. There was a significant Jewish community of 75 families living under Ottoman rule in 1547; Buda, occupied by the Ottoman Empire, was home to one of the most flourishing Jewish communities in Europe, including important rabbis, authors, and poets. However, in 1686, when Buda Castle was recaptured from the Ottoman Empire by the Holy League, the Jewish community living there was almost completely destroyed and the synagogue was burned down.

At the end of the seventeenth century, Jews were barred from settling in major Hungarian towns, and so they settled in the countryside or in other commercially-significant areas. Jews migrated to Hungary from Northwestern Europe (speaking German and Yiddish) and Northeastern Europe (speaking Eastern Yiddish and later Hungarian). They were engaged in agricultural trade, selling wine, wheat, and other products. In the eighteenth century, significant Hasidic communities formed in northeastern Hungary, while Jews in the western part of the country were traditional, yet open to modernity. The Jewish Enlightenment (Haskalah) brought about more modern reform movements in religion, manifesting itself in changes to liturgy and synagogue architecture. For example, the bima was placed along the western wall of the synagogue in an altar-like fashion, and the language of the services was changed to Hungarian. Some modern communities promoted the idea of having an organ and choir in the synagogue.

The nineteenth century brought about Jewish emancipation, since after 1840, Jews were allowed to settle anywhere in Hungary, could open businesses and factories, and were allowed to trade. The Bible and prayer books were published bilingually (Hebrew-Hungarian), and services were held in Hungarian. Jews also fought in the 1848 Hungarian Revolution: 20,000 out of 180,000 soldiers were Jewish, which is indicative of Jewish integration into Hungarian society; Jews were badly punished for their active involvement in the revolution after its failure and were forced to pay a heavy collective war tax.

In 1867, the so-called Emancipation Law was passed, which granted Jews full civil and political equality. In 1868-69, the Jewish Congress aimed to establish one overarching Jewish organization for different religious sectors. However, instead of promoting unity, three organizations were formed in the wake of the Congress meeting: Neolog Judaism for modernists, the Orthodox movement for traditional conservatives, and the Status Quo Ante for those who wished to maintain the status quo.

¹ Magyarországi Zsidó Hitközségek Szövetsége (MAZSIHISZ). "Magyar zsidó történelem az ókortól napjainkig." January 4, 2019 <https://mazsihisz.hu/a-zsidosagrol/tortenelem/magyar-zsido-tortenelem/magyar-zsido-tortenelem-az-okortol-napjainkig>

By the end of the nineteenth century, Jews had been fully accepted into Hungarian society. In 1895, they were allowed to marry non-Jews, and many began to self-identify as Hungarian. Simultaneously, atrocities such as accusations of blood libel began, and the Antisemitic party was established, demonstrating how elements of Hungarian society did not welcome these changes.

Nonetheless, at the turn of the twentieth century, Jews played an important role in Hungary's economic development as well as in science, culture, and the arts. Jews considered Hungary their homeland and actively sought to assimilate, often embracing a dual identity—maintaining their Jewish heritage while integrating into Hungarian society. Alongside the more traditional rural Jewish communities, a vibrant urban Hungarian-Jewish culture emerged. Jews were present across all levels of society—including in the political opposition, the Zionist movement (with Theodor Herzl himself born in Budapest), and even in the world of sports.²

Hungary's Jews experienced discrimination in the form of blood libel accusations and pogroms, which intensified after World War I and following the Treaty of Trianon, in which Hungary lost two-thirds of its territory. Institutionalized antisemitism was further clarified with the introduction of the "numerus clausus" law in 1920, which limited the number of minority students in universities. Beginning in 1938, the Hungarian Parliament passed anti-Jewish laws, each more restrictive than the one before.

When Hungary entered World War II in 1941, Jewish men were forcibly conscripted to labor services, were banned from having weapons, and faced the brutality of their commanders. In 1942, around 20,000 Jews, mostly refugees from neighboring countries, were killed in Kamianets-Podilskyi, Ukraine. The Nazi German army occupied Hungary on March 19, 1944. Under the direction of Nazi official Adolf Eichmann and his commando unit and with the active collaboration of Hungarian authorities, the systematic concentration and deportation of Hungarian Jews began. The entire rural Jewish population was deported within weeks, with the vast majority sent to Auschwitz-Birkenau, where most were murdered upon arrival.

In occupied Budapest, Jews were concentrated in houses marked by yellow stars, and many were taken on forced marches, of which some did not survive. In the winter of 1944-45, many Jews in Budapest sought international protection, relying on real or forged protective documents issued by different international or humanitarian organizations. The Arrow Cross Party (Hungarian Nazis), who took power at the end of the war, did not accept these documents and killed thousands of Jews, many of whom were shot into the Danube River. The remaining Jewish population in the capital, mostly women, children, and the elderly, were concentrated in the Budapest ghetto, which was liberated by the Soviet army in January, 1945. Around 450,000 of the 600,000 Jews living in what is considered modern-day Hungary were killed.³

Returning to Hungary after the war was a difficult and often painful experience for Jewish survivors. They were frequently met with hostility, and in some cases, violence, including instances of postwar pogroms. Many returned to find their homes and communities destroyed or occupied. As a result, a significant number of Jews relocated to larger cities, primarily Budapest, while others chose to emigrate altogether, as their local Jewish communities had been decimated. Between 1945 and 1957, at least 50,000 - 60,000 Jews emigrated from Hungary, leaving the countryside empty of Jews. Although there was a significant Jewish community in Budapest, it was traumatized and retreated into the background of society during the communist era, where it was suppressed and marginalized under the regime.

After the fall of communism, Jewish organizations, both religious and cultural, underwent a revival. Jewish educational institutions opened, a Jewish magazine was established, and youth organizations were created. Although there are several active synagogues in Hungary, the revival was mostly cultural. The majority of Hungary's Jewish community today is non-religious and unaffiliated. The exact size of the community is difficult to ascertain, due to intermarriage, but a 2017 survey estimated the number of Jews in Hungary to be between 58,936 and 110,679. However, only 10,965 people declared themselves to be Jewish in the 2011 census, and by 2022, that number dwindled to 7,635.

2 Mezei M., A magyarországi Zsidóság története, Szent István társulat, 2018.

3 R. Braham: A népirtás politikája - A Holocaust Magyarországon https://mek.oszk.hu/11500/11506/pdf/11506_1.pdf

Antisemitism in Hungary

A recent study on antisemitism in 16 European countries including Hungary shows that just over 40% of society is affected by 'primary antisemitism,' which includes strong and moderate cognitive and affective antisemitism (Kovács and Fisher, 2021).⁴ Another study focusing on the Visegrád countries (Czech Republic, Hungary, Poland, and Slovakia) found that over 50% of Hungarians are antisemitic, which is notably higher than in the other three countries examined (Barna et al. 2022).⁵ The ADL GLOBAL 100 survey conducted in 2023 shows that 37% of respondents in Hungary harbor antisemitic attitudes.⁶ It's worth noting that the percentage was higher (over 40%) in previous years of the survey, which supports the findings of the first two research papers cited, both of which were conducted before 2023.

The Hungarian Educational System and the Curricula

Hungarian education is overseen by the Ministry of Interior/Home Office, due to the fact that the country has not had a Ministry of Education since 2010. The education system is guided by the National Core Curriculum (NAT), which is a governmental decree guiding content regulation. Its main function is to provide a theoretical approach to the teaching of educational content. It outlines the general objectives of public education, and defines its key competencies, major developmental areas, and literacies. Based on the National Core Curriculum, the Education Authority (a background institution for the ministry) develops the Framework Curricula, which are more detailed documents upon which textbooks are developed.

In 2012, there was a significant change in the National Core Curriculum⁷ and Framework Curricula.⁸ The previous relatively liberal curriculum that gave freedom to individual schools was exchanged for a more content-heavy, prescriptive document. This was further tightened in 2020, when the National Core Curriculum⁹ and Framework Curricula were rewritten again.¹⁰

Textbook content is closely defined by the Framework Curricula, which serve as the primary guideline for instruction. Teachers are expected to use these textbooks as tools to deliver the prescribed content of the Framework. The way the Framework Curricula address the topics of Jews, Judaism, the Holocaust, and Israel directs how these topics will appear in textbooks.

The term "Jewish/Judeo" appears in the National Core Curriculum six times specifically within the objectives for the school subjects of Ethics and History, and solely in reference to Hungary's 'Judeo-Christian' civilizational roots. It is also mentioned in the History curriculum under the topic of World War II, yet the terms antisemitism and Israel do not appear in the National Core Curriculum.

The History Framework Curricula for Grades 5–8 mention the term "Jewish" 12 times and "antisemitism" four times, while "Israel" appears five times. In the History Framework Curricula for Grades 9–12, "Jewish" is mentioned 21 times, "antisemitism" twice, and "Israel" six times. Additionally, the Ethics Framework Curriculum for Grades 5–8 references the topic of Jews on three occasions.

Not only is Hungary's curriculum controlled by a centralized authority, but state-approved textbooks are also utilized

4 Institute for Jewish Policy Research. *Antisemitic Prejudices*. London: Institute for Jewish Policy Research, 2017. <https://archive.jpr.org.uk/download?id=12196>

5 Barna, Ildikó, Tamás Kohut, Michał Bilewicz, Olga Gyarfášová, Jiří Kocián, Grigorij Mesežnikov, and Maria Babińska. *Survey on Antisemitic Prejudice in the Visegrád Countries: Research Report*. Budapest: Tom Lantos Institute, 2022. <https://tomlantosinstitute.hu/files/en-205-sapvc-20220420-done-rc-online-new.pdf>

6 Anti-Defamation League. "Global 100 – Hungary 2023." <https://global100.adl.org/country/hungary/2023>

7 Republic of Hungary, Ministry of Human Capacities. "Kerettantervek 2012 – Nemzeti Alaptanterv." https://www.oktatas.hu/koznevelés/kerettantervek/2012_nat

8 Hungary Ministry of Human Capacities. "Kerettantervek 2012 – Nemzeti Alaptanterv." https://www.oktatas.hu/koznevelés/kerettantervek/2012_nat

9 Hungary. Magyar Közlöny, 2020. évi 17. szám (2020-01-31). <https://magyarokozlony.hu/dokumentumok/3288b6548a740b9c8daf918a399a0bed1985db0f/megtekintes>

10 Hungary Ministry of Human Capacities. "Kerettantervek 2020 – Nemzeti Alaptanterv." https://www.oktatas.hu/koznevelés/kerettantervek/2020_nat

in public middle-schools and secondary schools, where teachers are given a limited list to choose from. Teachers are not granted a choice in middle school Ethics textbooks, since there is only one textbook series, whereas there are two approved History textbook series for each grade: Series A and B. Both series are similar in content and chapter titles, since the author of Series A is the content supervisor of Series B. Anecdotal, non-scientific feedback from public school teachers suggests widespread dissatisfaction with the History textbooks, with many educators preferring to rely on their own notes and materials instead.

Theoretically, religious schools are in a superior position, as they are permitted to utilize textbooks specifically developed for Catholic, Protestant, and Lutheran institutions—materials that educators often regard as superior in quality. Nevertheless, in practice, these schools are frequently constrained to adopt state-approved textbooks due to their significantly lower cost—approximately 30% less—making them a more financially viable option.

Main Findings

It is important to note that content discussing Jews, Judaism, and Jewish history significantly increased when the National Core Curriculum¹¹ and Framework Curricula were changed in 2012,¹² and remained after the subsequent change in 2020.¹³ In the current textbooks, Jewish content appears consistently throughout.

The terms Jew, Jewish and Judaism are mentioned in both middle and secondary school material. Middle school History textbooks for Grades 5 and 7 contain the most references with Grade 5 containing over 50, and Grade 7 over 170; Grades 6 and 8 also contain a number of references. Grades 6 and 8 Ethics textbooks also make dozens of references to Jews.

There are four overarching topics of research in this report, many of which are covered in History textbooks: 1. Jews and Judaism in Christian Religious Contexts; 2. Jews as Part of the National Fabric; 3. The Holocaust; 4. Jews and the Israeli-Palestinian Conflict. However, these topics cannot be analyzed without first evaluating textbook approaches, bias and context. When analyzing content through this lens, references to or explanations of Judaism and the other four research topics and textbook narratives can be better understood.

Jews and Judaism in Christian Religious Contexts

Hungarian textbooks acknowledge the Jewish roots of Christianity, with Ethics and Religious Studies materials clearly stating that Jesus was born a Jew and taught in synagogues. Grade 8 Ethics textbooks explicitly state Jesus's Jewish identity, framing it as an important historical fact, and lessons on world religions draw parallels between Judaism and Christianity, highlighting shared values and traditions. These references are presented factually, without alienation, and encourage an inclusive understanding of religious heritage. Ethics textbooks make meaningful connections between religions and to contemporary life. However, early-grade History materials could more consistently integrate this context to ensure students see the continuity between ancient Jewish history and modern identity.

Jews as Part of the National Fabric

History textbooks situate Jews within Hungarian national history, noting their cultural, economic, and social contributions over centuries. The portrayal is generally positive, with frequent references across historical periods, from medieval times to the present day. Nevertheless, the nationalist framing sometimes overshadows complex historical realities. While the curriculum does not deny Hungary's involvement in the Holocaust, omissions or selective framing, particularly around controversial figures, can reduce opportunities for critical engagement with difficult aspects of the past.

This can be seen in narratives describing Jewish involvement in Hungarian trade, education, and the arts during the nineteenth and early twentieth centuries, which are presented as an integral part of the country's development. However, references to political figures omit aspects of their antisemitic policies, creating a less critical portrayal. Maps and timelines frequently include Jewish communities in broader depictions of Hungarian society, reinforcing their place in the nation's historical fabric.

The Holocaust

The Holocaust is covered extensively in secondary school History textbooks, with clear accounts of Hungary's role, persecution policies, and the fate of Hungarian Jewry. Personal stories add a human dimension, and the historical roots of antisemitism are addressed. The coverage is factual and empathetic, but in some cases, antisemitism as a concept appears only in later grades. For example, a Grade 11 History textbook teaches that antisemitism was a modern racial and political ideology, portraying Jews as scapegoats for capitalism and targeting them for their descent rather than their

11 Hungary Ministry of Human Capacities, Office of the Public Education (OFI). *MK NAT 20121* [PDF]. https://ofi.oh.gov.hu/sites/default/files/attachments/mk_nat_20121.pdf

12 Hungary Ministry of Human Capacities. *Kerettantervek 2012 – Nemzeti Alapanterv*. https://www.oktatas.hu/kozneveles/kerettantervek/2012_nat

13 Hungary Ministry of Human Capacities. *Kerettantervek 2020 – Nemzeti Alapanterv*. https://www.oktatas.hu/kozneveles/kerettantervek/2020_nat

religion. This is a significant inclusion because it moves beyond a narrow, religious framing of prejudice and instead situates antisemitism within broader European social and political developments of the 19th and early 20th centuries. By doing so, the textbook helps students understand that antisemitism was not marginal, but rather a systemic force that shaped politics, public discourse, and society across Europe.

The same History textbook discusses the Tiszaeszlár blood libel as an example of antisemitism, explaining the false medieval belief that Jews used Christian blood in religious rituals. This inclusion is significant because it not only teaches students about the nature of a blood libel but also highlights a specifically Hungarian case, making Hungary the only country where a national textbook presents such an event as a concrete example of antisemitism.

Grade 11 History books describe the legal restrictions imposed on Jews, and the deportations to Auschwitz, and a Grade 7 History textbook is emphatic in its description of the Holocaust as the “Shoah,” using the Hebrew term commonly employed in Jewish tradition. Anne Frank and Hannah Senesh’s biographies are included with excerpts from their writings, giving students a personal perspective on courage and loss. Some textbooks also provide statistics on deportations and survival rates, accompanied by photographs and primary source documents, although younger grade presentations are less nuanced.

Jews and the Israeli–Palestinian Conflict

The Arab–Israeli conflict is presented in detail, with clear delineation of the 1948, 1967, and 1973 wars and balanced accounts of the region’s history. In Grade 8 materials, modern Israel is depicted as a functioning democracy with technological and economic achievements, even under threat of war. While early-grade materials occasionally lack context when introducing terms like “Palestine” in ancient history, later-grade History textbooks provide balanced geopolitical perspectives, covering both Israeli and Arab positions. The overall approach is factually accurate, with minimal bias, situating Israel as a legitimate and relevant actor in both historical and contemporary contexts.

For example, Grade 7 and 8 History textbooks include maps of the region that clearly label Israel and show the shifting borders after each major war. The 1948 war is described alongside the UN partition plan, while later conflicts are linked to Cold War dynamics, noting US support for Israel and Soviet backing of Arab states. A Grade 8 History textbook notes the Palestinians who fled to neighboring Arab countries in 1948, but also highlights the Jews expelled from Arab countries; this focus on Jewish displacement is a unique feature of the curriculum, ensuring that the Jewish side of the conflict is given particular attention. The refugee experiences of both Palestinians and Jews expelled from Arab countries are acknowledged, giving students a fuller picture of the human impact on all sides. s

Jews and Judaism in Christian Religious Contexts

Hungarian History education is taught chronologically, meaning that Judaism is introduced in Grade 5 where students learn about Christianity. The Old Testament and its central figures are presented through concise summaries of select Biblical stories, including the Expulsion from Paradise, the Flood, the story of Joseph, the Exodus from Egypt, and the Ten Commandments in Series A, and Expulsion from Paradise, the Flood, and the history of Moses in Series B. Middle school History textbooks address ancient Judaism as detached from contemporary Jewry. By contrast, Ethics textbooks discuss Judaism in introductions to world religions, religious communities, and holiday observances.

In 2012, there was a debate over curriculum and textbook content, where Jewish organizations reviewed and criticized the then-new textbooks, particularly in reference to the use of the term 'Old Testament.'¹⁴ The debate was resolved through use of the term "Old Testament (Hebrew Bible)," which was retained in the 2020 rewriting, along with much of the content negotiated by Jewish organizations in 2012. However, the context of Jewish content, including surrounding texts, examples and images, shifted.

This subchapter includes images with Hebrew texts and letters as well as examples from the Hebrew Bible. However, there is no connection made to the current existence of Jewish people or Jewish religion. There is no reference to contemporary Jewry or Judaism, nor is there reference to the destruction of the Temple and the formation of the diaspora. While Jews are discussed in detail in History textbooks, there is no connection to their contemporary context.

In contrast, textbooks developed for use in secondary schools include far fewer decontextualized statements that invite misinterpretation. Instead, they provide more references to, and detailed descriptions of, contemporary Jewish life. These include, for example, explanations of Jewish religious practices such as Shabbat and its prohibitions, as well as mentions of current Jewish holidays and synagogues. Such examples clearly refer to present-day Jewish religious practice.

¹⁴ Szunyogh, Szabolcs. 2015. *Áttekintés a Nemzeti alaptantervvel, a kerettantervekkel és a tankönyvekkel kapcsolatban*. Budapest: Tett és Védelem Alapítvány.
<https://tev.hu/wp-content/uploads/2015/12/NAT-kutatas-2015.pdf>

Example 1.**History, Grade 5, Series B, 2020, p. 64**

The textbook introduces the Old Testament narrative of the Exodus from Egypt, describing how the Jews “sought to escape” after years of slavery. It recounts the parting of the Red Sea, the 40-year journey through the desert, and the eventual arrival at the “Promised Land,” which the text refers to as “later known as Palestine.” However, the textbook fails to mention that this land was historically known as Judea and is now the modern State of Israel. In doing so, it misses a critical opportunity to connect ancient Jewish experiences with the contemporary Jewish community, thereby erasing essential elements of Jewish historical continuity and identity. This may be a good opportunity to introduce students to the Jewish tradition of celebrating Passover throughout the centuries as well as today, connecting the past and the present.

A zsidók ősei történelmük kezdetén Egyiptomba vándoroltak, és sokáig ott éltek. Idővel szolgasorba kerültek, ezért szabadulni igyekeztek onnan. Ez végül nagy prófétájuk*, **Mózes** vezetésével sikerült.

Mózes Egyiptomban született, ahol rabszolgaként dolgoztatták a korábban itt letelepült zsidó népet. Ő maga is csodás módon maradt életben **4**, és sokáig a fáraó udvarában, az előkelők között élt. Isten azonban megparancsolta neki, hogy szabadítsa ki a zsidó népet a rabságból: „Eredj, elküldelek téged a fáraóhoz, és hozd ki az én népemet, Izráel fiait Egyiptomból!” **5**

A fáraó kezdetben ellenezte a zsidók távozását, **de Isten büntetésből tíz csapással sújtotta Egyiptomot.** **6** A fáraó annyira megrendült a csapásoktól, hogy engedett Mózes kérésének. Később mégis megváltoztatta elhatározását, és katonákat küldött üldözésükre. A zsidók előtt a bibliai történet szerint szétnyílt a Vörös-tenger, úgyhogy száraz lábbal keltek át a tengeren. Az üldöző egyiptomiak felett pedig összezsaptak a hullámok, és mindannyian odavesztek. A megmenekült nép negyven évig vándorolt a pusztában, míg elérte az **„Ígéret földjét” (bibliai neve: Kánaán), későbbi nevén Palesztinát.**

At the beginning of their history, the ancestors of the Jews migrated to Egypt and lived there for a long time. Over time, they were subjected to slavery and sought to escape from it. This was eventually accomplished under the leadership of their great prophet, Moses.

Moses was born in Egypt, where the Jewish people, who had previously settled there, were forced to work as slaves. He himself survived in a miraculous way and spent much of his life in the Pharaoh's court among the nobility. However, God commanded him to free the Jewish people from slavery: "Go, I am sending you to Pharaoh to bring my people, the sons of Israel, out of Egypt."

At first, the Pharaoh opposed the departure of the Jews, but God punished Egypt with ten plagues. The Pharaoh was so shaken by the plagues that he conceded to Moses' request. Later, however, he changed his mind and sent soldiers to pursue them.

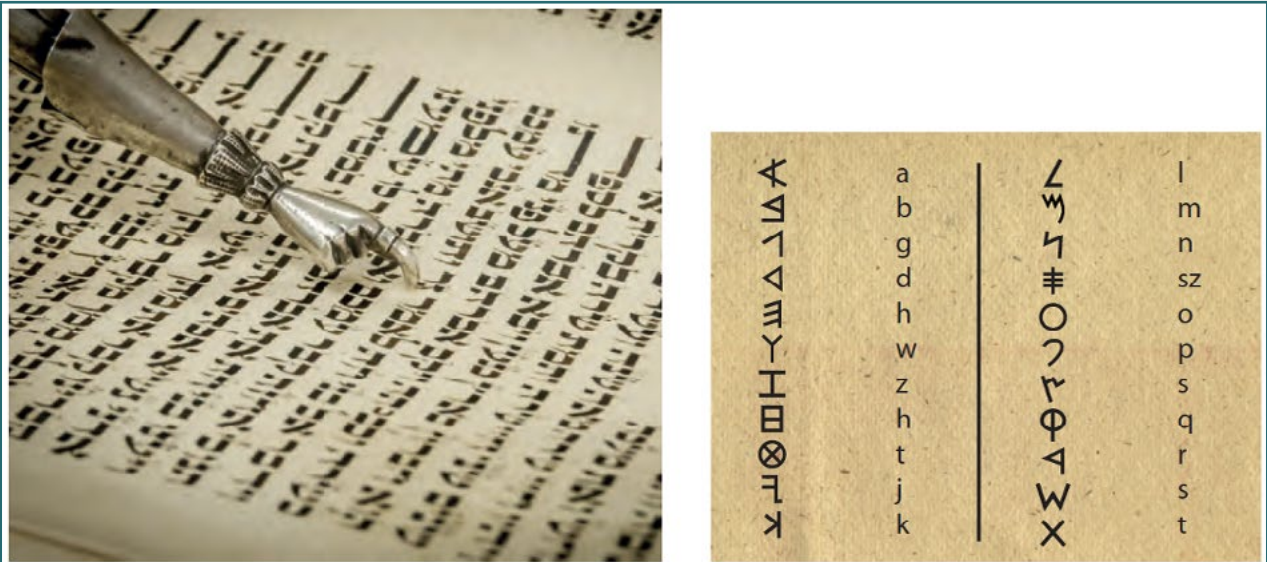
According to the biblical story, the Red Sea parted before the Jews, allowing them to cross on dry land. The pursuing Egyptians were then overwhelmed by the waves, and they all perished. The freed people wandered in the desert for forty years until they reached the "Promised Land" (biblical name: Canaan), later known as Palestine.

Example 2.

History, Grade 5, Series A, 2020, p. 60 and History Workbook, Grade 5, Series A and B, 2021, p. 47

This Grade 5 History textbook provides information on Hebrew and Phoenician writing, and is used in both Series A and B. The exercise asks students to study the Phoenician alphabet and to identify letters. While an image of the modern Hebrew alphabet is provided, students are not taught about it to the same level of detail as the ancient Phoenician alphabet, missing an opportunity to connect ancient texts to the modern day.

Series A



Workbook

A táblázat segítségével olvasd el a neveket és írd azokat a kipontozott vonalra! Vigyázz, a föníciai írást jobbról balra kell olvasni! Az első név egy bibliai alak, második pedig a föníciaiak legfontosabb istensége. Próbáld meg föníciai betűkkel leírni a következőket!

Salamon:

Kánaán:

Dávid:

Mózes

5. Using the chart, read the names and write them on the dotted line! Be careful! Phoenician script is read from right to left. The first name is a biblical figure, and the second is the most important deity of the Phoenicians.

Try to write the following in Phoenician letters!

Solomon:

Canaan:

David:

Moses:

Example 3.**History, Grade 5, Series B, 2020, p. 64**

This Grade 5 History textbook contains an image of the sculpture of Michelangelo's Moses. The passage goes on to discuss the "little horns" on Moses' head, yet does not discuss the meaning of these horns, which are rooted in stereotypes concerning the Jewish ritual of *tefillin* (phylacteries). The authors miss an opportunity to dispel stereotypes and prejudices about Jews having horns, derived from non-Jews witnessing the *tefillin* ritual. The text also neglects to mention the hatred of Jews throughout centuries and antisemitic tropes identifying Jews with the devil.



Michelangelo (mikelandzselo): Mózes (1517)

A szobor fején kis szarvakat lehet látni.

A Bibliában a szarv az erőt jelenti.

■ Mire használjuk azt a kifejezést, hogy „letörik a szarvát”? Mit gondolsz, mi lehet arra a táblára írva, amire Mózes támaszkodik?

Michelangelo: Moses (1517)

You can see little horns on the head of the sculpture. Horns symbolize strength in the Bible - When do we use the phrase "his horns are broken"? What do you think could be written on the tablet on which Moses is leaning?

Example 4.**History, Grade 5, Series A, 2020, p. 65**

A Grade 5 History textbook discusses the first Christians and their relationship with Judaism. It teaches that they "were from among the Jews" and viewed their faith as "a renewal of Judaism" rather than a new religion. The text also explains why the New Testament was written in Greek, and refers to the conversion of Saul, a Jew who became known as Paul. This chapter is a good example of how subtle details are omitted in relation to discussions surrounding Jesus (9. *Jesus, His Teachings and Christianity*). However, the text fails to mention the very basic fact that Jesus was born a Jew. Instead, it alludes to this fact in a non-explicit way.

Az első keresztények* kivétel nélkül a zsidók közül kerültek ki. Hitüket a zsidó vallás megújításának, és nem új vallásnak tekintették. A zsidóság egy része ekkor már görögül beszélt, ezért az Újszövetséget is görögül írták.

A zsidó Saul megtérésének történetét is így jegyezték fel. Saul a látomás hatására megtért, felvette a Pál nevet, és az egyik legelhivatottabb apostol lett. ③

The first Christians were from among the Jews without exception. They viewed their faith as a renewal of Judaism, not as a new religion. By that time, some Jews were already speaking Greek, which is why the New Testament was also written in Greek. The story of the conversion of the Jew Saul was also recorded in this way. Under the influence of a vision, Saul converted, took the name Paul, and became one of the most dedicated apostles.

Example 5.**History, Grade 5, Series B, 2020, p. 61**

References to Judaism are more explicit in Series B, exemplified in the main chapter on Christianity quoted below, which refers to the "Jewish religion" as a precursor to Christianity. However, both the introduction and the additional information in the chapter fail to explain that Judaism has remained a standalone religion throughout the centuries, and remains so until today.

A zsidó vallás volt a máig legtöbb hívőt számláló kereszténység előzménye. Az új egyistenhívő vallás a megváltó Jézus Krisztus tevékenysége nyomán jött létre. A keresztény vallás legfőbb parancsa a szeretet Isten és embertársaink iránt.

The Jewish religion was the precursor to Christianity, a religion that today has the most followers in the world. The new monotheistic religion emerged through the activities of the redeemer, Jesus Christ. The foremost commandment of the Christian faith is love of God and for our fellow human beings.

Example 6.

Ethics, Grade 6 (Chapter III. The Impact of European Culture on Our Lives - subchapter 21. World Religions), 2024, pp. 54-55

In contrast to previous examples, middle school Ethics textbooks take a more inclusive approach to religion. A Grade 6 Ethics textbook presents a synagogue, kippot (skullcaps) and a Torah scroll as visual representations of the Jewish religion.



A földön sok száz nép él, és ezek sok száz vallási rendszert alakítottak ki. A hat legelterjedtebb vallási közösségről (világvallásról) az olvasmányban kaphattok információkat.

Many hundreds of peoples live on Earth, and they have developed many hundreds of religious systems. You can find information about the six most widespread religious communities (world religions) in the reading text.

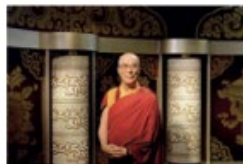
Az **iszlám** vallás a világ második legnagyobb egyistenhitű vallása.



A **hinduizmus** tagjai sok istenben hisznek.



A **buddhizmus** elsősorban Indiában és Kínában jellemző.



Kína vallásai közül a **taoizmus** a legősibb és legnagyobb vallás.



A **zsidó vallás** (izraelita vallás vagy judaizmus) eredete a bibliai Ószövetségben olvasható. Alapja az egyistenhit, szent irata a Tóra, mely a törvényeket tartalmazza.



(See the continuation of the example on the following page)

- *Islam is the world's second-largest monotheistic religion.*
- *Followers of Hinduism believe in many gods.*
- *Buddhism is primarily characteristic of India and China.*
- *Among China's religions, Taoism is the oldest and largest.*
- *The origin of the Jewish religion (the Israelite religion or Judaism) is described in the biblical Old Testament. Its foundation is monotheism, and its sacred text is the Torah, which contains the laws.*

Example 7.

Ethics, Grade 6 (Chapter III. The Impact of European Culture on Our Lives - subchapter 21. World Religions; Reading: Large Religions of the World), 2024, p. 132 and p. 134

The recommended reading for Grade 6 Ethics students contains a chart about the major religions, followed by a description of each religion, including Judaism. This is followed by an activity discussing what students have learned about these religions. The description of Judaism is informative, free of bias, is inclusive and empathetic with an overall positive approach. The text discusses antisemitic persecution suffered by Jews, including the Holocaust which is referenced as a genocide; there is also discussion of the land of Israel as the historical home of the Jewish people, as well as the modern state which contains a large population of Jews.

A földön sok száz nép él, és ezek sok száz vallási rendszert alakítottak ki. A legelterjedtebb vallások követőinek aránya a Föld teljes népességéhez viszonyítva:

kereszténység	32%	kínai hagyományos vallások	6%
iszlám	23%	zsidóság	0,2%
hinduizmus	15%	egyéb vallások	0,8%
buddhizmus	7%	nem vallásos	16%

- ▶ Nézzétek meg, melyik a három legelterjedtebb vallás a világon! Mit gondoltok, miért?
- ▶ A szövegek a világ nagy vallásairól adnak információt. Válassz egy szöveget, és olvasd el!

Many hundreds of peoples live on Earth, and they have developed many hundreds of religious systems. The proportion of followers of the most widespread religions relative to the Earth's total population is:

- Christianity Traditional Chinese religions
- Islam Judaism
- Hinduism Other religions
- Buddhism Non-religious

(See the continuation of the example on the following page)

Zsidó vallás

A zsidó és a keresztény vallás egy töről fakad. A keresztény Biblia Ószövetsége a zsidó valláshoz is kötődik. A zsidóság nagy hangsúlyt helyez a szent szövegek tanulmányozására, amit a Talmudban gyűjtöttek össze. A zsidóság, illetve a zsidó vallás már az ókorban sem csak Izrael területére korlátozódott. A hányatott sorsú nép vallását is magával vitte, amikor szülőföldjét elhagyni kényszerült. Európában a holokauszt (népirtás) következtében jelentősen csökkent a zsidó vallás követőinek száma. Ma Izrael után az Egyesült Államokban található a legtöbb zsidó vallású ember.



*Források: <http://tudasbazis.sulinet.hu> A nagy világvallások földrajzi megoszlása, A kisebb lélekszámú vallások földrajzi megoszlása
<https://hu.wikipedia.org/wiki/Taoizmus>, <https://hu.wikipedia.org/wiki/Buddhizmus>*

The Jewish and Christian religions both stem from the same root. The Old Testament of the Christian Bible is connected to the Jewish religion, too. Judaism places great emphasis on the study of sacred texts, which are compiled in the Talmud. Judaism and the Jewish religion were not limited to the land of Israel, even in ancient times. The Jewish people, who often faced hardships, carried their religion with them when they were forced to leave their homeland. In Europe, the Holocaust (genocide) significantly reduced the number of followers of the Jewish faith. Today, after Israel, the United States has the largest population of Jewish people.

Example 8.

Ethics, Grade 6 (Chapter III. The Impact of European Culture on Our Lives - subchapter 22. Christianity and its holidays - Reading: Christian holidays and traditions), 2024, pp. 136-137

A Grade 6 Ethics textbook discusses Christian holidays, including Christmas, Easter and the Pentecost. The text connects these festivals to Judaism, which highlights the link between these two religions. Easter is described as occurring around the same time as the Jewish escape from slavery in Egypt and as coinciding with the “Feast of Unleavened Bread,” which the text notes was originally a Jewish holiday. A similar explanation is provided for Pentecost, observed on the fiftieth day after Easter, which is likewise identified as having originated as a Jewish festival.

Húsvét

A zsidó vallásban tavasszal ünneplik az egyiptomi rabságból való szabadulást. A kovásztalan kenyér ünnepének is nevezik, mert az Egyiptomból való szabadulásakor a zsidó népnek nem volt ideje a kenyérükhöz kovászt keleszteni, így csak vízből és lisztből gyúrt pászkat vittek magukkal.

Eredetileg ez a zsidó ünnep és a keresztény húsvét időben egybeesett, mígnem 325-ben a tavaszi nap-éj egyenlőséget (március 21.) követő első holdtölte utáni vasárnapot jelölték ki húsvét időpontjául. A húsvét tehát mozgó ünnep.

A keresztények ekkor Jézus kereszthalálára emlékeznek, és feltámadását ünneplik. Az Újszövetség, így a keresztény egyház tanítása szerint a húsvéti ünnepet megelőzi egy negyvennapos böjti időszak. Ennek utolsó vasárnapja virágvasárnap (húsvét előtti vasárnap), amikor számárháton vonul be Jézus Jeruzsálembe. A tömeg pálmaágakat lengetve ünnepli őt.

Pünkösd

Pünkösd a húsvétot követő ötvenedik nap, így tehát mindig hétfőre esik. Mozgó ünnep ez is. Eredetileg a zsidó nép ünnepe, előbb a befejezett aratást, később pedig a Sínai-hegyi törvényhozást ünnepelték (Mózes ekkor kapta Istentől két kőtáblán a tízparancsolatot).

A keresztény egyházak a Biblia alapján arról vallanak, hogy Krisztus mennybe-menetele után, az ötvenedik napon az apostolok összegyűltek, majd hatalmas zúgás, szélvihar támadt, s a Szentlélek lángnyelvek alakjában leszállt a tanítványokra. Péter ekkor prédikálni kezdett, sokan hallgatták, majd követték őt. Ekkor jötték létre az első keresztény gyülekezetek.

Easter

In the Jewish religion, the escape from Egyptian slavery is celebrated in the spring. It is also called the Feast of Unleavened Bread because when the Jewish people fled from Egypt, they didn't have time to let their bread rise, so they only carried matzah, made from water and flour, with them.

Originally, this Jewish holiday and the Christian Easter coincided in time, but in 325 AD, Easter was set to be celebrated on the first Sunday after the first full moon following the spring equinox (March 21). Therefore, Easter is a movable feast. For Christians, Easter is the time to remember the crucifixion of Jesus and to celebrate his resurrection. According to the New Testament and the teachings of the Christian Church, Easter is preceded by a 40-day period of fasting. The last Sunday of this period is Palm Sunday (the Sunday before Easter), when Jesus rode into Jerusalem on a donkey, and the crowd waved palm branches to celebrate him.

Pentecost

Pentecost occurs on the fiftieth day after Easter, meaning it always falls on a Monday. It is also a movable feast. Originally a Jewish holiday, it first celebrated the completion of the harvest and later commemorated the giving of the Law at Mount Sinai, when Moses received the Ten Commandments from God on two stone tablets.

According to Christian churches, based on the Bible, Pentecost marks the day when, fifty days after Christ's ascension, the apostles gathered together and a powerful wind and noise filled the air. The Holy Spirit descended upon the disciples in the form of tongues of fire. Peter then began to preach, and many listened to him and followed. This event led to the formation of the first Christian congregations.

Example 9.

Ethics, Grade 8 (Chapter III. The Impact of European Culture on the Value System of the Individual - subchapter 15. World Religions and Faith), 2024, p. 84

A subchapter in a Grade 8 Ethics textbook describes major religions including Judaism, which it describes as one of the oldest monotheistic religions in the world with the Torah as its holy book. The text resembles Grade 6 texts on the same subject, which aim to familiarize students with the topic.

Zsidó vallás (judaizmus)



A zsidó vallás az egyik legősibb vallás a világon. Eredete Ábrahámig nyúlik vissza, akit a később kialakult kereszténység is ősatyjaként tisztel. A zsidó vallású emberek egyistenhívők. Történetüket a világ teremtésétől az isteni törvényekig, az életüket meghatározó legfőbb vallási és erkölcsi szabályokig a *Biblia* Ószövetségében lévő Mózes öt könyve, a Tóra tartalmazza, amelyet szent könyvüként tisztelnek.



Jewish religion (Judaism)

The Jewish religion is one of the oldest religions in the world. Its origin dates back to Abraham, who is also revered as a patriarch in the later-developed Christianity. People of the Jewish faith are monotheistic. Their history, from the creation of the world to the divine laws and the principal religious and moral rules that govern their lives, is contained in the Old Testament of the Bible, which they honor as their holy book. The Old Testament includes the five books of Moses, known as the Torah.

Example 10.

Ethics, Grade 8 (Chapter III. The Impact of European Culture on the Value System of the Individual - subchapter 16. Judaism and Christianity), 2024, p. 88

A Grade 8 Ethics textbook explains the origin of Abrahamic religions, including Judaism. The text focuses on commonalities between Christianity and Judaism, claiming that both religions began in the Middle East, both place great importance on the Bible and are monotheistic. It also contains explanations of Jewish texts, referring to the Old Testament as the Hebrew Bible, containing the Torah, Books of Prophets and Holy Writings. This text openly states that Jesus was born a Jew, marking a connection between Christianity and Judaism, and discusses the New Testament as the foundation of Christian life.

1. Az „ábrahámi vallások” eredete

A zsidó vallás (judaizmus) és a kereszténység egyaránt a mai Közel-Keleten született. Ezeket a vallásokat egy közösnek tartott bibliai ősatyáról „ábrahámi” vallásoknak nevezték. Ábrahám a *Biblia* első könyvének, a Teremtés könyvének meghatározó alakja. Vele mint a zsidó nép ősatyjával kötött szövetséget Jahve, Izrael istene. Személyét a kereszténység is tiszteli.

A názáreti Jézus zsidónak született, zsidó vallású közösségbe. Az ő élete és tanítása indította útjára a kereszténységet, amely őt Isten fiaként és megváltóként tiszteli, kereszthalálát az ember bűneiért bemutatott engesztelő áldozatként.



A *Biblia* két részből áll. Az Ószövetség, más néven Héber Biblia tartalmazza a Tórát (Mózes 5 könyvét), a Próféták könyveit és a Szent Iratokat. Az Újszövetség a keresztény vallások közös alapja, melynek középpontjában Jézus élete, tanítása és kereszthalála áll.

Az egyistenhívő (monoteista) vallások tanítása szerint az anyagi világ egy rajta kívül álló, nála hatalmasabb, személyes Isten teremtése, aki a történelem során különböző küldötteken keresztül ismertette meg kinyilatkoztatásait, tanította a kiválasztott személyeket, népeket, az emberiséget. Ezek a távol-keleti világvallásoktól eltérően a „történelmi kinyilatkoztatás” vallásai. Az ábrahámi vallások közé sorolják a világ három fő monoteista vallását, a közös gyökerekkel és értékekkel rendelkező zsidó vallást, a kereszténységet és az iszlámot.

(See the continuation of the example on the following page)

The origin of the "Abrahamic religions"

The Jewish religion (Judaism) and Christianity both originated in what is now the Middle East. These religions are referred to as "Abrahamic" religions because they share a common biblical patriarch, Abraham. Abraham is a central figure in the Bible's first book, Genesis. Yahve, the God of Israel, made a covenant with him as the patriarch of the Jewish people. He is also revered in Christianity.

Jesus of Nazareth was born a Jew and was part of a Jewish religious community. His life and teachings led to the founding of Christianity, which honors him as the Son of God and the Savior. His crucifixion is regarded as an atoning sacrifice for the sins of humanity.

The Bible is comprised of two parts. The Old Testament, also known as the Hebrew Bible, contains the Torah (the five books of Moses), the Books of the Prophets, and the Holy Writings. The New Testament is the foundation of Christian religions, focusing on the life, teachings, and crucifixion of Jesus.

According to the teachings of monotheistic religions, the material world is the creation of a transcendent, more powerful, personal God. Throughout history, this God has made His revelations known through various messengers, teaching chosen individuals, nations, and humanity as a whole. Unlike the religions of the Far East, these are considered "religions of historical revelation." The Abrahamic religions, which include the world's three major monotheistic faiths—Judaism, Christianity, and Islam—are characterized by their common roots and shared values.

Example 11.

Ethics, Grade 8 (Chapter III. The Impact of European Culture on the Value System of the Individual - subchapter 16. Judaism and Christianity), 2024, p. 89

A Grade 8 Ethics text contains clear information about Judaism and its traditions, including a list of the 39 categories of activities prohibited on Shabbat (the Jewish Sabbath). It also highlights Judaism as the oldest monotheistic religion, and describes the Torah as containing all the "laws, truths and traditions" of Judaism, providing moral guidelines for holidays and everyday life.

A zsidó vallás

Munkák, amelyek tilosak szombaton

1. Vetni. 2. Szántani. 3. Kaszálni. 4. Összeszedni lekaszált kalászokat egy helyre, vagy más termést összehordani. 5. Kicsépelni bármely termést. 6. Rostálni. 7. Kiválogatni ehetetlen dolgokat ehető dolgokból. 8. Őrölni. 9. Szitálni. 10. Dagasztani. 11. Sütni, főzni. 12. Nyírni. 13. Mosni, fehéríteni ruhát, gyapjút, kendert stb. 14. Kifésülni haját, gyapjút vagy kendert stb. 15. Festeni. 16. Fonni, sodorni. 17. Nyüstbe fűzni. 18. Szőni. 19. A megszótt vászonból kihúzni két szálát. 20. Összekötni. 21. Kikötni. 22. Varrni. 23. Szakítani. 24. Vadászni, illetve megfogni állatot vagy szárnyast. 25. Megölni bármely élőlényt. 26. Bőrt lehúzni állatról. 27. Bőrt besózni. 28. Bőrt kidolgozni. 29. Vonalazni. 30. Kenni. (Ételt szabad kenni). 31. Vágni. (Ételt szabad). 32. Írni. 33. Kitörölni, kiradírozni. 34. Építeni. 35. Építményt összerombolni vagy rögzített tárgyat a

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helyéről elmozdítani. 36. Tüzet gyújtani. 37. Tüzet eloltani. 38. Hordani valamely tárgyat az utcán vagy szobából az utcára kivinni. 39. Befejezni valamely munkát.

<https://mazsihisz.hu/a-zsidosagrol/judaizmus/torvenyek/munkak-a-melyek-tilosak-szombaton>

The Jewish Religion

Work prohibited on Shabbat

1. Sowing. 2. Plowing. 3. Reaping. 4. Gathering cut grain into one place or collecting different produce together. 5. Threshing any kind of produce. 6. Winnowing. 7. Selecting inedible items from edible ones. 8. Grinding. 9. Sifting. 10. Kneading. 11. Baking, cooking. 12. Shearing. 13. Washing, bleaching clothes, wool, flax, etc. 14. Combing hair, wool, or flax. 15. Dyeing. 16. Spinning, twisting. 17. Threading a needle. 18. Weaving. 19. Drawing out two threads from woven fabric. 20. Tying. 21. Untying. 22. Sewing. 23. Tearing. 24. Hunting or capturing an animal or bird. 25. Killing any living creature. 26. Skinning an animal. 27. Salting hides. 28. Tanning leather. 29. Marking with lines. 30. Writing. (Writing food labels is allowed.) 31. Erasing. (Erasing to correct writing is forbidden.) 32. Cutting. (Cutting food is allowed.) 33. Tearing out, uprooting. 34. Building. 35. Demolishing a structure or removing a fixed object from its place. 36. Lighting a fire. 37. Extinguishing a fire. 38. Carrying any object in the street or taking an object from a private room into the street. 39. Completing any work.

Source: <https://mazsihisz.hu/a-zsidosagrol/judaizmus/torvenyek/munkak-a-melyek-tilosak-szombaton>

(See the continuation of the example on the following page)

2. A zsidó vallás

Kialakulását tekintve a zsidó vallás a legrégebbi egyistenhitű vallás. A zsidóság volt az első, amely szakítva a többi nép világvégével, következetesen egyistenhitet vallott. Izrael istenét teremtőként, szabadítóként és törvényalkotóként tisztelték. A zsidó vallás tanításaiban az ember és az Isten kapcsolata elsősorban azon alapul, ahogyan a Tóra (Mózes 1–5. könyve) az embert az Isten irányába vezeti.

A zsidó hagyomány szerint a Tóra tartalmazza mindazokat a törvényeket, igazságokat, hagyományokat, amelyek mindenkire egyaránt érvényesek. Megtalálhatók benne azok a szabályok, viselkedési formák, erkölcsi normák, amelyeket a hívő embernek követnie kell. A Tóra az ünnepnapokra és a hétköznapokra vonatkozóan is tartalmaz erkölcsi és viselkedésbeli előírásokat.



In terms of its development, Judaism is the oldest monotheistic religion. The Jewish people were the first to consistently adhere to monotheism, breaking away from the worldviews of other nations. They revered the God of Israel as the Creator, Liberator, and Lawgiver. In Jewish teachings, the relationship between humans and God is primarily based on how the Torah (the first five books of Moses) guides individuals towards God. According to Jewish tradition, the Torah contains all the laws, truths, and traditions that apply to everyone equally. It includes the rules, behavioral norms, and moral standards that a devout person must follow. The Torah provides moral and behavioral guidelines not only for holidays, but also for everyday life.

Example 12.

History, (Secondary school), Grade 9, Series A, 2020, p. 53

A Grade 9 secondary school History textbook provides a detailed account of the first and second destructions of the Temple and the subsequent Jewish diaspora, topics that are absent from middle school textbooks. It also discusses the destruction's significance for the development of modern synagogues. It states that Jews "left their former homeland," referring to the land of Israel, and settled in various parts of the Roman Empire, an important historical detail that contributes to understanding Jewish history. In Chapter II, subchapter 6 ("Religions in Ancient Times"), the text covers Judaism, ancient Israel, and the status of Jews under the Roman Empire.

A zsidó vallás

Milyen előírásai vannak a zsidó vallásnak?

A **zsidó vallás** legfontosabb jellegzetessége és egyben újdonsága az **egyistenhit, a monoteizmus** volt. Eszerint Jahve az **egyetlen Isten**, aki a sötétséget és a világosságot teremtette, minden az ő tervének megfelelően működik. Egy-egy városnak és vidéknek korábban, más népeknél is lehetett kiemelkedő jelentőségű védő istene, de annak tisztelete nem zárta ki a más istenek létében való hitet. A zsidók Istene viszont kizárta, sőt bűnnek tekintette azt, mivel a többi nép „istenének” fából, kőből faragott szobrainak tiszteletét elítélte és bálványimádásnak tekintette.

Az idegen kultuszok elterjedése ellen többször felléptek **próféták** (például Illés, Jeremiás), akik arra figyelmeztették a népet, hogy a hagyományoktól való elfordulás Isten büntetését vonja maga után. A zsidó vallás **az Isten és az ember közötti szövetséget hangsúlyozza**, amelynek során Jahve a proféták segítségével szól az emberekhez: törvényt ad nekik, meghatározza a vallási előírásokat, illetve a hétköznapi és ünnepnapok menetét.

A vallás **előírásai szabályozzák a zsidók életét**. Kerülniük kell bizonyos ételek (disznóhús, pikkelytelen halak) fogyasztását. **Megtartják a heti pihenőnapot, a szombatot** (héberül sabbat). Legfontosabb ünnepeik több napon át tartanak. Ezek közül a pészah a tavasz és a szabadság ünnepe, amely az Egyiptomból való kivonulásra emlékezteti a

zsidóságot. Amíg állt a jeruzsálemi szentély, a zarándokok Jeruzsálembe mentek, és minden család egy-egy bárányt áldozott, amelyet kovásztalan kenyérral is fogyasztottak.

A héber Bibliában Isten (Jahve) szerető Atya, aki megbocsát a bűnösöknek, és aki törvényeivel megteremti népe számára az erkölcsös cselekvés kereteit. A politeista teremtésmítoszokkal szemben a Biblia hangsúlyozza, hogy az **erkölcsi öntudatosodás** az emberré válás döntő mozzanata. Erre utal Ádám és Éva története is, akik „olyanok lettek, mint Isten: jónak és rossznak tudói”. **A tízparancsolat az egyetemes emberi erkölcs alapértékeinek** törvényi pontokba szedett foglalataként azt bizonyítja, hogy **a zsidó és a keresztény vallás erkölcsi fel-fogása egy töről fakad.**

(See the continuation of the example on the following page)

*The Jewish Religion**What religious prescriptions does Judaism have?*

The most important characteristic and, at the same time, the great innovation of the Jewish religion was belief in a single God — monotheism. According to this, Yahweh is the only God, who created darkness and light, and everything functions according to His design. In earlier times, cities and regions of various peoples could each have their own protective deity of special significance, but honoring such a deity did not exclude belief in the existence of other gods. The God of the Jews, however, rejected — and even regarded as sinful — the belief in other gods; the worship of wooden or stone idols of other peoples was condemned and considered idolatry.

Against the spread of foreign cults, prophets (e.g., Elijah, Jeremiah) often rose up, warning the people that turning away from traditions and from God would bring divine punishment. Judaism emphasizes the covenant between God and human beings, during which Yahweh, with the help of the prophets, addresses people: giving them commandments, defining religious prescriptions, and regulating the rhythm of weekdays and festivals.

The religious prescriptions regulate Jewish life. They must avoid certain foods (pork, fish without scales). They observe the weekly day of rest, the Sabbath (Hebrew: Shabbat). They have several major festivals. Among these, Passover is the spring festival of liberation, commemorating the Exodus from Egypt.

As long as the Temple in Jerusalem still stood, pilgrims traveled to Jerusalem, and each family sacrificed a lamb, which they ate together with unleavened bread. In the Hebrew Bible, God (Yahweh) is portrayed as a loving Father who forgives sinners and, through His laws, establishes the framework for the moral conduct of His people. In contrast to polytheistic creation myths, the Bible emphasizes that moral self-awareness is a defining moment in becoming human. This is referred to in the story of Adam and Eve, who “have become like God, knowing good and evil.”

The Ten Commandments, as a set of laws summarizing the universal basic values of human morality, demonstrate that the moral foundations of Judaism and Christianity originate from the same source.

Az ókori Izrael története

Hogyan jött létre az ókori Izrael?

A zsidó törzsek egy része feltehetőleg Észak-Mezopotámiából érkezett **Kánaánba**. A **Héber Biblia, azaz az Ószövetség** szerint a későbbiekben a zsidó törzsek Egyiptom deltavidékére települtek, ahonnan a Kr. e. 13. század folyamán vándoroltak vissza Kánaánba. Ezt a kivándorlást beszéli el a héber Bibliában **Mózes** története.

A **tizenkét törzs** kezdetben még nem alkotott egységes államot, a törzseket az Úr, a Sínai- (héberül: Szináj-) hegyi **Jahve kultusza** fogta szövetségbe. Jahve nevének jelentése: 'létező, létrehozó, örökkévaló', de a szó töve egy sivatagi viharisten alakját idézi. A Kr. e. 10. századra Jahve vált a zsidó törzsek szövetségének védelmező istenévé. A későbbiekben fellépő **proféták** tanaikat írásban is rögzítették, és **Isten (Jahve) hatalmát egyetemesnek tekintették**.

Az egységes állam a Kánaánban élő népekkel (filiszteusok) vívott harcok során jött létre. **A Kr. e. 10. század** volt az ókori Izrael virágkora, előbb **Dávid**, majd fia, **Salamon** uralkodott. A Júda törzséből származó Dávid legyőzte a filiszteusokat (ezt beszéli el a bibliai Dávid és Góliát története), majd a törzseket a királyi uralma alatt egyesítette, a fővárosnak pedig **Jeruzsálemet** tette meg.

(See the continuation of the example on the following page)

Kr. e. 721: Izrael pusztulása	Területét a terjeszkedő asszírok foglalták el, népét elhurcolták. Júda adófizetéssel kerülte el a megszállást.
Kr. e. 586: Júda törzseit Dél-Mezopotámiába telepítették	Az Újbabiloni Birodalom uralkodója, Nabú-kudurri-uszur elfoglalta Jeruzsálemet, lerombolta Salamon templomát, és a meghódított vidékek lakóinak egy részét áttelepítette, hogy ellenállásukat megtörje.
Kr. e. 586–539: a zsidók babiloni fogsága	A fogság akkor ért véget, amikor a perzsa Kürosz elfoglalta Babilont, Júda korábbi lakói visszatérhettek hazájukba, és újjáépítették a jeruzsálemi templomot (Kr. e. 516). Júda királysága, ahogy a térség többi állama is, a következő évszázadokban nagyobb hódító birodalmak fennhatósága alá került. Előbb a perzsák, Kr. e. 331-től pedig Nagy Sándor és utódai uralták a térséget.

Salamon halála után az állam két részre szakadt: az északi törzsekből alakult ki Izrael, délen pedig létrejött Júda (ebből származik a 'zsidó' népnév)

The History of Ancient Israel

How did ancient Israel come into existence?

A significant portion of the Jewish tribes likely arrived in Canaan from northern Mesopotamia. According to the Hebrew Bible, the Old Testament, the Jewish tribes later settled in the Nile Delta region of Egypt, from where they migrated back to Canaan in the 13th century BCE. This migration story is told in the Hebrew Bible through the narrative of Moses.

The twelve tribes at first did not form a unified state; the tribes entered into a covenant with the Lord at Mount Sinai (Hebrew: Sinai), which established the cult of Yahweh. The meaning of Yahweh's name is "He exists, He brings into being, the Eternal One," and the word also evokes the image of a desert storm. By the 10th century BCE, Yahweh had become the protective deity of the alliance of the Jewish tribes. The teachings of the later prophets were recorded in writing, and God (Yahweh) was understood as having universal power.

The unified state came into being during the wars fought with the peoples living in Canaan (the Philistines). The 10th century BCE was the golden age of ancient Israel, first under David, then under Solomon. David, born from the tribe of Judah, defeated the Philistines (this is the story of David and Goliath in the Bible), united the tribes under royal rule, and made Jerusalem the capital.

722 BCE: The Destruction of Israel - Its territory was conquered by the expanding Assyrians, and its population was deported. Judah came under occupation and became a tributary.

586 BCE: The Tribes of Judah Deported to Southern Mesopotamia - The ruler of the Neo-Babylonian Empire, Nebuchadnezzar II, captured Jerusalem, destroyed Solomon's Temple, and deported a large part of the population of the conquered regions, crushing local resistance.

586–539 BCE: The Babylonian Exile - The exile ended when the Persian ruler Cyrus conquered Babylon. The former inhabitants of Judah were allowed to return to their homeland and began rebuilding the Jerusalem Temple (completed in 516 BCE). Judah became a monarchy again, but over the following centuries, the region remained under the rule of various great empires. First the Persians, then from 331 BCE Alexander the Great and his successors dominated the area.

After Solomon's death, the state split into two:

- the northern tribes formed Israel,*
- the southern kingdom became Judah (from which the term "Jew" is derived).*

(See the continuation of the example on the following page)

A zsidóság helyzete a Római Birodalomban

Hogyan és miért alakult ki a diaszpóra a Mediterráneum térségében?

A térséget a Római Birodalom a Kr. e. 1. század derekán vonta fennhatósága alá. Közel száz évvel később a zsidó vallást semmibe vevő **rómaiak ellen kitört felkelést** Vespasianus császár és fia, Titus verték le **Kr. u. 70-ben**. Jeruzsálemet szinte teljesen elpusztították, **a jeruzsálemi templomot másodszor is lerombolták**. Ma csak a nyugati fal egy része látható, a Siratófal, amely a zsidóság legszentebb helye. A zsidók azóta nem építenek templomot, és nem mutatnak be áldozatot. A **zsinagógákat** nem templomnak, hanem a gyülekezet házának tekintik (a görög szün + agógé szóösszetétel jelentése: 'összegyűjteni, egy helyre vezetni'). A zsidók nagy része elhagyta egykori hazáját, és a Római Birodalom más tájain telepedett le. A babiloni fogság után kezdődő **diaszpóra**, vagyis a szétszórás tovább folytatódott, és meghatározóvá vált a zsidóság életében.



The region was brought under Roman control in the mid-1st century BCE. Almost a hundred years later, the revolt against the Romans, who disregarded the Jewish religion, was suppressed by Emperor Vespasian and his son, Titus, in 70 CE. Jerusalem was almost completely destroyed, and the Jerusalem Temple was demolished for the second time. Today, only a part of the western wall, known as the Western Wall, remains visible; it is the holiest site for Jews. Since then, Jews have not built a temple or offered sacrifices. Synagogues are not considered temples but rather houses of assembly (from the Greek σύν + ἀγωγή, meaning 'to gather, to lead to one place'). Most Jews left their former homeland and settled in other parts of the Roman Empire. The diaspora, or scattering, which began after the Babylonian Exile, continued and became a defining feature of Jewish life.

Jews as Part of the National Fabric

Jews are depicted as a minority within Hungary's national fabric in both middle and secondary school textbooks, though coverage is more developed at the secondary level. In middle school materials, mentions vary in depth but show some continuity, appearing in chapters on the Middle Ages, the Early Modern Era, and the Modern Era. For example, Jews are noted as part of medieval economic life, their participation in the 1848–49 Revolution is acknowledged, and their investments in 19th-century industry are described. However, across both levels, significant aspects of Jewish history are often omitted, leaving gaps in the portrayal of their role and experiences in Hungary's past. Many of the more favorable depictions of Jews emphasize their contributions to Hungary in the financial sphere, while giving comparatively little attention to other forms of engagement. At the same time, some positive developments are included, such as emancipation and assimilation in the 19th century, Jewish contributions to Hungary's modernization, and the achievements of Hungarian Jewish Nobel laureates and artists. There is no mention of kings who were tolerant toward the Jews. Although there is some mention of persecution, the topics of anti-Judaism, blood libels, and pre-Holocaust antisemitism in Hungary are not mentioned in middle school, including the Protocols of the Elders of Zion, antisemitism following the Treaty of Trianon, and the white terror following the Hungarian Soviet Republic in 1919. One exception is the Grade 6 Ethics textbook, which explicitly names Jews as part of Hungary's diverse national community, despite their not being legally defined as a nationality.

Example 13.**History, Grade 5, Series B, 2020, p. 90**

A Grade 5 History textbook briefly mentions the presence of Jews in medieval Buda but offers little detail. It omits reference to the city's significant Jewish community and its medieval Great Synagogue. While it notes that Jewish residents played an important role in the town's economic life, this point is left undeveloped and lacks historical context.

Zsigmond és Mátyás építkezéseinek köszönhetően a polgárváros-tól elkülönítve, a Várhegy déli oldalán fényűző palotanegyed épült fel. A várnegyed házainak a felében a királyi udvarban szolgálatot teljesítő nemesek és egyházi személyek laktak. De éltek itt a németeken és magyarokon kívül olasz kereskedők és a gazdasági életben fontos szerepet betöltő zsidó lakosok is.

Thanks to the construction projects of Sigismund and Matthias, a luxurious palace district was built on the southern side of Castle Hill, separate from the civic town. Half of the buildings in the castle district were occupied by nobles and clergy serving at the royal court. In addition to Germans and Hungarians, there were also Italian merchants and Jewish residents, who played important roles in the economic life of the city.

Example 14.

History, Grade 5, Series A, 2020, p. 60 and History Workbook, Grade 5, Series A and B, 2021, p. 47

In the Grade 6 History textbooks, both Series A and B acknowledge Jewish participation in the 1848–1849 Revolution (see example I), but with differing depth. Series A explicitly praises Jewish military and financial contributions, notes the construction of Budapest's largest synagogue, and records the post-defeat collective punishment, including a heavy indemnity (see example II). Series B mentions Jewish support only briefly, grouping them with other minorities and omitting any reference to reprisals, resulting in a less complete portrayal of both their contributions and the discrimination they faced (see example III).

Example I

Ugyanakkor a **hazai németek, a ruszinok és szlovákok nagy része** nem fordult szembe a magyar kormánnyal. A szabadságharcban **több ezer zsidó honvéd is harcolt**, akiknek helytállásáról elismeréssel beszéltek a honvédség főtisztjei. A **hazai cigány férfiak egy része is csatlakozott a haderőhöz**, illetve a csapatokat **számos cigány zenész** kísérte.

1849 nyarán az országgyűlés megszavazta az Európában **egyedülálló nemzetiségi törvényt**, amely **széles körű nyelvhasználati jogot** biztosított számukra. Emellett az országgyűlés kimondta a **hazai zsidóság polgári egyenjogúsítását** is. Mindezek végrehajtására azonban már nem volt lehetőség.

*Michelange At the same time, a large portion of the domestic Germans, Rusyns, and Slovaks did not oppose the Hungarian government. During the War of Independence, several thousand Jewish soldiers fought, and their dedication was praised by the high officers of the army. Some of the local Romani men also joined the forces, and many Romani musicians accompanied the troops. In the summer of 1849, the National Assembly passed a unique nationalities law in Europe that granted extensive language rights. Additionally, the National Assembly declared the civil equality of the Jewish population. However, there was no opportunity to implement these measures. Io: Moses (1517)
You can see little horns on the head of the sculpture. Horns symbolize strength in the Bible - When do we use the phrase "his horns are broken"? What do you think could be written on the tablet on which Moses is leaning?*

(See the continuation of the example on the following page)

Example II



A fővárosi zsidóság legnagyobb temploma (zsinagógája) 1859-ben készült el. A szabadságharcban mintegy 4-5000 zsidó vallású katona vett részt, és a zsidóság anyagilag is támogatta a küzdelmet. A világosi fegyverletétel után ezért Haynau súlyos hadisarcot vetett ki a magyarországi zsidóságra. ■ Nézz utána a könyvtárban vagy az interneten, hogy hol található a képen látható épület!

The largest synagogue of the Jewish community in the capital was completed in 1859. During the War of Independence, approximately 4,000 to 5,000 Jewish soldiers participated, and the Jewish community also supported the struggle financially. After the surrender at Világos, Haynau imposed a heavy war indemnity on the Jews of Hungary as a result.

(See the continuation of the example on the following page)

Example III

Az országban élő nemzetiségek, a németek, a szlovákok, a ruszinok, a zsidók vagy a cigányok nagy része nem fordult szembe a kormánnyal, sőt nagyon sokan közülük támogatták az ország küzdelmét, és katonaként is derekasan helytálltak a harcokban.

The ethnic minorities living in the country—Germans, Slovaks, Rusyns, Jews, and Romani people—did not turn against the government. In fact, many of them supported the country's struggle and showed great bravery as soldiers in the battles.

Example 15.**History, Grade 7, Series A, 2022, p. 35**

A Grade 7 History textbook credits the Hungarian Jewish upper middle class with playing an important role in the country's industrial development, noting their investments in key industries. This presents Jews as a positive force in Hungary's economic growth, though it also risks reinforcing stereotypes of Jews as wealthy. When discussing urbanization and the growth of Hungary's capital, the textbook leaves out important Jewish contributions. Series B demonstrates the same pattern—mentioning Jewish investments in industry but not their role in urban development.

Az ipar fejlődése

Hazánkban elsőként a mezőgazdasági termékeket feldolgozó iparágak indultak fejlődésnek. Közülük is kiemelkedik a **malomipar**, amely sokáig világelső volt a liszt előállításában. A technikai újításoknak köszönhetően a magyar liszt minőségét mindenhol elismerték. A hazai **gépipar** mindezekelőtt a **mezőgazdasági gépek és a vasúti járművek gyártásában** tűnt ki. A gépgyártáshoz szükséges nyersanyagot a **bányászat, valamint a vas- és acélipar** igyekezett biztosítani. A gyárakban azonban sokáig hiányzott a szakképzett munkaerő, ezért kezdetben külföldről érkeztek a szakmunkások. A **gyáralapítási hullámban** a külföldi tőke mellett a hazai zsidó nagypolgárság ipari befektetései is nagy szerepet játszottak. A 20. század elején az ország gazdasági teljesítménye már meghaladta a dél-európai országok eredményét. **Magyarország agrárország** maradt, mert bevételei nagyobb része továbbra is a mezőgazdaságból származott, **de egyre jelentősebb értéket termelt az ipar is.**

The Development of Industry

In our country, the first industries to develop were those processing agricultural products. Among these, the milling industry stands out, which was for a long time a global leader in flour production. Thanks to technological innovations, the quality of Hungarian flour was recognized everywhere. The domestic machinery industry was particularly distinguished in the manufacturing of agricultural machinery and railway vehicles. The mining industry, as well as the iron and steel industries, worked to provide the raw materials necessary for machinery production. However, for a long time, there was a shortage of skilled labor in factories, so initially, skilled workers came from abroad.

In the wave of factory establishment, alongside foreign capital, the industrial investments of the domestic Jewish upper class played a significant role. By the early 20th century, the country's economic performance had already surpassed that of Southern European countries. Hungary remained an agrarian country, as a larger part of its revenue still came from agriculture, but industry also produced increasingly significant value."

Example 16.

History, Grade 7, Series A, 2022, pp. 43-44. and History, Grade 7, Series B, 2022, pp. 41-42

In a Grade 7 History textbook, the 1867 Jewish Emancipation is described in detail, noting it granted civil and political equality and preceded the 1895 recognition of Judaism as equal to Christian denominations. Both series highlight the Jewish community's demographic growth, high levels of assimilation, and significant contributions to Hungary's economic, cultural, and civic life, particularly emphasizing the positive role Jews played in driving industrial and commercial development (see examples I and II). They also mention integration into national leadership, (see example III) intended to illustrate assimilation, referencing the awarding of noble titles to 350 Jewish families. Series B further notes the wealth of the Jewish upper class after emancipation, a portrayal that, while showing economic success, risks reinforcing stereotypes (see example IV)., it alludes to this fact in a non-explicit way.

Example I**A zsidó emancipáció**

A kiegyezést követően az országgyűlés törvényben biztosította a **zsidó (izraelita) vallású állampolgárok politikai és jogi egyenlőségét**. Az **emancipáció, azaz egyenjogúsítás** a század végére fejződött be, amikor a zsidó vallást teljesen egyenrangúvá nyilvánították a keresztény egyházakkal. A korszak végén a zsidóság lélekszáma Magyarországon meghaladta a 900 ezer főt, Budapest lakosságának 23%-a



Imádkozó, hagyományhű zsidók. A hazai zsidóságnak több irányzata alakult ki. Amíg a hagyományokhoz erősen ragaszkodó (ortodox) közösségek elsősorban a vidéki településeken voltak jelentősek, addig a vallási szokásaikat a modern élet mindennapjaihoz hozzáigazító, úgynevezett neológ irányzatnak Budapest volt a központja ■ Miben nem érthetett egyet az ortodox és a neológ irányzat?

zsidó származású volt. Igen jelentősen felgyorsult közöttük a **magyarosodás folyamata**, közel háromnegyedük már magyar nyelvűnek vallotta magát. A zsidóság szerepvállalása mind a gazdasági, mind a kulturális életben meghatározó volt az időszakban, ezáltal **jelentős részt vállaltak a polgárosodás előmozdításában**. A zsidó nagypolgárság számára különösen a főváros kínált kedvező lehetőségeket gyárak és cégek alapítására. Gyakran támogatták pénzzel Budapest gazdasági és kulturális modernizálását, továbbá jótékonyági tevékenységet is folytattak. 🗳️ **A magyarországi polgárosodásban** a zsidó nagypolgárság mellett a nem vagyonos zsidó közép- és kispolgári rétegek (értelmiségiek, sportolók, művészek, kisiparosok) is szerepet vállaltak.

Jewish Emancipation

Following the Compromise (Kiegyezés), the National Assembly ensured the political and legal equality of Jewish (Israelite) citizens through legislation. The process of emancipation, or equalization, was completed by the end of the century when Judaism was recognized as fully equal to Christian churches. By the end of the period, the Jewish population in Hungary had exceeded 900,000, with 23% of Budapest's population being of Jewish descent. The process of Magyarization among them accelerated significantly, with nearly three-quarters identifying as Hungarian speakers. The Jewish community played a crucial role in both economic and cultural life during this period, significantly contributing to the advancement of civil society. For the Jewish upper class, the capital city offered particularly favorable opportunities for establishing factories and businesses. They often supported the economic and cultural modernization of Budapest financially and also engaged in charitable activities. In addition to the Jewish upper class, non-wealthy Jewish middle and lower middle-class groups (intellectuals, athletes, artists, and small craftsmen) also played a role in the civil development of Hungary. Caption of image:

Praying, Traditional Jews. Several denominations developed within the domestic Jewish community. While communities that strongly adhered to traditions (Orthodox) were primarily significant in rural settlements, the so-called Neolog movement, which adapted religious customs to the everyday realities of modern life, had its center in Budapest. What did the Orthodox and Neolog movements disagree about?

(See the continuation of the example on the following page)

Example II

A zsidó emancipáció, a hazai zsidóság szerepe a magyarországi modernizációban

A XIX. század végén sor került a **zsidó (izraelita) vallás teljes egyenjogúsítására** is, miután már a jogegyenlőséget a kiegyezés idején hozott törvények biztosították. A törvény kimondta, hogy bárki bármely vallást szabadon követhet. Így az **izraelita vallás is bevett vallás lett**. Magyarországon a zsidóság nem nemzetiségnek, hanem **vallási felekezetnek** számított.

A zsidók népességen belüli aránya is jelentősen nőtt. Ennek oka egyrészt a természetes szaporulat, másrészt az, hogy Magyarország a környező területekhez képest **kedvező jogi és gazdasági környezetet** biztosított számukra, így az üldözések elől sokan költöztek hazánkba.

- Nézz utána, mely országokból és a Monarchia mely tartományaiból érkeztek főként a zsidók a XIX. század folyamán! Használd az atlaszod térképeit is!

A zsidóság többsége **asszimilációra törekedett**, átvette a magyar nyelvet, és nemcsak **azonosulni tudott a magyar nemzettudattal és kultúrával**, de **jelentős szerepet is játszott a korszak gazdasági és kulturális életében, az ország polgárosodásában**.

A zsidóság tömegei elsősorban kiskereskedelemről és kisiparból éltek. A felemelkedés reményében sokan végeztek egyetemet, és választottak értelmiségi pályát. Közülük került ki a magyar nagy-

polgárok, nagytőkések zöme, a bankok, gyárak tulajdonosai, akik meghatározó szerepet játszottak a magyar hitelszervezet, a kereskedelem és az ipar dualizmus kori fejlődésében, az ország gazdasági modernizációjában. **4**



Európa és a magyar zsidóság legnagyobb zsinagógája, a Dohány utcai zsinagóga Budapesten • Nézz utána, mit jelent a zsinagóga kifejezés! Mikor és milyen stílusban épült a Dohány utcai?

Jewish Emancipation and the Role of Hungarian Jewry in the Modernization of Hungary

By the end of the 19th century, Jews in Hungary achieved full legal equality, following the laws established during the Compromise of 1867. These laws guaranteed equal rights, allowing anyone to freely practice any religion. As a result, Judaism became a recognized religion in Hungary. The Jewish community was considered a religious group rather than a nationality in Hungary.

The proportion of Jews in the population increased significantly during this period. This growth was due to both natural population increase and migration. Hungary provided a favorable legal and economic environment compared to the surrounding regions, attracting Jews fleeing persecution to settle in the country.

- Research Task: Look into the countries and provinces of the Austro-Hungarian Empire from which Jews predominantly migrated to Hungary during the 19th century. Use maps from your atlas to assist you.

Most Jews in Hungary sought to assimilate, adopting the Hungarian language and identity. They not only integrated into Hungarian national consciousness and culture, but also played a significant role in the country's economic and cultural life, contributing to its modernization.

The majority of Jews were engaged in small-scale trade and crafts. Aspiring to upward mobility, many pursued higher education and intellectual careers. A significant portion of Hungary's bourgeoisie and capitalists, including bank and factory owners, came from the Jewish community. They played a crucial role in the development of Hungary's financial institutions, commerce, and industry during the era of dualism, contributing to the country's economic modernization.

(See the continuation of the example on the following page)

Example III

3 A zsidók beilleszkedése a vezetőrétegbe

A haza iránti szolgálataikat az uralkodó azal is elismerte, hogy mintegy 350 zsidó polgárcsaládnak adományozott nemesi címet, közülük 28 pedig bárói rangot is kapott, így az arisztokrácia körébe emelkedhetett. Sokan tértek át a keresztény hitre, az országgyűlésben felsőházi tagok, sőt miniszterek lettek. Közülük báró Hazai Samu a kikeresztelkedés mellett a nevét is magyarosította Kohnról Hazaira. Honvédelmi miniszterként tevékenykedett 1910 és 1917 között. Az első zsidó vallású miniszter Vázsonyi Vilmos lett, 1917-ben.

The Integration of Jews into the Elite

The ruler recognized their service to the homeland by awarding noble titles to about 350 Jewish families, with 28 of them receiving baronial titles, thus elevating them into the ranks of the aristocracy. Many converted to Christianity and became members of the Upper House of the National Assembly, and even ministers. Among them, Baron Samu Hazai not only converted to Christianity, but also changed his name from Kohn to Hazai. He served as Minister of Defense between 1910 and 1917. The first Jewish minister was Vilmos Vázsonyi, appointed in 1917.

Example IV

4 A polgárság élén a bankok, a gyárak tulajdonosai, a nagypolgárok, nagytőkések álltak. Fényűző villákat építettek maguknak az előkelő városrészekben. Hintón, majd a XX. század elején már inkább gépkocsival közlekedtek. Inasok, szakácsok, cselédek lesték minden óhajukat. Pompás bálokon látták vendégül egymást. (Korabeli kifejezéssel: „nagy házat vittek”). A leggazdagabb nagytőkések földbirtokot vásároltak, kastélyokat építettek vidéken (de a városi életmódot sem adták föl). Főnemesi (bárói) címet is kaptak (vásároltak) az uralkodótól. Ők alkották a pénzarisztokráciát. Tagjai voltak a parlament főrendi házának (felsőház), s igyekeztek bekerülni a született, „ősi” arisztokraták társasági körébe.

(See the continuation of the example on the following page)

At the head of the bourgeoisie were the big capitalists, the big bourgeoisie: the owners of banks and factories. They built themselves luxurious villas in the upmarket districts. They traveled on horse-drawn carriages, and then in the early 20th century, they preferred to travel by car. Their households were staffed by numerous servants, including butlers, cooks, and maids, who catered to their every need. They hosted each other at magnificent balls (In contemporary terms: 'they lived in grand style'). The richest of the upper classes bought land and built castles in the countryside (but they never gave up the city life). They also received (bought) the title of baron from the monarch. They constituted the 'moneyed aristocracy': They were members of the parliament's House of Lords (Upper House), and they strove to integrate into the exclusive social circles of the "ancient" traditional aristocrats.

Example 17.**History (Secondary school), Grade 10, Series A, 2021, p. 143**

In secondary school History textbooks for Grade 10, the Jewish emancipation is presented in a balanced way. The explanation presents the process by which Jews were emancipated, referring to restrictive measures from feudal laws, and explains where Jewish families settled and why, as well as their trades and positions, and their involvement in economic infrastructure. The text also references the assimilation efforts from within the Jewish community, including Rabbi Lipót Löw, who supported language change in Synagogues, and the introduction of Hungarian language education in the community's school. This holistic approach of examining the process makes it easier to understand Jewish assimilation in this context.

A hazai zsidóság emancipációjának kérdése

Az országban még a feudális törvények több jogkorlátozó intézkedése is fennállt, így a szabad királyi városok megtiltották a falaikon belüli megtelepedést. Ezért a betelepülő zsidó családok főleg a mezővárosokban alakították ki hitközségeiket. Bár II. József feloldotta a betelepédesi tilalmat (1783), ez az intézkedés a visszavont rendeletek közé került.

A gazdasági szabályozások továbbra sem engedélyezték a földbirtoklást, illetve a céhes kézműves-tevékenységet, ezért a zsidók inkább a kereskedelmi életbe kapcsolódtak be. Számos földesúr kiadta a birtokán élő zsidóknak a kocsmáltatás bérleti jogát, így mind többen telepedtek le a falvakban is. Az országgyűlés a liberális elvek alapján 1840-ben megszüntette a korlátozásokat (bányavárosokon kívül szabad letelepedés, szabad gyáralapítás és iparüzés). A törvény nyomán a zsidó kereskedőréteg bekapcsolódott a gazdaságba, így a felhalmozott tőke a hazai hiteléletet szolgálta (például Ullmann Mór által vezetett Pesti Magyar Kereskedelmi Bank). Ugyanakkor a hazai zsidóság fontos szerepet játszott a gazdasági infrastruktúra létrehozásában.

A zsidóság soraiban megindult az asszimiláció, azaz a beolvadás, a magyarosodás folyamata. Ennek egyik legfőbb támogatója Löw Lipót nagykanizsai rabbi volt, aki kiállt a nyelvváltás mellett. A zsinagógában magyarul prédikált, illetve a hitközség iskolájában bevezette a magyar nyelv oktatását. Az emancipációt, azaz a polgári egyenjogúsítást elsősorban Eötvös József sürgette, de erről országgyűlési határozat csak a szabadságharc utolsó heteiben született.

The Question of Jewish Emancipation in Hungary

Several restrictive measures from feudal laws still existed in the country, such as the prohibition on settling within the walls of free royal towns. Consequently, Jewish families primarily established their communities in market towns. Although Joseph II lifted the settlement ban in 1783, this measure was later rescinded.

Economic regulations continued to prohibit land ownership and guild craft activities, so Jews became more involved in trade. Many landowners granted Jews the right to lease taverns on their estates, leading to more Jews settling in villages as well. The parliament abolished these restrictions in 1840 based on liberal principles (...) As a result of this law, the Jewish merchant class integrated into the economy, and the accumulated capital served the domestic credit system (e.g., the Pest Hungarian Commercial Bank led by Mór Ullmann). At the same time, the Jewish community played an important role in creating economic infrastructure.

Assimilation, or the process of integration and Hungarianization, began among Jews. One of the main proponents of this was Rabbi Lipót Löw from Nagykanizsa, who supported language change. He preached in Hungarian at the synagogue and introduced Hungarian language education in the community's school. The push for emancipation, or civil equality, was primarily driven by József Eötvös, but a parliamentary resolution on this matter was only passed in the final weeks of the revolution

Example 18.

History, Grade 8, Series A, 2023, p. 193 and p.194 and History, Grade 8, Series B, 2023, p. 203 and p. 206

Grade 8 History textbooks contain a subchapter discussing notable Hungarians, including Hungarian Nobel prize winners and international filmmakers. (Series A - Chapter: VI. *Hungarian History at Stake* - subchapter: 18. *Our Footsteps in the World*). Of the eight Nobel prize winners mentioned, seven were of Jewish origin, which is not stated in the text, nor is the fact that most were forced to flee Hungary due to Jewish persecution. However, the deliberate selection of Jewish Nobel prize winners to be incorporated in textbooks is noteworthy, despite their religion not being recognized. World-famous Hungarian-born filmmakers of Jewish descent are similarly represented (Example I). Series B also lists some of the same figures, along with other Jewish scholars, artists, and sportsmen, but does so without identifying their Jewish background (Example II).

Example I (from Series A)

Teller Ede a Manhattan-projekt azonosító jelvényével ■ Nézz utána a könyvtárban vagy a világhálón, mi volt a Manhattan-projekt!



Neumann János és egy korai számítógép



A Casablanca moziplakátja 1943-ból.
A rendezőként feltüntetett Michael Curtiz „rejt” Kertész Mihály nevét

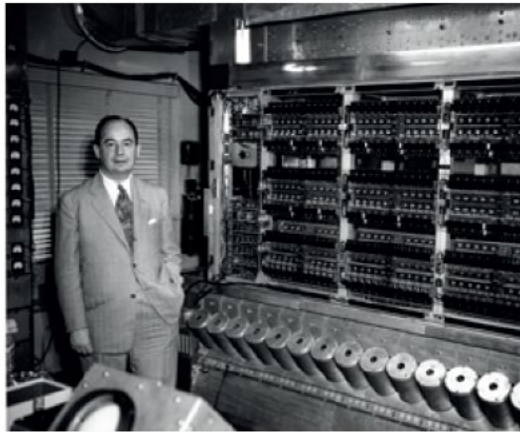
Ede Teller with the Manhattan Project identification badge. Look up what the Manhattan Project was in the library or online!"

Janos Neumann and an early computer

*The 1943 movie poster for *Casablanca* lists the director as Michael Curtiz, which "hides" the name Mihály Kertész.*

(See the continuation of the example on the following page)

Example II (from Series B)



Neumann János az általa feltalált számítógéppel



A Korda testvérek: Vince, Sándor és Zoltán

*János Neumann with the computer he invented
The Korda brothers: Vince, Sándor and Zoltán*

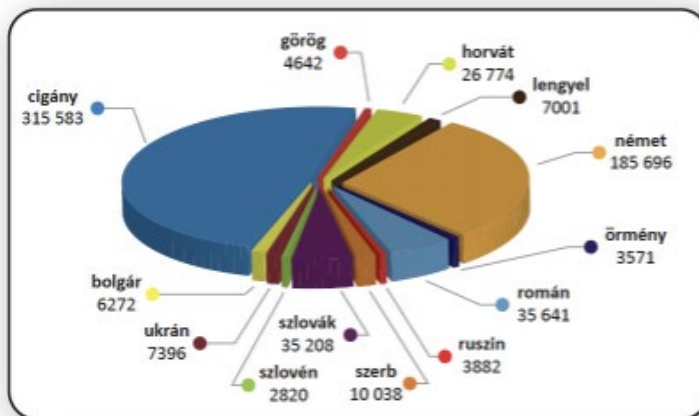
Example 19.

Ethics, Grade 6, (Chapter I. Cultural Roots of Social Coexistence - subchapter 3. One Nation, Many Nationalities); 2024, p. 14

In the Grade 6 Ethics textbook, Hungary is shown as a country of many nationalities, each preserving its traditions while enriching Hungarian culture. Thirteen nationalities are legally recognized, alongside other unrecognized groups. Although Jews are not officially considered a nationality, the authors explicitly include them, noting that “a substantial number of Hungarians with Jewish identity live[ing] in Hungary.” This ensures the Jewish community is acknowledged as part of Hungary’s social fabric despite legal definitions. However, this short text is insufficient to fully address the complicated issue of Hungarian national identity.

Hazánkban nemcsak magyarok, hanem más nemzetiségű magyar állampolgárok is élnek, akik a nemzetiségi jellemzőiket megőrizve a magyar kulturális értékeket saját nyelvükkel, szokásaikkal, ünnepeikkel, hagyományaikkal gazdagítják.

Hazánkban ma tizenhárom, törvényben elismert nemzetiség él. Becsült arányuk elérheti a lakosság 8-10%-át. Élnek még rajtuk kívül hivatalosan el nem ismert nemzetiségek is hazánkban, számuk meghaladja a százezret.



◀ Magyarországon élő nemzetiségek (fő) a KSH 2011-es adatai alapján. Jelentős számban élnek Magyarországon zsidó identitású magyarok, de nem tekintjük őket nemzeti-ségeknek.

1 Tanulmányozzátok a kördiagramot!

Beszélgjétek meg, hogyan alakulnak a nemzetiségek létszámai Magyarországon!

In our country there live not only Hungarians, but also citizens of other nationalities who preserve their ethnic characteristics while enriching Hungarian cultural values with their own languages, customs, celebrations, and traditions. Today, thirteen nationalities are officially recognized by law in our country, and their estimated proportion may reach 8-10% of the population. Additionally, there are other nationalities in our country that are not officially recognized, with their numbers exceeding one hundred thousand.

Based on the 2011 data from the Central Statistical Office (KSH), the major nationalities living in Hungary are:

There is a substantial number of Hungarians with Jewish identity living in Hungary, but they are not considered a nationality.

Example 20.

History, (Secondary School), Grade 11, Series B, 2022, p. 65 and History, Grade 11, Series A, 2022, p. 11

The Grade 11 History textbook (Series B) mentions the Tiszaeszlár blood libel (Example I). This passage teaches students explicitly about the nature of a blood libel, explaining the medieval antisemitic belief that Jews used the blood of Christian children in religious rituals. Its inclusion is particularly noteworthy because Hungary appears to be the only country where textbooks present a local case—the Tiszaeszlár trial—as an example of antisemitism. By situating the blood libel within both European tradition and Hungarian history, the textbook provides a concrete and disturbing example of how antisemitic myths were localized, illustrating the persistence and impact of such accusations in shaping societal hostility toward Jews.

Similarly, Series A mentions late 19th and early 20th century antisemitism and pogroms in relation to foreign politics, especially Russia. It also discusses the Dreyfus trial (Example II), but its discussion is less detailed in relation to Hungarian history. The inclusion of material describing antisemitism as a modern racial and political ideology—framing Jews as scapegoats for capitalism—signals an important shift, as it situates antisemitism within wider European social and political developments rather than treating it as marginal. This example is significant because it explicitly teaches how antisemitism manifests—showing how Jews were targeted not for their religion but for their descent.

Meanwhile, in middle school textbooks, there are mentions of bans on Jews, but there is little explicit discussion of anti-Judaism, which focuses on opposition to Jewish religious beliefs and practices, rather than toward Jews as a people or ethnic group. Historically, it laid the groundwork for later forms of antisemitism. The lack of reference to religious anti-Judaism is particularly notable when discussing the Middle Ages (including the Crusades) or the Early Modern Era. In these textbooks, anti-Judaism is addressed only in parallel with antisemitism, and then only retrospectively, when the topic of National Socialism is introduced.

Example I - Series B

■ Tiszaeszláron 1882 tavaszán eltűnt egy 14 éves cseléd lány (Solymosi Eszter). Éppen akkor volt az izraeliták egyik ünnepe (a keresztény húsvét környékén tartott pészah), és a falubeliek között elterjedt, hogy a cselédlánnyal egy szertartás keretében a zsidók végeztek. A helyi zsidó közösséget vérváddal gyanúsították – ez Európában az antiszemita támadások elterjedt formája volt, ezért olvashatunk az esetről mint tiszaeszlári vérvádperről. A vérvád arra a középkori eredetű hiedelemre épül, hogy a zsidók pészah

ünnepén keresztény gyerekek vérének keverik a rituális célból fogyasztott kovásztalan kenyér (pászka) lisztjébe. Néhány antiszemita érzelmű ember izgatására a lakosság egy része a helyi zsidó közösség ellen fordult, és országosan is erősödött a zsidóellenesség (megalakult pl. az Antiszemita Párt). Az elszabaduló indulatokat a kormány és személyesen Tisza Kálmán fellépése csillapította le. A per (1883) nem igazolta a vádat, s a politikai életből rövidesen mind a kormánypárt, mind az ellenzék kiszorította az antiszemita politikusokat.

(See the continuation of the example on the following page)

In the spring of 1882, a 14-year-old maid (Eszter Solymosi) disappeared in Tiszaeszlár. At that time, one of the Jewish holidays (Passover, held around Christian Easter) was being observed, and rumors spread among the villagers that the maid had been killed by Jews during a ritual. The local Jewish community was accused of blood libel—a widespread form of antisemitic attack in Europe—and this case is referred to as the Tiszaeszlár blood libel trial. The blood libel is based on a medieval belief that Jews mix the blood of Christian children into the flour used to make unleavened bread (matzah) for Passover. Prompted by some individuals with antisemitic sentiments, part of the population turned against the local Jewish community, and antisemitism grew nationwide (e.g., the formation of the Antisemitic Party). The government and, personally, Kálmán Tisza intervened to calm the escalating tensions. The trial (1883) did not confirm the accusations, and soon both the ruling party and the opposition expelled the antisemitic politicians from political life.

Example II - Series A

A korabeli politikai eszmék között megjelent az **antiszemitizmus** is, amely már nem az izraelita vallás, hanem a zsidó származású emberek ellen irányult. Egyes közírók és politikusok a **kapitalizmus** minden **kedvezőtlen jelenségét** (például pénzügyi spekuláció, tömeges elszegényedés) a **zsidókra hárították**, mondván, ők a tőkés rendszer igazi haszonélvezői. Nyugat-Európában a magukat vesztesnek érző tömegek körében a bűnbakként beállított zsidósággal szemben **antiszemita pártok** szerveződtek. **Franciaországban** ez a lejárató **hecckampány** súlyos indulatokat gerjesztett az úgynevezett **Dreyfus-ügy** során (1894–99).

Among the political ideas of the time, antisemitism also emerged, which was directed not against the Jewish religion but against Jewish descent. Some public writers and politicians attributed all unfavorable phenomena of capitalism (such as financial speculation and mass impoverishment) to Jews, claiming that they were the true beneficiaries of the capitalist system. In Western Europe, among the masses who felt defeated, antisemitic parties were organized against Jews, who were portrayed as scapegoats. In France, this defamation campaign incited intense emotions during the so-called Dreyfus Affair (1894–99).

The Holocaust

The Holocaust is covered extensively in secondary school History textbooks, with clear accounts of Hungary's role, persecution policies, and the fate of Hungarian Jewry. In one Grade 11 textbook, antisemitism is explained as a modern racial and political ideology, portraying Jews as scapegoats for capitalism and situating this hostility within broader European social and political developments—an important and valuable framing. Textbooks also include legal restrictions such as the “*numerus clausus*” law, the deportations to Auschwitz, and personal stories, such as Hannah Senesh's biography, which give students a human perspective on courage and loss. Some Grade 7 materials clarify terminology by introducing “Holocaust,” “Shoah,” and “Porajmos,” and distinguish between antisemitism and anti-Judaism, while also providing background on Jewish persecution in medieval Europe and the racial theories of the 19th–20th centuries. These inclusions offer students important historical grounding and empathy.

At the same time, there are notable limitations. Antisemitism and anti-Judaism are often introduced only retrospectively and narrowly in connection with Nazi Germany, rather than linked to longer historical or contemporary relevance. Jewish history is frequently selective, highlighting success or elite status while omitting cultural contributions and experiences of persecution. Responsibility for the Holocaust is often placed solely on Nazi Germany, minimizing Hungarian collaboration and overlooking pre-1944 atrocities. In some cases, discriminatory laws or political figures are presented neutrally, and Jewish identity is downplayed in accounts of victims or achievements.

Example 21.

History, Grade 7, Series A, 2022, p. 100 and History, Grade 7, Series B, 2022, p. 102

Grade 7 students are introduced to antisemitism for the first time in the context of National Socialist Germany, with the textbooks drawing a clear distinction between antisemitism and anti-Judaism. The material offers useful historical background, outlining restrictions and persecution of Jews in medieval Europe, explaining the development of 19th–20th century racial theories, and showing how these ideas underpinned Hitler’s aim to remove Jews from political, economic, and cultural life. The text states that throughout history, Jews have “frequently” fallen victim to violent attacks.

While this example in Series A (example I) titled the “Origins of Antisemitism” provides a solid foundation for understanding the roots of antisemitism, there is little exploration of its ongoing relevance or concrete examples beyond the Nazi period. In Series B, (example II) the treatment is notably brief, condensing the explanation to a single sentence before focusing on racial theory. However, the text is notable for its discussion of antisemitism as a phenomenon in Europe “for many hundreds of years.”

Example I (Series A)

❶ Az antiszemitizmus eredete

Az antiszemitizmus előtörténetét az anti-judaizmus jelenti. Míg az antiszemitizmus a zsidó származásúak ellen irányul, az anti-judaizmus a zsidó vallású embereket különböztette meg. A középkori Európában gyakran korlátozták a zsidó vallású lakosság jogait. Csak bizonyos foglalkozásokat űzhettek, nem lehetett földtulajdonuk, kizárólag a számukra kijelölt helyeken lakhattak, illetve többször megkülönböztető jelzést kellett viselniük a ruháikon. Eltérő vallásuk és szokásaik miatt a helyi lakosság idegenekként kezelte őket. Ezt kihasználva voltak, akik gyűlöletet keltettek ellenük. Ezért a történelem során a kisebb csoportokban és szétszórtan élő zsidóság többször vált erőszakos támadások áldozatává.

The Origins of Antisemitism

The prehistory of antisemitism is represented by anti-Judaism. While antisemitism targets people of Jewish descent, anti-Judaism classifies people of the Jewish religion. In medieval Europe, the rights of Jewish people were often restricted. They were permitted to engage only in certain professions, were prohibited from owning land, could only live in designated areas, and were required to wear distinctive markings on their clothing. Due to their different religion and customs, they were treated as outsiders by the local population. Some people exploited this situation to incite hatred against them. Throughout history, Jews, living in smaller groups and dispersed, frequently fell victim to violent attacks.

(See the continuation of the example on the following page)

Example II (Series B)

2 Az antiszemitizmus nem a XX. század „terméke”, hanem sok száz éve felülíti a fejét Európában. Egyik ideológiai alapja a XIX–XX. században kialakult *fajelmélet*. Eszerint az emberiségen belül genetikai alapon megkülönböztethetők az alacsonyabb és magasabb rendű „emberfajok” (rasszok). A fajelmélet szerint a legmagasabb rendű az árja faj, amely az ókorban, Észak-Indiában alakult ki, és a következő évezredekben szétvándorolt a világban. Az alsóbbrendű fajok pedig megpróbálták keveredni az árják leszármazottaival, megfertőzve ezzel „tiszta vérvonalukat”. A fajelmélet minden tudományosságot nélkülöz: *az emberiség egy fajhoz tartozik*, amelyen belül a földrajzi környezetnek köszönhetően vannak különböző csoportok (alfajok). Hitler nemcsak a zsidóság politikai, gazdasági és kulturális téren játszott jelentős szerepének a felszámolását célozta meg, hanem a német nép, sőt az emberi civilizáció túlélését a zsidók legyőzésétől tette függővé.

Antisemitism is not a product of the 20th century, but has resurfaced in Europe for many hundreds of years. One of its ideological foundations in the 19th and 20th centuries was racial theory. According to this theory, within humanity, there are higher and lower "human races" (races) that can be distinguished based on genetics. Racial theory posited that the highest race is the Aryan race, which supposedly originated in ancient times in Northern India and spread across the world over the following millennia. The lower races, according to this theory, tried to intermingle with the descendants of the Aryans, thereby "contaminating" their "pure bloodline." Racial theory lacks any scientific basis: humanity belongs to one species, within which different groups (subspecies) exist due to geographical environment. Hitler not only aimed to eliminate the significant role played by Jews in political, economic, and cultural spheres, he also tied the survival of the German people and even human civilization to the defeat of the Jews.

Example 22.

History, Grade 7, Series B, 2022, p. 102

In a Grade 7 History textbook, Adolf Hitler is introduced alongside a propaganda poster, described simply as “one of the most influential figures of the 20th century.” While additional context on his character appears later in the chapter, this opening portrayal risks giving students a one-sided, neutral, or even favorable first impression. The introduction omits any reference to his central role in initiating World War II or orchestrating the Holocaust, meaning a student who only reads this section could come away with a distorted understanding of Hitler’s historical significance and crimes.



Adolf Hitler (1889–1945) osztrák születésű német politikus, a XX. század meghatározó személyisége, a Nemzetiszocialista Német Munkáspárt (NSDAP) vezetője, 1933-tól német kancellár és 1934-től Führer (vezér), Németország diktátora. A plakáton olvasható jelmondat fordítása: „Egy nép, egy birodalom, egy vezér!”. • *Értelmezd a jelmondatot!*

Adolf Hitler (1889–1945) was an Austrian-born German politician, one of the most influential figures of the 20th century, leader of the National Socialist German Workers' Party (NSDAP), German Chancellor from 1933, and Führer (leader) and dictator of Germany from 1934. The slogan on the poster translates to: "One people, one empire, one leader!" • Interpret the slogan.

Example 23.**History, Grade 7, Series A, 2022, p. 114**

The Grade 7 History textbook describes the “*numerus clausus*” law, the first anti-Jewish legislation introduced in Europe as early as in 1920. It stated that each nationality could only be represented in higher education according to its proportion in the overall society. Although the law did not explicitly mention Jews, it applied mainly to Jews, forcing hundreds or more to leave the country and study abroad. The law was modified in 1928, but it impacted the lives and limited the freedom of the Jewish population. The textbook explains that the law primarily targeted Jews and clearly states that it violated the principle of civil legal equality. It also includes, in brackets, a list of other countries that enacted similar legislation between the two world wars, perhaps implying that the Hungarian Parliament should not bear sole responsibility. Additionally, a separate section is devoted to presenting views on the *numerus clausus* at the time under the heading “*Different Viewpoints*.” This, too, implies that the law can be evaluated from various perspectives and presents the viewpoint of the law’s supporters, claiming that limiting the number of Jews in certain professions served social justice, as a legitimate perspective.

ELTÉRŐ NÉZŐPONTOK

A numerus clausus korabeli megítélése

A numerus clausus támogatói szakítani akartak a liberalizmuson alapuló jogegyenlőséggel, mert nem tartották elfogadhatónak, hogy „túlteng” a zsidóság bizonyos értelmiségi pályákon. A társadalmi igazságosságra hivatkozva azt követelték, hogy minden „népfaj és nemzetiség” országos arányszámának megfelelően küldhesse gyermekeit az egyetemekre. A zsidóság ekkor a társadalom mintegy 6%-át alkotta, ezért a törvény erre a szintre akarta visszavinni az egyetemre felvehető fiatalok arányát.

Ezzel szemben a törvény ellenzői helytelenítették a jogegyenlőség elvének megsértését és a származási szempontok előtérbe helyezését a rátermettséggel szemben. Azt is megjósolták, hogy a diszkriminatív törvényt Európa-szerte súlyos bírálatok érik majd. A numerus clausus megtörte a magyar jogszélesítési hagyományt, és alapot adott a közbeszédben az antiszemitizmusnak.

■ Foglald össze a tanultak alapján, milyen okok vezettek a numerus clausus törvény kibocsátásához!

DIFFERENT PERSPECTIVES*Views on the Numerus Clausus at the Time*

Supporters of the *numerus clausus* sought to break away from the principle of equality before the law based on liberalism because they did not find it acceptable that Jews were “overrepresented” in certain intellectual professions. They argued for social justice, demanding that each “race and nationality” should be able to send their children to universities in proportion to their national representation. At the time, Jews made up about 6% of the population, and the law aimed to reduce the proportion of Jewish students admitted to universities to this level.

On the other hand, opponents of the law criticized the violation of the principle of equality before the law and the prioritization of ethnic background over merit. They also predicted that the discriminatory law would face severe criticism across Europe. The *numerus clausus* broke with Hungary’s tradition of expanding rights and laid the foundation for antisemitism in the public discourse.

- Summarize the reasons that led to the issuance of the *numerus clausus* law based on what you learned!

Example 24.

History, Grade 7, Series B, 2022, p. 113

The Grade 7 Series B History textbook presents Miklós Horthy largely in a positive light, emphasizing his role in stabilizing Hungary after Trianon and portraying him as a dignified, balanced statesman. While it acknowledges that political antisemitism was a core element of government ideology, it omits his responsibility for the deportations of Hungarian Jews during the Holocaust. By praising his leadership and avoiding mention of his direct complicity, the text risks downplaying the connection between Horthy's governance and antisemitic policies, potentially normalizing such attitudes for students.

Horthy a történelmi hagyományok tisztelője és a konzervatív gondolkodás elkötelezett híve volt. Kormányzóként támogatta a háború, Trianon és az ezek miatt kialakult gazdasági válság sújtotta magyar állam megerősítését, a szilárd jogrend megszületését és a külpolitikai elszigeteltségből való kitörést. Az állam legelső méltóságaként főleg reprezentatív szerepet vállalva vett részt a közéletben, és általában nem szólt bele a mindennapi kormányzati munkába. Kormányzóként képviselte Magyarországot külföldön. Művelt, több nyelven beszélő, kiváló modorú, tiszteletet és tekintélyt parancsoló államférfi volt. Megjelenéséből, megnyilatkozásaiból méltóság és biztonság áradt, ami népszerűvé tette a közvélemény előtt. Kormányzóságát a *szélsőséges irányzatok elítélése és egyensúlyra törekvés* jellemezte: jól tudott együttműködni a hatalmi elit egyes csoportjaival. A Horthy-korszak jellemzője a korlátozott parlamenti rendszer volt, és Horthy (a dualizmus kori Magyarország gyakorlatát folytatva) *nem törekedett diktatúra kialakítására*. Döntéseit azonban jelentősen befolyásolták a belső hatalmi küzdelmek és az ország helyzetét meghatározó nemzetközi erőviszonyok.

(...)

Az új kormányzat az ország lakosságának nagy többségére jellemző *vallásosságra és hazafiságra épített*, ezt tartotta a Trianon utáni magyarság összetartó erejének. A *korszak uralkodó eszméje a keresztény-nemzeti gondolat* lett, amely azt hirdette, hogy a nemzeti katasztrófa-hoz a keresztény és a nemzeti értékektől való eltávolodás vezetett. A keresztény-nemzeti eszme hívei eltérő társadalmi származásuk és érdekeik miatt nem egyformán gondolkoztak, ugyanakkor az *antikommunizmus, a politikai antiszemitizmus és közös nemzeti célként a területi revízió kérdésében egységesek voltak.* [2]

Horthy was a respecter of historical traditions and a committed advocate of conservative thought. As Regent, he supported the strengthening of the Hungarian state, which was burdened by war, Trianon, and the resulting economic crisis, and he also supported the establishment of a stable legal order and the break-out of foreign policy isolation. As the highest dignitary of the state, he mostly played a representative role in public life and generally did not interfere in the day-to-day operations of the government. As Regent, he represented Hungary abroad. He was an educated, multilingual statesman with excellent manners, commanding respect and authority. His appearance and demeanor exuded dignity and security, making him popular with the public. His regency was characterized by a condemnation of extreme movements and a striving for balance; he was able to work well with various factions of the power elite. The Horthy era was marked by a limited parliamentary system, and Horthy (continuing the practices of dualist-era Hungary) did not seek to establish a dictatorship. However, his decisions were significantly influenced by internal power struggles and the international power dynamics that shaped the country's situation.

(...)

The new government was built on the religiosity and patriotism characteristic of the vast majority of the country's population, considering these to be the unifying forces of Hungarians after Trianon. The dominant ideology of the era became the Christian-national idea, which proclaimed that the national catastrophe was a result of straying from Christian and national values. Although the supporters of the Christian-national idea differed in their social backgrounds and interests and thought differently, they were united in their anti-communism, their political antisemitism, and their common national goal of territorial revision.

Example 25.**History, Grade 7, Series A, 2022, p. 123**

A Grade 7 History textbook describes Hungarian social and cultural development in the 1930s (Chapter: V. The Horthy-era - subchapter: 11. Economic, Social and Cultural Development). In its portrayal of the politician and minister Bálint Hóman as an extraordinary and positive character, the text fails to mention Hóman's antisemitic views and acts, as well as the fact that he was sentenced to life imprisonment by the People's Tribunal after the war for committing war crimes. Omitting this information serves to distort history.

Az 1930-as években Klebelsberget **Hóman Bálint**, a korszak egyik legkiemelkedőbb történésze követte a vallás- és közoktatásügyi miniszteri székben. Tovább folytatta az oktatás és kultúra fejlesztését, sőt minisztersége idején az állami költségvetés még nagyobb szeletét kapta meg az oktatás és a kultúra. Hóman is fontosnak tartotta a **nemzeti nevelést**, **3** valamint erőteljesen nyitott a **tehetséges, de szegényebb sorsú paraszt ifjúság felé – tanulmányaikat számos módon (például ösztöndíjakkal) támogatta.**



In the 1930s, Bálint Hóman, one of the most outstanding historians of the era, succeeded Klebelsberg in the position of Minister of Religion and Public Education. He continued the development of education and culture, and during his tenure, education and culture received an even larger portion of the state budget. Hóman also considered national education important and made a strong effort to reach out to talented but poorer peasant youth, supporting their studies in various ways (such as with scholarships).

Example 26.**History, Grade 7, Series A, 2022, p. 123**

The Grade 7 History textbook describes the scouting movement and the Levente youth program as extracurricular activities that fostered patriotism, religious faith, camaraderie, and physical fitness. It explains that scouting was voluntary while Levente was compulsory for certain age groups, and that both eventually included girls. However, the text does not mention that during the interwar period, the Levente movement evolved into a paramilitary youth organization, and that in the years leading up to and during World War II, it increasingly reflected the right-wing nationalist and antisemitic ideology of the era, eventually excluding Jewish youths. By focusing primarily on the movements' positive social and physical training aspects, the textbook omits this later ideological shift and its discriminatory impact.

③ Cserkészzet és leventeképzés

Az iskolán kívüli nevelés fontos intézménye volt a cserkészzet és a leventeképzés. Magyarországon a cserkészzet 1910-től önkéntes alapon szerveződött, eredeti célja a vallásosság, a hazafiasság, a bajtársiasság és a természetismeret elmélyítése volt a 10–18 éves korosztályban. A levente viszont – az 1921-ben elfogadott testnevelési törvény értelmében – kötelező volt az iskolából kimaradó 12–21 éves fiatalok számára, akik a foglalkozásokon jobbra testnevelési és bizonyos katonai képzést kaptak. Kezdetben mindkét mozgalmamba csak fiúkat vettek fel, majd a cserkészzet és később a levente is megnyílt a leányok előtt.

- Hogyan jelent meg ezekben a mozgalmakban a korszak eszmevilága?

Scouting and the Levente Youth Training

Extracurricular education played a significant role through scouting and Levente youth training programs.

In Hungary, scouting was organized on a voluntary basis starting from 1910. Its original aims were to deepen religious faith, patriotism, camaraderie, and knowledge of nature among young people aged 10 to 18. On the other hand, the Levente youth movement was made compulsory for 12 to 21-year-olds who were not in school, according to the physical education law adopted in 1921. These young people received primarily physical education and some military training during their activities. Initially, both movements admitted only boys, but scouting and later Levente, too eventually opened up to girls.

- *How did the ideological worldview of the era manifest in these movements?*

Example 27.

History, Grade 7, Series A, 2022, pp. 124-125

When describing the social structure of the 1930s, the textbook highlights the industrial and financial elite, noting that many Jewish-born magnates were among the leading figures in Hungary's upper bourgeoisie. (Chapter V: The Horthy era – subchapter: 11. Economic, Social and Cultural Development). Their significant economic influence, ownership of major factories and banks, and occasional receipt of aristocratic titles are presented alongside recognition of their achievements. While this reflects the important role that Jewish individuals played in the country's economic life, their presence is only noted within the wealthiest social layer, which could feed into negative Jewish stereotypes regarding wealth and influence. By not mentioning Jewish participation in other social strata, such as the middle or working classes, the portrayal risks giving an incomplete picture of Jewish life in Hungary at the time.

A polgári társadalom vezető rétegét az ipari és pénzügyi (banki) **nagyтőkések** (nagypolgárság) alkották. Hatalmas gyárak és bankok tulajdonosaiként **óriási gazdasági erő összpontosult** a kezükben, esetenként akár arisztokrata címeket is elnyertek. Ennek ellenére az arisztokrácia zárt kö-

rébe nem léphettek be. Számos zsidó származású nagyтөкés tartozott közéjük (például Weiss Manfréd, Chorin Ferenc). Gazdasági szerepük miatt elismerték teljesítményüket, amit jól jelez, hogy többen a kormányzó rendszeres kártyapartneri is voltak.

The leading layer of the bourgeois society was composed of industrial and financial (banking) magnates (upper bourgeoisie). As owners of huge factories and banks, they wielded enormous economic power, and in some cases, even obtained aristocratic titles. Despite this, they were unable to enter the closed circle of the aristocracy. Many Jewish-born magnates were among them (e.g., Weiss Manfréd, Chorin Ferenc). Due to their economic roles, their achievements were recognized, as evidenced by the fact that several of them were regular card-playing partners of the regent.

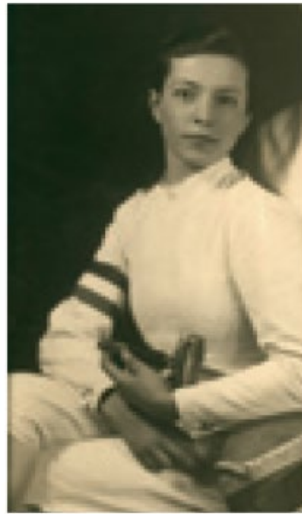
Example 28.

History, Grade 7, Series A, 2022, p.127 and History, Grade 7, Series B, 2022, p. 131

A further example of selective presentation appears in both Series A and B in the section on sports achievements. When discussing the 1936 Berlin Olympic Games, both series' textbooks mention the famous Hungarian fencer, Ilona Elek, proudly claiming that she was the first Hungarian female Olympic Champion. The textbook authors, however, chose to omit that Ilona Elek was a Jew and that before the Berlin Olympics, she was excluded from two local sports clubs because of her Jewish origin.

Series A

*Elek Ilona törvívó,
az első magyar női
olimpiai bajnok
(1936)*



Ilona Elek fencer, the first Hungarian female Olympic Champion (1936)

Series B

Elek Ilona (1907–1988) kétszeres olimpiai bajnok, hatszoros világbajnok magyar törvívó, a magyar sport egyik első női olimpiai aranyérmese Berlinben (1936)

Ilona Elek (1907-1988), two-time Olympic Champion, six-time world champion female fencer, one of the first female Olympic Champions of Hungarian sport in Berlin (1936)

Example 29.

History, , Grade 7, Series A, 2022, pp. 132-133

In Series A, the chapter on World War II begins with a subchapter on the Holocaust that opens with an assigned project work. Students are asked to design a memorial monument to people who resisted violence during World War II and saved lives, helping the weak and the persecuted. The description of the task spans two pages, and is thorough in its explanation, but does not mention the words "Jew" or "Holocaust."

III. Projektfeladat

„Hősök”– Tervezzük emlékművet!

Cél: megtervezünk egy emlékművet olyan személyeknek (vagy csoportnak), akik ellenállást tanúsítottak a második világháború idején az erőszakkal szemben, életet mentettek, segítettek a gyengéket, üldözötteket.

Mit tanulunk meg a projekt során?

- Milyen formákat illett az ellenállás? Kik vettek részt benne?
- Hogyan szervezték meg tevékenységüket, mit tettek, mit értek el?
- Hogyan vehetünk példát róluk?
- Megtanulunk ismereteket gyűjteni a térsárról környezetben, interneten, forrásokat értékelni.



Mit fogunk csinálni?

- **Megszervezzük a munkát:** Megválasztjuk az egyes tevékenységek felelőseit: vezető, dokumentáló, beszerző, kövtelező, prezentáció felelősei stb. A csoport munkáját munkanaplóval vezetjük. **Csoportokat alkotunk.**
- **Összegyűjtjük** a tankönyv, a könyvtár, a múzeum és internetes portálok alapján az ellenálló személyek nevét és a nekik emléket állító emlékműveit, emléktáblák fotóit, képeit.
- **Elemezzük, értelmezzük** az emlékműveket – szakértő, szakirodalom stb. segítségével.



- **Megtervezünk** egy kiválasztott személyiség emlékművét vagy emlékművet: kitaláljuk, hogy hol állhatna az emlékmű, mit ábrázolhatna, milyen anyagból készölne, hogyan nézne ki. Döntésünket indokoljuk.
- **Bamutatjuk** a tervünket rajzokkal, illusztrációkkal alátámasztva egy szakértő zsűri előtt, amely eldönti, mely csoportok terveinek megvalósítását támogatja.
- **Tervezzük meg a projektünket!** A tervezést segítő táblázatot készítünk el a füzettünkbe, és töltjük ki, egészítjük ki közösen! (A felelősök a csoporttagok munkájának összehangolásáért felelnek.)



Tevékenység	Eszközök, nyersanyagok	Teljes	Határidő	Kész
1. Kutatás, gyűjtőmunka: ellenálló, ellenálló csoportok a második világháború idején, emlékeket megőrző modern emlékművek képeinek összegyűjtése	tanönyv, albumok, internetes honlapok			
2. A gyűjtőmunka eredményeinek beszerkesztése, bemutatása, beszerzés, viták az osztályban	szakirodalom, internetes honlapok			
3. Kutatómunka és döntés, a személy kiválasztása	szakirodalom, internetes honlapok			
4. Összeállítás, szakértők megkeresése, viták, vita lefolytatása az emlékműv tervezéséről, helyéről, fő üzenetéről	PC laptop vagy képek, karton			
5. Az emlékmű megtervezése (malkett, kollázs, látványtervek elkészítése stb.)	a plakátok másolatai, számítógépek			
6. Prezentáció készítése az emlékműről a zsűri meggyőzésára érdekében. A tervnek bemutatása szakértő zsűri előtt, a tervek megválasztása	személygépj, projektor			
7. Értékelés, eredményértékelés	értékelőlapok			



3rd Project Work**"Heroes" – Let's Design a Memorial!**

Objective: Design a memorial for individuals (or groups) who demonstrated resistance during World War II against the depiction, the material, and the violence, who saved lives, and who helped the weak and persecuted.

***What will you learn during the project?**

- What forms did resistance take? Who participated in it?
- How did they organize their activities, what did they do, and what did they achieve?
- How can we take inspiration from them?
- We will learn to gather information on the topic in libraries, the internet, and will evaluate sources.

What will you do?

- You will organize the work: We will choose the people responsible for each activity: leader, documenter, procurer, implementers, presentation coordinators, etc. You will keep a work journal for the group's activities. You will form groups.
- You will gather the names of resistance figures and the photos and images of the monuments and plaques that commemorate them, using textbooks, the library, the museum, and online portals.
- You will analyze and interpret the monuments with the help of experts, literature, etc.
- You will plan the memorial plaque or monument for a selected personality: You will decide where the monument could be placed, what it could depict, what material it would be made of, and what it would look like. You will justify your decision.
- You will present your plan, supported by drawings and illustrations, to an expert jury, which will decide which team's plan they would support for implementation.
- Plan your project! Create a chart in your notebook to help with the planning, and let's fill it in together! (The responsible members will be in charge of coordinating the work of the group members.)

(See the continuation of the example on the following page)

<i>Activity</i>	<i>Tools and raw materials</i>	<i>Responsible</i>	<i>Deadline</i>	<i>Ready</i>
<p>1. <i>Research and Collection Work: - Resistance Fighters and Groups During World War II</i> - <i>Collecting Images of Modern Memorials Dedicated to Their Memory</i></p>	<i>textbook, albums, internet sites</i>			
<p>2. <i>Organizing and Presenting Research Results:</i> - <i>Systematizing and Presenting Collected Data</i> - <i>Discussion and Debate in the Classroom</i></p>	<i>professional literature, internet sites</i>			
<p>3. <i>Research work and decision, choosing the person</i> <i>internet sites</i></p>	<i>professional literature, internet sites</i>			
<p>4. <i>Idea Collection, Consulting Experts, and Discussion on the Memorial</i> - <i>Gathering Ideas</i> - <i>Consulting with Experts</i> - <i>Conducting a Discussion on the Memorial</i></p>	<i>PC, laptop, images, or cardboard</i>			
<p>5. <i>Designing the Memorial (Creating Models, Collages, Visualization Plans, etc.)</i></p>	<i>poster copies, computers</i>			
<p>6. <i>Preparing the Presentation of the Memorial to Per-suade the Jury</i> - <i>Presenting the Plans: Display the designs and ideas before a panel of experts</i> - <i>Defending the Designs: Justify and advocate for the proposed plans to the jury</i></p>	<i>computer, beamer</i>			
<p>7. <i>Evaluation and Announcement of Results</i></p>	<i>evaluation forms</i>			

Example 30.

History, Grade 7, Series A, 2022, p. 146

The subchapter on the Holocaust spans eight pages in Series A and seven pages in Series B, presenting events in Hungary largely in chronological order. The narrative places significant emphasis on the role of the Arrow Cross Party and the Nazis, describing how Ferenc Szálasi and his movement gained influence through promises to marginalize the Jewish community, and how their ideology drew on far-right, nationalist ideas of the era. While the text explains that the party was banned several times and that Szálasi was imprisoned, it also shows how elements of their program were adopted by some government politicians in an effort to reduce their influence.

At the same time, it fails to mention how anti-Jewish laws were passed by Parliament long before the Arrow Cross seized power (October 15, 1944). This blurring simplifies this complex history by removing responsibility from the government and placing it squarely on the Arrow Cross alone.

A nemzetiszocialisták elképzeléseit a magyarországi szélsőjobboldal különböző pártjai is átvették. Közülük a nyilasok* tudtak egyre inkább megerősödni, és a párt vezetője, Szálasi Ferenc önálló ideológiát alakított ki. Nyíltan a hazai zsidóság háttérbe szorítását követelte, és hangos ígéreteivel egyre több szavazót állított maga mellé. A nyilasok a Horthy-korszak kormánypártja számára veszélyes ellenféllel váltak. A pártot a hatóságok többször betiltották, Szálasi pedig két évig börtönbe zárták. Ugyanakkor több vezető kormánypárti politikus úgy vélte, hogy „ki lehet fogni a szelet a nyilasok vitorlájából”, ha átveszik programjuk egy részét.

The national-socialist ideas were also adopted by various far-right parties in Hungary. Among them, the Arrow Cross Party (Nyilasok) managed to strengthen its position increasingly, and its leader, Ferenc Szálasi, developed an independent ideology. He openly demanded the marginalization of the Hungarian Jewish community and attracted more and more voters with his loud promises. The Arrow Cross Party became a dangerous opponent of the ruling party of the Horthy era. The authorities banned the party several times, and Szálasi was imprisoned for two years. At the same time, several leading government politicians believed that it was possible to "take the wind out of their sails" by adopting part of their program.

Example 31.

History, Grade 7, Series B, 2022, p. 155

The subchapter The Holocaust (Chapter V. *The second World War* - subchapter 13. *The Holocaust*) in this Grade 7 History textbook begins by clarifying terminology, which is laudable. It is notable that the authors refer to the Holocaust as a genocide, and familiarize students with the expressions of "Shoah (soá)," referring to the Jewish Holocaust, and "Porajmos (porajmos)", the Roma term. However, the text's assertion that those impacted by the Holocaust were the Jews and Roma may imply that other parts of society were totally unaffected.

A holokaoszt (görög: „holokaoszt”) szó jelentése 'teljesen elégt áldozat'. A második világháború kegyetlen népirtását, a holokaosztot az érintett népek kezdetben a saját nyelvükön nevezték el: a zsidók „soá”-nak (a „hásoá” héber szó jelentése: 'csapás'), a cigányok „porrajmos”-nak ('elemésztés') hívták.

The word "Holocaust" (from Greek: "holokauston") means 'a completely burnt offering'. The brutal genocide of the Holocaust during World War II was initially named in the native languages of the affected peoples: the Jews referred to it as "Shoah" (the Hebrew word "Shoah" means 'catastrophe'), while the Romani people called it "Porajmos" (meaning 'devouring').

Example 32.

History, Grade 7, Series B, 2022, p. 156

The Series B History textbook for Grade 7 also provides a definition of the Holocaust as the extermination of the Jewish population carried out by Nazi Germany. This is a positive inclusion of the specific impact that the Holocaust had on Jews, yet discussion of local collaborators is omitted, which excludes the full history of their role within Hungarian local authorities. However, later in the textbook, the collaboration is referenced, and the text suggests other instances where the word 'Holocaust' can be used.¹⁵ (Bauer, 2). The recommendation for a broader use of the term Holocaust might lead to relativization or unjustifiable comparisons.

A holokauszt a zsidó népesség tervszerű, szervezett elpusztítását jelenti, amit a náci Németország hajtott végre a második világháború időszakában. A kifejezést tágabb értelemben is használják, amikor más népcsoportok tömeges megsemmisítéséről van szó.

The Holocaust refers to the systematic, organized extermination of the Jewish population carried out by Nazi Germany during World War II. The term is also used more broadly to describe the mass destruction of other ethnic groups.

¹⁵ Yehuda Bauer: Rethinking the Holocaust, Yale University Press, 2001, p.2

Example 33.

History, Grade 7, Series A, 2022, p. 150 and History, Grade 7, Series B, 2022, p. 159

The Grade 7 History textbook describes how, despite initial resistance to German demands to mark and deport Jews, the German occupation of Hungary in March 1944 led to rapid ghettoization, dispossession, and deportation, actions that tragically decimated the Jewish community, carried out with the cooperation of Hungarian authorities. When presenting the history of the Holocaust in Hungary, both series of textbooks acknowledge the existence of Hungarian collaboration, but appear to defend the Hungarian authorities and attribute exclusive responsibility to Nazi Germany. They focus on events that took place only after Germany occupied Hungary on March 19, 1944, without mentioning earlier atrocities directed against Hungarian Jews such as the massacre of Hungarian Jews in Kamianets-Podilskyi (1941). Forced labor service is mentioned only superficially, while the tragic fate of unarmed Jewish men in forced labor at the Don River in freezing temperatures is not mentioned. This same event, though, in which around 100,000 Hungarian soldiers were also killed, is discussed in great detail in a subsequent chapter portraying the losses of the Hungarian army. There is no mention of Jewish forced laborers.

Series A

A magyarországi zsidóság tragédiája

Hitler arra próbálta rávenni a magyar politikai vezetést, hogy Magyarországon is sárga csillaggal jelöljék meg a zsidókat, és adják át őket Németországnak, ahogy a megszállt Európa nagy részében ez már megtörtént. A kormányok elhárították ezeket a követeléseket. A háború utolsó időszakában a **német haderő 1944. március 19-én megszállta Magyarországot.** (Ennek háttéréről a 14. témánál lesz szó.)

A németek bevonulása után **Magyarországon is gettókba zárták a zsidó származású embereket, vagyonukat elkobozták, és sárga csillag viselésére kötelezték.** Meghatározott időben a gettókba gyalogmenetben vitték az embereket a pályaudvarokra, ahonnan marhavagonokba zárva szállították el őket a koncentrációs táborokba.

Több százezer ártatlan magyar ember kifosztását, végül elpusztítását jelentette ez. Ennyi idő alatt mindez a **magyar közigazgatás** (köztisztviselők és csendőrök*) **közreműködésével valósulhatott meg.** 4

Hitler tried to persuade the Hungarian political leadership to mark Jews in Hungary with yellow stars and hand them over to Germany, as had already been done in much of occupied Europe. The governments rejected these demands. In the last phase of the war, on March 19, 1944, the German military occupied Hungary. (The background of this will be discussed in topic 14.)

After the German troops entered, Jews in Hungary were also confined to ghettos, their property was confiscated, and they were forced to wear yellow stars. At designated times, people from the ghettos were marched on foot to the railway stations, from where they were transported in cattle cars to concentration camps.

This led to the plundering and eventual destruction of several hundred thousand innocent Hungarian people. All this could be carried out in such a short time only with the cooperation of the Hungarian administration (public officials and gendarmes).

(See the continuation of the example on the following page)

Series B

Miközben a környező országokban már a zsidóság teljes megsemmisítésére törekedtek, a magyar kormányok a lehetőségekhez mérten igyekeztek ellenállni a németek, illetve a magyar szélsőjobboldali pártok követeléseinek. Vonakodó politikájukra jellemző, hogy a nyilasok követelésére *elfogadták ugyan a harmadik zsidótörvényt, majd 1941-ben bevezették a munkaszolgálatot a zsidó férfiak számára, 4 de nem került sor a sárga csillag viselésének bevezetésére és a hazai zsidóság deportálására a Harmadik Birodalom területére. Így a környező országokból egyelőre sok zsidó lelt menedékre Magyarországon.*

(...)

1944 áprilisában megkezdték a magyarországi zsidók gettókba telepítését, majd májusban a deportálásukat. Nyár végéig csaknem félmillió magyar zsidót hurcoltak el német koncentrációs és munkatáborokba, főleg az auschwitz-birkenai koncentrációs táborba. Mindez lehetetlen lett volna *a magyar hatóságok együttműködése nélkül.* Sor került több ezer roma deportálására is a koncentrációs táborokba.

While neighboring countries were already striving for the complete extermination of the Jewish population, the Hungarian governments, within the limits of their possibilities, tried to resist the demands of the Germans and Hungarian far-right parties. Their hesitant policy is characterized by the fact that, under pressure from the Arrow Cross Party, they did adopt the Third Jewish Law and introduced compulsory labor for Jewish men in 1941, but the introduction of the yellow star and the deportation of Hungarian Jews to the territory of the Third Reich did not occur. Thus, for the time being, many Jews from surrounding countries found refuge in Hungary.

In April 1944, the deportation of Jews in Hungary began with their relocation to ghettos, followed by their deportation in May. By the end of the summer, nearly half a million Hungarian Jews were transported to German concentration and labor camps, primarily to the Auschwitz-Birkenau concentration camp. This would have been impossible without the cooperation of the Hungarian authorities. Thousands of Roma were also deported to concentration camps.

Example 34.**History, Grade 11, Series B, 2023, p. 241**

The Grade 11 secondary school textbooks present the history of the Holocaust in Hungary in a fairly balanced way. The text provides considerable detail, offering more than ten pages on the Holocaust and a further eight pages dedicated solely to Hungary. Although very content-heavy, there is no apparent distortion or whitewashing of Hungarian collaborators as seen in the middle school texts. There are also several examples of personal profiles of Jewish victims of the Holocaust, such as the stories of Anne Frank and Hannah Senesh, the latter being an important Hungarian persona.



Az ellenállók közé tartozott Szenes Hanna (1921–1944). Asszimilálódott magyar zsidó családban nevelkedett. A zsidótörvények hatására 1939-ben kivándorolt Palesztinába. Itt csatlakozott a zsidó nemzeti mozgalomhoz, a Haganához. Jelentkezett abba a csoportba, amely megkísérelte a magyar zsidóság megmentését. A britek ledobták a jugoszláv partizánok közé, azonban Magyarországra érve elfogták. Megkínózták, majd a Margit körúti fogházban kivégezték.

14.

Hanna Szenes (1921–1944) was among the resisters. Raised in an assimilated Hungarian Jewish family, she emigrated to Palestine in 1939 due to the impact of the anti-Jewish laws. There, she joined the Jewish national movement, the Haganah. She volunteered for a group that attempted to rescue Hungarian Jews. The British dropped her among the Yugoslav partisans, but upon reaching Hungary, she was captured. She was tortured and later executed at the Margit Boulevard prison.

Jews and the Israeli-Palestinian Conflict

The Israeli-Arab conflict is discussed in a predominantly objective way in all of the History textbooks examined (Grades 7, 8, 11, and 12). However, all the textbooks frame the topic as exclusively Israeli–Arab, without any reference to the Israeli–Palestinian conflict. Key topics such as the Oslo Accords, Camp David negotiations, the Intifadas, Fatah, Hamas, the PLO, or the situation in Gaza are not mentioned at all.

The textbooks present the history of the Jewish people and the conflict in a generally accurate and factual way, often linking ancient history to modern events. While early-grade materials can unintentionally cause confusion, such as using contemporary images of Palestine without current context, later grades offer increasingly detailed, balanced accounts of Israel's establishment, its wars, and the broader Arab-Israeli conflict, highlighting both historical achievements and ongoing tensions.

Example 35.**History, Grade 5, Series B, 2020, p. 62**

It's interesting to draw attention to the way one of the Grade 5 textbooks presents ancient Palestine and connects it to the present day using an image. The text starts with a description of Palestine and clearly states that the Jewish people lived there in ancient times, while neglecting to connect this to modern times. Then, on the same page, the textbook uses a contemporary image with a caption that describes the photo shown as a landscape in Palestine. This will likely be these students' first interaction with the terms Palestine and Palestinian, and so the textbook misses an opportunity to expand upon these concepts and their relevance to current events.

This presentation appears to be unintentional, but placing a section entitled "the people of the Old Testament," describing the ancient Jewish presence in Palestine, alongside a modern image of the region, without offering any contemporary context, risks creating confusion for students. Since the historical narrative and the present-day photograph are shown on the same page, the combination could inadvertently shape students' perceptions of the Israeli-Palestinian conflict rather than simply clarifying the ancient historical setting.



8. Az Ószövetség népe

A Földközi-tenger délkeleti partvidékén elhelyezkedő terület nagyon fontos szerepet játszott az ókorban. Főleg ehhez a területhez kapcsolódik az emberiség egyik legérdekesebb emléke, a „könyvek könyve”, a Biblia.*

Palesztina

🌐 Azt szokták mondani, hogy Palesztina (és Fönícia) kereskedelmi utak találkozásánál fekszik. Magyarázd meg ezt a történelematlasz alapján!

Nagyon **változatos táj** ez. A parti síkság igen termékeny, elsősorban a sok esőnek köszönhetően. Keleti része viszont valóságos sivatag, ahol vastag rétegben lepusztult a termőtalaj.

Palesztinában élt az ókorban a zsidó nép. E nép történelmének páratlanul gazdag forrása van: a Biblia.

The People of the Old Testament

The region located on the southeastern coast of the Mediterranean Sea played a very important role in ancient times. This area is especially associated with one of humanity's most fascinating records, the 'Book of Books,' the Bible.

Palesztina

It is said that Palestine (and Phoenicia) is situated at the crossroads of trade routes. Explain this based on the historical atlas!

The landscape is very diverse. The coastal plain is quite fertile, primarily due to the abundant rainfall. However, the eastern part is a true desert, where the fertile soil has been eroded in thick layers.

In ancient times, the Jewish people lived in Palestine. The history of this people has an exceptionally rich source: the Bible.

(See the continuation of the example on the following page)



Typical landscape in the internal part of Palestine (Region of Samaria)

- *What climate can you infer from the image? For which type of agricultural activity does this landscape provide good conditions?*

Example 36.

History, Grade 7, Series A, 2022, p. 178 and History, Grade 7, Series B, 2022, p. 197

In both series A and B, there were accurate representations of the establishment of the State of Israel, in both the text and images, where David Ben Gurion's involvement in the establishment of the State is referenced. (Chapter: VII. *The Divided World* - subchapter: 16. *The Cold War*)

Series A

Ben-Gurion, Izrael első miniszterelnöke bejelenti Izrael Állam megalakulását 1948-ban. A falon Herzl Tivadar fényképe látható ■ Nézzünk utána az interneten, ki volt Herzl Tivadar! Milyen mozgalmat alapított, és mi volt a mozgalom fő célja?

Ben-Gurion, Israel's first prime minister, announces the establishment of the State of Israel in 1948. On the wall, a photograph of Theodor Herzl can be seen.

Look up on the internet who Theodor Herzl was. What movement did he found, and what was the main goal of the movement?

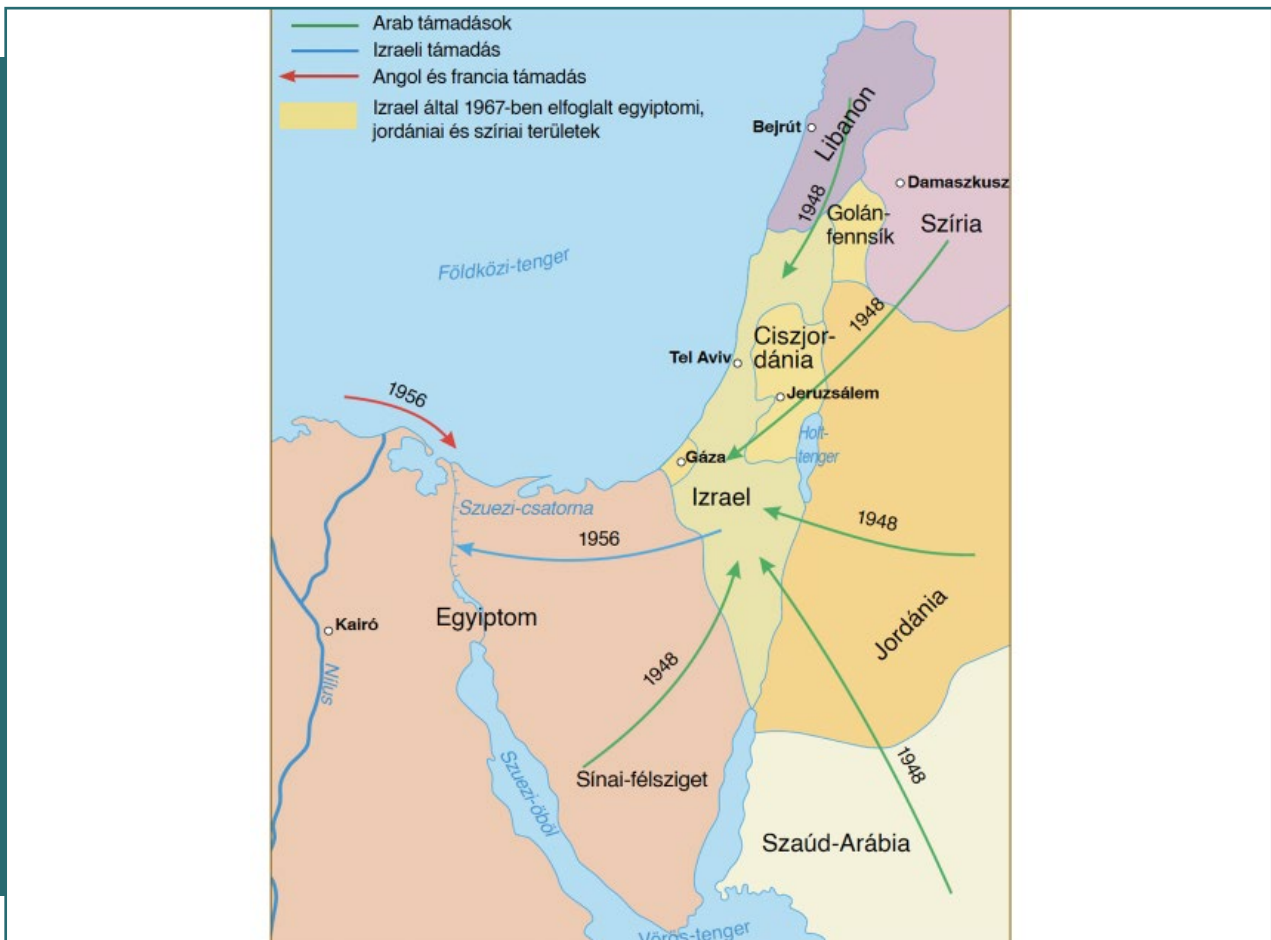
Series B

Dávid Ben-Gúrión, Izrael első miniszterelnöke kihirdeti Izrael Állam megalakulását (1948)

David Ben-Gurion, Israel's first prime minister, proclaimed the establishment of the State of Israel in 1948

Example 37.**History, Grade 7, Series B, 2022, p. 198**

The Grade 7 History textbook's discussion of the Arab-Israeli conflict covers nearly a full page and includes a map of the region, including Israel which is clearly labelled. They highlight Israeli, Arab, as well as English and French attacks on the map, as well as the resulting territories occupied by Israel in 1967. However, the authors highlight the 1948, 1956, and 1967 wars simultaneously, which may add a layer of confusion, since all three wars are treated as one conflict.



Text on map:
 Arab attacks
 Israeli attack
 English and French attack
 Egyptian, Jordanian, and Syrian territories occupied by Israel in 1967

Example 38.**History, Grade 8, Series A, 2023, p. 179**

Following a reference to the establishment of the State of Israel in Grade 7, the Grade 8 textbooks discuss it in more detail, providing maps and documents in both series A and B. (Chapter: V. *History of Regions* - subchapter: 17. *The Middle-East*). The textbooks contain a long, objective description of the Arab-Israeli conflict, devoting a full page to the history of the conflict in both cases. In Series A, there is a detailed description of the 1947 UN resolution, the establishment of Israel in 1948, and the Arab-Israeli War in 1948-1949 with Israel's victory. The book mentions the hundreds of thousands of Palestinian refugees who fled to neighboring Arab countries, as well as the Jews who were expelled from Arab countries. The text also references US support of Israel and Soviet support of the Arab countries during the Cold War. In the text, the State of Israel is accurately portrayed as a country that is able to retain its status as a functioning democracy despite the threat of war. Israel is further praised for its thriving economy, the success of its high-tech industries, and its ability to produce innovative products for global markets. The text goes on to state that, despite Israel's achievements, the Arab-Israeli conflict persists to this day, as the Palestinians living in the region have not had an independent state since 1947.

A környező arab országok azonnal támadásba lendültek, de az így kirobbanó első arab-izraeli háborúban (1948–1949) **Izrael Állam aratott győzelmet**, és elfoglalta az ENSZ-határozatban arab területnek kijelölt térségek jelentős részét is. A háború végén **több százezer palesztin menekült el** a környező arab országokba, ahonnan viszont sok zsidót űztek el.

A hidegháború időszakában további négy háború tört ki Izrael és a szomszédos arab államok között. Ezek során Izrael újabb, az ENSZ-határozatban nem szereplő arab területeket foglalt el, ami tovább fokozta az ellentéteket. **Izrael, technikai fölényének és az Amerikai Egyesült Államok jelentős támogatásának köszönhetően, az összes háborúból győztesként került ki. Az arab államokat a Szovjetunió támogatta.** Az állandó fenyegetettség ellenére Izrael Állam képes volt olyan **demokratikus politikai berendezkedést** kiépíteni, amely **ma is működik**. Az országban pedig **virágzó, csúcstechnikai termékeket is előállító gazdasági élet alakult ki**. Ugyanakkor az **arab-izraeli ellentét napjainkban is fennáll**, hiszen a térségben élő palesztinok 1947 óta nem rendelkeznek önálló állammal.

*The neighboring Arab countries immediately launched an attack, but in the ensuing **first Arab-Israeli war (1948–1949)** the State of Israel emerged victorious and occupied a significant portion of the territories designated as Arab areas in the UN resolution. At the end of the war, hundreds of thousands of Palestinians fled to neighboring Arab countries, while many Jews were expelled from those countries in turn.*

During the Cold War, four more wars broke out between Israel and the neighboring Arab states. In these conflicts, Israel captured additional Arab territories not included in the UN resolution, further escalating tensions. Thanks to its technological superiority and significant support from the United States Israel emerged victorious in all these wars. The Soviet Union supported the Arab states.

Despite the constant threat, the State of Israel was able to establish a democratic political system that continues to function today. The country also developed a thriving economy, producing high-tech products. However, the Arab-Israeli conflict persists to this day, as the Palestinians living in the region have not had an independent state since 1947.

Example 39.**History, Grade 12, Series A, 2023, p. 90**

In the Grade 12 History textbook, the Israeli-Palestinian conflict is discussed in even more detail with an objective tone. The text outlines the key events of the Six-Day War as a preemptive war, highlighting Israel's military successes. The text also explains subsequent diplomatic challenges, including the Arab states' rejection of the "territory for peace" principle, and other consequences such as the million Arabs who were brought under Israeli control. The text explains how the Soviet Union provided weapons to Egypt and Syria and how the US supported Israel in its discussion of the Cold War.

1967-ben, amikor a Nasszer elnök vezette Egyiptom fenyegető katonai lépéseket tett (csapatok bevonultatása az ENSZ-erők által kiürített Sínai-félszigetre), **Izrael megelőző** (preventív) **háborút indított**. Az úgynevezett „hatnapos háborúban” az izraeli hadsereg látványos sikereket ért el: légiereje néhány óra alatt kivívta a légi fölényt, és villámháborús szárazföldi támadással **legyőzte a szomszédos országokat** (Egyiptom, Szíria, Jordánia). A katonai **győzelemmel Izrael területe három és félszeresére nőtt** (például Kelet-Jeruzsálem, Ciszjordánia, Sínai-félsziget elfoglalása), ugyanakkor a területszerzéssel jelentős arab népességet (mintegy egymillió fő) is a fennhatósága alá vont.

A diplomáciai viszonyok a „hatnapos háború” után sem rendeződtek a térségben. Bár Izrael hajlandónak mutatkozott volna egyes területek kiürítésére az államiságának elismeréséért cserébe, de **az arab országok elutasították a „területet békéért” elvet**. A Szovjetunió fegyverekkel látta el Egyiptomot és Szíriát, míg Izraelnek az Amerikai Egyesült Államok nyújtott pénzügyi és haditechnikai segítséget. A **katonai visszavágásra 1973 októberében** került sor. Ekkor összehangolt **arab támadás indult Izrael ellen**, amelynek csapatai az első napokban mindenhol meghátrálásra kényszerültek. Az **izraeli hadsereg** azonban kihasználta az erők gyors átcsoportosításának a lehetőségét, és **megfordította a háború menetét**. Az 1973-as arab–izraeli háború is a zsidó állam győzelmével végződött.

In 1967, when Egypt, led by President Nasser, made threatening military moves (such as deploying troops to the Sinai Peninsula, which had been evacuated by UN forces), Israel launched a preemptive war. During the so-called "Six-Day War," the Israeli military achieved impressive successes: its air force gained air superiority within hours, and with a lightning ground offensive, it defeated its neighboring countries (Egypt, Syria, Jordan). With the military victory, Israel's territory expanded to three-and-a-half times its previous size (including the capture of East Jerusalem, the West Bank, and the Sinai Peninsula), while also bringing a significant Arab population (about one million people) under its control. Diplomatic relations in the region did not settle after the "Six-Day War." Although Israel appeared willing to evacuate some territories in exchange for recognition of its statehood, the Arab countries rejected the "land for peace" principle. The Soviet Union supplied arms to Egypt and Syria, while the United States provided financial and military support to Israel. Military retaliation occurred in October 1973, when a coordinated Arab attack was launched against Israel. Initially, Israeli forces were forced to retreat everywhere. However, the Israeli army took advantage of the rapid redeployment of forces and reversed the course of the war. The 1973 Arab-Israeli War also ended with a victory for the Jewish state.

Conclusion

The analysis of government-approved Hungarian textbooks across the four research topics provides important and revealing insights. This section synthesizes the findings from multiple research questions, offering overarching conclusions that reflect the broader educational context, how each topic is framed, and the way they are integrated into the general narrative.

Generally, textbooks offer extensive coverage of the research topics throughout. The middle school History textbooks portray Jews as a religious group with customs and a system of beliefs, which are enumerated in textbooks. Some textbooks describe Jews from a primarily Christian perspective (Jews and Judaism in Christian Religious Contexts). However, this perspective gradually evolves when the Hungarian Jewish minority is described alongside the chronological history of the Hungarian people (Jews as Part of the National Fabric), where the approach is more national-ethnic rather than religious: Jews are referenced within the national historical narrative but as a distinct social and cultural group. It reflects a shift from viewing Jews as a faith community to portraying them as a national minority. They are presented as a people whose history is intertwined with, yet at times distinct from, the broader Hungarian national narrative.

Textbooks generally present Judaism positively within Christian contexts, emphasizing shared origins, values, and festivals, while also providing respectful explanations of Jewish beliefs, traditions, and history, including links from biblical times to the present and recognition of the Holocaust and Israel as the Jewish homeland. At times, History books use a tone that may inherently create a sense of “us” and “them,” unlike Ethics textbooks, which approach all religions equally. Judaism is taught and Jewish people are presented in multiple instances across History textbooks historically, geographically, demographically, and religiously through text, photos, graphs, charts, and maps. Jews and Judaism are presented as an integral part of both ancient history and contemporary Middle East events, as well as a significant and continuous presence throughout Hungarian national history, with the only notable omission being the concept of the Jewish diaspora. Ethics texts highlight religious differences and interconnection openly and without alienation. Their objective yet approachable wording fosters connection, and their treatment of sensitive topics is tangible and humanizing—for example, the Grade 8 Ethics book clearly states that Jesus was born a Jew, a point omitted from the middle school History textbooks.

The Jewish minority is treated as a legitimate part of Hungarian society. Jewish success and integration into society are presented, yet there are some instances that suggest they were predominantly elite, wealthy members of society, which could lead to stereotypical, prejudiced sentiments.

The textbooks consistently present Jews as a people, often emphasizing their ancient, indigenous ties to the land of Israel and their integration into modern societies. Historical information is generally conveyed objectively, with neutral terminology and without accusations or prejudice. While the narrative maintains a factual and measured tone, it could be further enriched by more personal perspectives and deeper exploration of relations between Jews and non-Jews.

Hungarian history textbooks address the Holocaust within the wider context of World War II, introducing students to its terminology, key events, and historical background. Many sections highlight the persecution and suffering of Jews, include personal stories of victims such as Hannah Senesh, and explain antisemitism’s historical roots. In higher grades, portrayals tend to be more balanced, offering detailed narratives and humanizing accounts that foster understanding of the Holocaust’s impact on the Jewish people and Hungary. However, there is little discussion of the role of the Hungarian government, politicians and individuals who were complicit in the persecution of Jews. The textbooks also fail to present anti-Judaism and forms of antisemitism in the modern day.

When referencing the Israeli-Palestinian conflict, textbooks generally present the history of the Jewish people and the conflict accurately, with links between ancient history and modern events. While early-grade materials sometimes create confusion, such as pairing ancient history with modern images without context, later grades provide detailed, balanced accounts of Israel’s establishment, key wars, refugee movements, and Cold War dynamics. One Grade 8 textbook is unique in highlighting both the displacement of Palestinian refugees and the expulsion of Jews from Arab countries,

placing emphasis on the Jewish side of the conflict. Another text notes that, despite Israel's democratic and economic achievements, the Arab–Israeli conflict persists, as Palestinians have not had an independent state since 1947. Higher-grade texts adopt an increasingly comprehensive and objective tone, though clarity in early presentations could be improved.

Textbook overview:

The History textbooks present a wealth of information on Hungarian history and include many important statements, but the approach is often framed through an ideological, nationalistic, and religiously Christian lens. While this perspective fosters pride in a 'glorious and heroic past' and aligns with the current national remembrance policy, it can limit opportunities for developing critical thinking, deeper understanding, and empathy. This selective lens influences how Hungary's role as an ally of Nazi Germany, and its complicity in Holocaust crimes, is remembered, shaping the broader narrative around Jews, Judaism, and the Holocaust.

The Ethics textbooks adopt a notably different tone and narrative from the History books, with less content overall but a more developmental and inclusive approach. They actively connect concepts, such as different religions, to the present, making them relevant and engaging for students. This method, which emphasizes understanding, empathy, and dialogue, could have been applied in the History textbooks as well.

When comparing the research results against the UNESCO-derived standards of peace and tolerance, it is worth noting that the UNESCO standards align more naturally with the Hungarian Framework Curricula than with the textbooks themselves. When comparing the two frameworks, clear differences emerge between the stated objectives and their implementation in practice.

Overall, the Hungarian curriculum directly addresses the topics of Jewish history, Jewish faith and modern-day Israel. These topics are taught frequently, and students are provided with factual information. Hungarian students are made aware of both the historical prosperity of Jews in Hungary and their experience of genocide. Of particular note is the fact that the Hungarian curriculum does not shirk from discussing an issue as complex and controversial as the Israeli–Palestinian conflict and manages to do so in a largely fair and balanced manner. In addition, although there are topical limitations (many more topics related to our research could be included in the Ethics textbooks), and the subject itself is not as significant as History, the Ethics textbooks approach Jews and Judaism in a way that may better develop critical thinking skills and educate responsible citizens.

Policy Recommendations

This report contains several recommendations for textbook authors and educators, as well as policymakers. These recommendations were written with the aim of improving existing textbooks and helping students develop into informed, critical thinkers who will uphold the facts and safeguard the records of history. This applies not only to Jewish history and the history of antisemitism and the Holocaust, but within the context of national, regional, and global history as well. Not merely general guidelines, these recommendations are specific to the researched content, and align with the recommendations of major international organizations, particularly UNESCO, as well as the principles of the IHRA definition of antisemitism, which the Hungarian government adopted on 18 February 2019.¹⁶

The recommendations are not listed in order of importance.

1. Revise History Textbooks to Build Skills and Competencies

History textbooks as currently written are overloaded with dates, events, and figures, which leaves little room for reflection, nuance, or debate. While factual knowledge is essential, the purpose of history education should also be to develop students into empathetic, critical thinkers with well-developed social competencies. Textbook authors and policymakers should therefore prioritize designing materials that do not simply transfer information but actively encourage students to interpret events, question perspectives, and understand the human and moral dimensions of history.

2. Link Past and Present

The connection between historical events and their modern relevance is too often missing. Students are less likely to appreciate the importance of history if they cannot see its impact on today's world. For example, the concept of antisemitism should be introduced earlier in the curriculum and referenced throughout, including in relation to modern antisemitism. This approach allows students to understand continuity and change over time, and equips them with the ability to recognize dangerous patterns in present-day society.

3. Bring History to Life through Personal Narratives

To ensure students view history as a lived human experience rather than an abstract subject, textbooks should include richer, more detailed personal accounts. A quotation of one or two sentences is not enough; instead, fuller stories should be integrated that combine factual background with individual perspectives and reflections. This would help students distinguish between objective historical events and subjective testimony, while also fostering empathy and making history more tangible and engaging.

4. Ensure Transparency on Historical Figures

Some textbooks mention controversial figures such as Bálint Hóman or Miklós Horthy without clearly addressing their full historical role, including their antisemitic policies and actions. Such omissions risk misinforming students and can even serve to whitewash history. If controversial individuals are to be included, their entire legacy should be presented transparently; otherwise, it would be better to exclude them altogether. Textbooks must uphold the principle of transparency and ensure that history is presented truthfully, even when uncomfortable.

5. Avoid Stereotypes and Prejudices

Beyond omissions, some textbooks use language that risks reinforcing stereotypes or antisemitic tropes. Selective emphasis—highlighting economic success or elite status while omitting persecution and exclusion—creates a distorted picture. Careful attention should be given to phrasing so that textbooks reflect balance and accuracy rather than inadvertently promoting prejudices or biased narratives.

¹⁶ *Magyar Közlöny*, 21 February 2019

6. Draw on International Best Practice and Training

Policymakers, textbook authors, and educators should take advantage of the guidance provided by the International Holocaust Remembrance Alliance (IHRA). Its Capacity Building Training Program and Toolkit against Holocaust Distortion provide practical methods for countering misrepresentation, offering clear models for how to approach sensitive content responsibly. Using such resources would strengthen transparency and credibility while aligning Hungary's textbooks with international best practice.

7. Expand and Deepen Ethics Curriculum

The Ethics textbooks already provide useful tools for student reflection, but they could do much more to foster critical engagement with prejudice and discrimination. Additional topics should be included, such as identity, stereotypes, persecution, the bystander effect, and the importance of being an upstander. Furthermore, policymakers should extend the Ethics curriculum into at least the first two years of secondary school, ensuring that these competencies are reinforced as students mature.

8. Apply IHRA Recommendations on Teaching the Holocaust

The IHRA's Recommendations for Teaching and Learning about the Holocaust are an important resource, already translated into Hungarian and supported by the government. These guidelines provide practical advice for approaching difficult topics, balancing factual accuracy with sensitivity. They should be actively used by textbook authors and educators to shape content and pedagogy, ensuring that Hungarian students receive a Holocaust education that meets international standards.

9. Provide Educators with Resources and Further Readings

Textbooks should not be seen as stand-alone resources but should provide pathways to further study. Authors should include references to updated professional literature, suggested readings, and additional resources for teachers. This would empower educators to deepen their knowledge and feel more confident in addressing sensitive or controversial topics, while also ensuring that authors themselves stay up to date with the latest research.

10. Include Independent Reviewers in Textbook Development

Finally, the process of developing and reviewing textbooks should be more inclusive. Independent professionals, as well as representatives of Jewish organizations, should be consulted in either the development or review stages. Their involvement would help ensure accuracy, transparency, and sensitivity in the portrayal of Jewish history, the Holocaust, and related topics, reducing the risk of distortion and bias in educational materials.

Methodology

This study examined how four key themes are represented across the Hungarian curriculum: the portrayal of Jews and Judaism within Christian religious contexts; the depiction of Jews as part of the nation's historical and cultural fabric; the treatment of the Holocaust; and the presentation of Jews in relation to the Israeli–Palestinian conflict. These themes were traced through a selection of History and Ethics textbooks from Grades 5 to 12, with particular attention to how they are communicated to students during the formative middle-school years.

The report focuses on the results and examples found in middle school History and Ethics textbooks, with some reference to secondary school History textbooks. The rationale for this decision is twofold: first, there is a notable divergence in the pedagogical approach and content emphasis between the subjects of History and Ethics, even when taught to the same age group at the middle school level. By analyzing these textbooks, this difference can be better grasped and the approaches better compared and contrasted. A further argument supporting this decision is that middle school textbooks reach a broader segment of the youth population than secondary grammar school materials. In addition, secondary school History textbooks have also been included in the analysis (as Ethics is not part of the secondary school curriculum), and certain examples are drawn from that level where relevant. Middle school textbooks are a central focus in this report, since there are many more students in middle school, due to there being compulsory education until the age of 16, and middle school History and Ethics textbooks have different approaches to similar topics.

In Hungary, History is taught in a chronological sequence. Students begin with ancient history in Grade 5 and progress through historical eras to reach the modern period by the end of Grade 8. In secondary school, this sequence is repeated: students revisit ancient history and systematically study all major periods once again, this time with greater depth and analytical focus. In contrast, Ethics is structured as a thematic subject, organized around key moral, social, and philosophical concepts rather than a historical timeline.

Comparing and contrasting the pedagogical approaches of History and Ethics textbooks reveals a number of significant differences, offering insight into how each subject frames national values, identity, and social development.

IMPACT-se's research goal is to provide an accurate and comprehensive assessment of a national system's school curriculum, by analyzing a large quantity of textbooks using international standards based on UNESCO and UN declarations as well as other international recommendations and documents on education for peace and tolerance. During research, the textbooks are read thoroughly and individual examples are selected on the basis of relevance to research and criteria. The examples are then analyzed as is, without interpretation or paraphrasing, by trained experts and linguists, in terms of both their content and their didactic significance. Finally, the examples are generalized to establish the examples' significance in the overall narrative, determining the curriculum's adherence (or lack thereof) to international standards of peace and tolerance education.

Textbook research is a highly effective means to understand how the “Self” and the “Other” in a given society are conceptualized through educational materials. Two established approaches to qualitative textbook analysis are generally employed: content analysis, which examines the text itself, i.e. what it says in plain terms; and discourse analysis, which examines the language, narrative and context of the text, while paying close attention to omissions, contradictions and assumptions embedded in the text. This latter method provides insight into coded or implicit messaging. Elements of historical, political and religious background are also considered when they are deemed to provide further context. IMPACT-se research uses both methods simultaneously and in a complementary manner, thus allowing to reliably uncover the significance of the text and how it may be perceived by the intended reader, i.e. the student, and minimize the observer bias on the part of the researcher.

The diverse nature of textual analysis necessitates clearly defined scope and parameters. As such, the methods of textual analysis mentioned above are employed with a focus on pre-defined topics and themes. To assess compliance with international educational standards, textbooks are approached with attention to the conceptualization of the “Self” and the “Other” in environments of conflict, and messages involving violence and incitement to violence; hate and intolerance; and peace and peaceful conflict resolution. These issues may be identified with the help of research questions, which serve as suggested leads and prompts for the researcher in exploring the context, aspects, significance and potential ramifications of a specific content example.¹⁷ Also explored are issues that arise from the source material itself, such as culture- or nation-specific issues. For example, the identity of the “Other” differs from one society to another, and in many cases there are multiple groups of people labeled as such; the “Other” may be ethnic, religious, racial, national, socio-economic, gender, sexual, or any combination of the above. As such, each corpus of textbooks requires a unique set of criteria for identifying and collating content examples.

To ensure accuracy, research is conducted while taking into account known limitations and constraints. Since the contents of school curricula are created by multiple individuals and inconsistencies may occur even within a single textbook, the sample of textbooks to be researched is generally aimed to be as large as possible, encompassing multiple school grades and subjects. Favoring large samples also allows for a more accurate analysis of discourse and narrative that can only be perceived on a macro level, to pinpoint gaps and oversights, reach meaningful conclusions and facilitate actionable recommendations. Textbooks are selected for research after a preliminary study, on the basis of their verified use within the national education system and their assessed potential for relevance to pre-defined research topics.

In its assessment of educational materials, IMPACT-se employs UNESCO and other UN declarations, as well as international recommendations and documents on education for peace and tolerance. The use of internationally-recognized standards allows for an objective, empirical and fair analysis of a wide range of educational materials from diverse societies, mitigating political, national or religious biases on the part of the researcher and preventing prejudice towards any particular group of people. The use of these standards for evaluating educational content has been endorsed by bodies of the European Union, among others.¹⁸ These standards are as follows:

1. **RESPECT:** The curriculum should promote tolerance, understanding and respect toward the “Other,” his or her culture, achievements, values and way of life.¹⁹
2. **INDIVIDUAL OTHER:** The curriculum should foster personal attachment toward the “Other” as an individual, his or her desire to be familiar, loved and appreciated.²⁰
3. **NO HATE:** The curriculum should be free of wording, imagery and ideologies likely to create prejudices, misconceptions, stereotypes, misunderstandings, mistrust, racial hatred, religious bigotry and national hatred, as well as any other form of hatred or contempt for other groups or peoples.²¹

17 Arnon Groiss, “Researching Schoolbooks of Societies in Conflict: Suggested Study Questions,” 2013.

<https://www.impact-se.org/research-questions-2/>;

also see suggested frameworks for the application of research questions in identifying violence and intolerance in textbook research:

Georg Eckert Institute, “Inception Report for a Study on Palestinian Textbooks,” 12 April 2019, pp. 20–21, deposited in UK Parliament Libraries 16 June 2020, ref. no. DEP2020-0322. <https://depositedpapers.parliament.uk/depositedpaper/2282265/files>

18 European Parliament, Resolution with Observations Forming an Integral Part of the Decisions on Discharge in Respect of the Implementation of the General Budget of the European Union for the Financial Year 2022, Section III – Commission and Executive Agencies (2023/2129(DEC)), 11 April 2024, item no. 198.

https://www.europarl.europa.eu/doceo/document/TA-9-2024-0228_EN.pdf

19 As defined in the Declaration of Principles on Tolerance Proclaimed and signed by Member States of UNESCO on November 16, 1995, Articles 1, 4.2. See also the UN Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding Between Peoples (1965), Principles I, III. Universal Declaration of Human Rights (1948): Education shall be directed to the full development of human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial and religious groups and shall further the activities of the United Nations for the maintenance of peace.

20 The goal of education for peace is the development of universally recognized values in an individual, regardless of different socio-cultural contexts. See *Ibid.*, Article 6. See also, on exchanges between youth, the UN Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding between Peoples (1965), Principles IV, V.

21 Based on *Ibid.*, Articles III.6, IV.7 and VII.39; and on the Integrated Framework for Action on Education for Peace, Human Rights and Democracy, approved by the General Conference of UNESCO at its twenty-eighth session, Paris, November 1995, Article 18.2.

- 4. NO INCITEMENT:** The curriculum should be free of language, content, and imagery that disseminate ideas or theories which justify or promote acts and expressions of violence, incitement to violence, hostility, harm and hatred toward other national, ethnic, racial or religious groups.²²
- 5. PEACEMAKING:** The curriculum should develop capabilities for non-violent conflict resolution and promote peace.²³
- 6. UNBIASED INFORMATION:** Educational materials (textbooks, workbooks, teachers' guides, maps, illustrations, aids) should be up-to-date, accurate, complete, balanced and unprejudiced, and use equal standards to promote mutual knowledge and understanding between different peoples.²⁴
- 7. GENDER IDENTITY AND REPRESENTATION:** The curriculum should foster equality, mutual respect, and should aim for equal representation between individuals regardless of their gender identity. It should also refrain from language, content, and imagery that depicts limiting and/or exclusionary gender roles.²⁵
- 8. SEXUAL ORIENTATION:** The curriculum should be free of language, content, and imagery that promulgates violence or discrimination on the basis of sexual orientation.²⁶
- 9. SOUND PROSPERITY and COOPERATION:** The curriculum should educate for sound and sustainable economic conduct and preservation of the environment for future generations. It should encourage regional and local cooperation to that effect.²⁷

The abovementioned standards are applied by the researcher in conjunction with specific guidelines for textbook development promoted by UNESCO itself. These include the following:

1. Treating textbooks as a tool for facilitating teaching and learning processes that foster peace, equality and mutual understanding;²⁸
2. The integration of human rights principles and pedagogical processes that teach peaceful conflict resolution, non-discrimination and other practices and attitudes for "learning to live together";²⁹

22 As defined in Article 4 of the International Convention on the Elimination of All Forms of Racial Discrimination (ICERD), adopted by the United Nations General Assembly Resolution 2106 (XX) on December 21, 1965. See also Article 20 of the International Covenant on Civil and Political Rights (ICCPR), adopted by the United Nations General Assembly Resolution 2200A (XXI) on December 16, 1966.

23 Based on Resolutions 32/2 (adopted June 30, 2016) and 17/19 (adopted July 14, 2011) of the UN Human Rights Council, and numerous UN General Assembly resolutions expressing concern and condemnation of laws and practices around the world which target individuals based on their gender identity and/or sexual orientation for discrimination, violence, and even extrajudicial, summary or arbitrary executions—all of which contradict the most basic principles of the UN and have no place in education

24 Based on UNESCO recommendation concerning education for international understanding, cooperation and peace and education relating to human rights and fundamental freedoms, adopted by the General Conference at its eighteenth session, Paris, November 19, 1974, Article V.14.

25 The preamble to the Declaration of Principles on Tolerance proclaimed and signed by member states of UNESCO on November 16, 1995, notes the Convention on the Elimination of Any Form of Discrimination against Women and emphasizes respect for human rights and fundamental freedoms for all, without distinction as to gender

26 Based on Resolutions 32/2 (adopted June 30, 2016) and 17/19 (adopted July 14, 2011) of the UN Human Rights Council, and numerous UN General Assembly resolutions expressing concern and condemnation of laws and practices around the world which target individuals based on their gender identity and/or sexual orientation for discrimination, violence, and even extrajudicial, summary or arbitrary executions—all of which contradict the most basic principles of the UN and have no place in education.

27 Based on UNESCO recommendation concerning education for international understanding, cooperation and peace and education relating to human rights and fundamental freedoms, adopted by the General Conference at its eighteenth session, Paris, November 19, 1974, Articles III.6, and IV.7. On the imperative for developing "systematic and rational tolerance teaching methods that will address the cultural, social, economic, political and religious sources of intolerance," see the Declaration of Principles on Tolerance proclaimed and signed by member states of UNESCO on November 16, 1995, Article 4.2. On education for international cooperation, see also the UN Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding between Peoples (1965), Principle II.

28 *Textbooks and Learning Resources: Guidelines for Developers and Users* (Paris: UNESCO, 2014), p. 12.
https://unesdoc.unesco.org/ark:/48223/pf0000226135_eng

29 *A Comprehensive Strategy for Textbooks and Learning Materials* (Paris: UNESCO, 2005), p. 11.
https://inee.org/sites/default/files/resources/UNESCO-Comprehensive_Strategy_for_Textbooks_2005.pdf

3. Incorporation of content that is free from harmful gender, religious and other stereotypes,³⁰ or generalizations that may oversimplify the representation of other groups or set one group against the other,³¹ with the recognition that hate speech can be particularly dangerous in conflict situations, as it fuels violence and atrocity crimes.³² Instead, educational materials should actively aim to challenge and eradicate underlying prejudices and stereotypes and contribute to overcoming their consequences;³³
4. Adherence to factual information on other groups in a manner that facilitates understanding, providing neutral information about controversies,³⁴ alerting students to and “prebunking” conspiracy theories,³⁵ and rejecting denial or distortion of proven historical facts;³⁶
5. The promotion of peace, with attention to the emotive level of words, attitudes to different groups of people and nations, identifying and countering hate speech, and managing conflict through dialogue;³⁷
6. The promotion of *peace-building*, that is, a broader concept of “positive peace” that is an expression of the fundamental dignity of and respect for life;³⁸
7. Recognition of past violence and crimes, both local and global, such as the Holocaust, and discussion of the dynamics of identity-based hate that caused them;³⁹
8. The use of tools such as literature to foster tolerance and empathy, helping students to see the world from the perspective of other people and to experience how others feel;⁴⁰
9. The incorporation of real-life examples in science and mathematics to promote sustainable development, discarding impertinent political, violent, or conflict-oriented messaging,⁴¹ and employing STEM subjects to build bridges between communities and transcend frontiers;⁴²

30 Mahatma Gandhi Institute of Education for Peace and Sustainable Development, *Textbooks for Sustainable Development: A Guide to Embedding* (New Delhi: UNESCO, 2017), p. 29. <https://unesdoc.unesco.org/ark:/48223/pf0000259932>

31 *Making Textbook Content Inclusive: A Focus on Religion, Gender, and Culture* (Paris: UNESCO, 2017), p. 13. <https://unesdoc.unesco.org/ark:/48223/pf0000247337>

32 *Addressing Hate Speech through Education: A Guide for Policy-makers* (Paris: UNESCO, 2023), pp. 13, 14. <https://unesdoc.unesco.org/ark:/48223/pf0000384872>

33 *Recommendation on Education for Peace and Human Rights, International Understanding, Cooperation, Fundamental Freedoms, Global Citizenship and Sustainable Development* (UNESCO: Paris, 2023), p. 11. <https://www.unesco.org/en/legal-affairs/recommendation-education-peace-and-human-rights-international-understanding-cooperation-fundamental?hub=87862>

34 *Making Textbook Content Inclusive: A Focus on Religion, Gender, and Culture* (Paris: UNESCO, 2017), pp. 15–16. <https://unesdoc.unesco.org/ark:/48223/pf0000247337>

35 *Addressing Hate Speech through Education: A Guide for Policy-makers* (Paris: UNESCO, 2023), pp. 32–33. <https://unesdoc.unesco.org/ark:/48223/pf0000384872>

36 *Recommendation on Education for Peace and Human Rights, International Understanding, Cooperation, Fundamental Freedoms, Global Citizenship and Sustainable Development* (UNESCO: Paris, 2023), p. 9. <https://www.unesco.org/en/legal-affairs/recommendation-education-peace-and-human-rights-international-understanding-cooperation-fundamental?hub=87862>

37 Mahatma Gandhi Institute of Education for Peace and Sustainable Development, *Textbooks for Sustainable Development: A Guide to Embedding* (New Delhi: UNESCO, 2017), p. 166. <https://unesdoc.unesco.org/ark:/48223/pf0000259932>

38 *Textbooks and Learning Resources: A Framework for Policy Development* (Paris: UNESCO, 2014), p. 21. <https://unesdoc.unesco.org/ark:/48223/pf0000232222>

39 *Addressing Hate Speech through Education: A Guide for Policy-makers* (Paris: UNESCO, 2023), pp. 33–34, 42, 45, 46. <https://unesdoc.unesco.org/ark:/48223/pf0000259932>

40 Mahatma Gandhi Institute of Education for Peace and Sustainable Development, *Textbooks for Sustainable Development: A Guide to Embedding* (New Delhi: UNESCO, 2017), p. 175. <https://unesdoc.unesco.org/ark:/48223/pf0000259932>

41 Mahatma Gandhi Institute of Education for Peace and Sustainable Development, *Textbooks for Sustainable Development: A Guide to Embedding* (New Delhi: UNESCO, 2017), pp. 37–42, 67–100. <https://unesdoc.unesco.org/ark:/48223/pf0000259932>

42 *Recommendation on Education for Peace and Human Rights, International Understanding, Cooperation, Fundamental Freedoms, Global Citizenship and Sustainable Development* (UNESCO: Paris, 2023), p. 9. <https://www.unesco.org/en/legal-affairs/recommendation-education-peace-and-human-rights-international-understanding-cooperation-fundamental?hub=87862>

10. Combating sexism and unequal gender representation in textbooks;⁴³

11. Appropriateness to age and the mental wellbeing of students.⁴⁴

In addition, IMPACT-se takes the following two criteria into consideration when assessing educational materials' compliance with international standards:

- 1.** Educational material should respect international law, relevant resolutions, previous agreements and obligations. This may include, for example, the principle of a negotiated two-state solution to the Israeli-Palestinian conflict.
- 2.** Educational material should be void of antisemitic content, which is to be evaluated on the basis of the International Holocaust Remembrance Alliance (IHRA) working definition of antisemitism.⁴⁵ While UNESCO has not adopted this nor any other single definition of antisemitism,⁴⁶ it has recommended teaching about contemporary (post-1945) manifestations of antisemitism,⁴⁷ with specific examples including Holocaust denial and the characterization of Western support for the State of Israel in that context,⁴⁸ asking Jews to disavow their connection with Israel,⁴⁹ and criticism of Israel in cases where it is informed by antisemitic assumptions and beliefs that are simply applied to Zionism, Israel and the Israeli-Palestinian conflict.⁵⁰ UNESCO has also recommended teaching about the Jewish Holocaust,⁵¹ local Jewish heritage,⁵² the diversity of Jewish beliefs, commonalities with other communities, and positive contributions of Jewish individuals, as well as using a multi-perspective approach to teaching about the Israeli-Palestinian conflict.⁵³

43 Carole Brugeilles and Sylvie Cromer, *Promoting Gender Equality through Textbooks: A Methodological Guide* (Paris: UNESCO, 2009). https://unesdoc.unesco.org/ark:/48223/pf0000158897_eng

44 Recommendation on Education for Peace and Human Rights, International Understanding, Cooperation, Fundamental Freedoms, Global Citizenship and Sustainable Development (UNESCO: Paris, 2023), pp. 8, 10, 11. <https://www.unesco.org/en/legal-affairs/recommendation-education-peace-and-human-rights-international-understanding-cooperation-fundamental?hub=87862>

45 International Holocaust Remembrance Alliance (IHRA), Non-Legally Binding Working Definition of Antisemitism. <https://www.holocaustremembrance.com/resources/working-definitions-charters/working-definition-antisemitism>
Endorsed by the European Commission, Council, and Parliament as a "useful tool, in particular for education and training purposes for teachers, NGOs, state authorities and the media"
European Commission, "Definition of antisemitism", 2021; https://commission.europa.eu/strategy-and-policy/policies/justice-and-fundamental-rights/combating-discrimination/racism-and-xenophobia/combating-antisemitism/definition-antisemitism_en
European Parliament, Resolution on combating anti-Semitism (2017/2692(RSP)), 1 June 2017; https://www.europarl.europa.eu/doceo/document/TA-8-2017-0243_EN.html
Council of the European Union, "Fight against antisemitism: Council declaration," 6 December 2018. <https://www.consilium.europa.eu/en/press/press-releases/2018/12/06/fight-against-antisemitism-council-declaration/>

46 *Addressing Anti-Semitism through Education: Guidelines for Policymakers* (OSCE/ODIHR: Warsaw, 2018), p. 13. <https://unesdoc.unesco.org/ark:/48223/pf0000263702>

47 *Strategies to Counter Antisemitism: A Handbook for Educators* (Paris: UNESCO, 2025), pp. 14–15. <https://unesdoc.unesco.org/ark:/48223/pf0000396116>

48 *Addressing Anti-Semitism through Education: Guidelines for Policymakers* (OSCE/ODIHR: Warsaw, 2018), p. 22. <https://unesdoc.unesco.org/ark:/48223/pf0000263702>

49 *Addressing Anti-Semitism through Education: Guidelines for Policymakers* (OSCE/ODIHR: Warsaw, 2018), p. 81. <https://unesdoc.unesco.org/ark:/48223/pf0000263702>

50 *Addressing Anti-Semitism through Education: Guidelines for Policymakers* (OSCE/ODIHR: Warsaw, 2018), p. 24. <https://unesdoc.unesco.org/ark:/48223/pf0000263702>

51 *Addressing Hate Speech through Education: A Guide for Policy-makers* (Paris: UNESCO, 2023), pp. 14, 33, 34, 46. <https://unesdoc.unesco.org/ark:/48223/pf0000384872>

52 *Strategies to Counter Antisemitism: A Handbook for Educators* (Paris: UNESCO, 2025), pp. 21–23. <https://unesdoc.unesco.org/ark:/48223/pf0000396116>

53 *Addressing Anti-Semitism through Education: Guidelines for Policymakers* (OSCE/ODIHR: Warsaw, 2018), p. 41. <https://unesdoc.unesco.org/ark:/48223/pf0000263702>

List of Reviewed Textbooks

Ethics:

- Ethics textbook, NAT 2020 - [Grade 5](#)
- Ethics textbook, NAT 2020 - [Grade 6](#)
- Ethics textbook, NAT 2020 - [Grade 7](#)
- Ethics textbook, NAT 2020 - [Grade 8](#)

History:

- History textbook, NAT 2020 - Grade 5 - [Series A](#) and [Series B](#)
- History textbook, NAT 2020 - Grade 6 - [Series A](#) and [Series B](#)
- History textbook, NAT 2020 - Grade 7 - [Series A](#) and [Series B](#)
- History textbook, NAT 2020 - Grade 8 - [Series A](#) and [Series B](#)
- History textbook, NAT 2020 - Grade 9 - [Series A](#) and [Series B](#)
- History textbook, NAT 2020 - Grade 10 - [Series A](#) and [Series B](#)
- History textbook, NAT 2020 - Grade 11 - [Series A](#) and [Series B](#)
- History textbook, NAT 2020 - Grade 12 - [Series A](#) and [Series B](#)
- History workbooks. NAT 2020 - [Grade 5](#), [Grade 6](#), [Grade 7](#), [Grade 8](#)