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Nebraska Stories of Humanity: Increasing Accessibility to Holocaust Education

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NEBRASKA STORIES OF HUMANITY: INCREASING ACCESSIBILITY TO
HOLOCAUST EDUCATION

An Undergraduate Honors Thesis
Submitted in Partial fulfillment of
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by
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Abstract

This thesis seeks to answer the question: How can the digital humanities provide a vehicle that elevates the human impact of survivor narrative and testimony? An analysis of how the digital humanities could preserve survivor testimony is conducted through an examination of how Bea Karp's narrative will be shared through the Nebraska Stories of Humanity portal project. Based on this analysis, the Nebraska Stories of Humanity portal could be an effective method for teaching Holocaust education for three main reasons. First, this portal project avoids perpetrator-oriented narratives by highlighting survivors and soldiers who liberated camps. Further, it also offers a diverse array of testimonies that students will be exposed to, rethinking power differentials within Holocaust education. The digital humanities will also make Holocaust education more accessible by having the portal be public, translating documents, and centralizing physically and digitally dispersed documents. More research on the effectiveness of this portal should be conducted once it is published and incorporated into a class curriculum for Holocaust education.

Key Words: Holocaust education; digital humanities; Nebraska Stories of Humanity; antisemitism; Center for Digital Research in the Humanities

Appreciation

I am very grateful for the mentorship Dr. Kohen and Dr. Steinacher have given me throughout the process of writing this thesis. I am also deeply appreciative of Beth Dotan, Co-PI of the Nebraska Stories of Humanity project, for all her support and guidance in the portal project and in writing this thesis. Thank you to the University of Nebraska-Lincoln's UCARE program for providing me with funding support as an Undergraduate Research Assistant for the Nebraska Stories of Humanity project.

Introduction

With only seven Holocaust survivors currently known to be living in Nebraska still alive, first-hand testimony in the state is dwindling.¹ This definition of survivors refers to Jewish individuals who survived the Shoah, and includes one victim who fled before 1939, while the others came to Nebraska after World War II ended.² Simultaneously, a study from 2018 finds 49% of American millennials were unable to name a concentration camp or ghetto from the Holocaust, and 66% of those respondents did not know what Auschwitz was (Conference on Jewish Material Claims Against Germany 2018). Remembering the Holocaust is a necessary component of education in order to keep the stories of survivors alive and ensure the lessons of this horrific event are not forgotten. As Holocaust survivors age and pass away, the question that must be answered is: How will we keep the stories of these survivors alive when first-hand testimony is no longer an option? The Nebraska Stories of Humanity seeks to answer this question through the use of digital humanities. This project is creating a centralized, educational website with information about Nebraska's Holocaust survivors and World War II Nazi camp liberators part of the U.S. Army. These two communities were included in this project because their memories were ones that Beth Dotan, the Co-Principal Investigator of this project, felt the need to preserve after getting to know them and what they went through. The goal of this project is to create an accessible website that highlights the first-hand testimonies of these individuals for Nebraskans—individuals, students, teachers, scholars, etc.—so that these important narratives are not lost and can be utilized as learning tools.

¹ Information was provided by Kael Sagheer from the Institution for Holocaust Education.

² Information was provided by Kael Sagheer from the Institution for Holocaust Education.

The current literature finds that the way Holocaust education should be taught has been a point of debate for decades, but many agree that survivor testimony is vital for in-class curriculum. With survivors being unable to give in-class testimonies as often as before, video testimonies have been found to have a particularly potent impact on students compared to other modes of teaching about the Holocaust (Beaver 2013). However, with many survivors passing away with the passage of time, research has identified digital humanities as an effective learning tool for educators to use for Holocaust education curriculum (Hogervorst 2020). The digital humanities refer to the use of digitized mediums to produce and share information and research about the humanities (Lunenfeld, et. al. 2012). The digital humanities provide an interdisciplinary approach to the field of study that will create more accessibility to Holocaust education.

This research seeks to answer the question: How can the digital humanities provide a vehicle that elevates the human impact of survivor narrative and testimony? The digital humanities act effectively to keep the stories of Holocaust survivors alive and will ensure Holocaust education will continue being taught in schools. In this paper, I will look specifically at Bea Karp, a Holocaust survivor, to show the way that digital humanities are able to transform her story into an enriching learning experience for Nebraskans.

Literature Review

Deciphering the most effective way to teach about the Holocaust has been a point of contention, even before survivors began to pass away. In a study of over 2,000 secondary education teachers in England, it was found that educators were unsure about how to go about teaching students about the Holocaust (Foster 2013). Over 80% of these teachers were also “self-taught” on the subject matter, meaning they did not receive education themselves about how they

should teach the Holocaust (Foster 2013). It is difficult for educators to know how to teach about the Holocaust effectively and sensitively, especially if they have not been trained about how to teach it and do not have the tools necessary. This study identified that the majority of what was taught in classrooms was “perpetrator-oriented narratives,” meaning they predominantly discussed the actions of the Nazis, rather than the victims of that violence (Foster 2013). These narratives have dominated Holocaust education and do not present Jewish people as real people who had lives prior to the genocide (Salmons 2010). This is unsurprising considering the Nazis' goal was to eliminate any evidence of their victims' lives, but it perpetuates the dehumanization of Jewish individuals (Salmons 2010). Educators should, therefore, center the individuals persecuted against, rather than those committing the persecution.

While the exact method for teaching the Holocaust is unclear, scholars have identified objectives that Holocaust education should seek to meet. One study identified objectives that include: “To disseminate facts surrounding the systematic destruction of the Jews,” “to help students recognize sources of prejudice, hatred and intolerance, and the ultimate consequence of anti-Semitism,” and “to help students understand how a highly cultured and highly educated society could perpetuate crimes against humanity” (Schwartz 1990). These objectives revolve around the people who were persecuted against and depict how a genocide is able to occur. A later study identified similar objectives for Holocaust education: Students should understand the “socio-historical content concerning its [the Holocaust’s] development and magnitude,” and students should be able to apply the lessons and knowledge about the Holocaust to their future in the manner of reducing their own prejudices and apathy toward current injustices (Gallant and Hartman 2001). These objectives have a similar outlook on wanting to ensure students know the facts of the Holocaust, while being able to understand the larger implications of prejudice. There

is also a large emphasis on ensuring that the Holocaust is taught as a development of antisemitism. Antisemitism refers to a “set of negative attitudes, ideologies, and practices directed at Jews as Jews, individually or collectively, but based upon and sustained by a persisting latent structure of hostile erroneous beliefs and assumptions that flow from the application of double standards toward Jews as a collectivity, manifested culturally in myth, ideology, folklore, and imagery, and urging various forms of restriction, exclusion, and suppression” (Marcus 2013). Scholars have deciphered that avoiding the specifics of the role antisemitism in its various forms (especially racial) played in the Holocaust and generalizing it to prejudice and discrimination does not allow students to understand why Jewish people were persecuted (Schweber 2015). While students should be able to make connections between antisemitism and other hatred they see in their current world, it is important for students to know who was targeted during the Holocaust and why they were targeted (Schweber 2015).

Sharing survivor testimony has been of critical importance when teaching the Holocaust and has been important for teaching students historical analysis skills. Annette Wieviorka, a historian who wrote the influential book, The Era of the Witness, writes: “The writing of history cannot take place without ‘testimonies’” (2006). Testimonies help piece together the events that happened and offer the various narratives of what happened as the Holocaust is not comprised of one single narrative. Historian Karen Riley argues that to be able to understand the Holocaust and learn about history, historical material should be viewed through the lens of people that experienced the historical time at hand (1998). Because the Holocaust can be difficult for students to fully understand due to how tragic and wide-reaching the effects were, educators can help students at all educational levels begin to understand what happened by putting “a human face” on the event (Lindquist 2011). This also ensures that the human impact is centered when

teaching about the Holocaust (Lindquist 2011). A study in Germany of 35 ninth-grade courses tested how well students comprehended “reconstructive character of history, specifics of oral history, and central historical concepts” based on whether they interacted with a live interview, a video interview, a written transcript, or did not interact with a historical interview at all (Bertram, et. al. 2017). The results indicated that oral historical interviews led to better comprehension of the three concepts mentioned above (Bertram, et. al. 2017). Learning about a historical event through individuals who have experienced is linked to helping students become better historical thinkers (Bertram, et. al. 2017). One of the aspects that makes sharing Holocaust survivor testimony difficult, though, is inaccessibility to their stories. For one, materials documenting the Holocaust often are not found in one area, either physically or digitally (Kristel, et. al. 2013). Additionally, Holocaust material often comes in a variety of languages that may not be easily translated or understood by audiences who do not speak the language of the material (Kristel, et. al. 2013).

Video testimonies have been identified as an effective means to share survivor testimony when survivors are unable to give an in-person talk in the classroom. In a study of over 130 students regarding the effectiveness of using IWitness in the classroom to teach the Holocaust, students either used this database of survivor testimonies to watch videos from survivors or proceeded with the tools the schools usually used to teach about the Holocaust (Beaver 2013). Students reported feeling connected to the survivors they watched, with one student noting: “... it goes past the computer screen and feels like she [the survivor] is actually telling her story directly to me” (Beaver 2013). Compared to the control group, students watching IWitness testimonies were 40% more knowledgeable about the Holocaust and were two times more interested in continuing to learn about the Holocaust (Beaver 2013). This study depicts that video

testimonies can mimic a similar personal connection as live testimonies do (Beaver 2013). A study of over 210 educators found that 45% of them would utilize video testimonies in the absence of a survivor coming to the classroom, while only 27% of the teachers said they would “invite a second generation witness or an expert, or tell witness stories themselves, or visit a museum or former camp, or a combination of these” (Dreier, et. al. 2018). Advantages of video testimonies are identified as providing students the option to guide themselves more rather than being under the jurisdiction of what their teachers choose to include in their lessons (Dreier, et. al. 2018). This is because students are able to choose which stories they want to listen to and research a survivor at their pace (Dreier, et. al. 2018). Video testimonies also offer accounts from many different survivors instead of just the one that would come speak to the classroom, diversifying what testimonies students are exposed to (Dreier, et. al. 2018). With a collection of video testimonies, students are able to hear from survivors of varying backgrounds and perspectives that they would otherwise not hear (Dreier, et. al. 2018).

The digital humanities are relatively “new modes of scholarship and institutional units for collaborative, transdisciplinary, and computationally engaged research, teaching, and publication” (Lunenfeld, et. al. 2012). There is a slew of reasons why digital humanities can be seen as the future of the humanities field. Research has found that Centers for Digital Humanities can function as a space to examine how the digital world interacts with culture, as well as a space for the humanities to gain its place in the continually increasing digital world (Svensson 2012). Because digital humanity projects usually have a wide-reaching involvement in various disciplines in the humanities, “this gives the digital humanities more reach than most regular departments, disciplines and centers, and arguably, both an interest and a mandate to be invested in the future of the humanities at large” (Svensson 2012). The digital humanities can also be

viewed as a tool for making the humanities a public good (Svensson 2012). As the Simpson Center for Humanities shares, “in recent decades, the academy’s civic role has weakened: higher education increasingly has been seen as a private rather than a public good. The Simpson Center for the Humanities at the University of Washington seeks to reverse this trend by taking humanities scholarship public with the new digital technologies” (Svensson 2012). In this way, the digital humanities provide a future for the study of humanities that is more accessible for the general public.

The digital humanities are situated to effectively ensure Holocaust survivor narrative and testimony lives on past the passing of those survivors. By having access to a wide variety of testimonies, users of digital humanities portals have the ability to take initiative of their own learning and have a sort of “postponed and mediated ‘dialogue’” with the survivor (Hogervorst 2020). Digital humanities also provide the avenue “for advanced networking, mapping, and layering of modular content” (Walden 2021). This dialogue extends from the ability of users to search through transcriptions of testimonies to answer their questions about various times in the survivor’s life (Walden 2021). Digitizing Holocaust education is an advancement in the studies as the effects of the Holocaust are multifaceted across various cultures, timelines and geographic locations—and should be treated that way (Walden 2021). However, digital technology can push individuals to simply keep re-learning about the aspects of the Holocaust they are already aware of. For instance, at the Simon Wiesenthal Center’s Museum of Tolerance, visitors would consistently choose Anne Frank and Auschwitz-Birkenau when offered choices of a diverse array of people, events, and places on digital kiosks (Reading 2003). While this is a valid concern with digital humanities, transitioning Holocaust education to digital humanities can be an opportunity to rethink how to share narratives and dismantle power differentials (Walden

2021). The digital humanities offer scholars a chance to redefine how narratives should be shared and how to center survivors whose stories have not been at the forefront of Holocaust education (Walden 2021). Another concern with the digital humanities is that individuals will not take in the entire story of each survivor they are exposed to; instead, they will receive bits and pieces of a various stories by not looking at everything pertaining to a particular survivor (Reading 2003). It is optimal for students to understand the entire story of what happened to a survivor, but it should also be noted that individuals are not able to piece together the Holocaust in one take (Reading 2003). Instead, learning about the Holocaust is “cumulative” because there is no singular story of the Holocaust (Reading 2003).

Methods

This research focuses on the Nebraska Stories of Humanity portal, which is a pilot project of the University of Nebraska-Lincoln’s Center for Digital Research in the Humanities. This project highlights the stories of Holocaust survivors and World War II veterans of the U.S. Army who resided in Nebraska. Holocaust survivors and these veterans were chosen for the project because Beth Dotan, the Co-Principal Investigator of the project, saw a need to document their memories after working with these individuals at the Institute for Holocaust Education in Omaha, Nebraska. Currently, there are five individuals whose stories will be shared on this portal: Bea Karp, Clarence Williams, the Shapiro family, Hanna Rosenberg, and Maurice Udes. There are five key goals for this educational portal:

- To designate a place where Nebraskans are able to readily access information about the state’s Holocaust survivors and World War II veterans, particularly in light of many of these individuals passing away.

- To congregate information about Holocaust survivors and World War II veterans who liberated camps in a place that educators and others can access it.
- To create a portal that will continue to develop “while collaborating and collecting with family, friends, and organizations” (Dotan).
- To cultivate this web portal using “aggregated testimony, geographical resources, historical primary resources, personal documents, and photos” (Dotan).
- During the creation of this platform, incorporate student research and interdisciplinary scholarship.

One of the survivors highlighted through this project is Bea Karp, born with the name Beate Stern. Karp was born in 1932 in the city of Lauterbach in Germany (Karp and Pappenheimer 2015). Her family included her father, Moritz Stern, mother, Rosa Stern, and younger sister, Susie Stern (Karp and Pappenheimer 2015). Following the pogroms of November 1938 (“Kristallnacht”) and the Nazis taking away the Stern’s family home, Karp and her family moved to Karlsruhe, Germany to live with Karp’s aunt, uncle, and cousins (Karp and Pappenheimer 2015). However, the Nazis then raided the house where the Stern family was staying, and they were taken to Camp Gurs in Nazi-controlled France (Karp and Pappenheimer 2015). Eventually, the family was moved to the Rivesaltes Camp in France (Karp and Pappenheimer 2015). Soon after, Susie became very sick, and Rosa decided to send her to the OSE (Œuvre De Secours Aux Enfants). The OSE was a French organization who saved children from concentration camps (Karp and Pappenheimer 2015). The Nazis were aware of the OSE as they believed taking children out of the camps would prevent further issues, such as “uprisings,” and the OSE said they would let the Nazis know the location of the children (Karp and Pappenheimer 2015). Rosa also made the decision to send Bea with the OSE, and Bea lived at chateaus where she was

reunited with Susie (Karp and Pappenheimer 2015). Both Rosa and Moritz Stern were murdered at Auschwitz (Karp and Pappenheimer 2015).

After the war had ended, Bea and Susie went to live with their aunt and uncle in England until they found out Moritz had written that Bea and Susie should move to live with their other aunt and uncle in America if something happened to him and Rosa (Karp and Pappenheimer 2015). After a while, Bea got married to Bob Pappenheimer in New York, but then they moved to O'Neill in Nebraska after marriage and had four children (Karp and Pappenheimer 2015). In 1963, following the Eichmann Trial in 1961, Bea began telling her story (Karp and Pappenheimer 2015). Following Bob's death, Bea got married to Harold Karp (Karp and Pappenheimer 2015). Until she passed away, Bea continued to share her story with individuals across the state and lived in Omaha, Nebraska (Karp and Pappenheimer 2015).

Historical documents about Karp were collected from a multitude of sources: newspapers (The Jewish Press, Omaha World-Herald, The Daily Nebraskan, The Daily Nonpareil, The Grand Island Independent, Leo Adam Biga's My Inside Stories, Fremont Tribune, Ainsworth Community Schools, Wahoo Public Schools, The North Platte Telegraph, and Iowa State University), the Arolsen Archives, the Institute for Holocaust Education, the U.S. Holocaust Memorial Museum, and family members of Karp. These historical documents include newspaper articles, video testimonies, photos, letters sent by Karp and her family members, Karp's book, and documents illustrating Karp's location during her upbringing, throughout the Holocaust and where she lived afterwards. Documentation from Buchenwald Concentration Camp (a concentration camp Moritz Stern was transferred to), OSE registration, and emigration applications are examples of primary documents that will be included in the portal. Some of the documents and images were provided directly by Bea Karp or her family. As of February 2022,

over 160 documents, images, and testimonies have been collected that present Karp's experiences before, during, and after the Holocaust.

This project uses various tools to collect and share material. Box.unl.edu, followed by SharePoint when the University of Nebraska-Lincoln transitioned to the new system, were utilized for saving any material collected for the portal among all individuals involved in the creation of the site. Each piece of material is assigned a specific name and number that correlates with the person to whom it is connected. Google Sheets is then utilized to keep track of document file names, the title of the document, the creator, the recipient, the date it was created, and whether it has been transcribed, encoded, and reviewed. To prepare the historical material for the Center for Digital Research in the Humanities to publish on the actual website, documents and videos must be transcribed and encoded. This is done through Oxygen XML Editor, the program through which the documents are transcribed and encoded. GitHub is then utilized for sharing the transcribed and encoded documents between individuals involved in the creation of the site.

For Bea Karp specifically, my overall goal was identifying how to share Karp's story in a way that is accurate and highlights the influence she had on our Nebraska community. To achieve this goal, I compiled all stories, documents, books, videos, and images that detail Karp's life through resources provided by the University of Nebraska-Lincoln, various newspapers, and other databases of historical material. I began my research by searching Karp's name using Google and saving any articles that appeared about her story. I also searched the University of Nebraska-Lincoln library's newspaper archives to find articles that would not appear in a Google search.

As material was collected, I transcribed and encoded documents and transcriptions of testimonies using GitHub and Oxygen XML Editor. I transcribed testimonies Karp has given before, which includes testimonies from the U.S. Holocaust Memorial Museum, the Shoah Foundation, and recorded testimonies she has given to classrooms, such as at Walnut Middle School in Grand Island, Nebraska. Through GitHub, staff at the University of Nebraska-Lincoln Center for Digital Research in the Humanities are able to access the transcribing and encoding work I do for each document. From there, a staff member reviews the transcription and encoding for each document to ensure it was done properly. The Center for Digital Research in the Humanities then handles the publications of each document on the actual portal website.

Discussion

The Nebraska Stories of Humanity project can be an effective tool for educators to teach about Holocaust education. The portal will highlight survivors, prevent a perpetrator-oriented narrative of the Holocaust, allow students to learn about a diverse array of stories they may connect strongly with, give access to video testimonies, and act as an avenue to collect dispersed documentation of the Holocaust in one space.

Testimonies from witnesses has been found to be an integral part of Holocaust education throughout research, and this portal aims to highlight those witnesses. By introducing students and the general public to Holocaust survivors, a human face is put to the event. Because all of the individuals included in the portal will have lived in Nebraska at one point or another, students may feel a stronger connection with the survivors or may feel as if the Holocaust is not as far away of an event as they have shared a geographic location with them. It is also argued that teaching the Holocaust as a development of antisemitism is important. By sharing testimonies from individuals who experienced racism and antisemitism, educators can work to help their

students understand how the Holocaust started. Karp does explicitly talk about her Jewish faith and how she was treated because of her religion in her testimonies, and it is mentioned in the articles written about her talks.

The Nebraska Stories of Humanity portal avoids the perpetrator-oriented narratives by focusing on the survivors themselves and by including materials and images that document the lives they had before and after the genocide. Karp has shared in testimonies memories from her life before the Holocaust. Images of Karp and documents from her life before the genocide have been included to give a visual representation of her life. There are also images of Karp's life after the Holocaust, as well as Karp speaking about her life with her husband and kids, which will all depict that Karp has her journey after the violence she faced. These will all be included in the website portal to show a holistic view of Karp's life and to humanize her. This portal will portray Holocaust survivors as individuals who had lives independent of the genocide before it occurred and were not simply victims of the violence.

Further, students will be able to listen to, read, and understand multiple perspectives of the Holocaust on the Nebraska Stories of Humanity portal—not just one. Students will have the choice to examine the experiences of multiple Holocaust survivors who all have different stories to share and can also examine the perspective of soldiers who liberated camps. The experience Karp had during the Holocaust is different from the other survivors who moved to Nebraska and is different from Anne Frank's experience, so students will be able to have a wider understanding of how different witnesses were affected by the Holocaust and what they experienced because of it.

As prior research mentioned that Holocaust materials were spread all around the world physically and digitally, the same can be said for documents surrounding Nebraska's Holocaust

survivors (Kristel, et. al. 2013). Karp's life, along with her family's, includes documents from Germany, France, England, and the United States. This portal provides a space for all of these geographically dispersed documents to exist in one area, giving the public easy access to them. Articles about Karp and the various talks she has done, along with the testimonies she gave to various organizations, are all also digitally dispersed. By going onto the portal, the public can learn the most about Karp's life without having to do the searching to find articles about her and testimonies she has given. The Nebraska Stories of Humanity project has also translated letters and other documents written in German and French. This allows users of the portal to be able to use this material as a learning tool instead of being turned away due to the material being in a language they cannot understand.

The video testimonies made available by the Nebraska Stories of Humanity portal will be of particular importance. Because there are only seven Holocaust survivors remaining in Nebraska, educators may not be able to bring a witness to their classroom to testify first-hand. However, as the IWitness portal has shown, video testimonies can help students feel as if they are having a one-on-one conversation with the survivor they are listening to (Beaver 2013). Students have their own autonomy to search through the portal and listen to the testimony they are most compelled to listen to, guiding their own learning. As past research has also shown, educators will be likely to use video testimonies to teach about the Holocaust over other methods because of the convenience and access to a wider variety of testimonies (Dreier, et. al. 2018). This means the portal is an educational tool teachers would be likely to use in the classroom for part of the Holocaust curriculum.

Because this portal will be publicly available, more individuals will have access to Holocaust education. As previous research has indicated, the humanities have become more and

more privatized (Svensson 2012). However, digital humanities give a solution to this issue and invite the field of humanities to be publicly available. While this portal may be primarily used in classrooms, the general public will be able to go online and learn about survivors they may not have known of before. It also gives the public access to documents, such as the emigration applications, that are not easy to find online, but create a fuller picture of each survivor's experience.

With a broader lens, this project provides an opportunity to rethink how narratives are shared. Recent research indicated that digital technologies could provide the opportunity to redefine how narratives are presented and to decolonize which narratives are at the forefront of Holocaust education (Walden 2021). This portal can inherently work to tweak power dynamics by presenting these stories of Holocaust survivors that are usually not taught in Nebraskan schools. Holocaust curriculum in schools is still largely taught around the most popular narratives, such as Anne Frank's, and while her story is important, curriculum should continue to find other narratives to also center to give students a larger picture of what happened during the Holocaust and not diminish the importance of other Holocaust survivor narratives (Lindquist 2006). Additionally, because all of the information is stored online, students have the opportunity to return to the portal to continue learning without restraints on being able to access survivor stories, besides internet connection—which can be mitigated if students have internet access in schools.

Conclusion

Debates about how Holocaust education should be taught are especially significant as first-hand witnesses continue to pass away. With the use of digital humanities, the Nebraska Stories of Humanity portal project works to provide an educational tool for teachers to use in the

absence of survivors being able to visit classrooms. This portal seeks to provide a space with aggregated information about Holocaust survivors that came to Nebraska, as well as World War II Nazi camp liberators.

This research asked the question, how can the digital humanities provide a vehicle that elevates the human impact of survivor narrative and testimony? Analyzing the portal and how Bea Karp's life will be documented on the website, it is evident that this project will elevate the human impact of survivor narrative as survivors are the main focus of the portal. Karp, along with the other survivors, humanize the Holocaust and depict how the Holocaust was a result of antisemitism in Nazi Germany. With that sentiment, a perpetrator-oriented narrative for Holocaust education is avoided as the survivors themselves are the ones that are highlights. The survivors' lives before, during, and after the Holocaust are shown to give the public an understanding that these were real people and were not just victims of the violence. As there are fewer and fewer survivors available to share their story to classrooms, this portal allows educators the opportunity to use video testimonies instead.

The digital humanities are well-equipped to elevate the human impact of survivor narrative as it showcases a diverse array of perspectives and experiences during the Holocaust, creates a space for dispersed information and makes information about the Holocaust easily accessible to the public. Rather than focus on one survivor, students have the ability to research the experiences of multiple survivors and understand that each survivor had a unique life before and after the Holocaust. This also allows students to contribute to their own learning by being able to sift through the portal by themselves, rather than having to follow what their instructor thinks is most valuable. Further, information about Nebraska's Holocaust survivors is spread out both geographically and digitally. This information also has language barriers as many

documents are not readily translated. This portal, however, creates a space where users can find comprehensive information about the survivors and liberators included. Many documents in German and French have also been translated for the site, so users can avoid the language barrier and learn even more about the survivors' lives.

Limitations of this research include this portal not being published yet, hence why there is no data about how this portal actually affects students and Holocaust education. Another limitation is not having data on what students search the most and how long they spend on the website. In the future, researchers should examine how effective educators and students find this portal for teaching Holocaust education once it is published. Researchers can examine knowledge about the Holocaust before and after searching the portal, feelings students experienced while researching survivors, and how educators chose to incorporate the portal into curriculum.

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