



UPSTANDERS: ORDINARY PEOPLE DOING EXTRAORDINARY THINGS

I don't want to be considered a hero.... Imagine [if] young people would grow up with the feeling that you have to be a hero to do your human duty. I am afraid nobody would ever help other people, because who is a hero? I was not. I was just an ordinary housewife and secretary.

–Miep Gies, one of those who helped to hide Anne Frank and her family

INTRODUCTION

*Life is mainly froth and bubble;
Two things stand like stone,
Kindness in another's trouble,
Courage in your own.*

– Adam Lindsay Gordon, “Ye Wearie Wayfarer” (1866)

At Holocaust Museum Houston we use the lessons of the Holocaust and other genocides to teach the dangers of hatred, prejudice and apathy. This program of study examines ordinary people who made the choice to help their friends, neighbors and even strangers during times when the worst human atrocities were occurring. An upstander is someone who takes action to help others when they are in need. In contrast, a bystander is present at an event, but doesn't participate in that event or help those being targeted by aggression or violence. Many of us wonder what we would do in these situations: would we be bystanders or upstanders?

Since the Holocaust, psychologists and sociologists have studied the concepts of bystanders and rescuers (or upstanders). Different aspects of the choices have been studied, including the behavioral traits of the rescuers (Ervin Staub); the moral psychology of the rescuers (Kristen Monroe); creating classification types (Samuel and Pearl Oliner); and the characteristics of rescuers (Nechama Tec). One thing we know is that there is no one definitive marker for identifying a rescuer / upstander. We do know that if we practice the behaviors of choosing to help others during more normal times, we can increase the likelihood we'll help others at all times. Upstanding is a habit of mind and body.

As you participate in this program, we ask you to consider the roles you take in a normal week. With whom do you interact? How do you help others in need? How do you engage with people you don't know? Do you see them as a threat or in a positive light? An excellent companion to this program of study is Holocaust Museum Houston's “[All Behaviors Count](#)” program, which examines social cruelty (taunting, exclusion, rumoring, ganging up and bullying) and social resiliency. See the Museum's website for more resources <https://hmh.org/education/resources/>.

While this study guide was written before COVID-19 altered our lives and the ability to interact freely with each other, the work in this program can be modified to fit the needs of distance learning. We believe that in studying upstanders, individuals will be inspired to find ways to support their community during both ordinary and challenging times.

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Morally committed and courageous people can join to overcome the inertia of social systems, activate other bystanders, and work on creating societies and an international community that promote harmony and caring in human relations.

– Ervin Staub, social psychologist and Holocaust survivor

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HOW TO USE THIS GUIDE

Within this guide are several readings and case studies to consider. It is suggested that the following format can be used by school groups, business organizations or community programs.

Part One – Contextualizing the Roles

Begin by discussing Holocaust Museum Houston’s Triangle in the page titled, “Which Role Do You Choose?” Which of these terms do you think need more clarification in order to understand the roles? It may be helpful to use the glossary provided in the appendix. What aspects of the Holocaust history being related surprised you? Finally, develop a way to express the ideas shown in the Triangle.

Then, read the sections titled, “Learning about Rescue,” and “Considering Bystanders and Perpetrators.” You could review these readings one at a time or review them as a pair, depending on the time you have. Use the questions present in both readings to guide your discussion.

Finally, read the case studies of some who chose to rescue. Use the questions within the box at the start of the case studies to guide your discussion.

Part Two – Actions You Can Take

Consider the role of being an upstander through the readings, “Choosing to be an Upstander,” and “Rehearsing Upstander Actions.” Use the box provided to plan the options that are best for you. Brainstorm other options for the “rehearsing” section.

Part Three – Additional Considerations

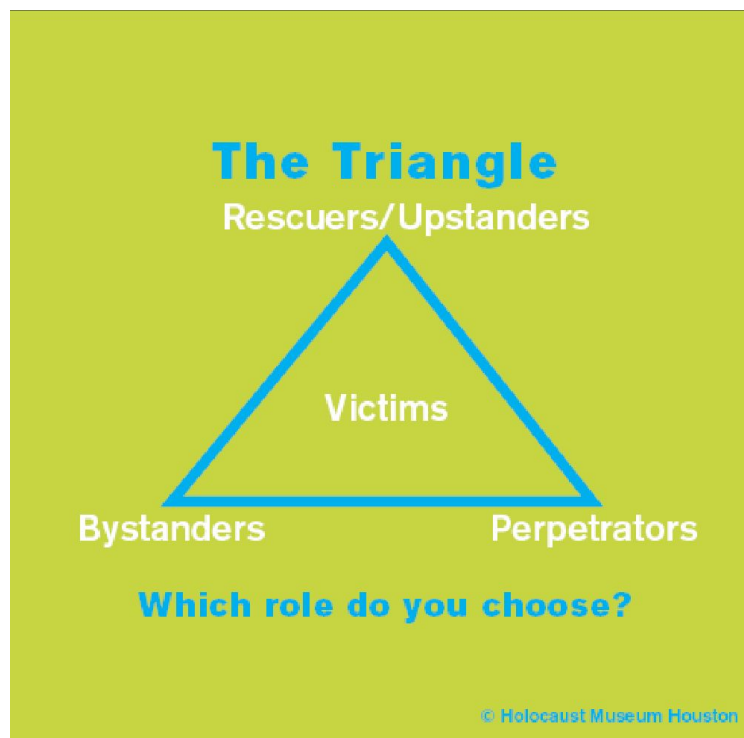
In the final two readings are references to a NY Times editorial (“Would you Let This Girl Drown?”) and a famous writing by John Donne (“No Man Is An Island”). Consider the contents of these pieces using the discussion questions provided.

Finally, in the appendix is the text for the United Nations’ “Universal Declaration of Human Rights (UDHR).” A discussion on the rights outlined within this document can be meaningful as a final aspect of this program of study. Or, it could be the start of another program of study about human rights.

WHICH ROLE DO YOU CHOOSE?

I'm not all good. I had the opportunity and I happened to have made the right choice. A human being is like a piano. Circumstances play the keys. The war brought out the highest and lowest in people.

— Dutch rescuer Semmy Riekerk



The Holocaust of World War II made it clear that there are several roles any individual can play in our society. If we are not to be victims, then our only choices are to be perpetrators of evil and injustice, indifferent bystanders who allow it to exist in our world or rescuers or upstanders who act to end it.

During the Holocaust, European Jews and other victims – including Communists, Socialists, political dissidents, Jehovah's Witnesses, homosexuals, Sinti and Roma, Poles and those physically and mentally challenged – were targeted for death or discrimination by the National Socialist regime in Nazi Germany. Those targeted by the Nazis were innocent victims, with few choices available to them. Other people had a much greater opportunity to choose the way they would respond to the history unfolding around them.

Holocaust Museum Houston's Lesson of the triangle illustrates the actions people took when confronted with the evils of Nazi Germany. Only a small percentage of the population was comprised of *perpetrators*; but an even smaller portion, less than 1 percent, made a decision to become *rescuers* or *upstanders*. Most people settled on the role of *bystander*. The result was catastrophic.

LEARNING ABOUT RESCUE

As you read this section, consider the lessons we can draw from those who chose to rescue during the Holocaust and other genocides. Which of the theories resonates best with your worldview? Which one challenges you the most? How does the content of this section affect you?

What did rescue mean during the Holocaust? Was it hiding a person for long periods of time? Providing papers so a person could hide? Helping a person emigrate to safety? Obtaining food for a person? How many people did one have to help? At what cost would one have had to help? There are many questions to consider when one considers the acts of rescue during the Holocaust. Yad Vashem honors rescuers of Jewish people during the Holocaust as “Righteous Among the Nations.” As of January 2013, they have recognized 24,811 people with this designation. The criteria to be recognized by Yad Vashem as a rescuer includes

1. Active involvement of the rescuer in saving one or several Jews from the threat of death or deportation to death camps
2. Risk to the rescuer’s life, liberty or position
3. The initial motivation being the intention to help persecuted Jews: i.e. not for payment or any other reward such as religious conversion of the saved person, adoption of a child, etc.
4. The existence of testimony of those who were helped or at least unequivocal documentation establishing the nature of the rescue and its circumstances.

This is one definition of rescuer, but there could be many others. Consider the choices people had to make when engaging in these behaviors. Now, place the decisions made by those who did or did not rescue in context with the reality that was surrounding them during the Holocaust.

Many psychologists and sociologists have studied rescuers during the Holocaust in the hope of gaining insight into this rare, extraordinary behavior by ordinary people. We do not mean to romanticize the history of the Holocaust by studying these individuals; nor do we intend for individuals to only study these individuals. However, if we work to understand these heroic individuals we could find lessons on how to build altruistic communities and societies whereby people help in times of crises instead of being bystanders. Below is a summary, but by no means a comprehensive description, of the findings of four of those who have studied this topic.

Ervin Staub

Ervin Staub is a Professor of Psychology Emeritus at the University of Massachusetts, Amherst. He was born in Hungary and lived as a child under Nazi, and later communist, oppression. His work has focused on how to create caring, altruistic children and adults; his studies have examined the Holocaust, other genocides and terrorism.

In examining altruistic motivation, Staub has studied the concept of “prosocial value orientation,” which has three primary aspects:

1. a positive view of human beings
2. a concern for people's welfare
3. a feeling of personal responsibility for others' welfare

His research notes that the development of inclusive caring is necessary in the creation of a structured world in which people are more likely to help others. He recommends that deep contact, involving shared goals that people work for, will lead to the development of this structured world. Using cooperative-learning or teaming methods and learning by doing are two ways to achieve this goal. Staub notes that it is more difficult to be morally courageous when acting alone than when acting in a group.

Nechama Tec

Nechama Tec is Professor Emerita at the University of Connecticut. She is a Holocaust survivor whose memoir, "Dry Tears," chronicles being rescued. She is a well known Holocaust scholar who has studied rescue and resistance during the Holocaust.

In 1991, at The Conference on the Hidden Child, Tec presented "a set of interdependent characteristics and conditions" that Holocaust rescuers shared based on her research. These included

1. They don't blend into their communities. This makes them less controlled by their environments and more inclined to act on their own principles.
2. They are interdependent people and they know it. They do what they feel they must do, what is right, and the right thing is to help others.
3. They have a long history of doing good deeds.
4. Because they have done the right thing for a long time, it doesn't seem extraordinary to them. If you consider something your duty, you do it automatically.
5. They choose to help without rational consideration.
6. They have universalistic perceptions that transcend race and ethnicity. They can respond to the needy and helpless because they identify with victims of injustice.

Kristen R. Monroe

Kristen Monroe is an American political scientist who specializes in political psychology and the scientific study of ethics. In 1996 she published, "The Heart of Altruism: Perceptions of a Common Humanity."

In her research Monroe has drawn upon the concept that altruists share a world view in which all people are one. This universal humanity was identified through interviews with many rescuers. In fact, when asked about why they chose to rescue, many reported it wasn't a choice, 'it was something you do for another human being.' She writes in The Heart of Altruism, "All [rescuers] saw themselves as people strongly bound to others through a common humanity." It is with this understanding that she underscores the role that dehumanization plays upon bystanders and perpetrators during acts of mass violence like genocide. She notes that there are several important considerations for altruists:

1. All people have value; this includes the altruist. It means that when they sacrifice themselves for others, it is not because they do not have worth of their own.
2. No groups are better than others, since we are all one; part of a common and cherished whole.
3. There are no “bad guys” and no “good guys,” only people.
4. This allows for a tremendous understanding for weakness and human frailty and a remarkable forgiveness of even the vilest of deeds.

Samuel and Pearl Oliner

Samuel Oliner is Emeritus professor of sociology at Humboldt State University; his wife, Pearl Oliner, is a professor of education at Humboldt State University. Sam is a child survivor of the Holocaust, who was saved by a peasant woman. Their book, “The Altruistic Personality: Rescuers of Jews in Nazi Europe,” was based on their research to discover measurable aspects of those who rescued.

Their study used a questionnaire and interview teams to conduct a study of those who rescued and those who did not. They reported that based on their sample, 59% of rescuers had Jewish friends before the war, whereas only 25% of bystanders did. They found that rescuers had less autocratic parents, with more democratic involvement across the generations resulting in a feeling of effectiveness. They found that rescuers were and are “ordinary people,” but also people who had been taught to be compassionate and were encouraged to think independently.

What do you think?

Were rescuers extraordinary people or ordinary people who did extraordinary things? How does answering this question affect our understanding of human nature?

The research presented by each person suggests that there are things each of us can do to develop altruistic behavior. Which of the theories most addressed your current worldview? Which offered new insights into the behaviors of rescue?

CONSIDERING BYSTANDERS AND PERPETRATORS

As you read this section, consider the barriers that exist to being a rescuer or upstander. For you, what theories best explain the role of bystanders? What lessons we can draw about the power of individual choices? How does the content of this section affect you?

Since the Holocaust, several researchers have looked to try to understand the choices made by people who were bystanders and perpetrators. For example, the impediments to rescue existed in varying degrees of risk (e.g., in the eastern front of the war, assistance to Jewish people was punishable by death) to ability (e.g., obtaining food during wartime rationing) to worldview (e.g., antisemitism affected people) to being afraid to act alone (or perception they would be acting alone). Although the modern research cannot fully explain the choices made during the Holocaust itself, the findings do offer insight into human behavior that helps one understand the difficulty many face in becoming an upstander.

Issues Related to the Bystander Effect

On March 13, 1964, Kitty Genovese, 28 years old, was on her way back to her Queens, New York, apartment from work at 3:00 a.m. when she was stabbed to death by a serial rapist and murderer. According to newspaper accounts at the time, the attack lasted for at least a half an hour during which time Genovese screamed and pleaded for help. Newspaper reports after Genovese's death claimed that 38 witnesses watched the stabbings and failed to intervene or even contact the police until after the attacker fled and Genovese had died. This led to widespread public attention, and many editorials, regarding what has become known as the bystander effect.

The bystander effect is a social psychological phenomenon that refers to cases in which individuals do not offer any means of help to a victim when other people are present. The probability of help is inversely related to the number of bystanders. In other words, the greater the number of bystanders, the less likely it is that any one of them will help.

Issues Related to Obedience

In 1961, Yale university psychologist Stanley Milgram conducted a study that measured the willingness of study participants to obey an authority figure even though the actions requested conflicted with their personal conscience.

Specifically the experiment involved three individuals: the person running the experiment (authority figure), a person pretending to be a volunteer but who was working with the experimenter (learner) and the subject of the experiment (teacher). In the experiment, the experimenter's subject in the role of the teacher was to read the first of a set of word pairs; the learner was to respond with the matching word pair. If the learner gave the wrong answer, the teacher was to administer a shock to the learner (note: the teacher had experienced a low level shock prior to the start of the experiment). The shock board the teacher used had incremental raises of shock for each wrong answer, continuing to 450 volts. The experiment showed that

65% of the teachers would continue administering shocks even when it was clear the learner was in distress.

In 1974, Milgram wrote in "The Perils of Obedience:"

Ordinary people, simply doing their jobs, and without any particular hostility on their part, can become agents in a terrible destructive process. Moreover, even when the destructive effects of their work become patently clear, and they are asked to carry out actions incompatible with fundamental standards of morality, relatively few people have the resources needed to resist authority.

Issues Related to Aggression

In the early 1960's Albert Bandura conducted a study known as the Bobo Doll Experiment. Children watched an adult model act aggressively towards a Bobo doll with one focus being on how a child behaved with other toys after seeing the modeled behavior. He found that children who witnessed aggression were more likely to act in physically or verbally aggressive ways.

His work showed that people learn not only through a system of rewards and punishments (behaviorism) but also from watching someone getting a reward or punishment (observational learning).

Issues Related to Authority

In 1972 a team of researchers led by psychology professor Philip Zimbardo studied the psychological effects of becoming a prisoner or prison guard. Students were selected for the experiment and randomly assigned roles of prisoners and guards in a mock prison. The participants adopted their roles beyond predictions; the guards engaged in authoritarian actions including psychological torture of the prisoners. Many of the prisoners passively accepted psychological abuse and, if requested by the guards, harassed other prisoners. The experiment had such a profound effect that it had to be discontinued in 6 days, instead of the planned two week period.

The study showed the dangerous power of authority. It also suggested that situations, rather than just individual personalities, affected behavior.

What do you think?

During the Holocaust, most people selected the role of bystander. Based on the research above, what reasons do you think could account for these choices? What lessons do you think we each must learn to overcome impediments to being an upstander?

BIOGRAPHY OF SOME RESCUERS / UPSTANDERS

With the example of the rescuers, we are now a little better prepared to give aid to those in danger, wherever and whenever that might be.

— Deborah Dwork in *Voices & Views*

Study the experiences of the following rescuers. What lessons from their choices can inform what you do today? How does each fit – or not fit – the theories listed in the “Learning about Rescue” section?

Chiune Sugihara



Chiune Sugihara poses outside beneath a tree in Kaunas, Lithuania (1940). Photo credit: U.S. Holocaust Memorial Museum, courtesy of Hiroki Sugihara. [USHMM #07631]

Following the German invasion of Poland on September 1, 1939 hundreds of thousands of Jews and other Polish citizens fled eastward ahead of the advancing German army; many refugees found at least temporary safety in Lithuania. Options for escape beyond Lithuania were limited and required diplomatic visas to cross international borders. One route was through Asia using a combination of permits issued by foreign envoys responding to the refugee crisis: a bogus visa for entrance to the Dutch Caribbean island of Curaçao and a visa for transit through Japan.

One such diplomat was Japanese Imperial Consul Chiune Sugihara, the first Japanese diplomat posted in Lithuania. In the absence of clear instructions from his government in Tokyo, Sugihara granted 10-day visas to Japan to hundreds of refugees who held Curaçao destination visas. After issuing some 1800

visas, Sugihara finally received a response to his cables alerting the Foreign Ministry in Tokyo of the situation in Lithuania. The Foreign Ministry reported that individuals with visas headed for the United States and Canada had arrived in Japan without money or final destination visas. In his response, Sugihara admitted to issuing visas to people who had not completed all arrangements for destination visas explaining that Japan was the only transit country available for going in the direction of the United States, and his visas were needed to leave the Soviet Union.

By the time the Soviets ordered all diplomatic consulates closed, in late August 1940, Sugihara had saved thousands of Jews over the course of just a few weeks. Because of his efforts, Yad Vashem awarded him the title of “Righteous Among the Nations” in 1984.

Source:

<http://www.ushmm.org/research/research-in-collections/search-the-collections/bibliography/chiune-sugihara>

Jan and Miep Gies



Jan and Miep Gies on their wedding day on July 16, 1941. Photo credit: <http://www.miepgies.nl/en/Biography/Jan%20Gies/>.

Jan and Miep helped hide Anne Frank and her family during the Holocaust, at a time when very few people protected their Jewish friends and neighbors from persecution and deportation. Jan and Miep Gies were two of the rare exceptions, and their courageous actions serve as an inspiration for all of us today and remind us of the need to stand up to hatred and injustice. After the war Miep devoted herself to preserving the memory of Anne Frank and the Holocaust. She frequently said that she risked her own safety to save the Frank family simply because it was the right thing to do.

Miep Gies was born in Vienna, Austria, in 1909. Her given name was Hermine Santrouschitz. In 1920, suffering from undernourishment and poor health, Miep joined an initiative of Dutch families that were taking in Austrian children to help them recover from World War I. After five years, Miep's family and her foster parents agreed that it was best for Miep to remain in Amsterdam. Miep married her boyfriend Jan Gies in 1941 and became a Dutch citizen. Since 1933, Miep had been working for Otto Frank. When the Frank and van Pels (van Daan in Anne Frank's diary) families went into hiding in the "annex" at Prinsengracht 263, Amsterdam, Miep took on the job of collecting their list of requests every morning, obtaining the items, and secretly delivering them during her lunch break.

Miep would shop in the neighborhood and bring food, as well as emotional support, to the eight people hiding in the annex. Jan was active in the resistance from the beginning of 1943. He would go up to the annex every day after lunch to report the latest news and to bring whatever cigarettes he had purchased on the black market. He also selected books for the Jews in hiding from a friend's private library each week. After the Germans had discovered the annex and taken the Jews away in August 1944, a representative of Otto Frank's company sent Miep on a mission to offer the Germans money for the release of the eight Jews. Miep went to the German headquarters and spoke to the man who had been in charge of the search of the annex. However, he said he could not help. Miep was not convinced and went upstairs to speak to his superior. Miep knocked on a door and simply walked in. As the door swung open, she asked: "Who is in charge?" One German stood up, cursed, and pushed her out the door. Without accomplishing her mission, Miep felt broken-hearted as she returned to Prinsengracht 263. Although entrance to the annex was forbidden, Miep carefully collected Anne Frank's diaries and gathered the many loose pages scattered throughout the annex. She then stored these documents in the drawer of her desk.

Otto Frank survived the war. His wife and daughters perished. Miep gave Anne's diaries to Otto and told him: "This is the legacy of your daughter." On March 8, 1972, Yad Vashem recognized Jan Augustus Gies and his wife, Hermine (Miep) Gies-Santrouschitz, as Righteous Among the Nations.

Source: <https://www.yadvashem.org/righteous/stories/gies.html>

Oskar Schindler



Oskar Schindler with Ludmila Pfefferberg-Page at a reunion in Munich, 1946. Photo credit: U.S. Holocaust Memorial Museum, courtesy of Avi Granot. [USHMM #06615]

Following the Nazi invasion of Poland, Oskar Schindler, a German Catholic industrialist, moved to Kraków and assumed responsibility for the operation of two formerly Jewish-owned manufacturers of enamel kitchenware. He then established his own enamelworks in Zabłocie, outside Kraków. That factory became a haven for about nine hundred Jewish workers, providing them relief from the brutality of the Płaszów labor camp nearby.

In October 1944 Schindler was granted permission to relocate his defunct enamelworks to Brännlitz, Czechoslovakia -- this time as an armaments factory -- and

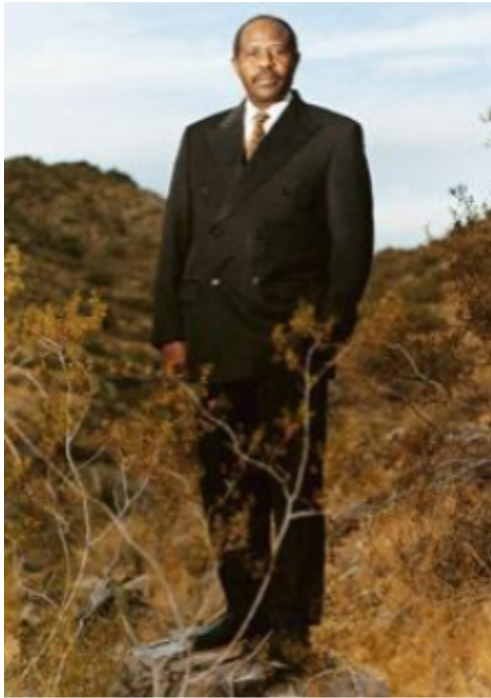
to take with him the Jewish workers from Zabłocie. He succeeded in transferring to Brännlitz approximately eight hundred Jewish men from the Gross-Rosen camp and three hundred Jewish women from Auschwitz, ensuring their humane treatment and, ultimately, saving their lives.

In 1962, Yad Vashem awarded Schindler the title "Righteous Among the Nations" in recognition of his humanitarian contribution, and in 1993, the United States Holocaust Memorial Council posthumously presented to him the Museum's Medal of Remembrance. This medal, rarely presented, is intended to honor deserving recipients for extraordinary deeds during the Holocaust and in the cause of Remembrance. Emilie Schindler accepted the medal on behalf of her husband at a ceremony in the Museum's Hall of Remembrance.

Source:

<http://www.ushmm.org/research/research-in-collections/search-the-collections/bibliography/oskar-schindler>

Paul Rusesabagina



Paul Rusesabagina. Photo credit: Misha Gravenor. Source: <http://www.oprah.com/omagazine/Oprah-Talks-To-Paul-Rusesabagina>

Paul Rusesabagina was the assistant manager of the Sabena-owned Hôtel des Mille Collines before he became the manager of the Hôtel des Diplomates, both in Rwanda's capital of Kigali. After he and his family witnessed the murders occurring during the early stages of the genocide, Paul, who is of both Hutu and Tutsi descent, and his wife, Tatiana, a Tutsi, fled with their four children to the Hotel Mille Collines, where he was the manager. In an interview with Oprah Magazine, he reported, "Men I'd known for years were carrying machetes, grenades, guns, spears—any weapon you can think of. Neighbors I'd seen as gentlemen had suddenly become killers in military uniforms."

The hotel was under constant threat and soon water and food were scarce. There was no electricity. During the Rwandan genocide Rusesabagina used bribes, his influence, and international connections to shelter and protect Tutsis and Hutus from being slaughtered by the *interahamwe* militia.

Through his efforts, none of those who sought refuge at the hotel property were hurt or killed during the attacks. In total, Rusesabagina's actions saved the lives of 1,268 Hutu and Tutsi refugees during the Rwandan Genocide.

In 2004, the film, "Hotel Rwanda," was made about his daring and heroic rescue. He has published an autobiography as well, "An Ordinary Man." Today he lives in Belgium with his family.

Family Of Abaz & Zade Sinani



Photograph of Agim Sinani, holding a photograph of his father. Photo credit: Norman Gershman in *Besa*. Photo Source: http://www.eyeccontactfoundation.org/Besa/Abaz_Zade_Sinani]

I was nine years old. We lived in a big house in the village of Lushmja, in southern Albania. My parents took in a Croatian Jewish family of three -- Fritz, Katherine and their daughter, Gertrude. I do not remember their family name. A fourth member of the family was sheltered with our cousin. We gave them false passports, and Gertrude went to school with me. Fritz was a carpenter, and I remember that the family was educated. We always treated Fritz and his family as guests. We never gave them work assignments. We were secular Muslims. In our home we celebrated all the holidays -- Jewish, Muslim and Christian.

At times the situation became dangerous because of German patrols, so we would move the Jews back and forth between our home and our cousins' home. They stayed with us for six months and at the end of the war they left for England. After the war we lost contact with all those we sheltered.

Why did we shelter the Jewish family? We had the biggest house in the village. Any villager would have

done the same.

We also sheltered two Italian soldiers during the German occupation. And in 1912, after the war with Turkey, my mother's family sheltered Turkish soldiers.

Why should we be honored? We did nothing special. We did what any Albanian would do. We are all human.

This is a picture of my father. All else has been lost.

Source: <http://diplomatonline.com/mag/2010/09/muslims-who-saved-jews/>

CHOOSING TO BE AN UPSTANDER

What I do, you cannot do; but what you do, I cannot do. The needs are great, and none of us, including me, ever do great things. But we can all do small things, with great love, and together we can do something wonderful.

–Mother Teresa, Nobel Peace Prize recipient

There are small things we can do each day in our lives that lead us to developing a society in which we can thrive. If we all work for these things, we can accomplish much by setting examples for others and showing others that we care.

Know and stay true to yourself.

“Remember that in your life there will be lots of circumstances that will need a kind of courage, a kind of decision of your own, not about other people but about yourself.”

– Magda Trocme, rescuer from Le Chambon

Have you ever been involved in a situation where you “went along” with a group, but didn’t really want to? In studying rescuers, researchers have found they are often independent people who think for themselves. They don’t follow the crowd. Conformity, the matching of attitudes, beliefs and behaviors to group expectations, is a powerful force to overcome. Ervin Staub defines what is needed in these situations, moral courage, as the strength to speak out and act according to one’s values and beliefs in the face of potential or actual opposition. He also notes that to act with moral courage requires the ability to assess whether particular claims about another person or group are true or false. This critical consciousness is required and must be developed through education and self-thought.

To prepare to be an upstander, work to not let the environment or other people decide your actions. Instead, work to act on your own principles.

See the humanity in all people.

“Each time a man stands up for an ideal, or acts to improve the lot of others, or strikes out against injustice, he sends forth a tiny ripple of hope.”

– Robert F. Kennedy, author of “The Enemy Within,” and former U.S. Attorney General

Have you ever been told that to understand others you must “walk a mile in their shoes?” This adage reminds us that everyone is a person who deserves our consideration. Researchers have found that most rescuers viewed everyone with a universal lens. Both Tec and Monroe conducted research that showed this was a key characteristic of rescuers. Rescuers see people not through race or ethnicity, but as human beings.

In practicing the behaviors of an upstander, work to avoid accepting stereotypes and insulting comments about others. Instead, work to support that all people are human and deserve respect.

Perform “random acts of kindness.”

“I always wondered why somebody didn’t do something about that. Then I realized I was somebody.”

– Lily Tomlin, actor, comedian, writer and producer

When you think back on your experiences over the past few weeks, how often did you truly help other people? Researchers have found that many people who chose to be rescuers had a long history of doing good deeds. In fact, they had done these good deeds for so long, it seemed normal and ordinary to them. Ervin Staub notes that in helping others we fulfill a basic need for positive identity and connectivity, both to the people helped and to the larger community of which one is a part.

Becoming an upstander can begin by creating the habit of helping others without expecting anything in return.

Do you practice “random acts of kindness”? Consider committing anew to the idea of being a service to the world through small acts or deeds that help others.

What will you do?

In the box below, jot down some notes or ideas about how you can incorporate these three actions in your life today.

I learned that ethics is not simply a matter of good and evil, true north and true south. It is a matter of mixtures, like most of the other points on the compass, and like the lives of most of us. We are not called upon to be perfect, but we can make a little, real difference in a mainly cold and indifferent world.

– Philip Hallie, author and philosopher

REHEARSING UPSTANDER ACTIONS

From what we get in life, we make a living. From what we give, we make a life.

–Arthur Ashe, tennis player and AIDS activist

Ervin Staub notes that “schools and workplaces can provide opportunities for significant positive contact between members of different groups, which helps them overcome devaluation and develop positive attitudes across group lines.” He and others in the field have noted that those who have a long history of helping others are more likely to be engaged in altruistic behavior during difficult times.

As such, we encourage each of you to begin a new habit of reaching out to help others, simply because they are human beings. Commit to doing one or more of the following activities. Keep a journal about your actions and report back to us through email education@hnh.org - let us

know which activity you chose and how the activity itself went for you (and possibly, the other person).

- If someone drops something around you, help him or her pick it up.
- Donate to a local food shelter.
- Expand your universe – attend a program or lecture at a museum that is new to you.
- Expand your universe – attend a program or service at a place of worship that is new to you.
- Don't buy the "extras" one week – save that money and donate it to an international organization helping refugees.
- Go to lunch or dinner with someone new and learn about his or her life experiences.
- Assertively stand up for yourself and others when you hear a racist joke, letting the person who said it know that you don't want to hear those comments anymore.
- Volunteer your time at a charity of your choice.
- Offer to help a neighbor with a project he or she wants to do and expect nothing in return.
- Help a person with mobility issues go to the grocery store – or do the errand for him/her.
- Watch or read the news on a different channel or Web site to consider a variety of perspectives on the same issues.
- Write to a member of our government to express your views on an issue that is important to you.
- Encourage others to visit this exhibit and then discuss the exhibit together.
- Volunteer at a soup kitchen.
- Conduct an Internet search about a refugee group that lives in your community. Learn why they had to flee their country and what needs they have.
- Be a spectator witness at a parade that honors veterans or supports a cause. Learn more about those who are recognized by this event.
- Give a carepack to a homeless person.
- Hold the door open for another person.
- Tutor or mentor an at-risk teenager.
- Be nice to someone, even if you don't like that person.
- Give an event ticket or tickets to someone who would like to attend a program.

- Thank someone who you think should be thanked (e.g., mail carrier, armed service member, police officer, friend).
- Spread joy by giving a stranger an honest compliment.
- Pay it forward the next time you are in a drive-thru line.
- When a friend tells you about a problem, simply listen and only give advice if asked.
- Do not gossip for one day or one week.
- Read about a current news event not happening in your nation; think about how events in the other country might affect those who live there. Then, think about what actions you may wish to take to help, if it is needed.
- Choose to truly see the history that is still occurring. For example, in the U.S. we abolished slavery in the 19th century, yet human trafficking occurs across the country. What is happening in your town or city?

The real test of compassion is not what we say in abstract discussions but how we conduct ourselves in daily life.

–The Dalai Lama

“WOULD YOU LET THIS GIRL DROWN?”

Unlike the bystanders who chose to accept life's unfairness, the rescuers adopted an activist, aggressive stance when confronted by Nazi oppression of Jews. Whether his or her opposition stemmed from religious belief, a political ideology, a family tradition of social activism, or personal experience, almost every rescuer was unusually intolerant of human injustice.

—Malka Drucker, “Introduction” to
Rescuers: Portraits of Moral Courage in the Holocaust

On July 8, 2009, Nicholas Kristof asked in an editorial printed in the New York Times, “Would You Let This Girl Drown?” The editorial can be accessed at http://www.nytimes.com/2009/07/09/opinion/09kristof.html?_r=1.

Kristof uses the hypothetical situation of a drowning girl to illustrate how the international community, and individuals in general, are more likely to go out of their way to save one person than to alleviate the suffering of many.

What do you think?

Facing History and Ourselves created a lesson using this editorial, “Would You Save a Drowning Girl?” The lesson contains the discussion questions listed below:

- Kristof explains, “A number of studies have found that we are much more willing to donate to one needy person than to several.” Why do you think this might be the case? If true, what are the implications of this finding for the work of organizations and communities that strive to help those in need?
- Kristof argues that another factor that limits or encourages helping behavior is personal responsibility. Under what conditions are most people likely to feel more responsible for helping others? What factors reduce feelings of personal responsibility?
- Identify a time when you have felt personally responsible for helping others. What conditions encouraged you to feel this sense of responsibility? How does your experience support or refute the ideas in Kristof’s editorial?

INSPIRATIONS TO DO GOOD

Think about times in our pop culture that you've seen inspiration to "do good." This can be commercials, like those of Liberty Mutual (see <http://www.youtube.com/watch?v=lw97CfZtyGw>). Movies like "Pay It Forward," also inspire the act of helping others, including strangers. It could also be song lyrics, like Supertramp's "Give a Little Bit:"

"Give A Little Bit"

Give a little bit
Give a little bit of your love to me
Give a little bit
I'll give a little bit of my love to you
There's so much that we need to share
Send a smile and show you care

I'll give a little bit
I'll give a little bit of my love to you
So give a little bit
Give a little bit of your time to me
See the man with the lonely eyes
Take his hand, you'll be surprised

Give a little bit
Give a little bit of your love to me
I'll give a little bit of my love for you
Now's the time that we need to share
So find yourself, we're on our way back home

Going home
Don't you need to feel at home?
Oh yeah, we gotta sing

Source: <http://www.azlyrics.com/lyrics/supertramp/givealittlebit.html>

What do you think?

Brainstorm with a group other examples of songs, commercials, movies, etc that inspire acts of doing good deeds for others. How might these same examples inspire upstanders?

If your group were to create an anthem or video about upstanding, what would be in that production?

“NO MAN IS AN ISLAND”

Kristen Moore writes in “The Heart of Altruism,” that she characterizes the heroes and rescuers as John Donne’s people, “embodiments of the world view Donne expresses in the seventeenth *Meditation of the Devotions upon Emergent Occasions*.”

No man is an island, entire of itself; every man is a piece of the continent, a part of the main. If a clod¹ be washed away by the sea, Europe is the less, as well as if a promontory² were, as well as if a manor of they friend’s or thine own were. Any man’s death diminishes me because I am involved in mankind, and therefore never send to know for whom the bell tolls; it tolls for thee.

What do you think?

¹ A clod is a lump of dirt or clay.

² A promontory is a point of high land that juts out into a large body of water

APPENDIX

As you read this section, consider the current status of your own community. Which rights are available to all? Which seem to be available only to some or a few? How does this connect with the concept that most altruists see humanity as universal? How does reading this document affect your worldview?

Universal Declaration of Human Rights

PREAMBLE

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,
Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in cooperation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now, therefore,

The General Assembly

proclaims

This Universal Declaration of Human Rights

as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Article 1

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3

Everyone has the right to life, liberty and security of person.

Article 4

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6

Everyone has the right to recognition everywhere as a person before the law.

Article 7

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9

No one shall be subjected to arbitrary arrest, detention or exile.

Article 10

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11

(1) Everyone charged with a penal offence has the right to be presumed innocent until proven guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.

(2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13

(1) Everyone has the right to freedom of movement and residence within the borders of each State.

(2) Everyone has the right to leave any country, including his own, and to return to his country.

Article 14

(1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.

(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15

(1) Everyone has the right to a nationality.

(2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16

(1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

(2) Marriage shall be entered into only with the free and full consent of the intending spouses.

(3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17

(1) Everyone has the right to own property alone as well as in association with others.

(2) No one shall be arbitrarily deprived of his property.

Article 18

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20

(1) Everyone has the right to freedom of peaceful assembly and association.

(2) No one may be compelled to belong to an association.

Article 21

(1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

(2) Everyone has the right to equal access to public service in his country.

(3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23

(1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.

(2) Everyone, without any discrimination, has the right to equal pay for equal work.

(3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

(4) Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25

(1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

(2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26

(1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

(2) Education shall be directed to the full development of the 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 or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

(3) Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27

(1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

(2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Article 29

(1) Everyone has duties to the community in which alone the free and full development of his personality is possible.

(2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

(3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30

Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

G.A. res. 217A (III), U.N. Doc A/810 at 71 (1948)

Adopted on December 10, 1948

by the General Assembly of the United Nations (without dissent)

Additional Quotes

- "Thou shalt not be a victim, thou shalt not be a perpetrator, But, above all, thou shalt not be a bystander." -Yehuda Bauer
- "You must be the change you want to see in the world." – Mahatma Gandhi
- "Don't ask so much what the world needs. Go out and do what makes you come alive, because what the world needs most are people who have come alive." – Howard Thurman
- "A hero is someone who has given his or her life to something bigger than oneself." – Joseph Campbell
- "The world is a dangerous place, not because of those who do bad things, but because of those who look on and do nothing." – Albert Einstein
- "All that is necessary for the triumph of evil is that good men do nothing." – Sir Edmund Burke
- "In the end, we will remember not the words of our enemies, but the silence of our friends."
- – Martin Luther King, Jr.
- "Our lives begin to end the day we become silent about things that matter." – Martin Luther King, Jr.
- "There are risks and costs to action. But they are far less than the long range risks of comfortable inaction." – John F. Kennedy
- "Work for something because it is good, not just because it stands a chance to succeed."
- – Václav Havel
- "... In contrast to the "banality of evil," which posits that ordinary people can be responsible for the most despicable acts of cruelty and degradation of their fellows, I posit the "banality of heroism," which unfurls the banner of the heroic Everyman and Everywoman who heed the call to service to humanity when their time comes to act. When that bell rings, they will know that it rings for them. It sounds a call to uphold what is best in human nature that rises above the powerful pressures of Situation and System as the profound assertion of human dignity opposing evil." – Philip Zimbardo
- "Perhaps the most valuable result of all education is the ability to make yourself do the thing you have to do, when it ought to be done, whether you like it or not; it is the first lesson that ought to be learned; and however early a man's training begins, it is probably the last lesson that he learns thoroughly." – Thomas H. Huxley
- "The greatest revolution of our generation is the discovery that human beings, by changing the inner attitudes of their minds, can change the outer aspects of their lives." – William James

Glossary

The following terms and their definitions may be of use as you consider this program of study. If a term's definition was directly related to a particular person's research, that person's name appears with the term.

TERM	DEFINITION
Altruism	Feelings and behavior that show a desire to help other people and a lack of selfishness
Bystander	A person who is present at an event without participating in it
Bystander Effect	A social psychological phenomenon that refers to when individuals do not offer any means of help to a victim when other people are present.
Empathy	The ability to understand and share the feelings of another
Inclusive Caring	Caring for the welfare of people who are not members of their group, ideally for all human beings (See Ervin Staub)
Moral Courage	The strength to speak out and act according to one's values and beliefs in the face of potential or actual opposition, ostracism or a violent response
Rescuer	People recognized for having endangered themselves and often their families as well by attempting to save the lives of Jewish people during the Holocaust
Sympathy	Feelings of pity and sorrow for someone else's misfortune
Transcendence	To go beyond the self, which can be satisfied by helping others or by connecting to nature or to spiritual entities
Universe of Obligation	The circle of individuals and groups "toward whom obligations are owed, to whom rules apply and whose injuries call for amends" (See Helen Fein)
Upstander	Someone who takes action to help others when they are in need

Lawrence Kohlberg's Stages of Moral Development

Lawrence Kohlberg developed a study based on presenting subjects with a series of dilemmas and evaluating the reasoning used in their responses.

The basic interview consists of a series of dilemmas such as the following:

Heinz Steals the Drug

In Europe, a woman was near death from a special kind of cancer. There was one drug that the doctors thought might save her. It was a form of radium that a druggist in the same town had recently discovered. The drug was expensive to make, but the druggist was charging ten times what the drug cost him to make. He paid \$200 for the radium and charged \$2,000 for a small dose of the drug. The sick woman's husband, Heinz, went to everyone he knew to borrow the money, but he could only get together about \$ 1,000 which is half of what it cost. He told the druggist that his wife was dying and asked him to sell it cheaper or let him pay later. But the druggist said: "No, I discovered the drug and I'm going to make money from it." So Heinz got desperate and broke into the man's store to steal the drug-for his wife. Should the husband have done that? (Kohlberg, 1963)

Kohlberg is not really interested in whether the subject says "yes" or "no" to this dilemma but in the reasoning behind the answer. Based on his research, he developed six stages of moral development, summarized below.

Stage 1 – Preconventional – consequences of the action (“Will I be punished?”)

Stage 2 – Preconventional – benefits derived from the action (“Will I get what I want?”) and principle of reciprocity (“Does the victim deserve it?”)

Stage 3 – Conventional – love and approval from family and friends (“Will my family get mad at me?”)

Stage 4 – Conventional – precepts of law and/or religion (“Is this right according to the law?”)

Stage 5 – Postconventional – fairness, justice and truth (“Is there a higher good that can come from the action I do?”)

Stage 6 – Postconventional – broader conception of universal principles (Kohlberg eventually found that he was unable to consistently evaluate at this level and kept the evaluations at Stage 5)

Understanding the concepts of moral development can be useful in understanding the decisions people make when confronted with moral dilemmas. To learn more about Kohlberg and his research, please consult a school's psychology textbook, guidance staff and / or the Internet.

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