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The portrayal of Holocaust rescuers in children's literature

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THE PORTRAYAL OF HOLOCAUST RESCUERS IN CHILDREN'S LITERATURE: THE PROCESS IN BECOMING A RESCUER

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Abstract

This dissertation focused on the applicability of Fogelman's (1994) model describing the process of becoming a rescuer during the Holocaust (i.e., Awareness, Action, Rescuer Self, and Post War) to children's literature about the Holocaust. The study attempted to bridge a gap between what is known from children's literature about the Holocaust rescuers of Jews and what was hypothesized by Fogelman about the process whereby rescuers took action to rescue Jews. The researcher used content analysis to examine eight books about the Holocaust rescuers of Jews and inferences were made from these texts about the four main categories of Fogelman's model. The findings revealed that the books analyzed demonstrated this model to a very high degree. The results suggest that young readers can learn from this literature about what it means to think for oneself and to be fair, kind, tolerant, and help others when needed. The findings hold significance for historians, teachers, and others, and suggest that when teaching about the importance of helping others and being tolerant, educators can choose books that display characters helping others.

This dissertation, written under the direction of the candidate's dissertation committee and approved by the members of the committee and approved by the members of the committee, has been presented to and accepted by the Faculty of the School of Education in partial fulfillment of the requirements for the degree of Doctor of Education. The content and research methodologies presented in this work represent the work of the candidate alone.

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DEDICATION

This dissertation is dedicated to the rescuers of Jews during the Holocaust. Because of their courageous actions lives were saved. Their stories will continue to inspire all of us to act and to stand by the courage of our convictions. Learning about their stories changed my life. One person can make a difference in the lives of others. Compassion, courage, and humanity will always prevail.

I am also dedicating this dissertation to my parents and sister, Howard, Sheila, and Deborah Green, whose generosity I will never be able to repay.

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Statement of the Problem

Children's literature is a valuable tool to learn about altruism. Some of the finest examples of altruistic behavior focus on rescuers of Jews during the Holocaust. Numerous studies (Oliner & Oliner, 1988; Monroe, 1996, 2004) have examined why people chose to become rescuers and save Jews during the Holocaust. One researcher, Fogelman (1994), in addition to studying motivational factors for saving Jews, discussed the process of becoming a rescuer and identified four stages of transforming from a bystander to a rescuer: Awareness (noticing danger present for Jews), Action (overtly intervening to helping Jews in danger), Rescuer Self (forming an identity related to rescuing Jews), and Post- War (coping after the Holocaust ended with having been a rescuer). No previous study has examined in depth the role of the Rescuer in children's Holocaust literature. The purpose of this study is to examine the validity of the Fogelman stage model of rescue identity formation as applied to Holocaust children's literature. This study examined how Fogelman's model applies to children's literature about the Holocaust.

When discussing the Holocaust, the focus of academicians, writers, and researchers typically is on the Jewish perspective, including the perspectives of Jewish people escaping, being hidden, on the run, being part of a resistance group, or surviving a concentration camp. Although learning about the Holocaust from the Jewish perspective is of tremendous value, the perspective of a select group of people, known as rescuers, who chose to defy Nazi rule and help Jews, also exists in the literature but has received limited mention. Through the help of these rescuers, many lives were saved. Young

children can benefit from learning about their stories and can be inspired toward performing their own altruistic actions as a result.

Background to the Problem and Need for the Study

Children's Literature and Portrayal of Rescuers

Rosenblatt (1995) explained that literature offers readers of all ages a unique form of emotional outlet. Literature can provide the reader with an opportunity to perceive another's experience. In this way, it provides a means of enlarging as well as enriching one's world. Oliner (2003) explained that "stories have an important moral impact because they not only explain an event and arouse emotions about moral and immoral acts, but also inform the reader about what reality is" (p. 14).

Reading literature is a highly personal way of learning. Through literature, students can acquire new experiences, not just dry textbook facts: "Children's literature provides vivid examples of how historical and fictional characters have taken action to promote social justice" (Lewison, Leland, Flint, & Moller, 2002, p. 217). In particular, this teaching tool is effective for children and young adult readers. Rosenblatt (1995) explained that the greater degree of personal involvement a child or young adult has with literature, the greater will be his or her understanding about the human implications of what was read. In the case of stories about courageous individuals, this suggests that children and young adults who read such stories will understand the importance of altruism toward their fellow human beings.

According to Short (1997), the Holocaust literature has the power to provide understanding and insight about that important historical era. Kokkola (2003) proposed

that literature about the Holocaust is different from nonfiction accounts because it can touch readers in a way that facts unaccompanied by personal interpretation cannot.

Appelfeld (1988) described how the Holocaust literature brings out the humanness behind the raw numbers of Jews who were tortured and murdered. Short (1997) concurred with Appelfeld and explained that personalizing historical events can bring the events—and in particular, the Holocaust—to life. Baer (2000) also noted that Holocaust literature written about the rescuers for an audience of children and young adults can help them confront moral issues, make moral choices, and take responsibility for their own actions.

Literature can give students a sense of hope. Rosenblatt (1995) stated:

> Through literature the individual may develop the habit of sensing the subtle transactions of temperament or temperament; he may come to understand the needs and aspirations of others; and he may thus make more successful adjustments in his daily relations with them. (p. 176)

Young adults can learn through literature to appreciate compassion, kindness, and humanity—qualities that hopefully will prevail in the face of destruction and loss. Oliner and Oliner (1995) explained that "the more stories we tell of such persons—ordinary but caring individuals of diverse occupations, ethnicities, and religions—the more likely it is that others will 'catch' the values they represent" (p. 70). Often, young adults question how they personally can make a difference; they wonder if hope is real and if the possibility exists for improving life in this world. Literature can provide answers to these questions by inspiring hope.

Rosenblatt (1995) asserted that reading a book can change a person's life and explained: "In such cases, the book usually opens up a new view of life or a new sense of the potentialities of human nature and thus resolves some profound need or struggle" (p. 188). Reading about courageous individuals can inspire a child or young adult to try to make a difference to better the world. Fogelman (1994) argued that studying the rescuers' acts of compassion and courage is a way to ensure that their actions will never be forgotten and will be repeated for generations. The phrase "never again" appears numerous times in the Holocaust literature, and conveys the hope of avoiding such atrocities and human destruction in the future.

Scholars and educators must understand the horror of the Holocaust in order to appreciate the efforts of the rescuers and to teach children the importance of making moral and altruistic choices. As Rosenblatt (1995) explained, "The teacher of literature will be the first to admit that he inevitably deals with the experiences of human beings in their diverse personal and social relations" (p. 5). Rosenblatt also stated: "The reader seeks to participate in another's vision—to reap knowledge of the world to fathom the resources of the human spirit, to gain insights that will make his life more comprehensible" (p. 7). Children's and young adult literature can depict moral dilemmas in the Holocaust and can explain the characters' choices.

Holocaust Rescuers

From a psychological perspective, society defines as heroes those who exhibit conviction and strong moral beliefs during extraordinary circumstances. Oliner (2003) stated that moral leaders have innovative ideas and that their work requires them to open

their minds, hearts, and souls to moral change to improve society. They have the psychological qualities of empathy and compassion.

According to Rosenblatt, (1995) dictators prey on apathy, as in the case of the rise of the Nazis to power. To counteract the force of apathy, Rosenblatt stated: "We must also develop the capacity to feel intensely the needs and sufferings and aspirations of people whose personal interests are distinct from our own, people with whom we may have no bond other than our common humanity" (p. 178). Although there have been and continue to be wars and other forms of social injustice (e.g., racism, poverty, homelessness, child abuse, and gangs), the world has always had and will always have people who fight and even sacrifice their lives for social justice and equality.

When describing the rescuers in the Holocaust, Ozick (1992) stated: "This is the category of those astounding souls who refused to stand by as their neighbors were being hauled away to the killing sites" (pp. 19–20). On account of their selfless actions, people are alive who otherwise would not have been. The rescuers took a stand against harm. They broke the law by helping Jews because they understood it was not moral or just to let innocent people be tortured and murdered. Fogelman (1994) claimed: "While most people saw Jews as pariahs, rescuers saw them as human beings. This humanitarian response sprang from a core of firmly held inner values" (p. 6).

In many cases, the psychological factors behind the rescuers' actions are not clearly understood simply because their histories were not well documented. However, even though the historical details may be scant, the psychological literature pertaining to altruism is pertinent to this study. Fogelman (1994) explained: "Rescuers' actions, whether they were religious or not, extended beyond the deeds of the Good Samaritan

parable in the Bible" (p. 4). Fogelman wanted to correct the tendency by those studying the Holocaust to overlook the rescuers' altruism because their research focus was on the mass destruction of European Jews and others deemed enemies by the Third Reich. Nevertheless, the rescuers were as much a part of the Holocaust as were the perpetrators and victims. They were ordinary people, not mythical characters. According to Fogelman, even if the rescuers were flawed as individuals, their acts of courage were exemplary.

People have the power to choose to help others. Nevertheless, most heroes who help others do not think of themselves as heroes. Most people whom society considers to be heroic believe they did nothing extraordinary. In fact, a common response among the rescuers is shock that saving Jews during the Holocaust was remarkable (Monroe, 1996). Thus, in this study, I refer to rescuers as courageous individuals; I do so out of respect for the rescuers, many of whom did not think they behaved heroically. Most people who were either survivors or rescuers during the Holocaust are not well known, and their personal histories have not been told. Nevertheless, their stories are examples of both suffering and survival during those difficult times. In fact, in 1953, the Israeli government passed a law stating that it is the duty of the state of Israel to honor non-Jews who saved Jewish lives during the Holocaust. A handful of individuals, however, are well known for their role in rescuing Jews. Some examples are as follows.

Oskar Schindler was a German industrialist who saved 1,000 Jews. Varian Fry was an American who issued transit visas to Jewish artists and intellectuals in France. Raoul Wallenberg was a Swedish diplomat who saved thousands of Hungarian Jews by issuing them protective Swedish passports so they could avoid deportation. Giorgio

Perlasca was an Italian who was in charge of the Spanish embassy in Budapest and who set up housing and issued protective Spanish passports; he is known for having saved 3,000 Jews. Carl Lutz, the Swiss Consul in Budapest, saved 7,800 Hungarian Jews. Aristides de Sousa Mendes was a Portuguese diplomat in France who issued transit visas that allowed Jews to travel through Portugal.

Although these names have become familiar to many, the majority of rescuers were ordinary people whose names remain unknown. Most were not even trained to help, and their stories were never glamorized or even shared with the rest of the world. The difficulties they faced were described by van Maarsen (2004):

> We were prisoners in our own country, and it was very difficult for those people opposing the Nazis by joining the Resistance not to get caught. And at the same time it was very easy for the Nazis to round up Jewish people and send them to the concentration camps with the intention of killing them all. (pp. ix–x)

Historically, the roots of loss, such as that exemplified by the Holocaust, have been insidious. According to Damon (2003), "All of history's most terrible crimes against humanity have been done in the name of some cause that was purported to improve the human condition" (p. 59). As Damon explained, although dictators claim to have a moral reason to torture and ultimately murder their enemies, the only way to achieve their goal is through violence. The Nazis used propaganda to justify their so-called moral cause, and in the end to murder the enemies of the Reich. The extent of the resulting suffering is inconceivable. Greenfield (1998) described Auschwitz as follows: "Entering Auschwitz was like entering a Gate to Hell. No matter how conditioned we were to suffering in the previous camps, nobody was prepared for the visual horrors and harsh treatment that

greeted us there" (p. 26). The Nazis justified this suffering and murder of innocent people through their belief that they were making the world a better place by eliminating Jews and other undesirables. Examining the role of Holocaust rescuers in children's literature is important because the rescuers took the position and effectively demonstrated that no justification exists for intentionally inflicting harm and suffering on human beings. Children's literature about Holocaust rescuers can be used to teach children that some people are willing to stand up for what they believe.

The rescuers are examples of people who follow the courage of their convictions; thus, through children's literature, they can serve as role models to children. Children have to be taught helping behavior and altruism. As Fogelman (1994) explained:

> Helping behavior is learned, and the gardens, statues, and films are ways to keep rescuers' stories vibrant and relevant for today. They are stories that show youngsters how, in the not so distant past, people came to other people's aid. These are lessons children appreciate. These are adults who did not lecture or talk about helping. They acted. They opened their hearts. (p. 312)

The rescuers' stories teach that it is always possible to help people and treat them decently. As Fogelman posited:

> The tales of rescuers saving Jews are not only about evil against good; they illustrate the complexities inherent in making moral decisions. These stories involve real concerns: dealing with conflicting responsibilities, coping with peer pressures, handling social ostracism, and making choices and living with the consequences of them. (p. 305)

Purpose of the Study

The purpose of this study was to explore the extent to which rescuers in children's Holocaust literature validated Fogelman's (1994) four stages of becoming a rescuer. Specifically, this study investigated how each of the four stages of the rescuer process was portrayed in children's literature about Holocaust rescuers: the Awareness stage, the Action stage, the Rescuer Self stage, and the Post-War stage.

Theoretical Rationale

This study is based on Fogelman's (1994) social psychological approach to understanding rescuers. Fogelman's *Conscience and Courage* was based on in-depth interviews conducted for the Rescuer Project. Fogelman believed "altruism was a stable personality characteristic, but altruistic behaviors are jointly determined by the combination of personality and situational features" (p. xiv). Besides being interested in altruism professionally, she had a vested interest in her work: her father survived the Holocaust because he was hidden by a non-Jewish baker. Fogelman articulated the rationale for her work in the introduction to her book:

> Beyond a personal mission to record individual instances of moral courage during an immoral time, my book has a broader goal. I want to give altruism back its good name. It is not a concept with which people are very comfortable or about which they know very much. Altruistically inclined people are seen as weaklings, as "do-gooders." Psychoanalysts dismiss the act of rescue as narcissism overlaid with rescue fantasies, or they assign it unconscious defenses such as the need to be loved. Holocaust scholars relegate rescuers' deeds to a footnote. (p. xix)

Fogelman (1994) and her volunteer staff interviewed more than 300 rescuers. They confirmed the rescuers' stories either by verifying them with the Jewish person saved or by corroborating the account with archival information. Fogelman was interested in understanding the reasons some rescuers did not obey authority and wanted to identify any common traits the rescuers shared. She summarized these reasons as follows: "Opportunity to help, social support for such action, economic resources, nature of living quarters, and characteristics of the person in need of help are all factors which impeded or enhanced the proclivity to rescue" (p. xv).

Further analysis led Fogelman (1994) to describe the process of becoming a rescuer in four stages, based on those described by Latané and Darley in *The unresponsive bystander: Why doesn't he help?* (1970): Awareness (with the sub-stages of Transforming Encounter and Moral Crisis); Action; Rescuer Self; and Post War. Latané and Darley delineated how bystanders become participants through a five-stage model, which they summarized as follows: "noticing that something is amiss; interpreting the situation as one which people need help; assuming responsibility to offer that help; choosing a form of help; and finally, implementing that help" (p. 41).

Awareness

Fogelman (1994) combined Latané and Darley's (1970) first two stages into the Awareness stage. Fogelman explained that "a person's ability to assimilate death imagery and empathize with the suffering of others is an essential ingredient in awareness" (p. 42). The rescuers believed that the Jews were a part of the human community, not dehumanized targets of hatred. This ability to have empathy for the Jews was essential to the Awareness stage.

According to Fogelman (1994), being aware that the Jews were in danger was a crucial step toward becoming a rescuer. The Nazis bombarded the people of occupied Europe with anti-Semitic propaganda, which created a division between "us" (non-Jews) and "them" (Jews). Jews were seen as pariahs all over Europe due to pervasive anti-Semitic beliefs, the belief that the Jews cost the Germans a victory in World War I, and the efficiency of the Nazi propaganda; as a result, many people found it difficult to empathize with their suffering. According to Fogelman, however, "compassion for others rests on the recognition that the one asking for help differs little from the one offering it" (p. 46).

Reading between the lines of Nazi propaganda in Nazi-occupied countries was the exception rather than the rule during the Holocaust. As Fogelman (1994) explained:

> Like a horse shielded from sights to the left or the right, most bystanders were equipped with blinders. To the right of them were Gestapo agents in the dead of night knocking on doors to arrest a relative or friend. To the left of them were high walls of a concentration camp or a letter announcing a loved one's death "from a sudden illness." They kept their vision narrow to protect themselves and allow themselves to focus on surviving in this new, terror-filled Nazi world. Mistreatment of the Jews became background noise. (p. 47)

The rescuers, however, did not believe others could be or were unaware of Jewish suffering under Nazi rule. The rescuers even had a hard time convincing Jews that their lives were in danger. In Germany, for example, many of the Jews considered themselves to be more German than Jewish. Many thought their suffering would be temporary. Fogelman clarified the role of awareness by stating: "The ability to see clearly, to strip

away the gauze of Nazi euphemisms and recognize what innocents were being murdered, is at the heart of what distinguishes rescuers from bystanders" (p. 55).

Within the Awareness stage, Fogelman (1994) developed two sub-stages, which are described in the following sections.

Transforming Encounter

Fogelman (1994) observed that the rescuers differed from one another with respect to thei experiences of becoming aware of the suffering of Jews. For example, Fogelman believed some rescuers read Hitler's writings and took him at his word, while other rescuers were witnesses to Nazi brutality. Fogelman depicted the transforming encounter as follows:

> A few citizens in occupied Europe were jarred into awareness of the Nazi plan to annihilate the Jews. In psychological parlance, these bystanders underwent a "transforming encounter," an incident of such jolting power that the person who experiences it is forever changed. Unlike a moment of awareness, rescuers' transforming encounters involved more than simply a realization that Jews were being slaughtered. (p. 52)

Fogelman explained that dramatic transforming encounters were the exception to the rescuers' process, not the rule. Some were Nazi victims themselves, either because they were suspected of being Jewish or because their children had been kidnapped and taken into forced labor, or for some other reason. Their own experiences made these victims likely to be aware that the Jews were innocent victims of Nazi hatred.

Moral Crisis

In this sub-stage of awareness, as described by Fogelman (1994), a moral crisis occurs. The rescuer who is in a position to help a Jewish person strives to understand the consequences: he or she asks, "If I do not help, what are the consequences?" Fogelman (1994) explained that the rescuers answered the moral crisis by asking themselves, "Can I live with myself if I say no?" (p. 60). In other words, if a potential rescuer was approached by Jews asking for help, he or she did not think in terms of potential physical danger. As Fogelman pointed out, while most social psychologists use a rewards-cost benefit approach when making a decision, the rescuers made decisions during their moral crisis by following their conscience.

Action

Fogelman (1994) combined the last two stages of Latané and Darley's (1970) stage model into the Action stage. Even though the rescuers were aware of the treatment of Jews, they still needed the opportunity to help: "Once a 'helping' type of person becomes aware of the need for help, often subtle elements of the situation play predominant roles in determining whether the individual will intervene in a specific situation" (p. 58). According to Fogelman, the rescuers believed that if they did not do something to help the Jews, lives would be lost.

Rescuer Self

The Rescuer Self, according to Fogelman (1994), refers to how the rescuer copes with being a rescuer. Fogelman further described the Rescuer Self as follows:

> A core confidence, a strong sense of self, and a supportive situation had allowed bystanders to undertake rescue. But once the decision to help had been reached

> and the rescue had begun, a different self—*a rescuer self*—emerged, to do what had to be done and to keep rescuers from becoming overwhelmed by new responsibilities. (p. 68)

The rescuers had to transform themselves into different people so that they and their charges could survive. "The rescuer self allowed them to do what was needed to save lives. If the role called for lying, stealing, even killing, they did it. Under other circumstances, they would not have dreamed of behaving in such ways" (p. 80). The rescuers were living in exceedingly difficult times: they lived under occupation, without civil liberties, and their respective countries were under martial law. They could have been rewarded for such acts as looting Jewish property and murdering Jews; however, they chose instead to help Jews. As a result, their lives were complicated and dangerous because, as Fogelman stated, "A careless word, a forgotten detail, or one wrong move could lead to death" (p. 68).

Post War

Fogelman (1994) wrote about the post war, after the Allied forces defeated the Germans in 1945. However, for the purposes of this study, I do not refer to Post War as a period of time in history, but rather as the stage that indicates how the rescuer has changed. Despite the victory, this was a difficult time:

> But as both survivors and rescuers were to discover, it was not so easy to walk away from the past. For both groups the past would continue to haunt them and shape their future. The war had changed them. The people who undertook rescue, whether it was for a few days or for years were fundamentally changed by their experience. (p. 273)

Many of the rescuers, especially those who lived in Eastern Europe, could not talk about their rescue activities because they lived in an openly anti-Semitic environment. They knew their lives or the lives of their charges would be in danger if it came to light that they rescued Jews. According to Fogelman,

> Those who stayed in their countries remained wary. The rescuer self—the self they were forced to adopt to cope with the everyday practicalities of saving lives—stayed alert. Vigilance, secrecy, cunning, and role-playing were still needed for self-protection. Polish partisans and bandits roamed the country-side looking for Jews and "Jew lovers" to kill. (p. 275)

Many of the Jewish survivors and rescuers emigrated because of these threats. Others wanted a fresh start to life and decided not to talk about their experiences. They wished to avoid thinking about the painful things that happened. Some never spoke about their rescue activities because they had become accustomed to secrecy and had formed a habit of never disclosing anything to anyone. However, many rescuers paid a high psychological and physical price for choosing to remain silent. Fogelman stated: "A vital part of their inner self was muffled, and it left some of them psychically wounded" (pp. xvi–xvii).

Fogelman (1994) also explained that many of the rescuers continued to be engaged in anti-Nazi activities. They did this out of their deep sense of altruism and also in an attempt to heal what they had suffered. For example, they became involved in identifying Nazis, helping to prosecute Nazis and collaborators for war crimes, and helping with refugees in displaced persons' camps. These rescuers never lost their rescuer

self persona and continued to help others. Yet other rescuers entered the helping professions and became teachers, doctors, or social workers.

Research Questions

This study addressed five research questions.

1. To what extent do rescuers in Holocaust children's literature demonstrate Fogelman's (1994) four stages of becoming a rescuer?
2. How is the Awareness stage of the rescuer process portrayed in children's literature about Holocaust rescuers?
3. How is the Action stage of the rescuer process portrayed in children's literature about Holocaust rescuers?
4. How is the Rescuer Self stage of the rescuer process portrayed in children's literature about Holocaust rescuers?
5. How is the Post War stage of the rescuer process portrayed in children's literature about Holocaust rescuers?

Significance of Study

This study is significant on a theoretical and a practical level, as described in the following sections.

Theoretical Level

This study is significant on a theoretical level because it validated how Fogelman's (1994) model about the process of becoming a rescuer can be applied to children's literature about the Holocaust. In this way, it forms a bridge between the fields of psychology and children's literature. Fogelman described how an individual became a rescuer. She explained that the rescuers did not rescue Jews because they had a death

wish to break the law; on the contrary, the rescuers valued life and could and would not watch others suffer and be killed. Fogelman claimed that "the act of rescue was an expression of the values and beliefs of the innermost core of a person" (p. xviii). Being a rescuer and acting altruistically were extensions of who the rescuers were.

Practical Level

This study is significant on a practical level because Fogelman's (1994) discussion about becoming a rescuer can provide support to educators teaching about rescuers in the Holocaust. A teacher can use the stories of Holocaust rescuers and match them to the level of development for children in the classroom so that students can learn about altruism. By applying the psychological aspects of becoming a rescuer to children's literature about rescuers in the Holocaust, this study offers a framework for helping children learn about morality.

Fogelman (1994) argued that the process of becoming a rescuer is "a way of looking at the world that takes for granted the belief that an individual can make a difference" (pp. 320–321). Through the combination of learning the process of becoming a rescuer and reading stories about Holocaust rescuers, children can learn that one person can make a huge difference in the lives of others. Through the help of these rescuers, many lives were saved. Children can benefit from learning about their stories and can be inspired to perform their own altruistic actions as a result. However, it should be noted that children need opportunities to commit altruistic actions, such as a community service project, in order to develop their own altruism. As Fogelman stated, "Without ways to get people involved and put those values to practical use, altruistic impulses dissipate into good intentions" (p. 322).

In addition, this study is significant because of its use of Holocaust rescuers, who otherwise might not find their way into the history books and thus would be forgotten. As Fogelman (1994) opined, "Time has been of the essence. The events I wanted to investigate occurred nearly fifty years ago. Memories were fading, and the rescuers and those they protected were dying" (p. xv). After all the rescuers of Jews in the Holocaust have passed on, the stories that are told in children's literature will provide one way to remember their bravery and to encourage future generations of children to act on their convictions. Through the rescuers' stories, there is hope that today's children will become tomorrow's rescuers.

Limitations

Until relatively recently, many rescuers were not encouraged to share their stories. Rescuers living in parts of Eastern Europe, where anti-Semitism has remained a strong force, could have risked their freedom or possibly been killed if it became known they helped Jews. In addition, many rescuers did not feel they had anything to share because they did not do anything heroic. Fogelman (1994) described encountering resistance from Jewish survivors when she asked about their rescuers. She explained this resistance as resulting from the fact that so few non-Jews helped, and moreover that many of their neighbors and friends rejected them. All of these factors contributed to the limited body of literature available for study.

Definition of Terms

Action: Action refers to the doing of something. In the case of the rescuers, according to Fogelman (1994), action refers to the act of saving Jewish lives.

Altruism: Altruism is derived from the Latin word *alter*, which means "other," and has been defined as having devotion to others (Oliner & Oliner, 1988).

Awareness: Awareness refers to cognizance by the rescuers of the Nazi's intentions to commit atrocities against the Jews (Fogelman, 1994).

Care: Care refers to taking personal responsibility for the welfare of others (Oliner & Oliner, 1995).

Commitment: Commitment means making a pledge or promise. In the case of the Holocaust rescuers, this was a commitment to saving Jewish lives. They knew the risks of trying to save Jewish lives, but made the choice to commit anyway.

Holocaust: The term *Holocaust* is used in this study and elsewhere to refer to the destruction of the Jews and other groups during the period between 1933 and 1945. "Holocaust" is derived from the Greek word *holokauston*, which means a devastation or sacrifice, usually by fire. Since 1945, the murder of approximately six million Jews has also been referred to as "the extermination of the Jews" or "the final solution."

Moral Crisis: A moral crisis occurs when the rescuer is confronted with a dilemma involving moral values and is unsure how to react.

Post War: The post war period occurred after 1945, when the Second World War was over. In this study, post war does not refer to a period of time in history, but to a changed condition, physically and/or emotionally, in the rescuer.

Rescuer Self: Rescuer Self refers to how the rescuer copes with being a full-time rescuer.

Sacrifice: Sacrifice means forgoing something valued for the sake of something that exerts a more pressing claim.

Transforming encounter: Transforming refers to the act of change. Encounter means to meet unexpectedly, to come upon. According to Fogelman (1994), in many cases, potential rescuers witnessed firsthand the horrible treatment Jews were subjected to by the Nazis. This kind of transforming encounter led them to take action.

CHAPTER II: REVIEW OF LITERATURE

Restatement of the Problem

Children's literature is a valuable tool to learn about the altruistic actions of the Holocaust rescuers. Fogelman (1994) developed a process model (Awareness, Action, Rescuer Self, and Post-War) of how rescuers in the Holocaust were transformed from being a bystander into a rescuer. This study attempted using children's literature about Holocaust rescuers to validate Fogelman's process model of becoming a Holocaust rescuer.

Overview

This review of relevant literature is organized into three parts: (a) teaching altruism/values through children's literature, (b) teaching the value of altruism through Holocaust children's literature, and (c) the characteristics of rescuers and the rescuer process.

Teaching the Value of Altruism Through Children's Literature

The acquisition of moral standards, including altruism, has been recognized as an important aspect of the social development of young children (Norton & Norton, 2003). Children's literature is one method that can be used to teach about and transmit these values to children. Several studies have studied how children's literature teach moral development (Beal, Garrod, Ruben, Stewart, & Dekle 1997; Campoy, 1997; Koc & Buselli, 2004; Kara-Soteriou & Rose, 2008).Teachers and other adults can select children's literature both on the basis of its interest to children and because of the message they wish to convey to children (Court & Rosental, 2007).

Jalongo (2004) posed, “How can we harness the power of literature and use it to develop positive character traits in young children?” (p. 37). According to Jalongo, storytelling is one way children can make sense of the world around them. Through reading stories, they can learn about universal values, such as coping with powerful emotions, working hard, and overcoming adversity, and cultivate these positive values in their own lives. Lamott (1994) stated, “Writing and reading decrease our sense of isolation. They deepen and widen and expand our sense of life: they feed the soul” (p. 237).

Many books of children’s literature are written so the main character (protagonist) must solve a moral crisis. This can provide a teachable moment for children regarding decision making and how choices they make affect others. However, adults must choose books that match the child’s developmental level so the child is able to appreciate the moral crisis the protagonist faces (Norton & Norton, 2003). As Rosenblatt (1992) explained, “The reader seeks to participate in another’s vision—to reap knowledge of the world to fathom the resources of the human spirit, to gain insights that will make his life more comprehensible” (p. 7). Children’s literature can depict moral dilemmas and can explain the character’s choices. In the case of altruism, the protagonists teach that children can make choices that help people.

Lamott (1994) described the moral point of view not as a message or slogan, but as what drives the writing; in other words, what the character is passionate about, which is a reflection of the writer’s passions. According to Lamott, if a writer is not passionate about the plot or the characters, he or she does not have a reason to write the story. Through the character, the writer expresses his or her core beliefs. Lamott stated, “If your

deepest beliefs drive your writing, they will not only keep your work from being contrived, but will help you discover what drives your characters" (p. 105). In the case of learning about altruism, the writer's moral point of view helps others who need help, and conveys the value of maintaining justice and fairness for all.

The importance of learning about positive values is accentuated by challenging times. Children today "live in a world fraught with regular reminders of wars, economic uncertainties, and global tensions" (Zeece, 2009, pp. 447–448). Carefully chosen children's literature that is explored in an appropriate social context, either historical or present day, can teach children that kindness and altruism are part of everyday life, not just story time. According to Zeece, "While reading a story, adults may use books as a vehicle to help young children articulate or state how the actions of a character contributed to the welfare of another person or living thing" (p. 448). Thus, children can learn that their behavior can have either a negative or positive effect on others.

Oliner (2003) believed that caring is a teachable and learnable behavior: "Goodness, like evil, is teachable, and the results of such teaching are measurable" (p. 211). Oliner made the point that teachers and society can encourage children and young adults to have self-reliance and the belief that one person can make a difference. Furthermore, teaching and learning pro-social and caring behavior requires educators and adolescents to become concerned about such issues as discrimination, prejudice, and hatred. Goodall (1999) believed that it is possible to overcome hatred toward others and postulated, "If only we can overcome cruelty, to human and animal, with love and compassion we shall stand at the threshold of a new era in human moral and spiritual evolution—and realize, at last, our most unique quality: humanity" (p. 227).

A large body of children's literature promotes altruism. All of the characters in the books listed in Table 1 were ordinary people who realized they could make a difference in the lives of others.

Table 1. Examples of Non Holocaust Children's Altruism Books

Book	Author
The True Confessions of Charlotte Doyle	Avi
Tuck Everlasting	Natalie Babbit (1975)
James and the Giant Peach	Roald Dahl (1988)
Clueless	H.B. Gilmour (1996)
The Crocodile and The Dentist	Taro Gomi (1996)
The Outsiders	S.E. Hinton
Pippi Longstocking	Astrid Lindgren (1978)
The Giver	Lois Lowry (1993)
I Die but My Memory Lives on: The World AIDS Crisis and the Memory Book Project	Henning Mankell (2004)
A Child Called It	Dave Peltzer (1995)
The Hundred Penny Box	Sharon Bell Mathis (1986)
Mr. Lincoln's Way	Patricia Polacco (2001)
The Bracelet	Yoshiko Uchida (1993)

Lamott (1994) cited the Polaroid camera as a metaphor for the transformation of a character, telling authors, "Knowledge of your characters… emerges the way a Polaroid develops: it takes time for you to know them" (p. 44). When people take a Polaroid picture, they anticipate the end result. People are transfixed on the development of the

picture. Similarly, when reading about a character, the reader anticipates how that character will develop and how his or her story will turn out. The reader sees the character from beginning to end and is an observer of the character's life, just as one observes a Polaroid from its black beginning to its fuzzy green middle to its developed picture. In the case of protagonists who are helping others, readers witness their transformation and learn how they themselves can make a difference in the lives of others.

Teaching the Value of Altruism Through Holocaust Children's Literature

The Holocaust was a dark period in history because so much loss and human destruction occurred, and a complete disregard for human life took place during this time. Children's literature about the Holocaust makes it possible for the world to remember these events and to better understand the difficulties and suffering that occurred. Authors of Holocaust literature do this by, in essence, bearing witness to events and then writing about them. Greenfield (1998) wrote,

> While traveling and speaking to Jewish and non-Jewish audiences, I saw how important it was to bear witness. Meeting many survivors from various countries and different camps, I learned that every story was different, that the Holocaust had many faces, many of them still unknown. As much as we already knew, so much was still untold. And the survivors are the last people that can tell. (p. 109)

The same argument can be made for the rescuers. The rescuers were present during one of the most horrific times in history, and therefore bear witness to what it was like to be a rescuer. The rescuers through their altruistic actions saved Jewish lives (Foxman, 1993).

Kertzer (2002) pointed out the paradox of writing about events that are inherently indescribable, and yet managing through that writing to achieve greater understanding:

> Memoir offers the possibility of presenting to children a Holocaust topic many adults can barely tolerate, that which is conveyed by the word Auschwitz… The word Auschwitz has become for many adults the location of the unbelievable, the incommunicable, the place where no well-argued explanation ever seems complete enough to make those of us who were not there fully understand what it means. (pp. 49–50)

The rescuers could not make sense of their behavior, but knew they had to take action or innocent people would die. In the presence of torture and death, the rescuers succeeded in saving people who, without their effort, would have been slated to die. Literature can provide a metaphor that helps the reader to understand human behavior, and literature is particularly effective because "people remember episodes and stories better than abstract ideas or semantic memory" (Oliner, 2003, p. 14).

In the context of the Holocaust, individuals made the choice to save lives, demonstrating that altruism and humanity could ultimately prevail. In the 21st century classroom, revisiting the stories of rescuers serves a vital therapeutic as well as educational purpose. Books about the Holocaust and Nazism are read in school to raise consciousness, stimulate empathy, promote emotional healing, and exemplify human goodness (Geier 1993; Bosmajian, 2002). In this way, such stories convey a message of altruism, which teaches children that it is possible to act altruistically and make a positive difference in the lives of others.

Children who read young adult literature about the Holocaust may find it difficult to relate to someone who lived in a different time period. One way authors can help children relate to the protagonists in children's literature about the Holocaust is by making the protagonist a child as well. Likewise, educators who wish to make children aware of the Holocaust can select books in which the protagonist is a child or books that otherwise demonstrate relevance to the lives of children today.

Through children's literature, children can observe life before, during, and after the Holocaust for both Jews and non-Jews (Jordan, 2004). Children can see that life before the Holocaust was ordinary and that children went to school then as they do now. Children also can learn that the rescuers were ordinary people who acted in extraordinary and trying circumstances. In this way, children who read Holocaust literature are able to build identification with the stories and develop a basis from which to learn the values of kindness and altruism.

In this body of literature, the non-Jewish protagonist is sympathetic to Jewish suffering, but at the same time is distant from that suffering (Jordan, 2004). The non-Jewish protagonists in children's literature are aware of what is happening to Jews, but do not believe they will ever have to take any kind of action. However, in order to add the element of altruism, the non-Jewish protagonist becomes involved in saving a Jewish life. It becomes clear that, without the non-Jewish protagonist's intervention, the Jewish person would die. Reading about these stories helps children today realize that even though they are children, they can still act altruistically and make a difference in the lives of others. In this study, I focus on literature about Holocaust rescuers in which the protagonist is the rescuer and the reader learns about the rescuer's experience directly.

Learning about the rescuers can help teach children that it is possible for one person to make a difference in the lives of others. The rescuers exemplify people who stay true to their beliefs and convictions.

Most Holocaust children's books have a Jewish protagonist who narrates his or her story, including his or her time in hiding, which can mean living on the run, living under the protection of a benefactor, living under an assumed identity, being rescued, escaping, or surviving a concentration camp. Table 2 lists examples of Holocaust books for children.

Table 2. Examples of Holocaust Books

Book	Author
The Diary of a Young Girl	Anne Frank (1995)
I Will Plant You a Lilac Tree	Laura Hillman (2005)
The Devil in Vienna	Doris Orgel (1988)
Upon the Head of the Goat	Aranka Siegal (1981)

Characteristics of Rescuers and the Rescuer Process

Characteristics of Rescuers

Kristen Renwick Monroe, a professor of politics and the Associate Director of the Program in Political Psychology, wrote *The Heart of Altruism: Perceptions of a Common Humanity* (1996). Monroe designed her research around a continuum about altruism, with self-interest at one end and altruism at the other. Monroe studied individuals with behavioral archetypes representing different points on the continuum, and focused on four groups: entrepreneurs, philanthropists, heroes and heroines, and rescuers of Jews in Nazi Europe. The entrepreneurs and philanthropists were identified through personal

connections, and the heroes and rescuers came from the Carnegie Hero Commission, Yad Vashem, which was established in Israel in 1953 to remember the Holocaust rescuers who saved Jews.

Monroe (1996) interpreted narrative interviews and followed up the interview with a survey questionnaire. Her analysis stressed that altruists view themselves as part of human kind she, featured Lucille as a heroine. Lucille stopped a rape in progress and was involved in the civil rights movements of the 1950s. Monroe described Lucille as someone with humility, who simply did what she felt had to be done. Lucille had to stop the rapist, and could not watch someone being harmed. Lucille had a strong love for humanity. Monroe explained: "Where the rest of us see a stranger, altruists see a fellow human beings" (p. 3). Monroe believed that altruism challenges people not to act only in their own self-interest.

Samuel Oliner, a Holocaust survivor and sociologist, studied the motivational factors that influence people's altruistic behavior. In *Do Unto Others: How Altruism Inspires True Acts of Courage* (2003), he discussed heroic behavior in different situations, why some people act altruistically, and how society can educate children to become more caring people. Oliner described how he was saved by a Polish Christian family. He also discussed other Holocaust rescuers, Andrew Carnegie Heroes, heroes of 9/11, military heroes, philanthropists, and other moral leaders.

Oliner (2003) obtained data for his analysis from existing literature and also conducted interviews with a sample that included 800 Christian respondents, 214 Carnegie heroes, 60 moral exemplars, 93 hospice volunteers, and 73 non-hospice volunteers. The Christian rescuers were selected from Yad Vashem, the Carnegie heroes

were chosen randomly from a list of more than 8,500 people, the moral exemplars were selected either by a "reputation approach" or "expert nominators," and the hospice volunteers were obtained from directors of hospices in California and Massachusetts. The interviews used open- and closed-ended questions and were based on such scales as the Social Responsibility Scale, the Empathy Scale, the Altruistic Personality Scale, Internal/External Locus of Control scale, the Sensation Seeking scale, the Self Esteem scale, the Diversity/Commonality Scale, and the Daily Spiritual Experience (DSE).

According to Oliner, altruism can be either heroic or conventional. Behavior is heroically altruistic under the following four conditions:

> (1) it is directed toward helping another; (2) it involves a high degree of risk or sacrifice to the actor; (3) it is accompanied by no external reward; and (4) it is voluntary. It is *conventionally* altruistic when it does not involve a high degree of risk or sacrifice to the actor. (p. 21)

Oliner (2003) discussed the characteristics that predispose children to be more likely to become altruistic as adults. Preschoolers who are expressive with their feelings are more likely to help others than are non-expressive children. In addition, preschoolers who are empathetic, children who are popular, and children who have parents who are emotionally supportive and discipline them in a loving manner are more likely than are children without these characteristics to become altruistic.

Oliner (2003) described the role of rescuers as heroes: "Heroes are necessary because they are a great influence on the outcome of issues and events, the consequences of which would have been profoundly different if they did not act as they did" (p. 35). Oliner classified the motivations of the Carnegie Heroes according to the following five

categories: normocentric (values learned from parents and the community, 78%); social responsibility (helping can result in the improvement of the situation, 66%); religious beliefs (belief in a higher power, more than 16%); reciprocity (helping because one might need help in the future, 10%); and moral principles (belief in justice and fairness, 4%). Oliner posited that the recipients of the Carnegie Awards were ordinary people who, as a result of their socialization and upbringing, felt obligated to help others. Their principles would not allow them to be bystanders in times of need. As Oliner explained:

> Parents and institutions have to take part in teaching and empowering young people to care. It is through a continual process of learning and caring norms-internalizing the skills and values that we identified as the salient motivational factors on Carnegie Medal recipients- that is one is able to respond heroically in emergency situations (p. 111).

However, Oliner did not discuss how someone who was a bystander might become a rescuer. He focused on the psychological motives behind people's heroic actions rather than on the process of becoming a rescuer.

Oliner (2003) described the heroes of 9/11, both trained and untrained. Many untrained people could have saved themselves, but chose to stay with coworkers who were not able to save themselves. One example is Abe Zelamowitz, who chose to stay with his wheelchair-bound friend, Edward Beyea, because according to Zelamowitz's friends and family, he would not allow another human being to die alone. Many police officers and firefighters rushed into the burning towers knowing they probably would not make it out alive, but they were compelled by their sense of duty to try to save as many lives as possible. Many police officers and firefighters who were off duty went to the

towers to help retrieve bodies. Oliner also wrote about a colleague who witnessed a young boy drowning in a river. The colleague was not a good swimmer, but jumped into the river anyway. When asked why he risked his life to save the boy, he said he was afraid his son, who was also present at the time, would think he had witnessed a tragedy and done nothing.

Characteristics of Holocaust Rescuers

Oliner and Oliner (1988) wrote *The Altruistic Personality: Rescuers of Jews in Nazi Europe: What Led Ordinary Men and Women to Risk Their Lives on Behalf of Others?* They wanted to understand what motivated the rescuers to risk their lives during the Holocaust. This study featured 682 individuals, 406 rescuers, 126 non-rescuers, and 150 survivors. Oliner and Oliner designed a questionnaire and trained several interviewers, who met with the designated individuals for several hours. The interviews were taped, coded, and translated into English (if applicable). The analyses were both qualitative and quantitative.

Oliner and Oliner (1988) discovered that the rescuers had strong attachments to others. The rescuers' sense of personal obligations to others did not allow them to knowingly watch innocent Jews suffer. According to Oliner and Oliner, "[Rescuers] assure us that people can shape their own destinies rather than merely stand by as passive witnesses to fate or allow themselves to become nothing more than victimized objects" (p. 248).

Monroe (2004) wrote *The Hand of Compassion: Portraits of Moral Choice During the Holocaust.* She focused on moral choice during the Holocaust and explored "what an empirical examination of moral exemplars can reveal about the impetus behind

moral action" (p. ix). Monroe interviewed survivors and rescuers who were verified by Yad Vashem, and concentrated on five survivors who she selected because they reflected a wide variety of backgrounds, including religion, education, and socioeconomic status.

Monroe (2004) posited that in order to understand the choices made by rescuers, it is necessary to understand their identities. Her analysis of the interview data suggested that ethical acts reflected both rescuers' identities and how they viewed others. According to Monroe,

> It is the power of identity to shape action, and the importance of perspective in drawing forth particular aspects of the complex psychological phenomenon we call identity or character, that is the missing piece in the literature on moral choice. (p. xiii)

One of the rescuers featured in Monroe's (2004) study was Knud Dyby. Knud was a policeman and a member of the Resistance during the German occupation of Denmark. Knud helped smuggle Danish Jews to Sweden. He lived a double life as a police officer: on one hand, he pretended he was enforcing the German occupier laws, but at the same time he was helping the Resistance. Knud explained that he and his colleagues would throw bricks into the windows of Nazi offices, and then would report to their superiors that the windows were broken by unidentifiable vandals. Knud explained that he did not want to live under occupying German forces, and helping Jews was an extension of his wish to live freely. Knud also explained that he viewed Jews as fellow Danes and human beings.

The Holocaust was one of the most brutal periods in history. Europe between the years of 1933 and 1945 experienced a massive destruction of human life. Millions of

Jews and other enemies of the Reich were murdered. During the Holocaust, normal rules for decent human behavior were suspended. Harming people was rewarded. Fogelman (1994) stated,

> Evil was rewarded and good acts were punished. Bullies were aggrandized and the meek trampled. In this mad world, most people lost their bearings. Fear disoriented them, and self-protection blinded them. A few, however, did not lose their way. A few took their direction from their own moral compass. (p. 38).

Despite the German dominance of Europe, rescuing of Jews took place in every German-occupied country (Oliner & Oliner, 1988; Fogelman, 1994; Lindquist, 2009). Unfortunately, the true number of rescuers of Jews in the Holocaust will never be known. Nevertheless, the number of rescuers is not as important as either the fact that some people refused to allow innocent people to die or the reasons they acted the way they did (Tec, 1986).

Rescuing Jews was the exception rather than the rule in German-occupied countries during the Holocaust. People did not help Jews in need for a variety of reasons, including their own fear, perceived lack of opportunity, anti-Semitism, loyalty to the Germans, and lack of awareness that the Jews were suffering. Many Germans disapproved of the Nazi violence toward Jews (Short, 1999). However, most did nothing to help their Jewish compatriots. Frank (1995) questioned how these bystanders could justify their inaction: “To be honest, I can’t understand how the Dutch, a nation of good, honest, upright people, can sit in judgment on us the way they do. On *us* the most oppressed, unfortunate and pitiable people in the world” (p. 303).

Drucker and Block (1992), Geier 1993 Fogelman (1994), Gilbert (2003), and Oliner (2003), described the diversity of the rescuers. The rescuers were ordinary people who were committed to saving lives. There is a tendency for literature to romanticize the rescuers' actions and to expand their stories to mythic proportions (Hondius, 1995; Linquist, 2009). Fogelman pointed out that two well-known rescuers were flawed. Oskar Schindler, the German industrialist who saved 1,100 Polish Jews, was a gambler, an alcoholic, and a womanizer. Raoul Wallenberg, the Swedish envoy to Hungary who saved thousands of Hungarian Jews, was a habitual liar and forger. However, despite their flaws, rescuers were committed to saving lives and without their commitment many more lives would have been lost. Fogelman noted, "These men, women, and children who risked their lives were flesh-and-blood human beings with strengths and faults. Yet they saw people who were different from them and responded, not to these differences, but to their similarities" (p. 6). To the rescuers, everyone, regardless of religion, was a human being and had a right to live.

Persecution, discrimination, and prejudice are part of our everyday life. More often than not, those who are victims of such negative forces cannot fight back effectively. "Knowing who would stand up for the persecuted and the helpless, and knowing what factors are involved in the protection of the poor, the dependent and the downtrodden, creates an opportunity for cultivating such positive forces" (Tec, 1986, p. 5). The rescuers' stories are less about good conquering evil, and more about making choices, committing to a decision, dealing with peer pressure, and accepting the consequences of one's actions (Fogelman, 1994). It would have been much easier for the rescuers to be like most people in German-occupied Europe and become bystanders. If

they did not become involved, the rescuers would not have had to worry about getting basic supplies for their charges, sacrificing their own comfort for someone else, people reporting their activities, and possibly dying. However, the rescuers could not sit back, do nothing, and knowingly watch innocent people suffer. The rescuers knew it was better for them to die trying to help innocent people than do nothing and condone the suffering of innocent human beings.

The rescuers had difficulty understanding why they behaved in the manner they did (Fogelman, 1994); they simply knew that they had to do something to help alleviate Jewish suffering. In many cases, the psychological factors behind the rescuers' actions are not clearly understood simply because their histories were not well documented. Tec (1986) listed the following characteristics of rescuers: The rescuers were very individualistic and were nonconformist with society's expectations. The rescuers were independent and self-reliant. The rescuers had a strong commitment to helping those less fortunate than themselves, and did so even before the German occupation. The rescuers had a matter-of-fact attitude that allowed them to put their lives at risk for someone else; they viewed their actions as in line with their duty to help human beings in need. The rescuers began rescue efforts without planning to become rescuers. The rescuers had the ability to see that those in need would be helpless without the rescuers' help (p. 154). These characteristics made it possible for the rescuers to defy the government that was allowing the murder of innocent people. Fogelman, as well as Oliner and Oliner (1988) and Monroe (1996), concurred with these characteristics of the rescuers.

The rescuers did not receive any awards for their rescuing actions until several years later. Clearly, recognition was not their main motivation for saving lives (Fogelman, 1994; Monroe, 1996). Tec (1995) noted,

> Compassion and help for the Jews were both extremely rare and overshadowed by the enormity of the Nazi crimes, and the extreme suffering and devastation they caused. Only when the basic features of the German processes of annihilation were examined could scholars even begin to notice what was less visible, and obvious—the selflessness and compassion expressed in the readiness of a few to die for others. (p. 348)

For many of the rescuers, the awards were unexpected and not necessarily wanted; nevertheless, the rescuers wanted and felt compelled to save the Jews from the Nazi killing machine.

The rescuers had humanistic values (Fogelman, 1994). To the rescuers everyone had the right to exist and live freely. In addition, they did not see the Jews as different people (Oliner, 2003). The rescuers had a history of helping the needy and considered it natural to help others (Tec, 1986). The rescuers had a strong sense of justice and fairness. The rescuers were not suicidal when they risked their lives to save Jews, but rather their actions came from core values instilled during childhood. Oliner explained, "Values that rescuers remembered learning from their parents differed extensively from those of non-rescuers" (p. 44).

In general, the rescuers came from loving homes in which their talents and interests were encouraged (Fogelman, 1994; Oliner & Oliner, 1988). In addition, rescuers came from homes in which discipline was benevolent and physical punishment was rare.

The rescuers' parents served as models for how to treat people fairly and generously without expecting anything in return (Oliner, 2003). The treatment the rescuers received as children helped them to become empathetic and want to assist those who needed help.

> Many of the rescuers also were exposed to cultures different than their own. The interaction of different cultures allowed them to empathize with those who were different than themselves. Many of the rescuers had close relationships with Jews prior to the Holocaust (Fogelman, 1994).

Process of Becoming a Rescuer

Even though, Oliner and Oliner (1988), Oliner (2003), and Monroe (2004) wrote about the motivations of becoming a rescuer, they did not write about the process of becoming a rescuer. A common question people ask when learning about an emergency in which bystanders looked on and did nothing is why no one helped. According to Latané and Bibb (1970), people often do not intervene because of the way they interpret the situation, not because they are cold hearted. They simply convince themselves that an emergency is not happening. In addition, people are less likely to help when many others are around. People look to others for cues about to how to act, and if no one else is acting in an emergency, they generally follow suit. Often, a diffusion of responsibility occurs in an emergency situation, and people assume that someone else will take care of the matter. The rescuers did not assume that someone else would take care of the Jews in need; rather, they took responsibility themselves to help save Jewish lives (Fogelman, 1994). The rationale for the rescuers can be summed up as "I have to take responsibility and do something to help people who are suffering."

Latané and Darley (1970) analyzed what happens when a bystander intervenes in an emergency, and concluded that he or she does not make only one decision to get involved. One decision leads to another and bystanders make a series of decisions about whether or not to help. In fact, these researchers found that intervening involves choices made based on a bystander's interpretations of a particular situation. Latané and Darley developed a model that explains the process of intervening in an emergency. It included the following five stages: noticing something is happening, interpreting the event as an emergency, deciding it is his or her personal responsibility to act, deciding what form of assistance he or she can give, and deciding how to implement the assistance

Fogelman (1994) discussed the model of intervention described by Latané and Darley (1970) and further delineated the process of becoming a rescuer. She called the first two stages *awareness* and *action*. The awareness stage incorporated the sub-stages of *transforming encounter* and *moral crisis*. The other major stages discussed by Fogelman were *rescuer self* and *post war*. She summarized how a rescuer moved through the respective stages:

> Awareness of dehumanization sets the process in motion when the condition is seen to warrant intervention. Personality and the situation converge, to act or not to act, in response to the need to save a life. Time is often of the essence in extreme situations. That decision to risk one's life happens quickly, coming from an inner core that automatically calculates the chances of success. Once rescue begins, a new "rescuer self" develops to take necessary actions and maintain secrets and a façade of normalcy. The stage, actors, and props may be different in each case but the dynamics of human response are always the same. (p. 314)

Awareness

Fogelman (1994) combined the first two stages of Latané and Darley's (1970) model of intervention and called it *awareness*. The rescuers were acutely observant and highly aware of what was going on around them. Fogelman explained that those rescuers made an effort to become aware of what was happening to the Jews. The rescuers saw the suffering Jews as part of the human community and could not ignore the Jewish suffering. Oliner and Oliner (1988) explained, "At some point, for rescuers, awareness became attention, and attention became focused concentration on what was happening to particular people in specific contexts" (p. 123).

The rescuers were able to notice and interpret that the Jews were in great danger, while bystanders were not able to do this (Fogelman, 1994). Many bystanders claimed not to have known what happened to the Jews in the Holocaust. Most people had blinders on when it came to noticing the Nazi brutality toward Jews; they were concerned only about their own survival. Not being aware of what is going on is not that unusual. In fact, as Latané and Darley (1970) pointed out, most people pay selective attention to their environment and adapt to it. The rescuers and non-rescuers had the same access to information, but only rescuers became aware of the dangers to Jews (Oliner & Oliner, 1995).

In addition, the rescuers sometimes had to convince the Jews that they were in danger (Fogelman, 1994). Many Jews thought the stripping away of their basic civil liberties either would be temporary or that they could adjust to the new laws. In addition, when the Jews were deported East to help the German war effort, many thought that as long as they could work, nothing terrible would happen to them. In such cases, the

rescuers were not able to help Jews because they were aware that the German occupiers planned to destroy innocent Jewish lives.

Fogelman Study of Holocaust Rescuers

Eva Fogelman was the director of the Rescuer Project, and over the course of 10 years, held in-depth interviews with more than 300 rescuers in North America, Israel, and Europe. Fogelman confirmed each rescuer's story either by interviewing the Jews who were saved or by consulting archival files. Locating rescuers to participate in the research was not an easy task. In *Courage and Conscience: Rescuers of Jews During the Holocaust* (1994), Fogelman explained: "Purposeful anonymity, combined with the rescuers' reluctance to discuss their wartime activities, wrapped them in a cloak of invisibility that initially made them difficult to find" (p. 15). Fogelman attempted to explain why the rescuers saved Jewish lives, as well as the process by which they became rescuers instead of remaining bystanders. Fogelman wanted to bring attention to the courageous actions of the rescuers.

> But the moral courage of the rescuers and their actions deserve attention. They are as much a part of that era's history as the gas ovens at Auschwitz….I show rescuers as they really were—not mythic heroes, but ordinary men, women, and children. The fact that these good deeds were done by imperfect people in no way dilutes their lessons for today. Their stories of compassion and courage, their acts small and large, are exemplary even if the individuals sometimes are not. (p. xiv)

Through Fogelman's (1994) research she developed a process model from which the rescuers transformed from bystanders to rescuers, which was Awareness (being observant as to what was happening in one's environment, such as the mistreatment of

the Jews), Action (doing something, in the case of rescuers it is taking small steps to help Jews in need), Rescuer Self (dealing with day to day life of becoming a rescuer), and Post War (coping with life after the need to rescue was over).

Fogelman (1994) included two sub-groups as part of the awareness category: transforming encounter and moral crisis.

Transforming encounter. The rescuers became aware in different ways of Hitler's intentions to annihilate the Jews (Fogelman, 1994). Some witnessed or heard about Nazi brutality firsthand; some read Hitler's 1925 book, *Mein Kampf*, and believed what Hitler wrote; some detested the Nazis and their beliefs; some had close relationships with Jews and wanted to help their friends and family; and others just had a sixth sense about what was going to happen. A minority of rescuers had a transforming encounter—an intense experience that changed them from bystander to rescuer.

A transforming encounter was a catalyst. Fogelman (1994) described it as "an incident of such jolting power that the person who experiences it is forever changed" (p. 52). According to Fogelman, compared with a moment of awareness, "rescuers' transforming encounters involved more than simply a realization that Jews were being slaughtered" (p. 52). Fogelman cited as an example of a transforming encounter the case of Giorgio Perlasca, a Spanish chargé d'affaires in Hungary, who realized after he witnessed a mob beating a Jewish boy that he had to help Jews stay alive.

Moral crisis. Most rescuers did not initiate rescues without some form of moral crisis (Oliner & Oliner, 1988; Fogelman, 1994; Hondius, 1995)After undergoing this crisis, they realized that they would not be able to live with themselves if they refused to

help someone who needed help. The rescuers understood the moral consequences if they did nothing to help Jews. They also knew lives were at stake.

Oliner and Oliner (1988) stated, "What distinguished rescuers from others was their readiness to act despite their risks" (p. 127). The rescuers had to act because they could not bear to witness human suffering. To do so went against the rescuers' sense of right and wrong. For example, Chiune Sempo Sugihara, a Japanese diplomat in Lithuania, chose to defy the Japanese government and issue transit visas to Jews so they could escape death. He knew he was defying his government, but he could not live with himself if he did not help the Jews in need (Fogelman, 1994; Gold, 2000; Paldiel, 1995). For him, helping became a moral imperative.

Action

Fogelman (1994) combined the last three stages of Latané and Darley's (1970) model of intervention, which she called *action*. This stage includes deciding that it is the rescuer's personal responsibility to act, what form of assistance he or she can give, and how to implement the assistance. The rescuers put the needs of their charges before their own needs. However, even if rescuers were willing to help Jews, according to Fogelman, situational factors had to be in support of their actions. For example, sufficient food and space had to be available, and the physical appearance of the Jewish person could not be an obstacle. Fogelman explained the rescuers had to feel confident they would be able to succeed in their actions: "They needed to have faith in their capacity to assess situations and find solutions, not just in their ability to outsmart the Nazis" (p. 59).

Oliner and Oliner (1988) categorized rescuers' actions as focused on one or more of the following four activities: helping Jews sustain life as they were progressively

stripped of their rights, segregated, isolated, and incarcerated; helping Jews escape from centers of incarceration, and smuggling Jews out of the country; and helping them maintain an underground existence within the national borders (p. 50). Many rescuers specialized in one of these activities. Some rescuers helped Jews get false papers so they could live and work freely as Christians. Other rescuers warned Jews about upcoming round-ups for resettlement in the East. Others hid people in their homes, farms, or others places. However, smuggling a Jewish person outside of Nazi-occupied territory was extremely difficult. Therefore, as sustaining life and smuggling Jews became increasingly impossible, many rescuers focused on helping Jews maintain an underground existence. This endeavor involved a range of risky actions: guards had to be bribed, an escape route had to be identified, a guide had to be found who could be trusted, and the possibility of not succeeding had to be constantly faced (Tec, 1986).

Even in hiding, many rescuers attempted to make Jewish lives as normal as possible. Frank (1995) described how Miep did this:

> Miep has so much to carry she looks like a pack mule. She goes forth every day to scrounge up vegetables, and then bicycles back with her purchases in large shopping bags. She's also the one who brings five library books with her every Saturday. (p. 110)

After Jews went into hiding, they virtually ceased to exist. Their rescuers and books were the only forms of contact they had with the outside world while in hiding.

Tec (1986) described the obstacles Polish rescuers had to overcome to save Jews. First, the Nazi prohibitions made helping Jews a crime punishable by death. Second, explicit anti-Jewish ideologies as well as pervasive anti-Semitism made helping Jews

both a highly dangerous and disapproved activity. Lastly, the Polish rescuers had to overcome their own diffuse cultural anti-Semitism. However, the rescuer's actions were not always dramatic, and most of the tasks (e.g., feeding and clothing Jews) were relatively mundane. According to Hallie (2000), "I learned that rescue is not only a matter of troops and brute force, that it can also be a matter of peaceful, undramatic, compassion, and humanity" (p. 24).

Rescuer Self

Fogelman (1994) described the rescuer self that was developed by a rescuer after she or he had begun rescuing activities. This stage referred to the way in which rescuers coped with living a clandestine life without becoming overwhelmed. Fogelman stated, "A 'transformation' had taken place. It was not simply their behavior that changed. Successful rescuers became in effect, different people" (p. 68). The rescuer self persona was a way to cope and center oneself despite the stress of being a rescuer.

Even though the Jews were hidden and safe for the time being, life was not easy for the rescuers or the Jews. The rescuers had to keep their activities hidden for fear of being reported, which could lead to their own and the Jews' deaths. The Jews who were hidden had to live as though they did not exist. As Anne Frank (1995) wrote,

> The best example of this is our own helpers, who have managed to pull us through so far and will hopefully bring us safely to shore, because otherwise they'll find themselves sharing the fate of those they're trying to protect. Never have they uttered a single word about the burden we must be, never have they complained that we're too much trouble. (pp. 178–179)

The rescuers never knew who might be a German sympathizer, so they were always on guard. The rescuers knew careless talk and behavior could cost lives (Fogelman, 1994). Even buying food could be dangerous; if the wrong people (i.e., Nazi sympathizers and collaborators) noticed a rescuer carrying large quantities of food, the authorities could be tipped off that Jews were being hidden (Tec, 1986). As Fogelman described: "From day to day the rescuer self played the part of innocent bystander concerned solely with getting by in these difficult times…. This role, of course, concealed the daily scramble to meet the various needs of a hidden household" (p. 76).

Secrecy was a way of life for the rescuers, and an important aspect of their rescuer self. Many rescuers did not even tell people who lived with them about their actions because they were afraid these individuals could not be trusted or because they did not want to burden them with knowledge about their illegal activities (Tec, 1986). The rescuers had to work in silence (Hondius, 1995). "Jews had to be kept well hidden, so the rescuer self planned, plotted, and improvised. Hideouts were secured and contingencies anticipated on the assumption that sooner or later the Germans would search the house" (Fogelman, 1994, p. 70).

The rescuer self persona was maintained by the rescuers at all times. As Fogelman (1994) stated,

> Roles played by rescuers were tougher than mere stage acting. They lived their parts day and night. Their roles had to contain a kernel of truth, part of their real experience, or else the Germans and their sympathizers would see them for what they were. (p. 79).

Fogelman wrote about a Polish actress who was approached about hiding a Jewish baby. She turned down the request to help because she believed the fact that she did not have any children of her own would not allow her to be a credible helper. The rescuers did whatever they had to do in order to keep their charges and themselves alive, even if it meant lying, stealing, or in the extreme killing someone. The rescuers knew they had to act because saving lives was what mattered.

Post War

The last stage of the process of becoming a rescuer, according to Fogelman (1994), is post war. Post war does not refer to a historical time period, but rather to life after the Holocaust. Fogelman noted,

> Both as survivors and rescuers were to discover, it was not so easy to walk away from the past. For both groups the past continue to haunt them and shape their future. The war had changed them. The people who undertook rescue, whether it was for a few days or for years, were fundamentally changed by their experience. (p. 273)

Many rescuers were plagued with guilt for the Jews they had not been able to save (Oliner & Oliner, 1988). At times, the rescuers had to turn people away or had to watch people suffer at the hands of the German occupiers. They had to be prudent in the moment about what they could do. After the war, however, they had time to reflect upon the choices they made.

In addition, many rescuers, especially those who lived in Poland, could not speak openly about their rescue activities because the climate was still very anti-Semitic (Tec, 1986; Oliner & Oliner, 1988; Fogelman, 1994). If the rescuers' activities became known

in such places, their lives were at great risk. In fact, Fogelman relates that many rescuers in post-war Poland were not able to move beyond their rescuer self persona. Because Jews and "Jew-lovers" were still targeted and lives were in danger, the rescuers had to maintain their façade in order to survive. Many rescuers' immediate family members never knew of their rescue activities. Many had no other choice but to immigrate. Staying in their respective homelands was too dangerous. As Fogelman explained, many Jewish survivors did not know about their rescuers' post-war suffering.

Some rescuers who hid Jewish children became very attached to those children and mourned when the children were claimed by their parents and Jewish agencies. These rescuers suffered emotional loss. According to Fogelman (1994), "It was hard enough for rescuers to surrender their beloved charges to Jewish relatives, but relinquishing them to an impersonal organization was especially difficult" (p. 280). The rescuers knew that after these children were claimed, they would never see them again.

Other rescuers encountered different kinds of challenges adjusting to their post war lives. Many had to recover physically and emotionally from the wounds of the war. Others did not anticipate that events that had happened years earlier could continue to have an emotional effect on them (Fogelman, 1994).

Many of the rescuers built upon their experiences as rescuers and chose to become involved in helping professions (e.g., medicine, nursing, teaching, counseling, and helping the aged) (Oliner & Oliner, 1988; Fogelman, 1994). Oliner and Oliner stated,

> By their present words and deeds, they continue to assure us that there are caring people in the world, people who have retained a basic faith in the value of

committed human relationships and a sense of connectedness to humanity. (p. 247)

Through their post-war activities, these rescuers continued to be examples of individuals making a difference in the lives of others.

Summary

This chapter focused on three areas of research relevant to the present study: teaching the value of altruism through children's literature, teaching the value of altruism through Holocaust children's literature, and the characteristics of rescuers and the process of becoming a rescuer. Research and theoretical discussions were reviewed that demonstrated how literature can be used to teach children pro-social values and altruism.

An important focus of the literature reviewed was the process by which rescuers became rescuers. The literature suggests that the rescuers did not decide to become rescuers overnight. Rather, they moved through a process over time as events unfolded around them and they confronted the consequences. A four-stage model described by Fogelman (1994) offers a particularly cogent explanation for the Holocaust rescuer process. The stages in this model are Awareness, Action, Rescuer Self, and Post War.

According to the literature reviewed, the rescuers were ordinary people who managed to save people in insurmountable times. The rescuers paid attention to their circumstances, and when given the opportunity to defy the German occupiers and save Jews, they acted. As the literature reviewed here demonstrated, the rescuers risked their own safety, well-being, and families to follow their consciences and take action to save Jewish lives that were slated to be destroyed.

CHAPTER III: METHODOLOGY

Restatement of the Problem

Children's literature is a valuable tool with which to learn about the altruistic behavior of the Holocaust rescuers of the Jews. Several studies examined the rescuers' motivations for saving the Jews (Tec, 1986; Oliner and Oliner, 1988; Fogelman, 1994; and Renwick-Monroe, 1996). Fogelman not only studied the rescuers' motivations for saving Jews, but also discussed the process by which someone became a rescuer of Jews. Research examining how the process of becoming a rescuer is portrayed in children's literature is lacking. The present study addressed this gap in research by examining how Fogelman's discussion about the process of becoming a rescuer can be applied to children's literature.

Restatement of the Research Questions

This study has five research questions. Research questions two through five are meant to be hypothesis generating.

1. To what extent does the Holocaust children's literature demonstrate Fogelman's four stages of becoming a rescuer.
2. How is the Awareness stage of the rescuer process portrayed in children's literature about Holocaust rescuers?
3. How is the Action stage of the rescuer process portrayed in children's literature about Holocaust rescuers?
4. How is the Rescuer Self stage of the rescuer process portrayed in children's literature about Holocaust rescuers?

5. How is the Post War stage of the rescuer process portrayed in children's literature about Holocaust rescuers?

Research Design

In this study, I used content analysis to examine what children's literature about Holocaust rescuers reveals about the process of becoming a rescuer. Content analysis is a means of data analysis that can be qualitative and/or quantitative in nature. Specifically, "content analysis is a research method that uses a set of procedures to make valid inferences from the text" (Weber, 1990, p. 9). Krippendorff (1980) defined content analysis as "a research technique for making replicable and valid inferences from data to their context" (p. 21). Krippendorff further characterized content analysis as a method of inquiry into the symbolic meaning of messages. Babbie (1992) explained that "content analysis, then, is particularly well suited to the study of communications and to answering the classic question of communications research: Who says what, to whom, why, how, and with what effect?" (p. 243)

The term *content analysis* was coined about 50 years ago. However, the first documented quantitative content analysis occurred in 18th century Sweden, when church authorities were concerned about a hymn book that allegedly contained dangerous ideas. After one group counted religious symbols in the hymn book and another group counted religious symbols in a more conventional hymn book, no difference was found between the two books. At the turn of the 20th century, quantitative content analysis was used to assess newspapers to find out if the content focused on important news or was just intended to sell newspapers. Krippendorff (1980) described a study in which the researcher did a content analysis of New York newspapers to discover trends in content.

Twelve years later, the researcher analyzed the same newspapers again to find out how the trends had changed. Additionally, early content analysis was used to analyze propaganda before World War II. After World War II, content analysis was adopted more widely by social science researchers; however, mass communications was the primary area of study. According to Krippendorff, the following characteristics distinguished social science content analysis from the early forms of content analysis: (a) social scientists had theoretical frameworks, (b) better statistical tools were used, and (c) content analysis was part of a larger research effort.

Content analysis offers many advantages. According to Babbie (1992), the greatest advantage is efficiency with respect to the researcher(s)' time, money, and resources. Content analysis usually does not require a large staff. One person can undertake a study using content analysis. Another advantage of content analysis is that if a mistake is made, it typically can be rectified by repeated only one part of the study; in contrast, other types of data analysis are more likely to require the entire study be repeated. Another advantage of content analysis is that it deals directly with the text of human communication (Weber, 1990). In this study, this involved analyzing books about Holocaust rescuers of Jews.

Another advantage is that content analysis is less intrusive than are other methodologies. For example, analyzing books does not carry any of the drawbacks of dealing with human subjects, who may act differently knowing they are being observed or interviewed. Yet another advantage of content analysis is that it allows the researcher to study events occurring over relatively long periods of time. As Babbie (1992) explains, "You might focus on the imagery of blacks conveyed in American novels of 1850 to

1860, for example, or you might examine changing imagery from 1850 to present" (p. 328). In this study, the stories of Holocaust rescuers were available for analysis, even if those individuals were no longer alive.

One disadvantage of content analysis, according to Babbie (1992), is that "content analysis is limited to the examination of recorded communication" (p. 328). In the case of this study, for example, it would not have been possible to obtain follow-up information from Holocaust rescuers to clarify aspects of their stories. Overall, with respect to the use of content analysis for this study, the advantages far outweighed the disadvantages.

Population and Sample

The following four criteria were developed for selecting books to include in this study about Holocaust rescuers.

The story must come from the point of view of the rescuer. Most books about Jews who were hidden by non-Jews were written from a Jewish point of view. In this study, however, I was interested in stories that featured the rescuer. Therefore, books were selected that used the perspective of the rescuer.

The rescuer must exhibit a strong commitment to saving Jews. The protagonist had to be portrayed as having a strong commitment to saving the person or persons in his or her charge. After making the choice to save a Jewish person's life, the protagonist had to demonstrate a total commitment to saving this person, despite the hardships involved. In other words, the rescuer could not revert to be being simply aware of the hardships of the Jews and not take action about it.

The protagonist must be believable. The protagonist had to be believable and not be portrayed as "too perfect." Ordinary people make mistakes, have bad habits, fight with

their loved ones, are late to work occasionally, and sometimes experience bad moods. A "perfect" person does not exist. Similarly, what made the rescuers remarkable was the fact that they were ordinary people who acted extraordinarily in difficult times. For example, the rescuer Oskar Schindler was a gambler, a womanizer, and an alcoholic. Despite his faults, his actions that saved more than 1,000 Jews in Poland were extraordinary and remarkable.

The protagonist must face danger. The protagonist had to be confronted with danger while helping Jews. This was important in order to highlight the protagonist's altruistic actions and to give a sense of hope. It also can teach the child or young adult reader about the rescuer's courage in the face of danger. Additionally, as Lamott (1994) explained, confronting danger brings out what is most important to the character, which according to Lamott, is the moral point of view. For the rescuers, this is saving their charges and staying alive themselves.

Monroe (1996) stated, "Rescuers habitually lied, frequently stole, often neglected and endangered their families, even occasionally conducted illicit sexual affairs and murdered people in order to save Jews" (p. 189). The rescuers knew that rescuing Jews put their lives in danger, so they had to be willing to act in ways they would not have acted otherwise. As Monroe pointed out, the rescuers' efforts frequently placed them in danger over an extended length of time, and this increased the likelihood of their engaging in extreme types of behavior in order to save lives.

After I developed the above criteria, I attempted to find books that represented the rescuers as realistically as possible. I searched through libraries, bookstores, the Internet, and received personal recommendations to find books about Holocaust rescuers. Because

the present study was focused solely on rescuers, the number of available books was limited.

Initially, I identified 12 books. However, I reduced the number for this study to 8. I decided not to use 3 books because they were picture books. Another book I did not use in this study because I did not find it readable from a child's perspective. The eight books selected for this study are listed in Table 3. An asterisk marked by the title of the book denotes historical fiction. The other books are based on the real-life experiences of the protagonists.

Table 3: Books Selected

Book	Author and year	Brief description
Anne Frank Remembered: The Story of the Woman who Helped to Hide the Frank Family,	Miep Gies and Alison Leslie Gold (1987)	*Anne Frank Remembered* is about the woman who helped to hide Anne Frank
A Room in the Heart *	Sonia Levitan (2003)	The story of a Danish community that helps rescue the Jews upon the invasion of the Germans in Denmark
The Man on the Other Side	Uri Orlev (1992)	The story of a Polish boy who, upon learning his biological father was Jewish, helps a Jewish man live on the Polish side

		during the German occupation of Poland
The Hiding Place: Memories of a Holocaust Rescuer	Corrie Ten Bloom (1984) With John and Elizabeth Sherrill	The story of a Dutch woman and her family, who are part of the Dutch resistance and are betrayed and deported to a concentration camp
Forging Freedom	Hudson Talbott (2000)	The story of 2 Dutch boys who help Jewish men escape to England via France, under the pretense they are helpful to the German Reich
Number the Stars *	Lois Lowry (1989)	The story of a young Danish girl who helps her best friend and other Jews flee Denmark for Sweden
In My Hands	Irene Gut Opeke and Jennifer Armstrong (2001)	The story of a young Polish girl who, as a maid for a high-ranking Nazi official,

		rescues 13 Polish Jews staying in the same house as Nazis
Sky: A True Story of Courage During World War II	Hanneke Ippisch (1996)	The story of a young Dutch woman who joins the Resistance and helps Jews escape Holland to safer countries; however, the Nazis eventually catch Hanneke and she is sent to prison

Operational Definition of Content Analysis Categories

Based on the researcher's awareness of Fogelman's (1994) definition of the four categories (Awareness, Action, Rescuer Self, and Post War) recurring themes were identified that operationally defined the Fogelman categories. These themes are listed in table 4.

Table 4. Operational Definitions for Fogelman Categories

Fogelman category	Themes illustrating Fogelman category
1. Awareness	Aware of Hitler's plans for the Jews Aware of anti-Jewish laws Reading signs in public areas (e.g., Jews not welcome)

	Learning Jews were forced to live in a ghetto
	Witnessing Jews being harassed
	Knowing Jews angry over mistreatment
	Listening to Jewish refugee stories
	Learning of Jews deported
	Witnessing Jews being killed
	Opposing Hitler
	Witnessing Jews being rounded up
	Aware of the German presence country
	Aware of Hitler's army spreading
	Aware of a single bad treatment of Jews
	Being a victim of the Germans
	Aware of accumulating events
	Morally opposed to the spreading of hate
	Knowing people in the Resistance
	Getting information from illegal material
2. Action	Continued association with Jews
	Refusal to join the Nazi Party
	Joining the Resistance
	Hiding Jewish property
	Leaving food for Jews in the ghetto

	Helping Jews live in the non-Jewish world
	Being able to think quickly when that could save lives
	Being angry at the treatment of Jews and wanting to help
	Being vocal about anti-Nazi policies
	Helping Jewish refugees
	Keeping opinions about the Nazis to oneself
	Helping Jews prepare to go into hiding and/or escape
3. Rescuer Self	Helping Jews escape from Nazi-occupied countries
	Transporting Jews to a safe address
	Searching for food for charges over a year or more
	Teaching Jews how to live hidden for a long time
	Teaching Jews to adopt new identities
	Preparing for ongoing searches
	Having a strong and lasting commitment to their charges
	Worrying about a worst-case scenario
	Having to choose who can be taken to safety (numerous times)
	Wishing they could do more to help Jews
	Being discovered hiding Jews or being part

	of the Resistance
	Acting as one would not do normally (lying, stealing)
4. Post War	Immigrating from their homeland
	Returning from imprisonment
	Some of their charges did not survive
	Learning non-Jewish friends/colleagues did not survive
	Speaking out about injustice
	Not speaking about their experiences for a long time
	Downplaying being a hero for saving Jews
	Being a suspect for turning in Jews
	Learning their charges made it safely abroad
	Maintaining homes/property for those who escaped until they return home

Assessment of Reliability

A reliability check was made in the following manner. First, inter-rater reliability was assessed by the researcher and a second reader trained in Fogelman's (1994) categories (see Table 4). Using only the book *Sky*, a content analysis summary sheet was used to record observations. I explained the definition of the Fogelman categories (Awareness, Action, Rescuer Self, and Post-War) to the second reader. and gave the

second reader written operational definitions for the Fogelman categories. I wanted to be very explicit about what the second reader should look for when categorizing *Sky*.

Second, intra-rater reliability was assessed by the researcher content analyzing the book *Sky* after a 3-week interval during which observations were recorded on the content summary sheet. These data are shown in Appendix C.

Reliability was calculated using the kappa statistic. The kappa statistic is a stringent assessment of reliability that corrects for chance agreement. Calculations of the kappa statistics for this study were based on agreement and non-agreement between the second reader and the researcher: (a) the number of times the second reader and I agreed on a category were counted, (b) the number of times I did not mark a category but the second reader did mark it were counted, (c) the number of times I marked a category but my second reader did not were counted, and (d) the number of times both the second reader and I did not mark a category were counted. These results were analyzed to produce the kappa statistics for inter-rater and intra-rater reliability shown in Table 5. A statistical calculation was used from the following web site: www.niwa.co.nz/our-services/online-services/statistical-calculators/cohens-kappa.

A kappa statistic of .70 and above is considered high agreement. As can be seen in Table 5, all inter-rater reliability kappas were above .70. Intra-rater kappa statistics were above .70 for Awareness and Rescuer Self, and slightly below .70 for Action and Post War.

Table 5: Kappa Statistics for Inter-Rater and Intra-Rater Reliability

Fogelman category	Inter-rater reliability	Intra-rater reliability
Awareness	.87	.71
Action	.86	.65
Rescuer Self	.80	.76
Post War	.79	.62

Data Collection

For research question #1, I analyzed the general trends in each of the eight books in terms of the process the protagonist went through in becoming a rescuer. For each book, the content analysis focused on the protagonist, who was the primary rescuer: Jaap (*Forging Freedom*); Miep (*Anne Frank Remembered: The Story of the Woman Who Helped to Hide the Frank Family);* Corrie (*The Hiding Place: The Triumphant True Story of Corrie Ten Bloom*); Hanneke (*Sky: A True Story of Courage During World War II)*, Annemarie (*Number the Stars*); Niels (*A Room in the Heart*); Marek (*The Man from the Other Side*); and Irene (*In My Hands: Memories of a Holocaust Rescuer*). I used Fogelman's (1994) categories of Awareness, Action, Rescuer Self, and Post War to rate each protagonist. I identified occurrences of each category from each book and counted how many times a rescuer dealt with each of the categories. Using a tally sheet, I recorded the presence of Fogelman's (1994) four stages on each page of the eight books. I used a page as the unit of analysis. I read each page carefully and if a theme, such as Awareness, was present, I marked it once on the tally sheet, regardless how many times it occurred on that page.

For research questions 2 through 5, I examined the presence of specific subthemes within the main Fogelman (1994) categories of Awareness, Action, Rescuer Self, and Post War. I reread the books and found out how each theme was broken down and developed into subthemes, such as the Awareness subtheme of Jews being forbidden from using public facilities. I wanted to know the process of how, for example, the protagonist became aware of what was happening to Jews.

Data Analysis

Two types of data analysis were employed for this study: quantitative and hypothesis generating. For research question #1, the data were analyzed quantitatively as follows. The overall frequency of occurrence of a Fogelman (1994) category was tabulated in each book for which that category occurred. In addition, the percentage of occurrences for that category was calculated based on the total number of pages in each book. I then did a rank analysis for the dominant themes that ran across all the books used. Using a numeric scale of 1 through 4 (1 being the theme that the protagonist experienced most frequently, and 4 the protagonist's least frequent theme), I was able to rank order the themes of Awareness, Action, Rescuer Self, and Post-War. I also computed a rank total for each category and found the average ranking by adding the ranks and dividing by the number of protagonists.

Research questions 2-5 were hypothesis generating. For these research questions, a content analysis was conducted to determine the presence or absence of each of the subthemes (see Table 4) making up a main Fogelman (1994) category. I then analyzed the subthemes that emerged.

Background of the Researcher

I have always been interested in the Holocaust. I am Jewish, but as far as I know, none of my relatives were murdered in the Holocaust. I learned about the Holocaust through reading books and visiting museums. My interest started when I read the *Diary of Anne Frank* (1995) at age nine. I understood the content of the book; that is, that eight people were persecuted for being Jewish and had to hide. However, I could not understand why people were being killed because of their religion. I was most interested in the people who attempted to rescue Anne Frank. I wanted to know why people would risk their lives to save others. Later, I read personal stories about survivors and rescuers. Without the rescuers, there would have been fewer survivors.

In the summer of 2000, I took a tour of Eastern Europe. I had the opportunity to visit Auschwitz, one of the most infamous concentration camps during the Holocaust. It was a visit I will never forget. I could not comprehend that all of these innocent people had been tortured and that the majority of them died because of their religion.

After visiting Auschwitz, I became recommitted to studying the Holocaust. I decided that I owed it to all the people who died, who survived, and who helped save Jews to keep learning about their stories. I have always been interested in people who dedicate their lives to a cause that benefits humanity. Therefore, I decided to focus this study on rescuers and how one person can make a difference in the lives of others. As the Talmud states, "He who has saved a single life, it is as if he has saved the entire world."

In my professional life, I have been a guidance counselor for 13 years and currently work in an urban Middle School in San Francisco. As a counselor the books featured in this study can be used as bibliotherapy to teach about following the courage of

one's convictions. For example, a child who is feeling afraid about standing up to a bully can read about the rescuers who were afraid about rescuing Jews, but did so anyway.

CHAPTER VI. FINDINGS

Introduction

This study used content analysis to investigate the link between Fogelman's (1994) model of the process of becoming a rescuer and children's literature about rescuers of Jews in the Holocaust. Content analysis is a way to make valid inferences from a text. In this study, eight books about the rescuers of Jews during the Holocaust were used. Inferences were made from these texts about the four main categories of Fogelman's model. Five questions were the focus of this research study.

Research Question #1

Research question #1 asked, "To what extent do rescuers in Holocaust children's literature demonstrate Fogelman's four stages of becoming a rescuer?"

The protagonists in all eight books were found to demonstrate all four stages of Fogelman's (1994) model of the process of becoming a rescuer, at least to some extent. Moreover, the extent was found to differ by specific rescuer stage. None of the protagonists suddenly transformed into rescuers of Jews. Rather, they followed the process of becoming a rescuer described by Fogelman (1994). First they were aware of the Jews' plight; then they performed different acts to help Jews; and then as a result of various opportunities that arose, they became active rescuers of Jews, which in turn gave them a new identity. Finally, during their post-war life, after the Holocaust, all the rescuers continued to reflect the process Fogelman described. The process the protagonists experienced validated the Fogelman model for becoming a rescuer.

Table 6. Summary of Content Analysis for Holocaust Rescuer Books: Percentage and Rank

Protagonist	Awareness	Action	Rescuer Self	Post War
Hanneke *(Sky)*	15.7% (2)	2.8% (4)	21.4% (1)	8.5% (3)
Corrie *(The Hiding Place)*	5.8% (2.5)	5.8% (2.5)	62.2% (1)	3.7% (4)
Miep (*Anne Frank Remembered*)	20.2% (2)	13.0% (3.5)	28.5% (1)	13.0% (3.5)
Jaap (*Forging Freedom*)	13.8% (3)	30.7% (1)	24.6% (2)	3.0% (4)
Annemarie (*Number the Stars*)	18.1% (2)	10.1% (3)	38.4% (1)	7.2% (4)
Niels (*Room in the Heart*)	12.4% (2)	17.2% (1)	12.4% (2.5)	.6 % (4)
Marek (*The Man From the Other Side*)	23.6% (2)	3.7% (3)	56.9% (1)	2.6% (4)
Irene (*In My Hands*)	16.5% (3)	28.6% (2)	30.6% (1)	9.5% (4)
Rank total	18.5	19	10.5	29.5
Average rank	2.3	2.1	1.3	3.1

Table 6 presents the percentages and rankings for each of the four stages of the Fogelman (1994) model, as documented in the content analysis conducted with the eight books in this study. Percentages refer to the percentage of pages within that book on which evidence of a particular stage was found. Thus, for example, evidence of Henneke's awareness was found on 22 pages of *Sky: A True Story of Courage During World War II*, and this accounted for 15.7% of pages in the book. The rankings are listed

in parentheses and range from 1 to 4 (i.e., 1 being the most dominant and being least dominant, with respect to the dominant Fogelman category). Also listed are the rank totals for each category, in this case, the lower the rank, the more dominant a Fogelman category. Finally, average ranks, which were calculated by dividing the total rank by the number of protagonists, are listed.

According to these data, six of the books focused predominantly on the protagonists living as rescuer selves; that is, the Rescuer Self stage was mentioned more often in those books than were any of the other stages, and therefore had a ranking of 1.3. The two remaining books (i.e., *Forging Freedom* and *A Room in the Heart*) focused primarily on the Action stage. These rescuers were responsible for feeding, sheltering, forging documents for, providing medical care for, and leading the Jews to freedom. Two of the protagonists (i.e., Corrie in *The Hiding Place*, and Marek in *The Man from the Other Side*) were in books that had approximately 55% to 60% of the text focused on the stage of the Rescuer Self.

The next dominant stage in the eight books was Awareness. Altogether, Awareness was had an average ranking of 2.3. Overall, the books depicted the rescuers as being very aware of what was happening to Jews. All of protagonists were aware that the Jews were targets of Nazi hatred. The protagonists who had the highest focus on Awareness were Miep (*Anne Frank Remembered*) and Marek (*The Man from the Other Side*); both were in books that had more than 20% of the text focused on the stage of Awareness.

The third most dominant stage in the eight books was Action. Action had an average ranking of 2.1. When given the opportunity, each of the rescuers performed small

acts to help the Jews (e.g., leaving food in the ghetto) before becoming a full-fledged rescuer. The protagonists who had the highest focus on action were Jaap (*Forging Freedom*) and Irene (*In My Hands*), who were in books that had approximately 30% of the text focused on action.

Although the final stage in Fogelman's (1994) model, Post War, was evident in all of the books, it was present at a lower level than were the other stages. Altogether, the Post War stage had the lowest average ranking of 3.1. The protagonists who had the highest focus on the Post War stage were Irene (*In My Hands*) and Miep (*Anne Frank Remembered*), who were in books that had approximately 10% of the text focused on Post War. Three protagonists had negligible (i.e., 3% or less) mentions of the Post War stage: Jaap (*Forging Freedom*), Niels (*Room in the Heart*), and Marek (*The Man from the Other Side*).

Research Question #2

Research question #2 asked, "How is the Awareness stage of the rescuer process portrayed in children's literature about Holocaust rescuers?"

Awareness refers to cognizance by the rescuers of the Nazi's intentions to commit atrocities against the Jews (Fogelman, 1994). The rescuers in all of the books analyzed had to be constantly cognizant of the dangers and threats the Nazis and their collaborators posed. Table 7 lists an example from each book that illustrates how the Awareness stage of the rescuer process was portrayed by the protagonist in that book.

As Table 7 shows, rescuers demonstrated their awareness through a variety of behaviors and attitudes. Making friends was one important factor in developing awareness. Listening to the radio was another. Seeing signs and reading newspapers or

fliers were other ways of becoming aware. The object of the rescuers' awareness was similar in all cases: they were aware of the social and political reality of the Nazis' threats and were aware that the Nazis were likely to act on their threats. The rescuers in these books became hyper aware and acutely observant of everyone around them and of everything happening in their immediate and broader surroundings.

Table 7. Process of Becoming a Rescuer: Awareness

Protagonist	Example
Jaap *(Forging Freedom*)	Jaap befriends German Jewish refugees and learns about their inhumane treatment. "The trickle of immigrants from German became a flood as conditions worsened in their country. Many refugees escaped with little more than the clothes they wore…For the next five years the madness swept through Germany until it exploded into a rampage of terror on the night of November 9, 1938" (p. 12).
Miep *(Anne Frank Remembered)*	Miep associates with numerous German Jewish immigrants who recently fled Nazi rule. "Mr. Frank and I quickly established a rapport as well, discovering our common passion for politics. We found ourselves on the same side of things. Although I had been brought up not to hate, I disapproved of the fanatic Adolf Hitler, who had recently seized power in Germany. Mr. Frank felt the same way, although much more personally, as he was Jewish. Mr. Frank had left Germany because of Hitler's anti-Jewish policies" (p. 29).
Corrie *(Hiding Place)*	Corrie listens to German radio and believes Hitler will act on his promise to destroy Jews. "We knew what was happening –there was no way to keep from knowing. Often in the evening, turning the dial on the radio, we would pick up a voice from Germany. The voice did not talk, or even shout. It screamed" (p. 57).
Hanneke *(Sky)*	Hanneke is aware of anti-Jewish laws and that Jews are forbidden to hold public jobs. "June 1941. All Jews were laid off from public offices. Racial discrimination started to become obvious" (p. 27).

Annemarie *(Number the Stars)*	Annemarie goes to the button shop, owned by a Jewish family and learns that the Germans ordered the owners to close it. "But after school, when the girls stopped at the shop, which had been there as long as Annemarie could remember, they found it closed. There was a new padlock on the door, and a sign. But the sign was in German. They couldn't read the words" (p. 20).
Niels *(Room in the Heart)*	Niels reads in the Resistance newspaper that Jews are being harmed in Germany. "But aren't the Nazis the same? Niels protested. Haven't you heard about the things they do?" (p. 100).
Marek *(TheMan from the Other Side)*	Marek knows Jews are being deported to concentration camps. "By the autumn of 1942, when what was happening to the Jews in Treblinka was no longer a secret, some Jewish families were desperate to save their small children" (p. 19).
Irene *(In my Hands)*	Irene is aware that anyone who helps Jews will be sentenced to death. "Their crimes were announced. The Jews were enemies of the Reich, and the Poles had been caught harboring them. For the Jews, a sentence of death was the law. For the Poles, the punishment for helping a Jews was infamous: It, too, was a sentence of death. No trial. No mercy" (p. 186).

All of the protagonists in the study experienced Awareness themes numbered 1, 3, 12, 13, 18, and 19. However, their experiences of some of the Awareness themes differed. For example, only three of the protagonists were victims of the Germans (theme 15), either as they were starting to help Jews or just by chance. Jaap (*Forging Freedom*) was not allowed to be an architect (his chosen profession) because he refused to join the Nazi Architects. Miep (*Anne Frank Remembered*) was in danger of being deported to Austria because she had not joined the Nazi Party in Holland. Irene (*In My Hand*s) was caught in a German round up while at church and was going to be deported, but was

saved at the last minute when a German soldier learned she knew fluent German and could translate.

Themes related to each of the six stages of becoming a rescuer were identified. Nineteen themes were identified within the Awareness stage. Table 8 lists these Awareness themes and indicates which were experienced by each of the eight protagonists.

Table 8. Awareness Themes, by Protagonist

Theme	Protagonist							
	Jaap	Miep	Corrie	Hanneke	Annemarie	Niels	Marek	Irene
1. Aware of Hitler's plans for the Jews.	x	x	x	x	x	x	x	x
2. Aware of anti-Jewish laws.	x	x	x	x		x	x	x
3.Witnessing Jews being harassed.	x	x	x	x			x	x
4. Knowing Jews and being angry over their mistreatment.	x	x	x	x	x	x		x
5. Listening to Jewish refugee stories.	x	x	x	x		x		
6. Learning of Jews being deported.	x	x	x	x	x	x	x	x
7.Witnessing Jews being killed.							x	x

Theme	Protagonist							
	Jaap	Miep	Corrie	Hanneke	Annemarie	Niels	Marek	Irene
8. Opposing Hitler.	x	x	x	x		x		x
9.Witnessing Jews being rounded up.		x	x	x				x
10. Aware of the German presence in their respective countries.	x	x	x	x	x	x	x	x
11. Aware of Hitler's army spreading.	x	x	x	x	x	x	x	x
12. Aware of a single incident of poor treatment of the Jews.				x			x	x
13. Being a victim of the Germans.	x	x						x
14. Aware of accumulating events.	x	x	x	x		x	x	x
15. Morally opposed to the spreading of hate.	x	x	x	x	x	x		x
16. Knowing people in the Resistance.	x	x	x	x	x	x		x
17. Getting information from illegal material.	x	x	x	x	x	x		x

Research Question #3

Research question #3 asked, "How is the Action stage of the rescuer process portrayed in children's literature about Holocaust rescuers?"

Action refers to the doing of something. In the case of the rescuers, according to Fogelman (1994), action refers to the act of saving Jewish lives. The rescuers in all of the books analyzed took small steps to help Jews. The rescuers did not seek to risk their lives to save others, but did so to alleviate the suffering the Jews were facing. Table 9 lists an example from each book that illustrates how the Action stage of the rescuer process was portrayed by the protagonist in that book.

As Table 9 shows, rescuers demonstrated their actions through a variety of behaviors. Some left food for Jews in the ghetto. Others refused to join the Nazi Party because of how Jews were being treated. Others tried to help Jews live freely in the non-Jewish world. Yet others continued to associate with Jews even though it was forbidden. In these ways, the rescuers took small steps to help Jews.

Table 9. Process of Becoming a Rescuer: Action

Protagonist	Example
Jaap	Jaap has a business front selling religious statues, but in reality is counterfeiting documents for his Jewish friends.
(Forging Freedom)	"Jaap devised a good 'cover' with a small business he set up making plaster statues of Jesus and Mary. It seemed like a safe haven, during the day at least for his Jewish employees and his underground circle" (p. 27).
Miep	Miep continues to use a Jewish dentist, whom she ultimately helps, despite laws forbidding Jews from treating non-Jews.
(Anne Frank	"It had been illegal for quite some time for a Christian to utilize the

Remembered)	services of a Jew in the medical and dental professions, but I refused to discontinue being treated by Albert Dussel. He was an excellent dentist—in fact, a dental surgeon; and he was a man I liked" (p. 133).
Corrie	Corrie continues to associate with Jews even though it is forbidden.
(The Hiding Place)	"Now that these dear companions may no longer walk with you, will you not do my daughter and me the great honor of accompanying us?"
	"But this The Bulldog would not do. 'It would put you in danger,' he kept saying. He did, however, accept an invitation to come to visit us. 'After dark, after dark,' he said" (p. 73).
Hanneke	Hanneke approaches an associate of her father and asks her to join the Resistance.
(Sky)	"I told her I wanted to join the underground forces" (p. 38).
Annemarie	While the Nazis are searching her apartment, Annemarie notices her friend, wearing a Star of David necklace, and rips it off and hides it.
(Number the Stars)	"'Hold still,' Annemarie commanded. 'This will hurt.' She grabbed the little gold chain, yanked with all her strength, and broke it. As the door opened and light flooded into the bedroom, she crumpled it into her hand and closed her fingers tightly" (p. 45).
Niels	Niels joins the Resistance and learns all he can about the Nazi treatment of the Jews in occupied Europe.
(Room in the Heart)	"In the dead of night, as cowards do, they came with torches and gasoline, attempting to set the synagogue ablaze. In Germany, hundreds of synagogues have been destroyed. As if faith can be obliterated by fire!" (p. 103).
Marek	Marek approaches a man who Marek realizes who is Jewish and offers to help him.
(The Man from the Other Side)	"I'm just someone who thought you needed help," I answered. It was the truth" (p. 62).
Irene	Irene takes food from her job and leaves it for Jews in the ghetto. She also passes information about upcoming round ups.
(In My Hands)	"Whatever I overheard from Rokita, I passed along to my friends in the laundry room. Lazar Haller, who had become their spokesman,

> decided how best to communicate with the ghetto…. When we knew of a planned *Aktion*, some people escaped to live in the forests, or hid before the raid" (p. 112).

Twelve themes were identified within the Action stage. Table 10 lists these 12 Action themes and indicates which were experienced by each of the eight protagonists.

The dominant Action themes experienced by protagonists were numbers 7, 8, 1, 2, and 12. All the protagonists were able to think quickly and outwit the Nazis to help save lives (theme 7). For example, Marek (*The Man from the Other Side*) offered to help a man who was Jewish, and Annemarie (*Number the Stars*) ripped off her best friend's Star of David necklace while her apartment was being searched. The majority of the protagonists helped Jews prepare to go into hiding and/or escape (theme 12); for example, Miep (*Anne Frank Remembered*) escorted Margot Frank, Anne Frank's sister, into the Secret Annex. On the other hand, only one protagonist (i.e., Irene, *In My Hands*) left food for Jews in the ghetto (theme 5).

Themes 9 and 11 represented contrasting behaviors: being vocal in opposition to the Nazis and keeping quiet about opinions regarding the Nazis. For example, Jaap (*Forging Freedom*) took Nazi propaganda pamphlets from a former classmate and threw them into the garbage in public, and Niles (*Room in the Heart*) constantly talked about how much he hated the Nazis. On the other hand, Miep (*Anne Frank Remembered*) and Hanneke (*Sky*) knew it was safer to keep their opinions to themselves because they never knew who sympathized with the Nazis and would report them.

Table 10. Action Themes, by Protagonist

Theme	Protagonist							
	Jaap	Miep	Corrie	Hanneke	Annemarie	Niels	Marek	Irene
1. Continued association with Jews	x	x	x	x	x	x		
2. Refusal to join the Nazi Party	x	x	x	x		x		x
3. Joining the Resistance				x		x		x
4. Hiding Jewish property		x			x			
5. Leaving food for Jews in the ghetto								x
6. Helping Jews live in the non-Jewish world	x						x	x
7. Being able to think quickly when that could save lives	x	x	x	x	x	x	x	x
8. Being angry at the treatment of Jews and wanting to help	x	x	x	x		x		x
9. Being vocal about anti-Nazi policies	x		x			x		
10. Helping Jewish refugees	x	x	x			x		
11. Keeping opinions about the Nazis to oneself		x		x				x
12. Helping Jews prepare to go into hiding and/or escape	x	x	x		x	x		

Research Question #4

Research question #4 asked, "How is the Rescuer Self stage of the rescuer process portrayed in children's literature about Holocaust rescuers?"

Rescuer Self refers to how a rescuer copes with rescuing Jews. As Fogelman (1994) explained, "Once the decision to help had been reached and rescue had begun, a different self—a *rescuer self*—emerged, to do what had to be done and to keep rescuers from becoming overwhelmed by new responsibilities and pressures" (p. 68). In other words, the rescuers had to develop a new identity, which was different from their pre-Nazi-ruled selves. The Rescuer Self did whatever was necessary to save lives, which could mean lying, stealing, or anything else that had to be done.

In order to cope with their clandestine activities, the rescuers had to develop a new identity. They had to pretend that everything was normal even though they were living in uncertain times. In order for them to save lives, they had to pretend they were not taking any sort of action to help Jews. They could not attract any kind of attention that might lead officials to think they were breaking the law. If anyone suspected the rescuers were acting illegally, the lives of the rescuers, their families, their neighbors, and their charges would be in danger.

After the rescuers in all of the books analyzed chose to help Jews in need, they became fully committed to saving lives, no matter how long the German occupation lasted, which resulted in their new identity as rescuers. As part of the Rescuer Self stage, the protagonists handled the day-to-day tasks of helping someone who was not supposed to exist. They took calculated risks and did not attempt to help Jews unless they knew they would be able to succeed in saving lives. As Fogelman (1994) explained, "The

rescuer self had to be competent, resourceful, and practical in order to get through each day safely" (p. 69). Table 11 lists an example from each book that illustrates how the Rescuer Self stage was portrayed by the protagonist in that book.

Table 11. Process of Becoming a Rescuer: Rescuer Self

Protagonist	Example
Jaap *(Forging Freedom)*	Jaap develops a scheme to take Jewish men disguised as workers for the Germans to France (multiple trips and several hundred Jewish young men). All of the workers travel with false documents. "I've been working on a new idea,' Jaap said. 'I heard about an underground group working with the Allies. They rescue downed British and American pilots and bring them to France. The French Underground takes them across the Pyrenees to Spain and then the Spanish get them down to Gibraltar, where they pick up a boat to England. Maybe we could set up our own line to get Jews out of here" (p. 32).
Miep *(Anne Frank Remembered)*	Miep shops for food for her charges over a period of two years. One of her grocers starts to leave extra food for Miep. "I had started to go to the same vegetable man in his little shop on the Leligracht. The man had a kind way about him. I would buy whatever I could, depending on what he had that day. After several weeks, the man noticed that I always bought large amounts of vegetables. Without words passing between us, he began to put vegetables aside for me. When I came, he would bring them to me from another part of the shop" (p. 121).
Corrie *(The Hiding Place)*	Corrie has practice drills, in case her house is searched. Her house is used as a transit point to transfer Jews to safe addresses and she also has a group of people who stay with her for an extended period of time. She also steals ration cards to make sure her charges have food. "The next night I sounded the alarm again and this time we shaved a minute thirty-three seconds off our run. By our fifth trial we were down to two minutes. We never did achieve Pickwick's ideal of under a minute, but with practice we learned to jump up from whatever we were doing and get those who had to hide into the secret room in

	seventy seconds" (p. 106).
Hanneke	Hanneke transports Jews to safe addresses in Holland (multiple times). The transported Jews have fake identity cards.
(Sky)	"It was early in the morning and I dressed quickly and warmly. At seven a.m. I had to meet a Jewish couple, musicians who had played in the symphony in Amsterdam. I was to transport them to a village in the province of Friesland, where they were to be met and taken to a safe place on a farm" (p. 41).
Annemarie *(Number the Stars)*	Annemarie delivers an important package so her uncle can bring Jews safely to Sweden, even if his boat is searched by the Germans. Annemarie helps her family bring her best friend's family to safety. "Annemarie did instantly as she was told. The basket. The packet, at the bottom. She covered it with a napkin. Then some cheese. An apple. She glanced around the kitchen, saw some bread, and added that. The little basket was full. She took it to where her mother was." …"Annemarie, you understand how dangerous this is" (pp. 104–105).
Niels *(Room in the Heart)*	Niels is part of the Danish Resistance (since the start of the German invasion of Denmark), Niels sabotages German trucks and delivers Resistance Newspapers. Niels then expands his resistance duties and helps transport Jews from Denmark to Sweden. "And now Niels understood the enormity of it, and he knew that no matter what the cost, he would help to save Julie and her family, and maybe others. This would be the supreme moment of his life" (p. 227).
Marek *(The Man from the Other Side)*	Marek teaches a Jewish man how to cross himself. Knowing he needs a place to stay, Marek hides the man in his grandparents' apartment. "My grandparents' apartment was of course an ideal place to hide Pan Jozek in. Even if someone saw him enter it with us, he would be taken for a doctor visiting Grandfather" (p. 97).
Irene	Irene hides Jews in the cellar of the villa belonging to her employer, a German major "'It's so elaborate down here!' I marveled. 'A kitchenette, a bathroom, all these storage rooms. Were these servants' quarters?' I touched the

(In My Hands)	light switch as I went through a door into the boiler room. The coal furnace, cold for the summer, loomed in a shadowy corner. Beside it lay a heap of coal. My gaze traveled upward to a coal chute. My heart began to beat more quickly as I went back out into the main room of the cellar. Several people could easily live down here" (p. 139).

Twelve themes were identified in the Rescuer Self stage of the process of becoming a rescuer. Table 12 lists these 12 Rescuer Self themes and indicates which were experienced by each of the eight protagonists.

The dominant Rescuer Self themes experienced by protagonists were 7, 10, 11, and 12. In theme 7, for example, all of the rescuers displayed a strong commitment to saving their charges. The rescuers were committed to saving their charges no matter how long the rescuing was to take place. The rescuers had no idea how long they would have to continue with their rescue activities, but they were committed to saving lives. The rescuers persevered to save lives. Miep (*Anne Frank Remembere*d) hid eight Jews for two years in the attic of the building where she worked. Additionally, she was in contact with her former landlady, who was in hiding because she was Jewish. Miep and her husband even hid a non-Jewish man in their apartment because he had refused to take the Nazi oath. Irene (*In My Hands*) hid Jews in the villa of her employer, a German major; she also helped Jews who were hiding in the forest in Poland. Irene's charges encouraged her to stop trying to save them, claiming things were getting too dangerous. Irene refused to stop trying to save lives.

Table 12. Rescuer Self Themes, by Protagonist

	Theme	Protagonist							
		Jaap	Miep	Corrie	Hanneke	Annemarie	Niels	Marek	Irene
1.	Helping Jews escape from Nazi-occupied countries	x				x	x		
2.	Transporting Jews to a safe address		x	x	x				x
3.	Searching for food for charges over a year or more		x	x					x
4.	Teaching Jews how to live hidden for a long time		x	x	x			x	x
5.	Teaching Jews to adopt new identities	x			x				
6.	Preparing for ongoing searches		x	x		x			x
7.	Having a strong and lasting commitment to their charges	x	x	x	x	x	x	x	x
8.	Worrying about a worst-case scenario	x	x	x	x	x	x		x
9.	Having to choose who can be taken to safety (numerous times)	x							
10.	Wishing they could do more to help Jews	x	x	x	x	x	x		x

Theme	Protagonist							
	Jaap	Miep	Corrie	Hanneke	Annemarie	Niels	Marek	Irene
11. Being discovered hiding Jews or being part of the resistance.		x	x	x				x
12. Acting as one would not do normally (lying, stealing).	x	x	x	x	x	x	x	x

All of the rescuers behaved in ways they would not normally have (theme 12) throughout the long period of time they were rescuing Jews; that was what was needed to save lives, and it was part of their new identity as rescuers. The rescuers lied, stole, and had illicit affairs with the goal of saving innocent lives. For example, when Irene's employer discovered she was hiding Jews in his villa, she had to become his mistress so he would keep her secret. Although Corrie (*The Hiding Place*) was extremely religious, she lied and stole to help Jews in need. Annemarie (*Number the Stars*) also lied, and Jaap (*Forging Freedom*) was a counterfeiter.

Part of the Rescuer Self identity was to have a back-up plan in case anything went wrong. All the protagonists also worried about the potential worst-case scenario (theme 8). For example, Miep (*Anne Frank Remembered*) always worried that one of her charges would become sick or die, and she would not be able to call a doctor or a morgue because her charges were not supposed to exist. Hanneke (*Sky*) was worried she would get caught by the Germans when she was escorting Jews to their safe addresses. As a rescuer, Hanneke had to be cognizant of every detail, no matter how small, to make sure

everything appeared to be normal. She pointed out that the Jews she was escorting had the mark of a Star of David on their clothing, and that mark stood out because it was not as faded as the rest of the material. Hanneke explained how some people disguised this mark, such as by sewing on a fake pocket or by keeping a scarf or a newspaper in front of the mark.

The majority of protagonists wished they could do more to help Jews in need (theme 10). Jaap (*Forging Freedom*) wanted to take more people on his trips to France, but was only able to escort young men to freedom. Miep (*Anne Frank Remembered*) was always thinking about her charges and tried to think of new ways to help them. Hanneke (*Sky*) explained that after the local railroads shut down, she did not have a way to continue transporting Jews, although she wished she could still do so.

Only two protagonists exhibited theme 5: Hanneke (*Sky*) and Jaap (*Forging Freedom*) had to teach their charges new identities while they were traveling to their safe locations. Only one protagonist, Jaap, was forced to choose which individuals he could take to safety (theme 9).

The rescuers were committed to saving lives; they often sacrificed their own freedom for the sake of their charges. Their role of secretly rescuing Jews was more than acting; it became part of their identity. As Fogelman (1994) explained: "Rescuers were able to play various roles and take required actions because, at the deepest level of their beings, it was who they were and what they believed really mattered" (p. 80). The rescuers could not bear to have innocent lives harmed on account of their religion. Often they had to do things they would have not done in normal times. Irene (*In My Hands*), for example, thought she was secretly talking to two of her friends in hiding; however, the

major was right behind her and saw to whom she was talking. The major said he would keep her secret if she became his mistress. Irene agreed, but never told her friends because she knew they would not allow her to behave in this way, even if it meant their lives would be lost. In addition, the major was much older than Irene, who was 19 at the time, but Irene knew this was what she had to do to protect lives.

Research Question #5

Research question #5 asked, "How is the Post War stage of the rescuer process portrayed in children's literature about Holocaust rescuers?"

The post war period occurred after 1945, when the Second World War was over. In this study, Post War does not refer to a period of time in history, but to a changed condition, physically and/or emotionally, in the rescuer. After the war was over, life was bittersweet because the rescuers in all of the books analyzed had to deal with the horrible aftermath. Some could not save their charges, others had to flee their homeland, others were imprisoned, and others emigrated to start a new life in the United States to get away from Europe. Table 13 lists an example from each book that illustrates how the Post War stage of the rescuer process was portrayed by the protagonist in that book.

Table 13. Process of Becoming a Rescuer: Post War

Protagonist	Example
Jaap *(Forging Freedom)*	When Holland is liberated Jaap thinks of previous conversations with Jewish friends before they either escaped or were deported. Jaap believes his actions were not heroic but just did what he could. "He looked out at the people of Amsterdam. 'I just did what I could'" (p. 63).

Miep	Miep learns that only Anne's father survived. Mr. Frank lived with Miep and her husband for several years after the war was over.
(Anne Frank Remembered)	"'I prefer staying with you, Miep,' he had explained. 'That way I can talk to you about the family if I want.' "In fact Mr. Frank rarely talked about them, but I understood what he meant. He could talk about his family if he wanted to. And if he didn't want to, in silence we all shared the same sorrow and memories" (p. 242).
Corrie	Corrie survives a concentration camp, but her sister and father do not. She also finds out her brother and nephew did not survive. As a way to honor her sister, Corrie, begins to speak about forgiveness and spread the message of Jesus Christ.
(The Hiding Place)	"And so I discovered that it is not on our forgiveness anymore than on our goodness that the world's healing hinges, but on His. When He tells us to love our enemies, He gives, along with the command, the love itself" (p. 238).
Hanneke	Hanneke becomes a prison guard for those who collaborated with the Germans.
(Sky)	"The traitors during the war were now interned in concentration camps in Holland. I must admit that those camps seemed luxurious compared to the concentration camps in Germany. Treatment was excellent, as was the food. I know, because in my next job I became, with two other women, a leader of a female concentration camp" (p. 128).
Annemarie	Annemarie wears her best friend's Star of David necklace as a tribute to her.
(Number the Stars)	"'When the Rosens come home, you can give it back to Ellen. Until then,' Annemarie told him, 'I will wear it myself'" (p. 132).
Niels	Niels gets a letter from his friend Julie saying she and her family arrived safely in Sweden.
(Room in the Heart)	"Thanks to you, my parents joined us the very next day. How did you manage it? They say that nearly all the Jews escaped, helped by friends and even by strangers" (p. 282).

Marek *(The Man From the Other Side*)	Marek never speaks about his experiences to anyone in Poland, but tells his story to an Israeli writer, who publishes it after Marek is killed in a plane crash. "Nobody knows my background. That's still a very sensitive subject there" (p. 2).
Irene *(In My Hands)*	Irene flees Poland after being imprisoned by the Russians. "There was nothing for me in Poland now. But where could I go? I was at a loss: I was finished with fighting, but I had forgotten how to do anything else" (p. 228).

Ten themes were identified in the Post War stage of the process of becoming a rescuer.

Table 14 lists these Post War themes and indicates which were experienced by each of the eight protagonists. The most dominant Post War theme was not speaking about their experiences for a long time after the war ended (theme 6); this applied to the majority of protagonists.

For example, Marek (*The Man from the Other Side*) never told his own wife about his exeriences attempting to help a Jewish man during the Holocaust. He explained that it was too sensitive a topic to discuss in Poland, even though so many years had passed. Irene (*In My Hands*) did not want to speak about her experiences because they were too painful, and only decided to speak after a Holocaust denial flier was placed on the windshield of her car.

Table 14. Post War Themes, by Protagonist

Theme	Protagonist							
	Jaap	Miep	Corrie	Hanneke	Annemarie	Niels	Marek	Irene
1. Immigrating from their homeland	x		x	x				x
2. Returning from imprisonment			x					x
3. Some of their charges did not survive		x				x	x	
4. Learning non-Jewish friends/colleagues did not survive					x			x
5. Speaking out about injustice		x	x					x
6. Not speaking about their experiences for a long time	x	x		x			x	x
7. Downplaying being a hero for saving Jews	x	x			x			x
8. Being a suspect for turning in Jews		x						
9. Learning their charges made it safely abroad	x				x	x		
10. Maintaining homes/property for those who escaped until they return home		x			x	x		

Another dominant Post War theme was immigrating to the United States after the war ended (theme 1); half the protagonists immigrated. For example, Irene (*In My Hands*) wanted to leave Poland after learning about the killing of Jews that had taken place. She thought of Poland as a land of death. Hanneke (*Sky*) also wanted to get away from Europe after living through the horror of war. Another dominant theme was speaking out against hatred.

The rescuers had to deal with grief issues (themes 3 and 4) when they learned their charges did not survive the Holocaust. Miep (*Anne Frank Remembered*) learned that Mr. Frank, Anne's father, was the only one of her eight charges to survive. Every August 4th, Miep and her husband held a day of mourning to honor the day Anne Frank, her family, and friends were arrested. Corrie's (*The Hiding Place*) father, sister, brother, and nephew did not survive the concentration camps. Annemarie's (*Number the Stars*) sister and her fiancée were discovered to be Resistance members and were killed by the Germans. Niels (*Room in the Heart*) tried to warn as many Danish Jews as possible about an impending round up; however, some of the elderly did not heed the warning and died in a concentration camp.

Most rescuers (five out of eight) did not speak out about their experiences for a long time (theme 6). However, several eventually did speak out about the injustices that occurred (theme 5). For example, Irene (*In My Hands*) spoke at schools throughout the United States regarding the dangers of racism. Corrie (*The Hiding Place*) spoke all over the world about the dangers of hatred toward other people. After Anne Frank's diary was published, and until her recent death, Miep (*Anne Frank Remembered*) spoke about tolerance.

Even when the rescuers were separated from their charges, the rescuers continued to act altruistically by maintaining Jewish property (theme 10). After Anne Frank and her family and friends were arrested, Miep (*Anne Frank Remembered*) kept her diary unread in a desk drawer. She felt the diary was Anne's property and needed to be respected. After Denmark's liberation, Annemarie (*Number the Stars*) saw her mother helping prepare Jewish neighbors' apartments for their return. Her mother explained that neighbors take care of each other. Miep was the only rescuer questioned for turning in Jews (theme 8). After the worldwide popularity of the *Diary of Anne Frank*, numerous inquiries were made about who betrayed Anne, her family, the Van Daans, and Dr. Dussel. At one point, Miep was named a person of interest; however, she later was cleared.

Summary

This chapter presented the findings from the books used to study the process of becoming a rescuer in children's literature. Within the Fogelman (1994) process model of becoming a rescuer (i.e., Awareness, Action, Rescuer Self, and Post War), several themes emerged for each category. The themes demonstrated how the protagonists became aware, took action, developed into a rescuer self, and coped with life in the post-war period.

The protagonists were highly aware of their surroundings. They all knew about the treatment of the Jews. When appropriate opportunity arose, the protagonists took small steps to help Jews. After the rescuers realized they would have to do more to help Jews, a rescuer self persona emerged, whereby they became committed to saving lives. Their commitment to saving Jews never wavered; the protagonists knew they were

risking their own lives to save others. After the war ended, the rescuers had to adjust to normal life again.

CHAPTER V. DISCUSSION AND RECOMMENDATIONS

Introduction

This chapter focuses on a discussion of the findings and makes recommendations for educational practice and future research. This study focused on the altruism of the rescuers during the Holocaust, as portrayed in children's literature, a subject relatively few researchers have addressed. The study's method was content analysis, and eight books were analyzed. I used Fogelman's (1994) categories of Awareness, Action, Rescuer Self, and Post War transformation to rate each protagonist.

Discussion

My intention in conducting this study was to write about the presence of hope in the darkest of times, as well as to acknowledge the rescuers' remarkable and courageous actions during this destructive period of history. However, the materials available to achieve this goal were relatively scant. Few young adult books feature a rescuer sharing his or her story. The majority of published Holocaust stories are written from the Jewish perspective, whether in an account of escaping, hiding, or being in a concentration camp. As a result, most existing literature did not qualify for inclusion in this study.

Research question #1: "To what extent do rescuers in Holocaust children's literature demonstrate Fogelman's four stages of becoming a rescuer?"

The first research question sought to determine to what extent rescuers in Holocaust children's literature demonstrated Fogelman's (1994) four-stage model of becoming a rescuer (i.e., Awareness, Action, Rescuer Self, and Post War). The books analyzed demonstrated this model to a very high degree. Six of the stories were about real-life rescuers, and the analysis of these stories confirmed the validity of Fogelman's

model. The other two stories were historical fiction, and they also confirmed the Fogelman model. Even though these characters were fictional, they were based on real-life experiences. *Number the Stars* was based on Lois Lowry's friend's account of growing up in Denmark during World War II, and in *Room in the Heart*, the character of Jens was based on the real-life rescuer Knud Dyby.

The Fogelman (1994) model of becoming a rescuer provides a clear understanding about the nature of crisis response. Its framework is sufficiently specific to allow for the analysis of protagonists featured in children' literature about the Holocaust. Using the model to examine rescuers' stories shed light on why some people are more likely to help in crisis and others are more likely to be bystanders.

Research question #2: "How is the Awareness stage of the rescuer process portrayed in children's literature about Holocaust rescuers?"

The second research question asked how the Awareness stage of the rescuer process was portrayed in children's literature about Holocaust rescuers. Awareness refers to cognizance by the rescuers of the Nazi's intentions to commit atrocities against the Jews (Fogelman, 1994). The findings suggest the importance of being aware of one's environment. In order for helping to take place, one has to be aware of a need for help; a problem needs to be acknowledged. The main themes that emerged from the analysis for this question were rescuers being aware of signs in public places and seeking out information from illegal news organizations, being aware of the German presence, being aware of Hitler's army spreading over Europe and of his plan to destroy the Jews, and knowing Resistance members. According to Fogelman, awareness is a critical first step in helping in times of crisis.

The rescuers in this study were highly aware of what was going on around them and of how Jews in their respective communities were being discriminated against and harmed. They had multiple opportunities to become aware of the Jewish suffering, either through the news, witnessing mistreatment of Jews, and/or having a strong Jewish connection. The Nazis exerted tight control over the media, so trying to find out what was really happening to the Jews was an illegal act. Fogelman (1994) noted that the rescuers were able to see through the Nazi propaganda and find out the truth about what was happening to Jews. Oliner and Oliner (1988) explained that rescuers heard firsthand accounts of Jewish suffering from Jews, as compared with many non-rescuers, who only heard rumors and were not sure whether to believe them. Because of their personal relationships with Jews, many of the rescuers became more open to what was going on around them. Hanneke (*Sky*) explained:

> We heard whispers of concentration camp sufferings. Stories filtered through, and some Jewish students at the academy strangely disappeared. Doris, a Jewish student, told me how some of her family members had been picked up by the Germans and how she feared for their lives. She whispered that there were chambers in concentration camps in Germany where people were gassed to death. (p. 37)

The majority of rescuers in this study had personal connections with Jews, and these connections helped them develop an awareness of Jews being harmed. Oliner and Oliner (1988) stated, "Although rescuers and non-rescuers knew similar facts, at some point rescuers began to perceive them in a personal way" (p. 123). The rescuers in this

study either lived in Jewish neighborhoods, had Jewish friends, or knew Jewish co-workers. As in the case with Jaap (*Forging Freedom*):

> For the Jewish families in Jaap's apartment building, the Sabbath began with the Friday sunset. They honored it by not working, not even flipping a light switch. Since Jaap wasn't Jewish, he could turn on the lights for his neighbors. They paid him in sweets and gave him an important sounding title. He was their "Shabbas Goy." (pp. 4–5)

Thus, in addition to being aware of certain facts about the Jewish situation, their awareness had a personal component. Oliner and Oliner further reinforced this point:

> Among the conditions that facilitated acquisition of knowledge, the first was geographical proximity. Those who lived among Jews or worked with them would have the greatest opportunity to hear and observe. Those who had Jewish friends would be more likely to be interested in understanding what was going on. (p. 114)

One implication of the rescuers having close Jewish connections is the potential for developing empathy. Empathy allowed the rescuers to see Jews as fellow human beings who were suffering, and it heightened their awareness of the situation. The rescuers were indignant at the treatment of the Jews and did not care what their religion might be. This perception eventually allowed the rescuers to take action to help the Jews. As Miep (*Anne Frank Remembered*):

> Henk and I were eaten up with frustration when it came to the plight of our Jewish friends. To their faces we acted as normal as possible, as they did to us. But at home, at night, the frustration and anger of the day left me drained dry. Although

> neither of us could account for a feeling of bitter shame, it churned and gnawed in both nonetheless. (p. 80)

Research question #3: "How is the Action stage of the rescuer process portrayed in children's literature about Holocaust rescuers?"

The third research question sought to determine how the Action stage of the rescuer process was portrayed in children's literature about Holocaust rescuers. Action refers to the doing of something; in the case of the rescuers, according to Fogelman (1994), action refers to the act of saving Jewish lives. The findings pertaining to the Action stage clearly showed that the rescuers were quick thinkers and helped Jews go into hiding and/or escape. The rescuers were very good teachers because they had to teach Jews to assume new identities, to live undetected, and to practice Christian prayers and mannerisms. The main themes that emerged from the analysis for this question were the rescuers' continued association with Jews, even though it was illegal; their efforts to help Jews prepare to go into hiding and/or escape; their refusal to join the Nazi party; their ability to think quickly when that could save lives; and their anger at the treatment of Jews, which motivated them to help.

The rescuers did not have a moral crisis about whether they were going to help Jews; the rescuers just took action and helped. Fogelman explained that rescuers felt they could not live with themselves if they refused to help Jews in need. Oliner and Oliner (1988) explained that the rescuers "brought to the war a greater receptivity to others' needs because they had learned from their parents that others were very important" (p. 161). Most of the rescuers in this study wanted to help others as a result of how they themselves were raised. Irene (*In My Hands*) explained: "'I'll bring you food when I can.

I can hide it in laundry baskets.' I looked at them all, pale emaciated from years now of hunger. 'I'll look after you'" (p. 108).

In the book analyzed, the rescuers' actions to help Jews started small; for example, refusing to join the Nazi party, continuing to associate with Jews even though it was forbidden, or passing along information to Jews so they would be able to protect themselves. The rescuers did not stop after helping Jews one time; many of the rescuers in this study helped Jews multiple times. The rescuers knew the Jews were in great danger and wanted to continue helping until the Jews were safe. In addition, after the rescuers had helped Jews one time, they found it easier to help the next time help was needed. In this way, small actions turned into a pattern of many actions. As Miep (*Anne Frank Remembered*) explained:

> In a gush, this girl explained that she had been given my name at the German consulate. That she was, just like me, a German national. The purpose of her visit was to invite me to join a Nazi Girls Club. The ideals of the club were those of "our" Führer, Adolf Hitler, and clubs just like "ours" were springing up all over Europe.… The sugar coating melted from her face when I declined her invitation. "But why?" she demanded in dismay.
>
> "How can I join such a club?" I icily asked. "Look at what the Germans are doing to the Jews in Germany." (p. 44)

Research question #4: "How is the Rescuer Self stage of the rescuer process portrayed in children's literature about Holocaust rescuers?"

The fourth research question asked how the Rescuer Self stage of the rescuer process was portrayed in children's literature about Holocaust rescuers. The Rescuer Self

stage refers to how the rescuer copes with illegally rescuing Jews during the Holocaust. All the books analyzed for this study demonstrated the commitment one makes when one helps others. The main themes that emerged from the analysis of this question were the rescuers' strong and lasting commitment to their charges, their ability to act calmly, wishing they could do more to help Jews, being confronted by the Germans, and acting in ways they would not during normal times. The rescuers followed up on their promise to do what they could to save Jews. Some of the rescuers were not successful in saving their charges, but they did all that they could to save lives and help Jews in need. In addition, the findings showed that in order to successfully outwit the Germans and their collaborators and to save innocent lives, the rescuers took on new identities. They acted in ways they would not have under normal times. The rescuers, according to Fogelman (1994), had to be resourceful, calm, and able to take things in stride. Anything that seemed out of place could give them and their charges away, which would in turn cost lives. The Rescuer Self involved more than just acting; the rescuers lived their Rescuer Self day and night. The rescuers took on full responsibility for other human beings. As Hanneke (*Sky*) explained:

> On that day my life changed completely. I rarely attended classes anymore. At night I was told where to meet my contact the next morning to receive new instructions, and which code words to use when approaching him or her. I was given a different assignment each day transporting Jewish people from one place to another, safer spot. Often we had to separate the children from their parents. I traveled with the children on trains and boats to the countryside, to the safe hiding places on farms, where the Germans rarely went. Quite a few of those children—

> unaware of their families' fate—stayed in the countryside until the end of the war in 1945. Many farmers' families "adopted" the Jewish children and treated them as their own. They went to school with the other children in the villages. (p. 40)

In the Rescuer Self stage, the rescuers were attempting to make sense out of times that seemed incomprehensible. It was difficult to understand how harming people could be rewarded while helping people was punished. The rescuers had to assume a new sense of self that was willing to lie and steal so they and their charges could live. Often, the rescuer had to take on characteristics that were opposite of his/her own traits in order to save people. Under normal circumstances, lying and stealing are anti-social behaviors, but in circumstances such as the Holocaust, when lives were at stake, the rescuers had to do what was necessary to save lives. As Annemarie (*Number the Stars*) stated:

> Annemarie had listened and said nothing. So now I, too, am lying, she thought, and to my very best friend. I could tell Ellen that it isn't true, that there is no Great-aunt Birte. I could take her aside and whisper the secret to her so that she wouldn't have to feel sad.
>
> But she didn't. She understood that she was protecting Ellen the way her mother had protected her. Although she didn't understand what was happening, or why the casket was there—or who, in truth was in it—she knew that it was better, *safer*, for Ellen to believe in Great-aunt Birte. So she said nothing. (pp. 78–79)

Nevertheless, most rescuing activities, according to Fogelman (1994) and Oliner and Oliner (1988) were not glamorous or heroic, but rather dealt with mundane activities. For example, the rescuers were responsible for getting food, clothing, and shelter for their charges. They had to make sure they did not buy too much food or even throw out too

much garbage to arouse suspicion that the rescuers were illegally helping Jews. Fogelman described what the rescuers had to deal with:

> But the rescuers were forced to cope, on a daily basis, with the simple problems of getting food to the Jews, disposing of human waste, arranging for whatever small comforts were available, over weeks, months, or years of concealment—while at the same time maintaining a normal front under the watchful eyes of suspicious neighbors. (p. 85)

The rescuers felt the need to follow their conscience despite the trials and tribulations of rescuing. The rescuers demonstrated that helping people can be tough, but it is important to follow one's convictions.

Research question #5: "How is the Post War stage of the rescuer process portrayed in children's literature about Holocaust rescuers?"

The fifth research question asked how the Post War stage of the rescuer process was portrayed in children's literature about Holocaust rescuers. The post war period occurred after 1945, when the Second World War was over. In this study, the Post War stage does not refer to a period of time in history, but to a changed condition, physically and/or emotionally, in the rescuer. The most dominant themes that emerged from the analysis were not speaking about war time activities and emigrating from their homelands. The rescuers wanted to make a new life for themselves and to try to escape from the past. Living in the places where harm, torture, and killing took place was too much for the rescuers to bear.

Fogelman (1994) explained that many rescuers still continued their rescuer self behavior after the war was over. Secrecy, Fogelman noted, became a way of life. Many

of the rescuers did not speak about their rescue activities for many years. There were several reasons for the secrecy. One reason was that anti-Semitism was high in some areas, and making it known that they were helping Jews could have gotten the rescuer and/or his/her family killed. Another reason was that many of the rescuers were ashamed of their actions while trying to save Jews, such as killing someone, having an illicit affair, or not being able to help more people. Another reason was that speaking about the past was too painful, especially for those rescuers whose charges did not survive. Yet another reason was that the rescuers did not believe they did anything heroic by helping to hide Jews. Finally, some did not speak about their rescue activities because their actions went against their government and they were afraid of repercussions. Miep (*Anne Frank Remembered*) described:

> More than twenty thousand Dutch people helped to hide Jews and others in need of hiding during those years. I willingly did what I could do to help. My husband did as well. It was not enough.
>
> There is nothing special about me. I have never wanted special attention. I was only willing to do what was asked of me and what seemed necessary at the time. When I was persuaded to tell my story, I had to think of the place that Anne Frank holds in history and what her story has come to mean for the many millions of people who have been touched by it. (p. 11)

Life after rescuing Jews was not always easy. According to Fogelman (1994), "The world had been blown apart then stitched together; yet little seemed to have changed except the rescuers themselves" (p. 281). However, the rescuers did not regret having helped save Jewish lives. The rescuers were proud they had followed the courage

of their convictions, even it meant enduring numerous losses. Fogelman interviewed a Danish rescuer, Svend Aage Holm-Sorensen, who told her the sacrifices of being a rescuer were worth it:

> My answer is still the same: Yes. Because without freedom, life is *nothing. Never, never,* do I want to live-or have those I love live-in hate, fear, and suppression. And yes, yes, I would do it again. And again and again. (p. 297)

Oliner and Oliner (1988) said the following about rescuers after the war was over: "They were still distressed over those who had suffered and died; they were satisfied they had done things to help; they were pleased with having learned new things and made new friendships" (p. 239). Many rescuers continued their rescuer selves in the way they conducted their lives post war; many were politically active and protested against communist regimes and war, and others dedicated their lives in helping people. Oliner and Oliner explained that the rescuers' world view as follows:

> They concentrate less on their own victimization and speak more of others' pain and others' losses. They derive some comfort and gratification from the knowledge that they were able to help some Jews survive and from an enduring sense of connectedness with those they helped as well as to a larger humanity. They continue today to be more involved in community activities. (p. 223)

Recommendations for Future Practice

Teachers and counselors can turn to the findings from this study as justification for using young adult literature as a means to promote pro-social behavior. Reading stories that follow the Fogelman (1994) model for becoming a rescuer can show children what it means to take action against injustice. Using the rescuers in the Holocaust as an

example, students can see that one person can make a difference in the lives of others. Children can learn that even though the rescuers were not always successful, they did what they set out to do, which was to save lives.

Learning about the Holocaust rescuers and the Fogelman (1994) model for becoming a rescuer can inspire schools (i.e., students and school staff) to take action in their own community through service projects. They can participate in or create volunteer opportunities. For example, middle school and high school students and/or staff could go to an elementary school and read to the students. The students then could write about and publish on their school website and/or school newspaper about their experiences helping in the community. This, in turn, could inspire other students and staff to help others. Children can also learn vicariously through the rescuers' stories that once a person starts helping, he or she usually wants to continue helping.

The rescuers can serve as role models of people who respect differences. After reading about the rescuers, children and school staff can share personal experiences of people respecting each other's differences. Schools can post their examples of tolerance on their websites for everyone to learn about the importance of tolerance. Children who read the rescuers' stories can be encouraged to recognize how these seemingly small examples from their own lives reflect the broader values exemplified by the rescuers.

Children can learn from this literature about what it means to think for oneself and to be fair, kind, tolerant, and help others when needed. Thus, when teaching about the importance of helping others and being tolerant, educators can choose books that display characters helping others. Even if those characters have human flaws, they nevertheless

illustrate the power of being highly aware and of being willing to help. These books can empower children so they realize they can make a difference in the lives of others.

Authors, historians, and educators should encourage rescuers and others who act altruistically to share their stories. The generation that experienced the Holocaust is advancing in age, and many are no longer alive. Miep, Jaap, Irene, Marek, and Corrie, featured in the books analyzed for this study, have passed away, but their stories are important historical documents about their courage to help save lives. Those who are still able to tell their stories should be helped to do so. For example, writers and editors could make themselves available to rescuers who are willing to have their stories used to create literature for children and young people. Teachers who are acquainted with rescuers living locally could invite those individuals to speak in their classrooms. Students could then be involved in documenting the rescuer stories they hear.

The Fogelman (1994) model of the process of becoming a rescuer illustrates how someone transforms from a bystander to a rescuer. This model can be used to prevent bullying, which is a big problem in schools. When bullying occurs, in addition to the bully and the victim, bystanders usually are present. The bystanders watch the victim get bullied, and do nothing to help stop the bullying cycle. Bystanders may have many reasons for not doing anything to help, such as fear, not being sure if a problem exists, not assuming responsibility, thinking there is nothing they can do, believing the victim is at fault, identifying with the bully, being indifferent, approving of the bullying, and not wanting to get involved (Fogelman, 1994; Latané & Darley, 1970; Oliner & Oliner, 1988). However, if the bystanders were to take action against bullying, bullying would eventually cease to exist.

Oliner and Oliner (1988) explained that many of the bystanders during the Holocaust felt helpless, were afraid, and did not think they could do anything to help the Jews who were suffering. Fogelman (1994) explained that the rescuers also were afraid, but did not let fear stop them from helping others. Fogelman said rescuers dealt with fear by putting it in the back of their minds; in other words, by not acknowledging the feeling of fear, thriving, being in such a rage against the Germans that their anger overpowered their fear, or wondering how they coped at all. In the case of empowering bystanders to stop bullying, it is important to acknowledge their fear, but also to explain that it is important to take a stand despite their fear.

Using the Fogelman model (1994), children who are bystanders to bullying can be empowered to take action. Children can learn to pay attention to what is going on around them. They can learn to recognize when someone is being harmed, either verbally or physically. Children then can take action by telling an adult, trying to break up the conflict between bully and victim, intervening on behalf of the victim, or dealing with the bully directly. Children can continue to stand up for justice and correct treatment for all.

Fogelman (1994) believes that helping behavior is learned. By learning about the rescuers through literature, children can discover how people helped one another. The stories about the rescuers do not involve lecturing on the importance of helping others; instead they teach by example. According to Fogelman, this is a powerful way for children to learn about helping behavior.

By taking action against bullying and being aware of harm, justice, and fairness can become part of children's identity. If justice and the sense of equal treatment are part of children's self-image, they can view helping others as an extension of themselves; then

children will help others without needing to think about it. Helping others will become a natural response. Children can take these lessons about not harming others and having a strong sense of justice and fairness into adulthood. As adults, they may choose to go into a helping profession, volunteer, take on community activism/leadership, treat people fairly, do pro-bono work, and generally step up and take action when harm and injustice occur. For example, they might write to government officials or decide to become involved in a variety of causes (e.g., donating money, organizing fundraisers, joining marches). Learning about standing up for those who need help encourages children to think about a world that is greater than them. Fogelman (1994) argues that "without ways to get people involved and put those values to practical use, altruistic impulses dissipate into good intentions" (p. 322).

Recommendations for Future Research

Until relatively recently, many rescuers were not encouraged to share their stories. Rescuers living in parts of Eastern Europe, where anti-Semitism has remained a strong force, could have risked their freedom or possibly been killed if it became known they helped Jews. In addition, many rescuers did not feel they had anything to share because they did not do anything heroic. Fogelman (1994) described encountering resistance from Jewish survivors when she asked about their rescuers. She explained this resistance as resulting from the fact that so few non-Jews helped, and moreover that many of their neighbors and friends rejected them. All of these factors contributed to the limited body of literature available for study.

The body of available work likely will remain limited because the rescuers are getting older and have less time in which to tell their stories. Five of the rescuers featured

in this study have already passed on. The current generation is the last that will be able to learn of Holocaust stories firsthand from the rescuers. Some have already died before being able to share their courageous actions with the world, which has obviously further limited the amount of young adult books available about rescuers.

The Holocaust is not the only time and place in history during which people were focused on destroying one another. Other such times included the Turks destroying Armenians in World War I, the conflict in Rwanda, the killing fields of Cambodia, the Serbs murdering the Bosnians, the El Salvadorian civil war, the Rhodesian civil war, and other man-made destructions. Young adult books have been written about these tragedies, such as *Zlata's Diary,* by Zlata Filipovic, about the Yugoslavian war; *The Clay Marble,* by Ming Fang Ho, during the Khmer Rouge; and *The Rainbow's End,* by Lauren St. John, about the Zimbabwe Civil War.

Future research can explore the Fogelman (1994) model of Awareness, Action, Rescuer Self, and Post War, and how it applies to rescuers during other crises. Studying how the Fogelman model applies to rescuers in other crises could increase the amount of stories about rescuers during tragedies.

Future research also could examine altruism in these various contexts and determine how the role of rescuers compares across circumstances. A comparative study of rescuers from different cultures could provide richer material for educators and others seeking to promote the development of altruism among young people. Additional research could lead to an increase in literature about the Holocaust and other genocides and thus help to make people more aware of history and of the value of altruism.

This study did not assess whether students who learn about rescuers will act more altruistically as a result. Future research can explore the important question of whether children and young adults who read about rescuers actually change their attitudes and behaviors as a result. For example, do they like reading these books? Are they more willing to help another person after they read about Holocaust rescuers?

Research could also look at the relationship between reading altruistic literature and specific issues related to antisocial behavior. Bullying currently is a huge problem in schools. A study could examine whether learning about the rescuers' stories could have an impact on children's attitudes toward bullying or even on bullying behavior.

Conclusion

The rescuers looked at the world differently than the bystanders did; in particular, they believed an individual can make a difference in the lives of others (Fogelman, 1994). Many of the rescuers in this study believed that helping others (e.g., the Jews who were suffering) was part of their responsibility as a human being, and did not see helping others as heroic. Common refrains from the rescuers, according to Fogelman, included "it was the right thing to do" and "I couldn't live with myself if I let these people die" (p. 158).

Most of the rescuers, according to Fogelman (1994), had humanistic values, were compassionate, and considered all of life to be sacred. Fogelman wrote, "Compassion for others rests on the recognition that the one asking for help differs little from the one offering it. By making empathy with Jews difficult, Nazi propaganda became an integral part of the Final Solution" (p. 46). The rescuers, however, viewed the Jews as fellow human beings and chose to help them no matter what the risks might be. In this sense,

human life was considered sacred. The laws allowing people to be vilified, harassed, and murdered were understood to be wrong, and therefore the rescuers could not follow them and harm innocent people.

This study focused applying Fogelman's (1994) model of the process of becoming a rescuer to a sample of children's literature about Holocaust rescuers. The children's literature validated the model, both in a global sense and also in terms of its four stages of becoming a rescuer: Awareness, Action, Rescuer Self, and Post War. The rescuers in this study were aware of the Jewish suffering, took action to prevent it, assumed a rescuer self persona so they would be able to cope with their illegal activities of rescuing Jews, and then began rebuilding their lives after the German occupation was over. Life as a rescuer was not easy or glamorous. It was stressful because the rescuers were completely responsible for other human beings, often in addition to taking care of their family. The rescuers had to maintain a normal façade despite the fact that they were carrying on illegal activities.

Fogelman (1993) summed up the significance of her model as follows:

> The tales of rescuers saving Jews are not only about evil against good; they illustrate the complexities inherent in making moral decisions. These stories involve real concerns: dealing with conflicting responsibilities, coping with peer pressures, handling social ostracism, and making choices and living with the consequences of them. (p. 305)

Similarly, the children's literature analyzed for this study offers a powerful illustration of the moral complexities facing today's youth. More than six decades have passed since the Holocaust; however, stories from these events continue to represent an opportunity to

teach young people about the difficult choices that often are associated with the development of altruism.

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Appendix A: Holocaust Books

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Appendix C: Write up of *Sky*

Table 15. *Sky: A true story of courage during World War II Hanneke Ippisch (1996)*

Category	Page	Paragraph	Example
1. Awareness	17	1	*BY THE BEGINNING OF 1940 MOST EUROPEAN COUNTRIES HAD BEEN TOUCHED BY WAR.
	17-18	3	The morning was not quiet anymore: The drone of the heavy airplanes flying overhead filled our ears.
	18	1	Not knowing what to do, we went inside and listened to the radio again.
	18	2	We heard the constant drone of many, many planes.
	18	3	When nightfall came, all the people gathered in the streets to talk and to find out if there was any news.
	19	1	Rumors were rampant.
	19	3	On the third day we heard, "The Dutch Army has surrendered…"
	19	4	The Occupational Forces entered Holland…It was the beginning of a new, threatening life for all of us.
	21-22	2	…I heard him tell her that all of us would be arrested because we were Scouts. Scouting was an organization from England, the enemy.
	23	2	Holland is a small county, and news traveled fast. In no time at all our parents found out what had happened.
	23	3	We never wore our Girl Scout uniforms, though and when we met it was in each other's homes.
	24	1	When food supplies diminished, we had to use coupons to buy our groceries.

25	4	Food and everything else eventually became so short in supply that most people started hoarding.
25-26	5	I remember an old lady who wanted to hoard something. There wasn't any more food to buy and the only thing left on the shelves was black shoe polish in small tin boxes. She bought 324 tins of shoe polish and was very happy with her large purchase.
27	1	*ALL JEWS WERE LAID OFF FROM PUBLIC OFFICES.
27	2	In October 1941, the Germans ordered the Dutch people to deliver their antique copper, brass, and pewter bowls.
30	1	*STUDENTS AND OLDER MEN FORM THE OCCUPIED COUNTRIES WERE RECRUITED FOR FORCED LABOR.
30	2	Often Allied planes flew overhead and sometimes they dropped bombs to attack German strongholds.
30	3	On one of those days, when the sirens gave their warning, students and teachers in my school went down to the basement to take shelter, but I sneaked upstairs so I could watch the Allied planes.
31	1	The children from Rotterdam were enrolled in our schools, and a new girl by the name of Ine came to my class.We heard her whisper, "It all burned, and there was no water to stop the burning."
32	1	After we had been occupied for two years, the Germans established a curfew in order to eliminate the pursuing of illegal activities after sundown.

33	6	It was too dangerous for several people to enter a home at the same time because the gathering could be construed by the Germans as an illegal meeting.
34	2	The curtains were closed so that no light could be seen from the outside, even though one small lamp burning inside.
34	5	I had learned to speak about the war in a neutral sort of way, because I never knew if it was safe to express strong opinions even to my classmates.
35	2	I could not hear the last words, but I saw in the dark street close to my home, by the light of a flashlight held by a soldier, members of a Jewish family being pushed into a truck by the Germans.
35	3	It seemed that something snapped inside me.
36	1	*THOUSANDS OF JEWS WERE ARRESTED CHAINED TOGETHER WITH IRON CHAINS, PUT ON TRAINS TO TRANSPORT CAMPS IN VUGT AND WESTERBORG, AND SENT FROM THERE TO CONCENTRATION CAMPS.
36	3	Life for the Jewish population became constantly more dangerous.
37	1	Doris, a Jewish student, told me how some of her family members had been picked up by Germans and now she feared for their lives.
38	1	Then I knew that my father was the kind of man who would be involved in the Resistance, and it made me feel very good…Maybe this was my chance to work against the enemy.

2. Action	38	3	I told her I wanted to join the underground forces. She looked at me and said, "…Your life would be yours anymore. Go back to your studies and forget about it."
	39	2	About three months after my fist conversation with the older woman in the vegetable store, I went back to her and told her that there was no doubt in my mind, I still wanted to join the underground.
	39	3	"Very well," she said."…You will introduce yourself as Ellie…Do not ever talk about what you are doing, including your own family."
	39-40	5	He gave me my first assignment: I was to bring some identification papers and food coupons to a Jewish family hidden in an old house in the town of Haarlem. He also handed me a falsified I.D. My new name was Ellie Van Dyk.
3. Rescuer Self	40	1	On that day my life changed completely…I was given a different assignment each day transporting Jewish people from one place to another, safe spot.
	40	2	We always feared that star-shaped spot would be a dead giveaway and just hoped it would not be noticed. Some women ingeniously took material from the inside hem of the old coats and sewed pockets over the faded spot.
	41	2	I had to meet a Jewish couple, musicians who had played in the symphony in Amsterdam. I was to transport them to a village in the province of Friesland, where they were to be met and taken to a safe place on a farm.

41	3	When I arrived at the given address I knocked three times hard and twice softly (a code knock) on the door.
42	1	"Hello," I said, "Are you ready to go?"
42	2	I walked ahead, pretending not to know them, and they followed.
42	3	We rode a trolley car to Central Station, where I went to a ticket window and bought three round trip tickets (the couple would only travel one way, but in case of a question they could say they were visiting a friend.)
42	4	All of us pulled out our I.D. Cards, he looked at them and looked at us, and compared photos with faces, and looked again…How could the officer not detect our fear?
43	1	Neither he nor the two older women in our compartment had noticed anything amiss.
43	2	We had to get out of the train and carefully walk, one after the other, over the damaged bridge. All three of us dreaded the watchful eyes of the German soldiers, but miraculously we crossed the bridge and boarded a waiting train on the other side without any problems.
43	5	We boarded the ferry boat and settled down rather close to each other, but not together.
44	1	We stepped ashore, again under the watchful eyes of German officers, and went to a small waiting room…and was approached by a young man who wore a red scarf and blue gloves.
44	2	I told him, "Trip was good, and I brought my aunt and uncle with me, so they can see a little bit of the countryside."

44	3	After about fifteen minutes of silent travel, the young man looked around. Nobody was in sight, and he stopped. He let me off the cart and then continued on with the Jewish couple.
44	4	I returned to the ferry boat on foot and started my long journey back to Amsterdam.
45	1	One of my many assignments was to bring a small boy, Martin, to the country side…I had to practically tear them apart and I could not cry, even though I wanted to. One always had to appear cool, brave, and confident.
45	2	We found little Martin a safe place in the country and had to cut contact between him and his parents immediately.
55	1	One day I was to deliver some food and other necessities to them and noticed before entering the house that one curtain was half open. I did not go in-it was a sign of trouble. Later I was told some Germans had temporarily moved into the house.
55	2	The Jews under the floor could not make any noises-absolutely *none*.
56	2	The parsonage-my parents' home-was by no means empty. There were always people hiding there, usually Resistance workers, seeking refuge from the Germans.
57	2	But each time the doorbell rang, there was a panic inside: All of the people who were hiding had to run quickly and quietly up the first stairway-past the walls covered with lovely delft blue tiles-up the second, creaky stairway to the attic.
57-58	4	Sometimes our guests were in the hiding place for just a few minutes, other times

		longer. It depended on who rang the doorbell and how long the visitor talked to my father.
58	1	The Germans never became suspicious of the comings and goings at the parsonage. They took for granted that there were always people who wanted to speak to the minister.
60	1	Transporting Jewish people to new hideouts was now out of the question. They had to stay at their present hiding places and simply hope for the best. The trains never ran again until the war was over.
61	1	I wanted to continue to work for the Resistance.
61	2	But this time I knew quite a few people in the Resistance movement and I asked around for a new job…"If you want to work, come and follow me to Amsterdam tomorrow morning for a new job. Your name will be Miep."
62	2	"You are going to be my new courier. One of your most important jobs is to find us a different meeting place Amsterdam every Friday morning when we meet at nine o'clock…" It would be good to wear different outfits often because the German SS (the German State Security Service) will perhaps follow you.
63	1	After four years of war, there were nine different Resistance organizations.
63-64	4	There was a also a group that assisted the Jews, found hiding places for them, transported them to safer places, and provided them with food stamps and other necessities. This was the group I belonged to for about one year.

66	1	I did not know about my father's activities at the time, and he had no idea that I was involved in the Resistance too. Those were things that were not discussed.
67	1	Every Friday morning at nine o'clock, the most important meeting of the Resistance was held somewhere in Amsterdam. To find a safe meeting place at a different location week was sometimes very hard.
68	2	For the safety of ourselves and our country, it was vitally important that we know as little as possible about what was going on. Should we be captive and tortured, there would be less information to be revealed.
72	1	Everybody in the Resistance had learned that if you had something valuable to transport, it was best not to hide it but to carry it openly.
80	1	*LOTS OF US WHO WERE WORKING IN THE RESISTANCE SWITCHED FROM LIVING PLACE TO LIVING PLACE DURING THE LAST MONTHS OF THE WAR IN CASE WE WERE FOLLOWED BY THE GERMAN SS.
81-82	3	The moment I walked into the meetinghouse two very large Germans with machine guns jumped at me, screaming at me to drop everything I was holding in my arms.
82	1	They escorted me upstairs, a gun pointed in my back. When I entered the upstairs room, I saw five men lying facedown on the floor, hands above their heads…The Germans offered me a chair and a cigarette. I accepted the cigarettes and started to smoke and acted as casual as I possibly could.
82	2	The silence was eerie; it felt as if we were

		waiting to be tortured, or waiting to die.
82	3	After about 10 minutes, German reinforcements arrived and two heavily armed German officers took me out of the room. That was the last I saw of my boss van Tuyl, and some other gentlemen of the Friday morning meetings.
83	1	I was pushed down the stairs and into the backseat of a waiting car. We drove through Amsterdam and arrived at the big prison.
83	2	Many times a ‘sympathetic listener’ would be planted in a cell to repeat to the Germans what the new prisoner had said. Usually after a couple of days the ‘sympathetic cellmate’ was released. So after the walking ended, one just kept silent.
83-84	3	I was helpless in this cell, unable to fight any longer for freedom. Little by little I began to realize that now a fight had started, the fight for personal survival, the struggle to stay alert and strong, both mentally and physically, and the struggle to become accustomed to the fact that I was now a political prisoner at the age of nineteen.
93	1	After about six weeks we found a way to establish some contact within the outside world.
93	2	My family was informed by an underground worker that it would be a good idea to try to insert a pencil and a sewing needle in a small tube of toothpaste, which could be included in the sack of laundry to be delivered to the prison.
94	2	The underground worker also told my family to look for news from me in the dirty laundry they were to pick up from the prison in Amsterdam.
101	2	A German guard, holding a gun, grabbed my

arm and took me outside the cell.

101-102	4	Ruhl threw a photo at me. “We mist das?” (Who is this?) he said. I pretended not to understand him, and shrugged my shoulders. “*We mist das*?*Ich weis das Sie de man gesehen haben.*” (“Who is that? I know you have seen this man.”) I recognized the man in the photo. It was Hugo, one of the members of the Friday morning meetings.
102	1	The German officer, Ruhl, continued in German “I know that you know him. He was arrested before you and your friends were caught…”
102	2	“I have seen that man, maybe once. I do not know him, and I do not know his name.” I answered.
102	5	“I told you what I know,” I answered. “I’m very sorry, but that is all I know. I wish I could help you more, but I simply can’t.” I tried to cry, to appear sad and innocent, but could not. My tears were gone.
102	7	This went on for four hours.
103	2	Ruhl fed the dogs the leftovers of his lunch and began to ask me the same questions as before. I answered in the same way as before. Over and over he repeated the same questions: over and over I gave him the same answers.
103	3	Suddenly Ruhl became disgusted. He rang for a guard and ordered me back to the cell. Quite shaken but also very relieved that this first interrogation was behind me, I returned to the relative safety of our cell.
104	1	We often got world news from the occupants of the cell on the floor below.
105	2	Suddenly, I had a strange feeling that something was behind me. I jumped down, turned around and saw a glistering eye

			staring through the small peephole in the thick cell door. The door was thrown open, and a raving mad German prison commander grabbed me and transported me to "the dungeon" – a cell in the basement of the prison.
	111	3	After five days the cell door was opened. A German officer hollered: "*Aus Steigen bitte*!" ("Get out please!")
	111	4	I got off the floor and was escorted along the stairways, past the long rows of heavy cell doors, back to D12, my cell.
	112	1	A week before the war officially ended, the Germans had to sign papers promising to release the political prisoners in Holland.
	112	2	I had to promise to never get involved in illegal activities again.
	113	6	I then realized that it would be much wiser not to get involved so as not to endanger other people, and I went home feeling empty.
Post War	121-122	1	When the war ended, a small group of us (mostly old Girl Scout friends) banded together to travel to villages surrounding Arnhem to dig out and clean homes so they could be inhabited again.
	123	3	Rows of those white gravestones are still there, as a silent army in formation reminding us of what happened there in the early fall of 1944.
	127	1	Many times the people who had fought and lost friends and family members in their battle against the oppressors took the law into their own hands.
	127	2	Thinking back about those events, I realize how hard we all had become, how the war had turned us into tough and cold creatures.

128	1	The traitors during the war were now interned in concentration camps in Holland.
128	2	It felt high and mighty in a Dutch Army uniform with a big *parabellum* ("pistol") hanging from my hip.
129	129	All were awaiting trials and, in general, received very light sentences. It did not take me very long to become restless in this strange job, and I left after three months to become employed in the castle of her majesty, Queen Wilhelmina.
130	2	When peace finally came in 1945, she returned to her country and donated half of her palace Het Loo, to the people who had been in prisons and concentration camps and who needed some time for rest and relaxation…My job was to help everyone there have a good time.
133	4	Nothing that is normal in peacetime is normal in war, but all the horrible happenings during wartime become normal eventually.
135	1	When we first became active Resistance workers, we were law-abiding citizens trying to help those who needed help. But as it became harder to help, we became less law-abiding. When I needed a better bicycle to enable to help the Jewish people more efficiently I immediately was provided a better bicycle, a "liberated" (stolen) one.
135	2	The same happened when certain Germans had to be killed because they were considered dangerous to the Resistance. The simple solution was to kill them. It was killing for the good cause. But it was murder, nonetheless.
135	3	It is very hard to go back to being a normal, law-abiding citizen after having been

		involved and having participated in smaller and larger crimes during a war, even when the rationale was “all for the good cause.”
136	1	So I boarded a small ship in Rotterdam on a foggy fall day, waved good-bye to my family, and headed for Sweden and ultimately the United States.
139	2	The world is reborn, alive again, and the sun shines brightly in the ever larger sky.

* Note: Quotes in capitals are as taken directly from the original text.

Appendix D: Content Analysis Summary Sheets
Anne Frank remembered: The story of the woman who saved her Miep Gies

Table 16. Content Analysis Summary Sheet: Anne Frank remembered

Page	Awareness	Action	Rescuer Self	Post War
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47	x	
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92	x		
93		x	
94		x	
95		x	
96		x	
97		x	
98		x	
99			
100			
101			x
102			x
103			x
104			x
105			x
106			x
107			x
108			x
109			x
110			x
111			x
112			x
113			x
114			x
115	x		
116	x		
117			x
118	x		
119	x		
120			x
121			x
122	x		
123	x		
124		x	
125		x	
126			x
127			x
128			x
129			x
130			

131	x		
132			x
133	x		
134		x	
135		x	
136			x
137			x
138			x
139	x		
140			x
141			x
142	x		
143			x
144			x
145			x
146	x		
147			x
148		x	
149		x	
150	x		
151			x
152			
153			x
154			x
155			x
156			x
157		x	
158			x
159			x
160		x	
161		x	
162		x	
163		x	
164			x
165			x
166			x
167			x
168			x
169			x
170			x
171		x	
172			x
173			x
174			x
175			x
176			x

177		x	
178		x	
179	x		
180		x	
181		x	
182		x	
183		x	
184		x	
185		x	
186		x	
187		x	
188		x	
189		x	
190		x	
191		x	
192		x	
193		x	
194		x	
195		x	
196		x	
197		x	
198		x	
199		x	
200		x	
201		x	
202		x	
203		x	
204		x	
205			
206		x	
207		x	
208		x	
209			
210			x
211			
212		x	
213			
214			
215	x		
216	x		
217	x		
218	x		
219	x		
220	x		
221	x		
222			x

223				x
224				x
225				x
226				x
227				x
228				x
229				x
230				x
231				x
232				x
233				x
234				x
235				x
236				x
237				x
238				x
239				x
240				x
241				x
242				x
243				x
244				x
245				x
246				x
247				x
248				x
249				x
250				x
251				x
252				x
Total	51	33	72	33

Table 17. Content Analysis Summary Sheet: Forging Freedom

Fogelman Categories (1994)

Page	Awareness	Action	Rescuer Self	Post War
1				
2				
3				
4				
5				
6	x			
7	x			
8	x			
9	x			
10	x			
11	x			
12	x			
13		x		
14				
15				
16		x		
17		x		
18				
19				
20		x		
21		x		
22		x		
23		x		
24	x			
25	x			
26				
27		x		
28		x		
29		x		
30		x		
31		x		
32		x		
33		x		
34		x		
35		x		
36				
37		x		
38				
39				
40		x		

41		x		
42		x		
43			x	
44			x	
45			x	
46			x	
47			x	
48			x	
49			x	
50				
51				
52			x	
53			x	
54			x	
55			x	
56				
57				
58			x	
59			x	
60			x	
61			x	
62			x	
63				x
64				x
65				
Total	9	20	16	2

Table 18. Content Analysis Summary Sheet: *The Hiding Place*

Fogelman Categories (1994)

Page	Awareness	Action	Rescuer Self	Post War
vii				x
viii				x
ix				x
1				
2				
3				
4				
5				
6				
7				
8				
9				
10				
11				
12				
13				
14				
15				
16				
17				
18				
19				
20				
21				
22				
23				
24				
25				
26				
27				
28				
29				
30				
31				
32				
33				
34				
35				
36				
37				

38				
39				
40				
41				
42				
43				
44				
45				
46				
47				
48				
49				
50				
51				
52				
53				
54				
55				
56				
57	x			
58	x			
59	x			
60	x			
61	x			
62	x			
63	x			
64	x			
65		x		
66		x		
67	x			
68	x			
69	x			
70	x			
71		x		
72		x		
73		x		
74		x		
75	x			
76		x		
77	x			
78		x		
79		x		
80		x		
81		x		
82		x		
83				x

84		x
85		x
86		x
87		x
88		x
89		x
90	x	
91	x	
92		x
93		x
94		x
95		x
96		x
97		x
98		x
99		x
100		x
101		x
102		x
103		x
104		x
105		x
106		x
107		x
108		x
109		x
110		x
111		x
112		x
113		x
114		x
115		x
116		x
117		x
118		x
119		x
120		x
121		x
122		x
123		x
124		x
125		x
126		x
127		x
128		x
129		x

130	x
131	x
132	x
133	x
134	x
135	x
136	x
137	x
138	x
139	x
140	x
141	x
142	x
143	x
144	x
145	x
146	x
147	x
148	x
149	x
150	x
151	x
152	x
153	x
154	x
155	x
156	x
157	x
158	x
159	x
160	x
161	x
162	x
163	x
164	x
165	x
166	x
167	x
168	x
169	x
170	x
171	x
172	x
173	x
174	x
175	x

176	x
177	x
178	x
179	x
180	x
181	x
182	x
183	x
184	x
185	x
186	x
187	x
188	x
189	x
190	x
191	x
192	x
193	x
194	x
195	x
196	x
197	x
198	x
199	x
200	x
201	x
202	x
203	x
204	x
205	x
206	x
207	x
208	x
209	x
210	x
211	x
212	x
213	x
214	x
215	x
216	x
217	x
218	x
219	x
220	x
221	x

222			x	
223			x	
224			x	
225			x	
226			x	
227			x	
228			x	
229			x	
230			x	
231			x	
232			x	
233			x	
234			x	
235			x	
236				x
237				x
238				x
239				x
240				x
241				x
Total	14	14	150	9

Table 19. Content Analysis Summary Sheet: *Number the Stars*

Fogelman Categories (1994)

Page	Awareness	Action	Rescuer Self	Post War
1				
2	x			
3	x			
4				
5	x			
6	x			
7	x			
8	x			
9	x			
10	x			
11				
12				
13	x			
14	x			
15	x			
16	x			
17	x			
18				
19				
20	x			
21	x			
22	x			
23	x			
24	x			
25	x			
26	x			
27				
28				
29				
30				
31	x			
32	x			
33	x			
34	x			
35	x			
36	x			
37		x		
38		x		

39	x	
40	x	
41	x	
42	x	
43	x	
44	x	
45	x	
46	x	
47	x	
48	x	
49	x	
50		x
51		x
52		x
53		x
54		x
55		x
56		
57		
58		
59		x
60		
61		
62		x
63		x
64		x
65		x
66		
67		
68		
69		
70		x
71		x
72		x
73		
74		x
75		x
76		x
77		x
78		x
79		x
80		x
81		x
82		x
83		x
84		x

85	x	
86	x	
87	x	
88	x	
89	x	
90	x	
91	x	
92	x	
93	x	
94	x	
95	x	
96	x	
97		
98	x	
99		
100		
101		
102		
103	x	
104	x	
105	x	
106		
107		
108		
109		
110		
111		
112	x	
113	x	
114	x	
115	x	
116	x	
117	x	
118	x	
119	x	
120		
121		
122	x	
123	x	
124	x	
125	x	
126	x	
127	x	
128	x	
129		x
130		x

131				x
132				x
133				x
134				x
135				x
136				x
137				x
138				x
Total	25	14	53	10

Table 20. Content Analysis Summary Sheet: *Room in the Heart*

Fogelman Categories (1994)

Page	Awareness	Action	Rescuer Self	Post War
1				
2				
3				
4				
5				
6				
7				
8				
9				
10				
11	x			
12	x			
13	x			
14				
15	x			
16	x			
17	x			
18				
19				
20				
21				
22				
23				
24	x			
25	x			
26	x			
27	x			
28	x			
29	x			
30	x			
31				
32				
33				
34				
35				
36				
37				
38				
39				
40				

41			
42			
43			
44			
45			
46			
47			
48			
49			
50			
51			
52	x		
53	x		
54	x		
55	x		
56	x		
57	x		
58			
59	x		
60	x		
61			x
62			
63			
64			
65			
66			
67			
68			
69			
70			
71			
72			
73			
74			
75			
76			x
77			
78	x		
79	x		
80			x
81			
82			x
83			x
84			x
85			x
86			

87		
88		
89		
90		
91		
92		
93		
94		
95		
96		
97	x	
98	x	
99		x
100	x	
101	x	
102		x
103	x	
104		x
105		x
106		x
107		
108		
109		
110		
111		
112		
113		
114		
115		
116		
117		
118		
119		
120		
121		
122		
123	x	
124	x	
125		x
126	x	
127		x
128		x
129		x
130		x
131		x
132		x

133	x
134	x
135	x
136	x
137	
138	
139	
140	
141	
142	
143	x
144	x
145	x
146	x
147	x
148	x
149	x
150	
151	x
152	x
153	x
154	
155	
156	
157	
158	
159	
160	
161	
162	
163	
164	
165	
166	
167	x
168	x
169	x
170	x
171	x
172	x
173	x
174	x
175	x
176	x
177	x
178	x

179				
180				
181				
182				
183				
184				
185				
186				
187				
188				
189				
190				
191			x	
192			x	
193			x	
194			x	
195			x	
196			x	
197		x		
198		x		
199		x		
200		x		
201		x		
202				
203				
204				
205				
206				
207				
208				
209				
210				
211				
212				
213				x
214				x
215				x
216				x
217				x
218				
219				
220				x
221				x
222				x
223				x
224				x

225	x
226	x
227	x
228	
229	
230	
231	
232	
233	
234	
235	
236	
237	
238	
239	
240	
241	
242	
243	
244	x
245	x
246	x
247	x
248	x
249	x
250	x
251	x
252	x
253	x
254	x
255	x
256	
257	
258	
259	
260	
261	
262	
263	
264	
265	
266	
267	
268	x
269	x
270	x

271			x	
272			x	
273			x	
274			x	
275			x	
276			x	
277			x	
278				
279				
280				
281				
282				
283				
284				
285				
286				x
287				x
288				
289				
290				
Total	36	50	36	2

Table 21.Content Analysis Summary Sheet: The man from the other side

Fogelman Categories (1994)

Page	Awareness	Action	Rescuer Self	Post War
1				x
2				x
3				x
4	x			
5	x			
6	x			
7	x			
8	x			
9	x			
10	x			
11	x			
12	x			
13	x			
14	x			
15	x			
16	x			
17	x			
18	x			
19	x			
20	x			
21	x			
22	x			
23				
24	x			
25	x			
26	x			
27	x			
28	x			
29	x			
30	x			
31	x			
32	x			
33	x			
34	x			
35	x			
36	x			
37	x			
38	x			
39	x			
40				
41	x			
42				

43				
44		x		
45		x		
46				
47				
48				
49				
50				
51		x		
52		x		
53				
54				
55				
56		x		
57		x		
58		x		
59			x	
60			x	
61			x	
62			x	
63			x	
64			x	
65			x	
66				
67				
68				x
69				x
70				x
71				
72				
73				x
74				x
75				x
76				x
77				x
78				x
79				x
80				
81				
82				x
83				x
84				x
85				x
86				x
87				x
88				x

89	x	
90	x	
91	x	
92	x	
93	x	
94	x	
95	x	
96	x	
97	x	
98	x	
99	x	
100	x	
101	x	
102	x	
103	x	
104	x	
105	x	
106	x	
107	x	
108	x	
109	x	
110	x	
111	x	
112		x
113	x	
114		
115	x	
116	x	
117	x	
118	x	
119	x	
120		
121	x	
122	x	
123	x	
124	x	
125		
126	x	
127	x	
128	x	
129	x	
130	x	
131	x	
132	x	
133	x	
134		

135		x
136	x	
137	x	
138	x	
139	x	
140	x	
141	x	
142	x	
143	x	
144		
145	x	
146	x	
147	x	
148	x	
149	x	
150	x	
151	x	
152	x	
153	x	
154	x	
155	x	
156	x	
157	x	
158	x	
159	x	
160	x	
161	x	
162	x	
163	x	
164	x	
165	x	
166		
167	x	
168	x	
169	x	
170	x	
171	x	
172	x	
173	x	
174	x	
175	x	
176	x	
177	x	
178	x	
179	x	
180	x	

181			x	
182			x	
183			x	
184			x	
185			x	
186			x	
Total	44	7	106	5

Table 22. Content Analysis Summary Sheet: *In my hands*

Fogelman Categories (1994)

Page	Awareness	Action	Rescuer Self	Post War
1				x
2				x
3				
4				
5				
6				
7				
8				
9				
10				
11				
12	x			
13				
14	x			
15				
16	x			
17	x			
18	x			
19	x			
20	x			
21		x		
22		x		
23		x		
24		x		
25		x		
26		x		
27		x		
28		x		
29		x		
30		x		
31		x		
32		x		
33	x			
34	x			
35	x			
36	x			
37	x			
38	x			
39		x		
40		x		
41		x		
42		x		

43		x
44		x
45	x	
46	x	
47		x
48		x
49		x
50		x
51		x
52		x
53		x
54		x
55	x	
56	x	
57		x
58		x
59		x
60		x
61		x
62		x
63		x
64		x
65		x
66		x
67		x
68		x
69	x	
70	x	
71	x	
72	x	
73	x	
74	x	
75	x	
76	x	
77		x
78	x	
79	x	
80	x	
81		x
82		x
83		x
84		x
85		x
86		x
87		x
88		x

89		x			
90	x				
91	x				
92	x				
93		x			
94		x			
95		x			
96		x			
97	x				
98	x				
99	x				
100	x				
101	x				
102	x				
103	x				
104	x				
105	x				
106	x				
107		x			
108		x			
109		x			
110		x			
111		x			
112		x			
113		x			
114		x			
115		x			
116		x			
117		x			
118		x			
119		x			
120		x			
121		x			
122		x			
123		x			
124		x			
125		x			
126					x
127			x		
128			x		
129			x		
130			x		
131			x		
132			x		
133			x		
134			x		

135	x
136	x
137	x
138	x
139	x
140	x
141	x
142	x
143	x
144	x
145	x
146	x
147	x
148	x
149	x
150	x
151	x
152	x
153	x
154	x
155	x
156	x
157	x
158	x
159	x
160	x
161	x
162	x
163	x
164	x
165	x
166	x
167	x
168	x
169	x
170	x
171	x
172	x
173	x
174	x
175	x
176	x
177	x
178	x
179	x
180	x

181	x	
182	x	
183	x	
184	x	
185	x	
186	x	
187	x	
188	x	
189	x	
190	x	
191	x	
192	x	
193	x	
194	x	
195	x	
196	x	
197	x	
198	x	
199	x	
200	x	
201	x	
202	x	
203	x	
204	x	
205	x	
206	x	
207		
208		
209	x	
210	x	
211	x	
212	x	
213	x	
214	x	
215	x	
216		x
217		x
218		x
219		x
220		x
221		x
222		x
223		x
224		x
225		x
226		x

227				x
228				x
229				x
230				x
231				x
232				x
233				x
234				x
235				x
236				x
237				x
238				x
239				
240				
241				
242				
243				
244				
245				
246				
247				x
248				x
Total	41	71	87	28