

1: Ordinary People, Extraordinary Efforts - KARADAH PROJECT INTERNATIONAL

Some years ago, this book was recommended to me, Ordinary People and Extraordinary Evil, by Fred E. Katz. Katz argues therein that it is quite common, apparently, for "ordinary people" to commit evil acts or participate in "extraordinary evil," ala' Adolph Eichmann, Rudolf Hoess, and Lt. William Calley.

Additional Information In lieu of an abstract, here is a brief excerpt of the content: What is more, these attributes can be known and understood. We need not remain ignorant and impotent against evil. The book builds on these ideas. Confronting evil began, for me, in rather private ways of trying to come to terms with having been a victim of evil. It turns out that confronting evil is more than a private matter. Not only are there many persons who become innocent victims of evil. There are also many persons who, beginning innocently, take part in producing and sustaining evil. Their evildoing is encouraged by beguilings of evil-of evil being attractive and rewarding. But there is much ignorance about these beguilings and their role in producing evil. That ignorance need not continue. By conquering it one will become more realistic about how evil is actually produced. Armed with this knowledge we may, from there, turn away from numb and dumb victimization by evil and move toward the life-affirming activity of asserting control over evil. That is an agenda for the future. Meanwhile here, in this book, is a beginning, an in-depth look at the beguilings of evil in action as ordinary people produce extraordinary evil. I do not recall hearing the Holocaust mentioned in any of my classes. I did not want to hear about the Holocaust. I am a Holocaust survivor. My parents and my brother did not survive. Yet from the time I discovered their fate, in , I did no deliberate reading focused on the Holocaust for twentyseven years. During this time I read none of that litany of Holocaust horrors which nowadays is all-too-familiar to most of us. To be sure I read daily newspapers and I heard newscasts on the radio. I was not out of touch with reality. And in a general sort of way I did know about the Holocaust, including information that came out at the war-crimes trials of some of the perpetrators. But I did not deliberately set out to investigate what had actually happened in the Holocaust. More important, I made no effort to develop any kind of explanation beyond the then-existing conventional wisdom that here were horrors beyond the realm of understanding, that a singular group of monsters-led by Hitler-had been at work, and that a series of historical circumstances, including a great eruption of anti-Semitism, had culminated in an event that was as unfathomable as it was unique. I did not consciously set out to remain ignorant about the Holocaust. My approach was largely subconscious. But my actions-of remaining so ignorant and so scientifically inactivespeak rather loudly. Here I was, a professional behavioral scientist who simply remained blind to the major horror of this century , a horror that had decimated my own family and forced me into a most turbulent and rudderless childhood and adolescence. There, in Israel, I encountered Holocaust survivors with whom I had much in common -the sort of persons I had strenuously avoided meeting while I lived in the United States. In these survivors I saw myself. I could no longer hide from myself, from my own history, from the real fate of my parents and my brother. It was a harsh encounter, but Introduction: From the Ordinary to the Extraordinary 3 largely internal to myself. It took its toll on my family and on my ability to You are not currently authenticated. View freely available titles:

2: Extraordinary People Film

Ordinary people, extraordinary evil What kind of person can attack, mutilate and kill a total stranger or even a neighbor? A scholar talks about the dark potential in all of us.

Why do ordinary people commit evil deeds? In the experiment guards behaved cruelly towards captives. The debate about ordinary people committing evil deeds rolls on. But in a personal viewpoint Prof Phil Zimbardo, creator of the Stanford Prison Experiment, says its time to get to grips with why wrongdoing happens. In 1971 I became superintendent of the Stanford Prison, a mock prison run by psychologists. I was a young psychology professor at Stanford University, and I wanted to understand what happens when you put good people in a bad place. To do so, it was necessary to conduct a controlled experiment, so my graduate assistants and I selected college-student volunteers - normal, healthy young men with no history of crime or violence - and randomly assigned them the roles of prisoner or guard. During the extended experiment, we would observe and record everything that happened. Ordinary people can succumb to social pressure to commit acts that would otherwise be unthinkable. Our simulation tried to create a psychology of imprisonment in the minds of all participants, with all-powerful guards dominating powerless prisoners. To increase the real-life feel, we arranged for actual mass arrests and booking by the Palo Alto police; visits by a prison chaplain, a public defender, and parents; even parole board hearings. Though not part of the plan, there were also prisoner rebellions. And, notoriously, there was chilling abuse and torture by the guards. Horrific images flash across our television screens - nightmarish abuses of Iraqi prisoners by young American soldiers, the male and female military police reservists stationed at Abu Ghraib. Military commanders condemn the criminal actions of a "few bad apples," asserting that such abuses are not systemic in our military prisons. The images were shocking to me, but not unfamiliar. They were, in fact, strikingly similar to what I had seen at Stanford - prisoners naked, bags over their heads, forced into sexually humiliating poses. Could the perpetrators of these evils be like the young men in my prison - "good apples" who happened to find themselves in a "bad barrel"? Prof Phil Zimbardo has studied the Abu Ghraib episode. Was their behaviour shaped by the same sort of social psychological forces that had operated in the Stanford Prison Experiment? My conclusion, after becoming an expert witness for one of the military policemen and reviewing all the evidence of the investigations into these abuses, was that the parallels were palpable. Indeed, one investigative report highlighted the fact that the "landmark Stanford study" should have been a cautionary tale in preventing the Abu Ghraib abuses. Historical inquiry and behavioural science have demonstrated the "banality of evil" - the fact that, given certain conditions, ordinary people can succumb to social pressure to commit acts that would otherwise be unthinkable. To be sure, few of us will ever end up as inmates or guards in military or civilian or mock prisons, but many of us find ourselves in relationships where we dominate other people or are dominated by them. We spend our lives in institutions of one kind or another, from families, schools, and businesses, to homes for the elderly. And many times we bow to the will of the group even when it conflicts with our values. Likewise, the prisoners at Stanford and Abu Ghraib suffered unnecessarily because the guards regarded them as less than human; dehumanisation allowed the guards to treat prisoners as lower beings. The same applies to us when we allow members of a minority group to be derogated as inferior. Prejudiced beliefs lead to discrimination, and in turn to abuse. We want to believe that we are "good," moral, and self-aware. Thinking so is essential to maintaining a sense of personal dignity and self worth. But the line between good and evil is permeable, like the cell walls of our body that allow movement of chemicals across their boundaries. Anything that any human being has ever done - anything imaginable - is potentially doable by any of us in the same situation. This is not to excuse immoral behaviour; the point is simply that understanding how someone could have engaged in wrongdoing, rather than dismissing it as a bad deed done by a bad person, allows us to identify corrosive social forces - the very same forces we need to counteract if we want to avoid going down the same wrong path. Here is a selection of your comments. I agree with the professor. Minorities are often considered different and less deserving. Once you buy into that, it is easy to dismiss when they are treated poorly. Throughout history, countries continue to dehumanize the enemy to rally people to accept otherwise

unacceptable behavior supposedly needed to defeat the enemy. Because people want to belong, be loyal or patriotic, they go along with the group for it takes tremendous courage to be the lone person to dissent. Michelle, Seattle The Stanford prison experiment was apparently also the basis for the Big Brother reality TV show - the birth of abuse and Schadenfreude as entertainment in modern society. Alma , Brighton An intriguing article. This is only a minor quibble here, but I agree more with the situationist analysis of this than corrosive social forces being to blame, as such. When people are brought up with a clear moral compass they instinctively know right from wrong. But, I also know where the boundaries are. No matter what Prof Zimbardo wishes to assert, I know that I would never abuse another human being or animal no matter how powerful my position over them. David Hill, Jacksonville, Florida Bravo! All Professor Zimbardo has done is demonstrate that - "The human heart is deceitful above all things and desperately wicked" - Jeremiah 17 v 9. If you do not believe this you will never make any sense of this world. Whilst others are looking on people will curb their tendencies, but put them behind closed doors and they gravitate towards doing wrong - proved time and again all over the world throughout history. However, to combat this tendency means facing up to what is inherent in people and since this is unpalatable the good Professor will probably waste his life looking for non-existent "corrosive social causes". Adrian Cross, Brentwood, Essex I remember reading about the Stanford experiment years - it was absolutely chilling how ordinary, decent young men could become vicious, heartless sadists in a matter of days simply because they were given power over someone else - and I remember looking at picture of Abu Gharib, and thinking of Stanford.

3: Ordinary People and Extraordinary Evil: A Report on the Beguilings of Evil

"A worthy contribution to Holocaust literature: superb, dispassionate analysis of the roots of evil, perpetrated most often in lockstep with the culture that encourages and reinforces it."

He believes that the nature of the collective; the influence of an ideology, psychopathology, or personality; and obedience to authority are not by themselves enough to explain why people commit extraordinary evil. Waller offers readers a new model for explaining how people can be moved to commit genocide which I found absolutely fascinating and thought provoking. In his book *Becoming Evil*, James Waller argues that ordinary individuals - people like you and me - are the ones who commit genocide and mass murder. Waller offers readers a new model for explaining how people can be moved to commit genocide which I found absolutely fascinating and thought provoking. In his model, Waller identifies three "here-and-now" influences which impact our behavior in situations of collective violence. In the cultural construction of worldview, collectivistic values collective identity, social obligation, and group commitment, our authoritarian orientation, and our need for social dominance can enable individuals to engage in acts of extraordinary evil. The psychological construction of the "other" plays another vital role in allowing ordinary people to commit genocide. In "us-them" thinking, we clearly distinguish one group from another. I found his idea of moral disengagement fascinating. Perpetrators of genocide use three practices which allow them to see their actions as acceptable and to alleviate their guilt. They dehumanize their victims to make the killing easier and utilize language to do so. They are no longer considered human beings but cockroaches, snakes, vermin, etc. They also use euphemisms to mask the true nature of their work. Instead of saying they are committing murder, they say they are going to "work." By blaming the victims for their own misfortune, they relieve themselves of responsibility and guilt. They are no longer reflecting on their own actions but instead focusing on what the victims must have done to deserve such treatment. I agree with Waller that the classification of a group as an "other," their dehumanization, and blaming the victims for their mistreatment are very important factors influencing perpetrators. The use of euphemisms caught my attention as well. Waller also emphasizes the power of situation forces in influencing our behavior. In professional socialization, group members look to others for cues on how to behave and are socialized into a context of cruelty. Waller also believes in a concept he calls "escalating commitments." They become brutalized during the killing process and killing becomes normal behavior. The killers learn to kill and killing becomes easier over time to the point that they no longer have scruples about murder. All of the factors he mentions are very important in explaining genocide and show us that it is a complex issue that has many influencing factors, factors that often overlap to create a situation that enables ordinary people to commit genocide. I also appreciated that he included personal stories and historical information on several genocides between each chapter of the book. They were very informative and made the subject matter of the book more personal. I highly highly recommend this book!

4: Becoming Evil: How Ordinary People Commit Genocide and Mass Killing by James Waller

Evil: Ordinary and Otherwise Some years ago, this book was recommended to me, *Ordinary People and Extraordinary Evil*, by Fred E. Katz. Katz argues therein that it is quite common, apparently, for "ordinary people" to commit evil acts or participate in "extraordinary evil," ala' Adolph Eichmann, Rudolf Hoess, and Lt. William Calley.

Karadah-Council Bluffs Sister Cities International Partnership signing History has proven that in the face of great evil, ordinary people rise up to do extraordinary things. These ordinary people deserve both our respect and our support. If we are not careful, however, we will dismiss or overlook these modern-day super heroes. The rhetoric of the day declares whole peoples irredeemable and not worthy of our finite resources. By not recognizing and supporting the efforts of these grassroots champions of good, we miss opportunities to defeat the enemies of civil society. We all lose, then. Mohameed served as the chairman of the Karadah District Council, which represents the approximately , citizens of Karadah. He was a force of nature, deftly and openly leading in an insecure environment where assassinations and kidnapping of influential people were common. He has now taken his leadership skills to the Baghdad Provincial Council where he now serves. Using his influence, he is reaching out to Iraqi minorities. Mohameed could easily be successful without the support of Christians in Baghdad. At great personal risk, however, he feels it is important to create an inclusive community where all feel welcome and secure. This is against a backdrop of an intolerant and brutal Islamic State of Iraq and the Levant ISIS organization whose stated mission is to annihilate any opposition to its narrowly defined religious ideology. Mohameed has used his influence to encourage fellow Muslim leaders and police officials to join him at Christian religious celebrations to build critical relationships. Mohameed said about the linked video below: That is certainly not an image we see often. These important relationships are being forged with tenacity and courage by modern-day super heroes. They operate, usually, below the radar of most media coverage. They are ordinary people doing extraordinary things. I am honored and humbled to call many of them personal friends.

5: BBC NEWS | UK | Magazine | Why do ordinary people commit evil deeds?

What is it in the behavioral makeup of ordinary people, operating in the course of ordinary daily living, that lends itself to participating in horrendous activities – and doing so at times with zeal, at times with joy, at times without duress?

6: Genocide: Why do ordinary people commit extraordinary evil a by Sherrie Russell-Brown on Prezi

Ordinary People and Extraordinary Evil has 2 ratings and 0 reviews. *What is it in the behavioral makeup of ordinary people, operating in the course of or.*

7: Becoming evil: how ordinary people commit genocide and mass killing - James Waller - Google Books

Ordinary People and Extraordinary Evil Katz, Fred Emil Published by State University of New York Press Katz, Emil. *Ordinary People and Extraordinary Evil: A Report on the Beguilings of Evil.*

8: Ordinary People and Extraordinary Evil by Fred E. Katz

ORDINARY PEOPLE AND EXTRAORDINARY EVIL: A Report on the Beguilings of Evil User Review - Kirkus. *In the first volume of a trilogy on the manifestations of evil in humanity, Katz persuasively asserts that most horrific acts of mass murder are carried out by ordinary people under a bureaucratic.*

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ORDINARY PEOPLE AND EXTRAORDINARY EVIL pdf

Becoming Evil: How Ordinary People Commit Genocide and Mass Killing by James E. Waller Social psychologist James Waller uncovers the internal and external factors that can lead ordinary people to commit extraordinary acts of evil.

Experiments in analysis Reflecting on tradition: Jewish diversity Adam, Abraham and the Apocalypse Novel techniques sensory profiling Importance of event management Virgils The Aeneid Encyclopedia of Leg Locks (Encyclopedia of Brazilian Jiu-Jitsu) The NASCAR encyclopedia Inter-American Development Bank act amendment. Remaking Eastern Europe On the Political Economy of Transition (International Studies in Economics and Ec Complete field guide to American wildlife: East, Central, and North . Natural History Survey Strength assessment nasm corrective exercise chapter 8 Mineral Biotechnology Range: A Structured Type in Ruby Sports in the pulp magazines Lent with the Fathers Opening the New Testament International barriers to data flows Crossroads of power Complete handbook of successful subcontracting Wayne dyer Open password crack Gullivers Travels (Websters Portuguese Thesaurus Edition) Servants of the devil Internal auditing of management systems A book of R. L. S. works, travels, friends, and commentaries The World Of The Great Forest Mourning, philanthropy, and M.M. Bhownaggrees road to parliament John Mcleod Logic of natural language Red River trading post The prince who was changed into a ram Solid rocket boosters Special Occasions in Embroidery Harley-Davidson twin cam 88 and 96 service and repair manual Young Scientist (My First Activity Packs) Insurance valuations SAS System for Regression, 1986 (SAS Series in Statistical Applications) Akbar birbal stories in malayalam Chemical principles atkins 6th edition filetype