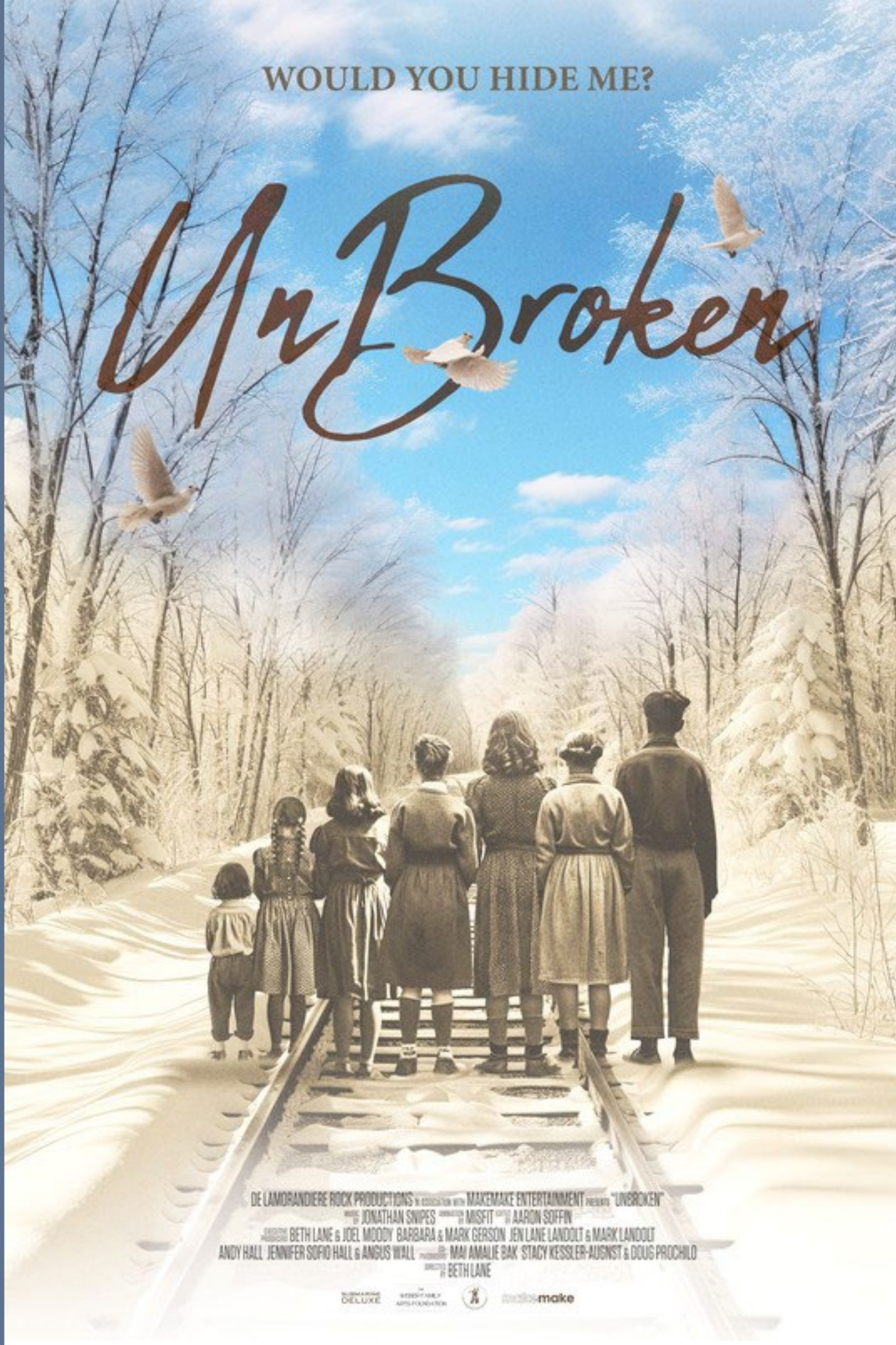
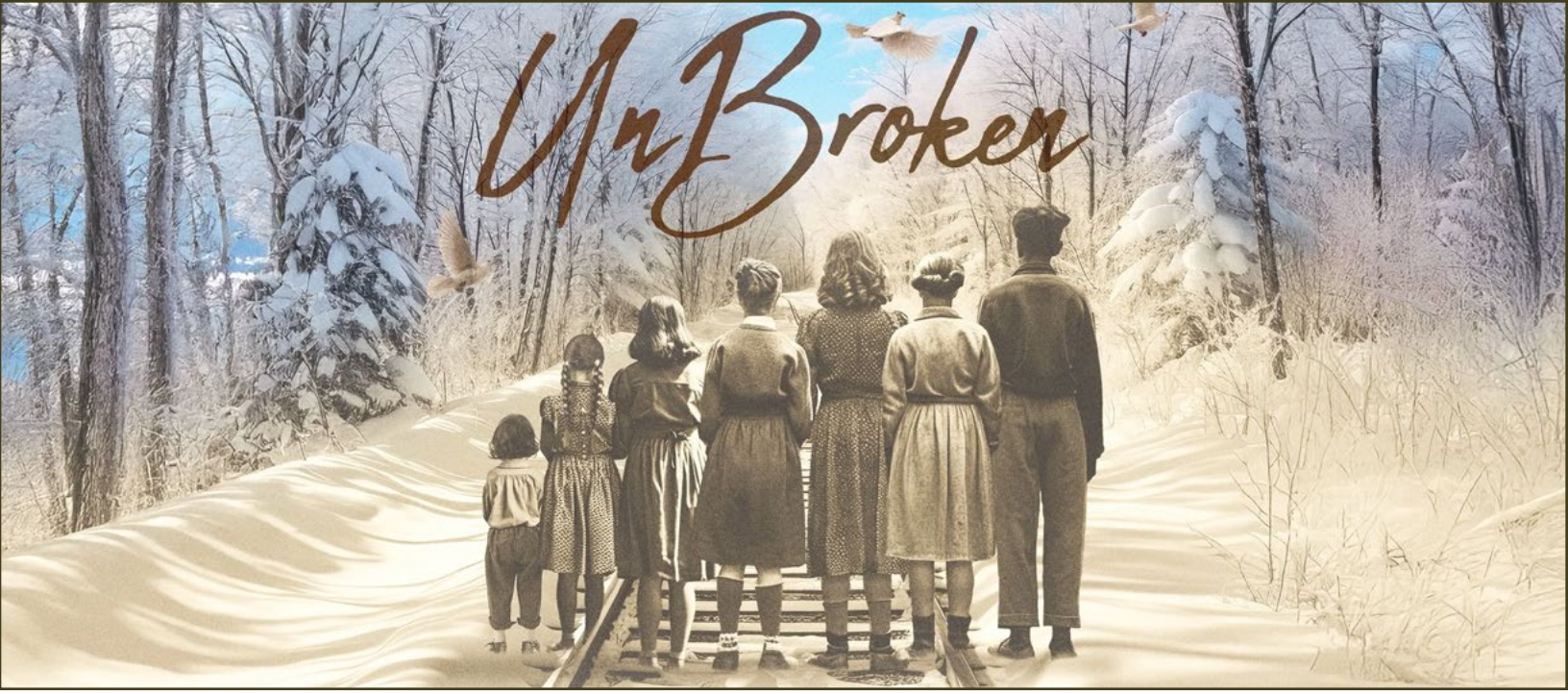

WOULD YOU HIDE ME?
UnBroken
DE LAMOTHE RICK PRODUCTIONS MAKEMAKE ENTERTAINMENT "UNBROKEN"
JONATHAN SWIPES MISFIT AARON SOFFIN
BETH LANE & JOEL MOODY BARBARA & MARK GERSON JEN LANE LANDOLT & MARK LANDOLT
ANDY HALL JENNIFER SOFIO HALL & ANGUS WALL MAI AMALIE BAK STACY KESSLER-AUGNST & DOUG PROCHILD
BETH LANE
DELUXE
makemake



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Note to users:

Each section is designed to be used independently and can stand alone for learning and growth in these areas in connection with the film. Handouts connect with specific sections but can be used in other ways. Sections can also be used in conjunction with one another, and some sections include suggested connections to one another. You can also use the guide in its entirety for a rich, in-depth learning experience.

Go 2 Films

JOURNEYS IN FILM™ educating for global understanding

FACILITATION GUIDELINES

Filmmakers use immersive storytelling to produce intense thoughts and emotions in the viewer. **Journeys in Film** uses this powerful medium as a springboard for meaningful dialogue around humanity's most pressing issues. In this guide, you will find suggestions for leading productive conversations that broaden perspectives, increase global competency, encourage empathy, and build new paradigms for education.

- When watching a film or having a powerful discussion, normalize taking breaks and exercising bodily autonomy. Acknowledge that conversations around complex topics can be vulnerable, complicated, and challenging. Encourage members to voice and do what is right for them without needing to explain or apologize.
- People do their best when they know what to expect. Start and end your meetings on time.
- Share or co-create your intentions for the meeting.
- Create your space. If possible, share snacks or find other ways to create an inviting, comfortable atmosphere.
- Create a trustworthy space. Maintain confidentiality and only speak to your own experience.
- Minimize distractions while you are together. Silence cell phones and devices so you can give your full attention to the conversation.
- Practice whole-body listening. Listen to words, tone, body language, and the feeling in the atmosphere.
- Acknowledge voices that may be absent. Is there a lived experience that isn't represented in your group? Who are the bridge people who might be able to connect you with other people in your community who might bring new perspectives to the table?
- Adopt an attitude of positive intent. If someone says something that bothers you, assume positive intent and ask for more information.
- Ignite your curiosity around other people's views and opinions. Listen to understand, not to respond. You don't need to agree with others in your group or make it known that you are "right" to have a worthwhile conversation.
- Words matter. Be open to learning and practicing new ways to communicate with others.
- Be clear, direct, and kind in your communication. Nobody benefits when you bottle your opinions.
- Everyone has blind spots and biases; cultivate a space of grace as you enter into new territory together.
- If a conversation gets heated, practice acknowledging the tension, pausing as a group, and taking a collective breath together before diving back in or taking a longer break to reset.
- Privilege your relationships with others over the content or agenda of the meeting. Show each other kindness.
- Create a closing ritual that celebrates the time you've spent together and either gives closure or gives members something to think about before your next meeting.

SUPPORTING LEARNERS WITHOUT ACCESS TO BIOLOGICAL FAMILY HISTORIES

UnBroken centers on archival research, family history, and ancestral memory. However, educators should be mindful that not all learners have access to information about their biological families. Some may be adopted, in foster care, estranged from family members, displaced by migration, or lacking records due to war, incarceration, or historical trauma. Others may simply not feel comfortable discussing family matters.

To ensure an inclusive learning environment:

1. Broaden the definition of "family history."

Instead of focusing solely on biological lineage, invite learners to explore:

- chosen family
- cultural or community traditions
- important adults in their lives
- neighborhood or local histories
- community archives or public records
- collective identities they participate in

2. Provide multiple entry points into genealogical inquiry.

Students may:

- research local historical sites
- interview a mentor or community elder
- analyze a cultural practice meaningful to them
- reflect on stories from their community, school, or neighborhood
- explore a historical event connected to their identity

No learner should be required to disclose personal or sensitive information.

3. Offer alternatives to sharing personal stories.

Include options such as private journaling, fictionalized narratives, archival exploration, or creative projects that do not require personal family details.

4. Avoid assumptions.

Use inclusive language such as "people who influence you," "stories connected to your community," or "a tradition that shapes your identity" to prevent placing learners in uncomfortable positions.

5. Build psychologically safe environments.

Genealogical and historical inquiry can evoke strong emotions. Offer opportunities to opt out, step away, or choose a different activity. Normalize diverse family experiences and emphasize that identity is shaped by many forces, not only ancestry.

By creating flexibility, honoring privacy, and recognizing diverse lived experiences, educators can ensure that all learners can engage meaningfully with the film's themes of memory, identity, justice, and repair.

INTRODUCTION TO THE FILM

UnBroken is the miraculous true story of the seven Weber siblings, ages 6–18, who evade capture and death, and ultimately escaped Nazi Germany. Following their mother's incarceration and murder at Auschwitz, they relied solely on their youthful bravado and the kindness of strangers.

After being hidden in a laundry hut by a benevolent German farmer, the children spent two years on their own in war-torn Germany. Emboldened by their father's mandate that they "always stay together," the children used their own cunning instincts to fight through hunger, loneliness, rape, bombings, and fear. Climactically separated from their father, the siblings were forced to declare themselves orphans in order to escape to a new life in America. Unbeknownst to them, this salvation would finally tear them apart, not to be reunited for another 40 years.

Filmmaker Beth Lane, daughter of the youngest Weber sibling, embarks on a quest to retrace their steps, seeking answers to long-held questions about her family's survival. The film examines the journey of the Weber family as told through conversations with living siblings — now in their eighties and nineties — while Beth and her crew road trip across Germany, following the courageous, tumultuous, and harrowing path taken by her family over 70 years ago.

UnBroken is Beth Lane's feature directorial debut, and it is both a professional milestone and a personal quest to immortalize the incredible survival of the Weber siblings — the only family of seven Jewish siblings living in Nazi Germany known to have survived and emigrated together.

THE WEBER SIBLINGS

Alfons Weber
1927 – 2016

Alfons was born as the first child and only son of Alexander & Lina Weber in Paderborn, Germany. As a teenager, he lost his mother and was separated from his father for long periods of time, so he took on the role as the protector of his six younger sisters, who all adored him. Alfons settled in Chicago, where he married and raised a family, working as a physicist. He had planned to take a trip to Germany with his niece, Beth, but his death in 2016 meant that this trip never came to be. Beth's film UnBroken is her way of finally taking that trip with her uncle.

Senta Saulters
1929 – 2016

The eldest Weber daughter, Senta was born in Paderborn, Germany. After immigrating to the United States, she met her husband, Bob Saulters, with whom she raised four sons and co-owned small businesses in Chicago. She was a devout Catholic, and a creative soul with a love for poetry, dancing, and singing. Her lovely singing voice is missed dearly by her siblings and entire family.

Ruth Gilliana
1930 – 2023

Ruth was born in Berlin and came to be the driving force that would ultimately get the seven Weber siblings out of Germany once and for all, thanks to her unrivaled street smarts and moxie. Ruth raised five children in Chicago and she had four grandchildren and two great-grandchildren. She was an avid Tiger Woods fan!

Gertrude Chapman
Born 1932

Born in Berlin, Gertrude lives in Buffalo Grove along with the love of her life, Sherwin Chapman, her husband of over 55 years. Together, they raised three children in the Jewish faith, and now they have six grandchildren and one great grandchild. Gertrude was the nerve center of communication once the Weber siblings came to Chicago, and she is still the chief cook and bottle communicator.

Renee Dicker
1935 – 2020

Born in Berlin, Renee eventually had three children, four grandchildren and a great-grandchild. Her matter-of-fact, no-nonsense approach to life has an enduring quality that inspires all of us to live an authentic and meaningful life.

Judith Lal
Born 1937

Judith was born in Berlin. As a young adult she worked at The University of Chicago and met her adoring husband, Harbans Lal. Judith converted to Sikhism when she married, and together, they raised three children. Today, she lives in Texas and enjoys spending as much time with her granddaughter as she can.

Ginger (Bela) Lane
Born 1939

The youngest Weber sibling, Ginger Lane was born Bela Weber in Berlin, Germany. After immigrating to the United States at age six, she was adopted by the neurosurgeon I. Joshua Speigel and his wife, Rosalynde, an artist who raised Bela in an artistic household. She became a ballerina and eventually married and had three children. She is the proud grandmother to seven grandchildren, and is the recipient of numerous awards for her contributions to disabilities advocacy, as well as dance and choreography. In the Spring of 2022, Ginger's image was featured on Chicago bus stops and billboards in honor of Women's History Month!

DIRECTOR'S STATEMENT

Beth Lane, Director

On the morning of September 11, 2001, I was sitting in a coffee shop next to the Empire State Building in New York City when my phone rang. "Go outside," my husband said. "The World Trade Center buildings have been hit by an airplane." I thought he was joking. But I went outside, looked down the barrel of Fifth Avenue and saw that the sky was changing. Smoke rose where the towers had stood. I watched in disbelief as the impossible unfolded. Frozen. Silent. I called a friend in the suburbs and asked her to pick up my three children from school — "just in case." I even gave her my sister's phone number in Illinois… "just in case."

I had grown up believing the Holocaust could never happen again. Ever. But on that terrible sunny day, something shifted. The fear. The hatred. The shock of pure evil. It all felt terrifyingly familiar.

My mother, Ginger, was born into poverty in Berlin. As a little girl, she watched the Gestapo kidnap her mother, who was later murdered at Auschwitz. My mom, known as Bela, became one of the hidden children of the Holocaust. Against all odds, she survived. Bela and her six siblings emigrated from Germany to the United States, were then separated into different foster homes, and eventually, my mother was adopted. Her American life was born with loss, silence, education, culture, and love.

In 1986, 40 years after leaving Europe, Ginger, my mother, reunited with her biological brother and sisters. I found out after the reunion. I wasn't there. And I've always carried that absence with me.

Ten years later, Alfons, Senta, Ruth, Gertrude, Renee, and Judith stood together again — this time on my mother's front lawn, beneath a towering paper Statue of Liberty. That gathering unlocked something. We opened scrapbooks. Studied photographs. Read a short memoir Uncle Alfons had written. Eventually, he returned to the village of Worin, Germany, where the children had been hidden. With local historians, he submitted an application to Yad Vashem, the World Holocaust Remembrance Museum in Jerusalem, to honor the farmers who saved them, Arthur and Paula Schmidt. In 2015, the Schmidts were officially named Righteous Among the Nations, and in 2018, a ceremony in The Gardens of The Righteous took place to unveil their names on the granite walls. Uncle Alfons passed away just months before the ceremony, in 2017.

Seventy-two years after my mother fled Europe, she decided to pick up where her brother Alfons left off and return to their hiding place in Worin. I went with her. That journey altered the shape of both our lives. Three weeks later, the Unite the Right Rally in Charlottesville, Virginia, took place, a white supremacist rally. And I knew the story I had inherited now carried urgency. I had never made a film before. But without question, this story needed to be told.

On October 8, 2023 — less than 24 hours after Hamas attacked and kidnapped civilians at a concert in Israel — *UnBroken* had its world premiere. The timing was surreal. One week later, it won Best Documentary Feature Premiere. That single moment ignited a forty-city tour, a national theatrical release, and finally a Netflix debut on Yom HaShoah, Holocaust Remembrance Day. Within 24 hours, *UnBroken* soared to #5 in the Top 10 movies in the U.S. on Netflix. To date, over 1.5 million people have streamed our film.

Why does it connect? Because *UnBroken* is not just a film. It is an invitation.

To feel.
To remember.
To examine who we are and who we choose to be.

I did not create *UnBroken* to make a political statement or a religious one. I made it to build empathy. To remind us that caring is an action. That standing up for one another is a choice. That the way we treat others is the truest measure of who we are.

UnBroken carries a message that is both urgent and enduring. And after audiences absorb its message, I want more than reflection. I want audiences to feel more deeply, care more fiercely and choose, in their own lives, to be upstanders. For themselves, for their communities, and for humanity.

— Beth Lane, Director

HISTORICAL CONTEXT: THE HOLOCAUST AND JEWISH REFUGEES

Germany Between the Wars

The German Empire shattered after World War I. The Treaty of Versailles forced the loss of key industrial land and dictated that Germany pay significant reparations to allied countries. Blockades, continued shortages of food, fuel, and manufactured goods, and skyrocketing inflation stymied the rebuilding of the economy. Anger over the treaty and social unrest spurred revolutionary movements and political instability, paving the way for radical nationalist ideologies.

Amid this turmoil, the German Workers' Party — renamed the National Socialist German Workers' Party, or Nazi Party, in 1920 — rose to prominence by opposing the Treaty of Versailles and promoting a vision of moral renewal rooted in antisemitism. Despite the party being briefly outlawed, by 1932 it was the largest political party in Germany. Shortly after Adolf Hitler became Chancellor in 1933, the Parliament (Reichstag) was destroyed by an act of arson. This event enabled Hitler to suspend civil liberties and political opposition. In retribution, the government rounded up Communists (the group blamed for the fire) and opened the first concentration camps to hold enemies of the state at Nohra, Oranienberg, and Dachau. When President Hindenburg died in 1934, Hilter merged the offices of President and Chancellor, declaring himself Führer, or leader of the country.

The Rise of a New Antisemitism

Antisemitism had deep roots in the continent, rearing its head throughout the two-millennium history of Jewish communities in Europe. Late 19th-century "Social Darwinism" gave it new, pseudo-scientific language, postulating a hierarchy of distinct human "races" in constant conflict with one another for superiority and survival. ***(It is critical to note that there is no biological evidence to support the theory of race or inherent difference between races.)*** The "white" or "Aryan race" crowned this bogus hierarchy while Jewish peoples were seen as a distinct and inferior race. Although Jews represented only approximately 1.7% of Europe's population in 1933, antisemites claimed they held an outsized influence on culture, politics, economics, and media. At the same time, the eugenics movement was gaining favor and influence within the racial policies of the United States and was much admired by Germans arguing for a racially "pure" populace. Postwar Germany's social and economic crises created fertile ground for these ideas, offering scapegoats for national humiliation and decline and a roadmap toward desired supremacy.

Persecution, Emigration, and Genocide

The Holocaust was not a single event, but an escalating and evolving series of laws, policies, and actions perpetuated by the Nazi government, their allies, and collaborators against Jewish people between 1933 and 1945. These actions deprived Jewish citizens of their rights, property, and freedom, and included isolated and mass episodes of violence that ultimately culminated in genocide.

As persecution intensified in the early days of the Nazi Regime, hundreds of thousands of Jews fled Germany and Austria, creating a global refugee crisis. Many Jewish, secular, and Christian organizations worked tirelessly throughout the war and in its aftermath to assist Jews in emigrating. By 1939, 400,000 had escaped to neighboring countries, the United States, Palestine, Great Britain, Central and South America, and the Japanese territory of Shanghai; many were later caught as Nazi territory expanded. Countries began to implement strict Jewish quotas, and steep emigration taxes levied by Germany left many trapped.

When emigration was impossible, Jewish families sought ways to protect their children. The Kindertransport brought 10,000 Jewish children to Britain between 1938 and 1940, where they were housed with British foster families or in residential homes and schools. A similar, smaller program ran in the United States. Although meant as a temporary measure, most of these children never saw their families again.

After invading Poland in September 1939, the Nazi Regime established ghettos for the forced segregation of Jewish populations. Hundreds of ghettos were created across Central and Eastern Europe, as well as 20,000 concentration camps to imprison enemies of the state without recourse to normal legal proceedings. Thousands of Jews in both the ghettos and camps died from starvation, disease, and violence.

By late 1941, all emigration of Jews was forbidden, and Hitler ordered the remaining 338,000 Jews in the Greater German Reich and Protectorate to be deported. The result was forced displacement to severely overcrowded ghettos in Eastern Europe, mass executions by mobile killing units, forced labor, and eventually the development of a plan the Nazis called "The Final Solution to the Jewish Question." This last stage of the Holocaust included the deportation of Jewish people to five death camps for execution.

Rescue and Survival Amidst the Holocaust

The Weber siblings featured in *UnBroken* were among only a few thousand Jews that survived by hiding in Germany. Across occupied Europe, individuals and networks risked their lives to save Jewish people, providing shelter, food, supplies, false papers, or safe passage. As was the case with the Webers, children were often separated from their parents and sent into hiding. Many more were left orphaned when their parents were arrested or murdered. In France, organized networks smuggled up to 15,000 Jewish children into Spain and Switzerland, while Danish resistance fighters organized fishermen to ferry 7,200 Jews to neutral Sweden. Countless brave efforts like these saved tens of thousands of lives.

Most dangerous of all was sheltering Jewish people, as the Schmidts did for the Weber children. Individuals and families were hidden in secret rooms, attics, cellars, and barns. In other instances, organized networks placed Jewish teens on farms in the Netherlands and France, where they hid in plain sight, or passed Jewish children off as gentiles in Christian orphanages, schools, and convents. An acute challenge was finding enough extra food and other supplies for hidden Jewish people without attracting attention during a time of shortages and rations. For this reason, many people rotated their hiding places frequently. Sometimes survival depended on the support of a few individuals, but often it required a chain of helpers. It is estimated that 30,000 people were required to save 5,000–7,000 Jewish people in Berlin.

The State of Israel created an award called Righteous Among Nations to commemorate individuals who were documented to have risked their lives to harbor, support, and save Jewish people from the Holocaust. To date, 28,486 people have been honored, including Arthur and Paula Schmidt. When their names were added, they were only the 600th names from Germany, a very small number in comparison to other countries.

Shattered Families After the War

By the war's end, the Nazis had murdered six million of Europe's 9.5 million Jews, along with five million other individuals: Communists, Roma, Black people, political opponents, members of the LGBTQIA+ community, the disabled, and prisoners of war. Displaced Persons camps administered by allied forces and the United Nations Relief and Rehabilitation Administration housed more than 800,000 people in the immediate aftermath of the war, including 250,000 Jewish survivors awaiting resettlement. These homeless survivors faced the same insecurity, isolation, and trauma that many refugees still endure today. The last DP camp in Europe didn't close until 1952.

In the aftermath of the Holocaust, survivors searched desperately for missing family members. Many children, raised from a young age under false identities or hidden in Christian homes, struggled to reconnect or even recognize their surviving family. Reunification in many instances brought about identity crises, trauma, and even legal custody battles. Thousands of other Jewish children grew up in orphanages when no family remained.

Within this context, we can see the survival of the Weber children as emblematic of the plight of Jewish families, and extraordinary in the fact that all seven siblings and their father survived the war. Without the bravery and selflessness of those who helped them hide, survive, and ultimately emigrate, their story of hope and resilience would surely have been a tragedy.

Sources

The Holocaust Encyclopedia of the United States Holocaust Memorial Museum

The Holocaust Explained from The Wiener Holocaust Library

History of the Holocaust Timeline from the Montreal Holocaust Museum.

Additional Resources

The case of two families who are still trying to find and reunite with lost children are chronicled by Joanna Beata Michlic for The Wiener Holocaust Library.

The Imperial War Museum hosts an online exhibition documenting six of the children who were part of Britain's Kindertransport. The European Holocaust Research Infrastructure project has translated letters of some children, documenting their experience of Kindertransport.

Video testimonies recount Jewish children's experiences of hiding, escaping, and being incarcerated during the Holocaust: Child Survivors of the Jewish Holocaust, California State University, Northridge.

Useful Terms

Antisemitism: A certain perception of Jewish people, which may be expressed as hatred toward the Jewish community. Rhetorical and physical manifestations of antisemitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities. (This definition utilized for this guide was adopted by the International Holocaust Remembrance Alliance.)[1]

Aryan: Originally a term used to describe speakers of Indo-European languages, the meaning evolved under Social Darwinism to describe a mythical "superior" or "master race" of people, specifically white Christian Europeans.

Concentration camp: A prison or other facility used for the internment of "enemies of the state," including political prisoners, minorities, and other groups of people deemed "undesirable." Prisoners were detained and held indefinitely in harsh conditions without recourse to normal judicial proceedings, sometimes for the purposes of forced labor, transportation, or execution, as with the Nazi extermination or death camps.

Eugenics: The discredited and racially biased study of human genetics that led to a set of controlled selective breeding practices aimed at "improving" the genetic quality of the population.

Ghetto: A segregated part of a city where Jewish people were forced to live, often in overcrowded and unsanitary conditions.

Pogrom: A Russian word meaning "to wreak havoc, to demolish violently." The term has historically been used to refer to violent attacks and riots against Jewish people.

Reparations: The act of making amends; compensation paid by a defeated nation for damages to or expenditures of another nation as a result of hostilities.

[1] *Antisemitism definition adapted from "What Is Antisemitism?" IHRA, May 5, 2025. https://holocaustremembrance.com/resources/working-definition-antisemitism*

SECTION 5: *ECHOES AND RESTORATIONS — HEALING TRAUMA ACROSS GENERATIONS*

DRIVING QUESTION

How does storytelling serve as a tool for healing communities, families, or individuals affected by trauma?

Imagine you are at one end of a long tunnel. At the other end is someone you love or care about deeply. You call out one word of great importance and listen to your own voice echo down the tunnel. With each echoed repetition, this vital message sounds more faint until you hear nothing at all. You can only hope your message finds its listener. Stories passed down from generation to generation can follow a similar pattern, fading away as time passes, and eventually disappearing completely if no one begins to tell them anew.

In *UnBroken*, we follow seven siblings who, against unthinkable odds, were able to survive the Holocaust together. Then, in a terrible twist, they were forced to separate before starting their new lives in the United States. When they find each other again, we get to witness long-unspoken stories come alive as they reconnect with each other. These stories restored their family bond, but not to its former, "original" condition. This section explores the ways stories can both support and undermine our well-being, individually and within community. It examines how we choose which stories to tell, what elements we repeat to warn or guide future audiences, and how stories change across a lifespan — not only as memory shifts, but as we ourselves change, altering a story's meaning.

Personal Reflection

Who takes on the role of "storyteller" in your family or community? Where and when do those stories get told? If no person comes to mind, where and when could you become the storyteller?

Discussion Questions

1. Even though the context of their reunion had traumatic roots, the Weber siblings joked and laughed together in abundance. How is humor a valuable tool for healing?

2. Filmmaker Beth Lane says she was able to gather her family's stories "one fragment at a time, full of holes and often conflicting." Why are stories valuable to individual and community healing, even when you know people's memories of events are imperfect?

3. Who (in addition to the "victims" or "survivors" of a traumatic event) might need to be part of a healing process or need to heal themselves? Once a collective trauma has been experienced, who is (or should be) responsible for promoting healing?

Note to Facilitators: "Family" is Complicated.

The term "family" is culturally contextual. To one person, it may conjure an image of two parents with 2.5 children. Another person might imagine their closest friends, their "chosen family," when they hear the word. Additionally, for some learners real-life families might be full of unresolved relationship issues and pain. All that said, use the term "family" loosely, and adapt the discussion questions and activity directions to your specific group of learners. Many modern communities are losing their oral traditions that families once passed down through kinship groups. In Judaism, this practice is called "l'dor v'dor," meaning "from generation to generation." *Fiddler on the Roof* by Shalom Aleichem is a well-known example of a prominent work of art that grew out of this tradition. *Fiddler on the Roof* was based on *Tevye the Dairyman*. We are using the term "family" here to point learners towards the idea that they are (or have the potential to be) a storytelling conduit between the past and the future, regardless of their literal "family ties."

Extension Activities

1. Family/Community Story Freewrite:

Set a timer for the students to freewrite. Ask learners to set aside concerns about spelling and grammar and simply keep their pen or pencil flowing across the page until the timer goes off.

Prompt: *In as much detail as possible, write about a story a parent, grandparent, older relative, or community elder has told you. If nothing comes to mind, what do you wish you knew about your ancestors, community, or personal history?*

Once the timer goes off, ask learners to read their freewrites (either to themselves or to a partner) and jot down the themes that emerged from their story. If they wrote about what they wished they knew, what themes emerged that point to their current values?

2. Museum Display: Us, Now :

Option 1) If resources and time allow, ask each learner to bring in one item that represents either their learning community or their individual identity as part of the learning community. Once they present what their item means to them, have them place it in the "museum display." Once the display is complete, ask learners to imagine seeing the display for the first time. What additional information or context would be helpful for a visitor to have? Labels or written explanations? Histories or biographical details? A timeline? What would make this museum display tell a complete story for someone encountering it for the first time?

Option 2) If resources and time are scarce, ask each learner to write down an idea of what they would include in the museum display on a Post-it note. Encourage learners to consider ordinary objects as well as "special" objects. Remind them that ordinary objects can become extraordinary given a particular circumstance, just as ordinary people, like the Schmidts and Rudi Fehrmann, can become extraordinary in the face of adversity. Ask the learner to explain the significance of their item to the learning community before placing their Post-it note on the wall. Ask the group what they would think if they came across this collection of items. What would they think, or what assumptions might they make, about the community that left these artifacts? (This activity is an opportunity to reference back to the film, specifically the Post-it note scene in the film.)

Related Fact:

In 1994, the filmmaker's Uncle Alfons toured the United States Holocaust Memorial Museum in Washington, D.C., upon its opening. As he visited the exhibits, he came face to face with a photograph of himself! (Photograph featured in the Introduction to the Film in this guide)

This profound moment, when Uncle Alfons saw his experience recognized and documented, ultimately launched the years of research that led to Arthur and Paula Schmidt being recognized as Righteous Among the Nations.

3. Mapping Who's in the Room?: Past and Present

Tape notecards with the following words (one word or phrase on each) around the room: *Languages, Religion, Country/State, Sports/Activities, Music/Favorite Band, Jobs/Careers*. (Add any other categories that work well for your learning community.)

Ask learners to write (only a few words at most) on sticky notes and leave them around each notecard to represent as many generations as they know about in their family (including themselves) or to represent as many generations in their community as they know. For instance, one learner might leave three sticky notes around the Languages notecard to represent themself and an uncle or an elder in their community: "American Sign Language," "Spanish," and "English."

Once the learners have visited and responded to each notecard, allow them to wander around the room again and read the clusters of words around each card.

Lead a discussion to find out what the group thought when they saw "Who's in the Room?" Did anything surprise them? Now, ask them to imagine how important those things are to their individual sense of identity. How do those words create their "story"? Who would they be without those stories? Encourage learners to consider the power and importance of intergenerational experiences and understandings.

Useful Terms / Related Vocabulary

Culturally contextual: A term that indicates that the meaning of a behavior, object, or concept will change depending on its relationship to history, social norms, and the broader environment.

Identity: Distinguishing characteristics, personality traits, qualities, or beliefs that give an individual their sense of self.

Intergenerational trauma: Occurs when individuals who have experienced significant trauma (like war, abuse, or natural disasters) pass on the psychological and emotional consequences of those experiences to subsequent generations through genetics, beliefs, parenting styles, or other learned coping strategies.

Kinship: People connected by common ancestry, marriage, or other types of relationships or affinities, reflecting the broad ways familial and social bonds are formed.

Museum display (or exhibit): A curated arrangement of objects, images, and information organized to tell a story or convey an idea to visitors.

Post-traumatic growth (PTG): The possibility of positive psychological changes after experiencing a traumatic event. PTG is a process of not only coping with trauma but also emerging from it with an increased sense of resilience, meaning, and purpose. Also referred to by different practitioners and disciplines as Positive Adaptation after Trauma, Transformative Recovery, and Alchemical Growth.

Resilience: The process and outcome of successfully adapting to challenging life experiences through mental, emotional, and behavioral flexibility and adjustment to external and internal demands.

Righteous Among Nations: The honorific given to non-Jewish individuals honored by the World Holocaust Remembrance Center, Yad Vashem, for putting their lives on the line to aid Jews during the Holocaust.

Values: The beliefs people have, especially about what is right and wrong and what is most important in life that guide their behaviors.

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IMAGE CREDITS

COVER & PAGE 2: *UnBroken* Film Poster

PAGE 5: Weber family Photo Courtesy of USHMM

PAGES 6-7: Photo courtesy of Anna Andlauer; ID photos courtesy of Weber family archives

PAGE 8: Headshot of Beth Lane by Austin Hargrave

PAGE 9: Photo of Beth Lane by Chad Batka

PAGE 10: Animated still for *UnBroken* created by Misfit, courtesy of the production

PAGE 14: *UnBroken* personal archives, circa 1956

PAGE 18: *UnBroken* production still

PAGE 22: *UnBroken* production still, Berlin 2019

PAGES 28: Weber family tree, comprising ID photos courtesy of Weber family archives

PAGE 31: *UnBroken* production still

PAGES 34-39: Images courtesy of Ringelblum Archive, Jewish Historical Institute, Warsaw, Poland

PAGE 34: Images of Food stamps courtesy of the film *UnBroken* and The Weber Family Arts Foundation

PAGE 42: *UnBroken* production still

Educating for Global Understanding

JOURNEYS IN FILM RESOURCES AND SERVICES

We create educational resources that spark community discussions and/or promote proactive learning for youth, parents, educators in K-12 and higher education, home-schoolers, and other learning communities. We also **create impact materials for libraries and community organizations.**

We leverage our established educational relationships to **promote materials in active outreach** to these audiences. We **extend the reach of a film and its lifespan** in the educational marketplace and beyond.

We work with a wide array of partners (non-profit organizations, educational institutions, educators, museums, teacher training institutes) to **develop resources tailored to the individuals and communities we work with and the audiences they seek to reach.**

Our resources focus on cultivating human empathy and compassion, developing a deeper knowledge of global issues and current challenges, and encouraging civic engagement.

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