

Everyday Courage – The Impact of Upstanders

WOULD YOU HIDE ME?

Unbroken



DE LAMORANDIERE ROCK PRODUCTIONS in association with MAKEMAKE ENTERTAINMENT presents "UNBROKEN"
with JONATHAN SNIPES directed by MISFIT and AARON SOFFIN
written by BETH LANE & JOEL MOODY BARBARA & MARK GERSON JEN LANE LANDOLT & MARK LANDOLT
ANDY HALL JENNIFER SOPRO HALL & ANGUS WALL produced by MAI ANAUIE BAK STACY KESSLER-AUGNST & DOUG PROCHILDO
directed by BETH LANE

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JOURNEYS IN FILM™
educating for global understanding

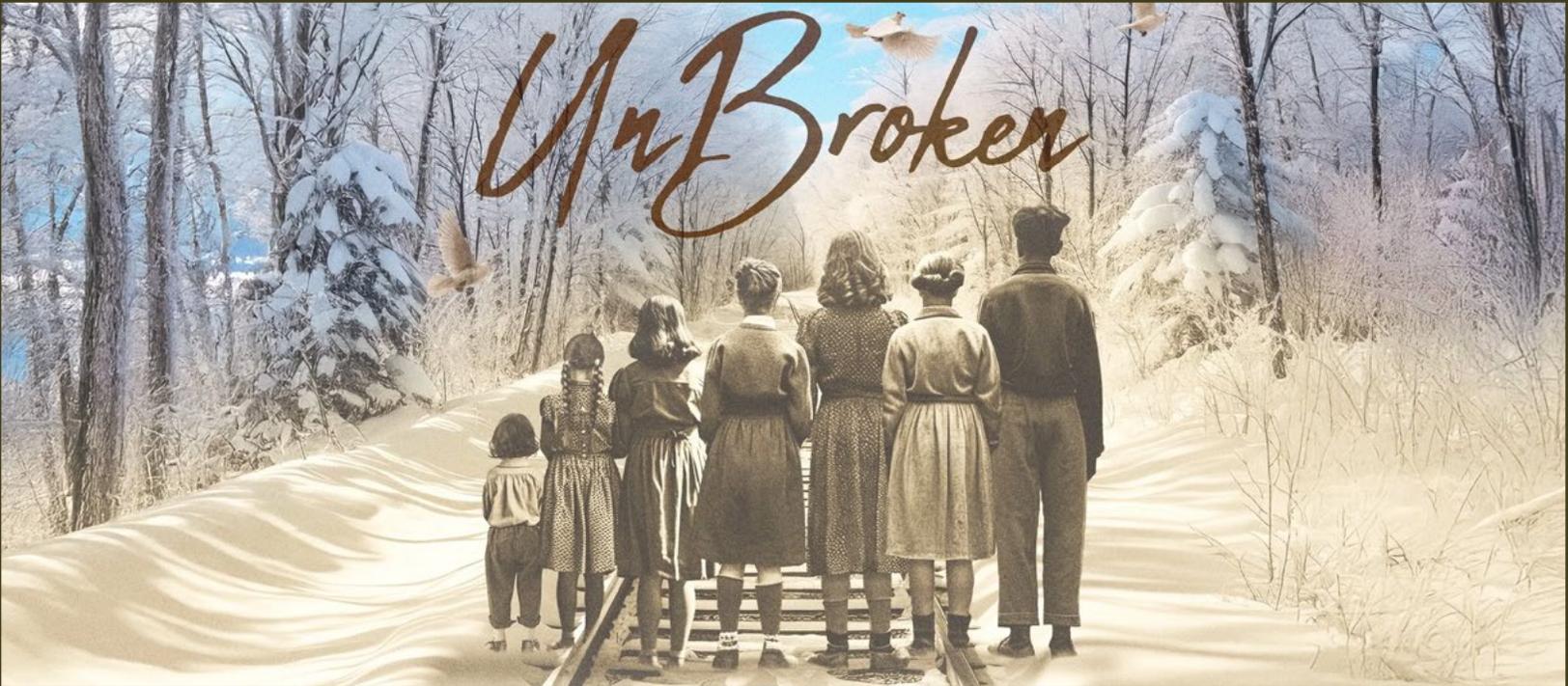


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Note to users:

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.



FACILITATION GUIDELINES

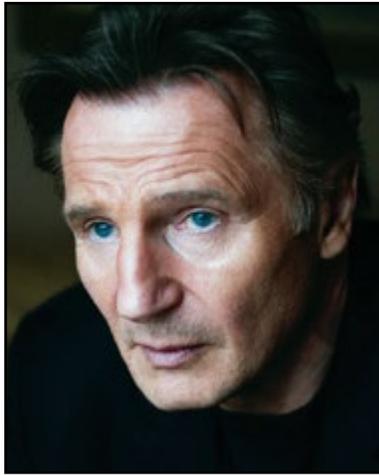


Filmmakers use immersive storytelling to produce intense thoughts and emotions in the viewer. **Journeys in Film** uses this powerful medium as a springboard for meaningful dialogue around humanity's most pressing issues. In this guide, you will find suggestions for leading productive conversations that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



A LETTER FROM LIAM NEESON



**Liam Neeson,
Journeys in Film
Founding Spokesperson**

Working in films such as *Michael Collins* and *Schindler's List*, I've seen the power of film not only to entertain, but also to change the way audiences see themselves and the world. When I first met Joanne Ashe, herself the daughter of Holocaust survivors, she explained to me her vision for a new educational program called ***Journeys in Film: Educating for Global Understanding***. I grasped immediately how such a program could transform the use of film in the classroom from a passive viewing activity to an active, integral part of learning.

I have served as the national spokesperson for ***Journeys in Film*** since its inception because I absolutely believe in the effectiveness of film as an educational tool that can teach our young people to value and respect cultural diversity and to see themselves as individuals who can make a difference. ***Journeys in Film*** uses interdisciplinary, standards-aligned lesson plans that can support and enrich classroom programs in English, social studies, math, science, and the arts. Using films as a teaching tool is invaluable, and ***Journeys in Film*** has succeeded in creating outstanding film-based curricula integrated into core academic subjects.

By using carefully selected documentary and international films that depict life in other countries and cultures around the globe, combined with interdisciplinary curricula to transform entertainment media into educational media, we can use the classroom to bring the world to every student. Our film program dispels myths and misconceptions, enabling students to overcome biases; it connects the future leaders of the world with one another. As we provide teachers with lessons aligned to Common Core Standards, we are also laying a foundation for understanding, acceptance, trust, and peace.

Please share my vision of a more harmonious world where cross-cultural understanding and the ability to converse about complex issues are keys to a healthy present and a peaceful future. Whether you are a student, an educator, a filmmaker, or a financial supporter, I encourage you to participate in the ***Journeys in Film*** program.

Please join this vital journey for our kids' future. They are counting on us. ***Journeys in Film*** gets them ready for the world.

Sincerely,

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



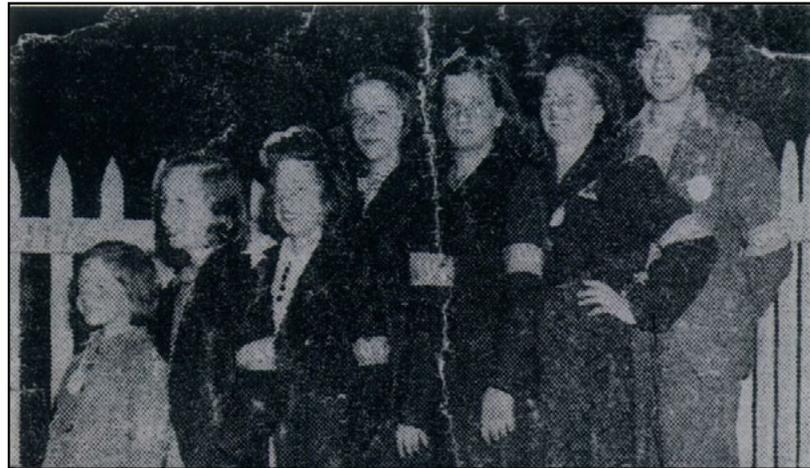
UnBroken is the miraculous true story of the seven Weber siblings, ages 6–18, who evaded capture and death, and ultimately escaped Nazi Germany. Following their mother’s incarceration and murder at Auschwitz, they relied solely on their youthful bravado and the kindness of strangers.

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 80 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

Gertrude Chapman
1935 – 2026

Born in Berlin, Gertrude lived in Buffalo Grove, Illinois, 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 had six grandchildren and one great grandchild. Gertrude was the nerve center of communication once the Weber siblings came to Chicago, as well as the chief cook and bottle communicator.



Renee

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

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.



Bela

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!





Photo by Austin Hargraves

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



Photo by Chad Batka

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, Hitler 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 the Jewish people to thousands of concentration and forced labor camps, in addition to six death camps designed for mass executions.

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 1: *EVERYDAY COURAGE* — *THE IMPACT OF UPSTANDERS*



DRIVING QUESTION

What do you think influences or motivates an upstander’s decision to stand up for what they believe is right?

We recognize upstanders by their commitment to stand up against injustice, often at great personal risk. In our collective memory, these people loom larger than life. Historic figures —such as Rosa Parks, who refused to give up her bus seat and drew attention to the Civil Rights movement; Malala Yousafzai, who became a leader in the fight for girls’ rights to education; or Harvey Milk, who championed legislation for equal rights — may come to mind when we think of “Upstander.” Over time, these people become symbols, and it can be easy to forget that they are, or were, normal people, just like us.

In *UnBroken*, through the lives of the Webers, we learn of several upstanders who, through whatever means they had available, stood up for the Jewish people and against the Nazi regime. During the film, farmers, priests, and neighbors embody the courage, empathy, and action of upstanders, making it clear that everyday heroes live among us and don’t only belong in history books. This section shines light on how we might translate the historic lives of upstanders into our own everyday actions.

If learners are not familiar with the terms *upstander* and *bystander*, it is important to introduce learners to those terms before moving into discussion and activities. Definitions are provided herein that can be shared with learners.



Personal Reflection

When have you witnessed someone acting as an upstander?
How did their actions impact you or the situation?

Discussion Questions

1. What are some qualities that define an upstander? Do those qualities differ from those of bystanders? When the time comes, who do you want to be?
2. How can small acts of courage create significant change in a community? What are some examples?
3. How can the stories of upstanders from history inspire us to take action in our own communities today?
4. What are the internal obstacles (e.g., low self-esteem) and external obstacles (e.g., threat of violence) that prevent people from being upstanders? How might those obstacles be dismantled or diminished?

Extension Activities

1. *UnBroken*: Values Mapping

Watch this *UnBroken* clip (01:18:13 – 01:21:49)

Divide learners into small brainstorming groups and ask them to work together to generate a list of values on one half of a large sheet of paper (each value does not need to be shared by the entire group). Ask them to discuss what might happen to a society if these values were to break down. (This could be an opportunity to bring in current events.)

Next, ask them to see if any of the values they listed were evident in the people or situations represented in *UnBroken*. What value connections can the group make to the people and situations in the film? On the other half of the paper, write down a person or situation that corresponds to a value and connect them with a physical line. One value might connect to multiple people or scenarios.

2. Oral History Interviews

Ask learners to reach out to a family member or another community member who is at least 30 years older than they are. If there is no one in their immediate circle they can reach out to, have learners connect with local senior centers or retirement communities.

As a class, review this list of interview questions and brainstorm which questions might be the most interesting or generative to ask. Think about some warm-up questions and some questions that might be a bit more challenging. Encourage learners to focus on open-ended questions.

Remind learners to ask their potential interviewee for permission to record the interview (audio or video) and to set a time expectation with their interviewee (30 minutes to an hour) when they schedule the interview.

At the interview, have the learners share the story of *UnBroken* with their interviewee, and explain the concept of an “upstander” in contrast to a “bystander.” Ask the interviewee if there have been any significant events in their lifetime that they recall, or if there have been any personal experiences where they acted as an upstander, witnessed one in action, or benefited from an upstander action by another. Most importantly, create a welcoming space for them to tell their story.

Finally, have learners share the takeaways from their interviews with their classmates. They could share through a slideshow presentation, verbal presentation, mini-zines, newspaper-style articles, faux social media posts, or through another final presentation.

3. Stand Up for the Upstander: Self-Care Through Community

Print and pass out the [“Blank Self-Care Wheel”](#) and give learners the following prompt:

Taking action can alleviate feelings of helplessness, and by disrupting injustice, upstanders can make a significant difference in the life of the person being targeted, generating optimism that an equitable future is possible. However, taking action can also come at a personal cost. How can a person focused on taking care of others also take care of themselves? Brainstorm the ways self-care might look for you in each category (e.g., Physical: taking a walk in nature or joining a dance class; Psychological: journaling or practicing self-compassion; Spiritual: meditation, yoga, prayer.)

Next, either as a whole group or in small groups, ask participants to share their ideas and write them on the larger poster board/whiteboard, grouping similar ideas. The goal is to generate a robust list of diverse self-care strategies for everyone to see.

Then explain the concept of “community care.” In this view, self-care is not a selfish act but is necessary maintenance to show up fully for one’s community.

Finally, Pair and Pivot: Ask each pair to select two or three specific self-care ideas from their [“Self-Care Wheel”](#) and brainstorm ways to transform them into a group or community activity. What community resources could they connect with (e.g., local parks, libraries, community centers) to make their ideas actionable?

Example: Individual self-care: “Reading a book” → **Community care:** “Start a book club that meets in a public space like the library to discuss themes of wellness and community.”

Final thoughts: While the activity explores transforming a self-care activity into a community one, the most foundational skill of self-care is taking the time to identify what you actually need. Solitude and connection are both valid choices.

4. Upstander Challenges and Opportunities: Your Community, Your Values

Note to Facilitator:

This activity is an optional suggestion that may not be appropriate or workable for all learning communities. Please use your discretion and knowledge of your learning community to decide if you want to include this activity and focus on framing it with thoughtfulness and care. Group sharing should only be done if that feels appropriate and safe. Otherwise, learner writing assignments and personal reflections can be shared only with the facilitator or kept for themselves, depending on the setting.

Ask learners to imagine the people who are most important to them. Have them consider if they could imagine risking those relationships to uphold their values. Have them reflect on their community and connections explored in **Activity 1** (if that activity was done in your learning space). Ask learners to see if they can locate any points where someone might have upheld their values because of their closest relationships. Include a writing opportunity in which learners explore the following question by themselves or others in their community: *What considerations or personal risks do you feel are sometimes made in order to model our values for the generations to come?*

Now ask learners to reflect on this question as personal reflection: *What considerations or personal risks feel too high and keep you from modeling your values at times?*

Useful Terms / Related Vocabulary

Bystander: A person who is present at an event but does not take part; this can include a person who stands by and watches while harm is done to another person or group of people.

Self-care: Purposeful strategies to promote healthy functioning and well-being that attend to a spectrum of human needs.

Upstander: A person who speaks or acts in support of an individual or cause, particularly someone who intervenes on behalf of a person being attacked or bullied.

Additional Resources

Dare to Lead—List of Values Printable PDF

<https://brenebrown.com/resources/dare-to-lead-list-of-values/>

Story Corps List of Great Questions

<https://storycorps.org/participate/great-questions/>

A Self-Care Action Plan

<https://www.youtube.com/watch?v=w0iVTQS8ftg>

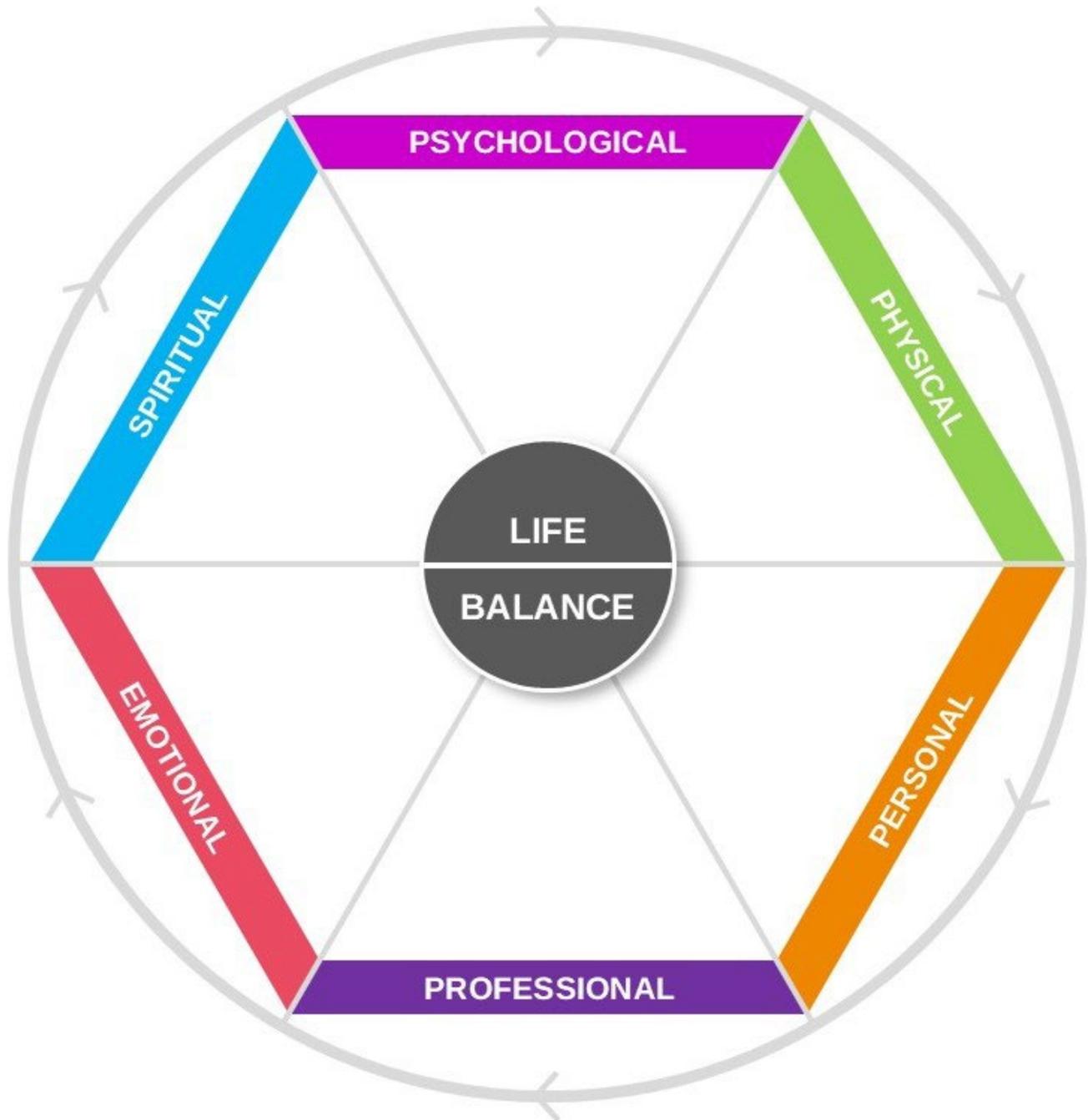
Bystanders are Essential to Bullying Prevention and Intervention

<https://www.stopbullying.gov/sites/default/files/2018-08/Bystander-Factsheet.pdf>

Upstander Project

<https://upstanderproject.org/>

Self-Care Wheel





FILM CREDITS

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COMPOSER

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ANIMATOR

Misfit

IMAGE CREDITS

COVER & PAGE 2: **UnBroken** Film Poster by Bill Howard

PAGE 4: Headshot of Liam Neeson, courtesy of Journeys in Film

PAGE 5: Weber family Photo Courtesy of USHMM May 20, 1945 New York Harbor

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, Pacific Palisades, CA 2018

PAGE 20: **UnBroken** production still



Educating for Global Understanding

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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.



Journeys in Film is a 501(c)(3) non-profit organization dedicated to the use of film to promote a richer understanding of our diverse and complex world.

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