



***Hiding and Seeking* Study Guide**

P.O.V. is excited to offer high school teachers a study guide for the film *Hiding and Seeking: Faith and Tolerance after the Holocaust*, prepared by Facing History and Ourselves. For nearly 30 years, Facing History and Ourselves has been supporting educators as they teach about the Holocaust and other genocides. In *Hiding and Seeking* themes of rescue, forgiveness, the need to confront one's past, the power of memory and the legacy of the Holocaust emerge as central to the story. These themes intersect in meaningful and important ways with those that are central to the work of Facing History. The study guide for *Hiding and Seeking* is divided into three lessons. The first introduces the film and provides important background information for teachers to share with students. In the second lesson students view the first two segments of the film and consider themes of identity, universe of obligation and rescue. During the third lesson, students view the final segment of the film and reflect upon some its more complex aspects, including how to recognize and honor those who risked their own lives to rescue others during the Holocaust.

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ABOUT THE FILM

Hiding and Seeking tells the story of a Jewish father who tries to alert his adult sons to the dangers posed by defenders of the faith who preach intolerance of the "other" and who feel compelled to create impenetrable barriers between "us" and "them."

To broaden their views he takes them on a highly charged emotional journey to Poland. To his sons, like many offspring of Polish Holocaust survivors, this is a country that will

always be associated with anti-Semitism. It is here that he introduces his sons to Poles who personify the highest levels of exemplary behavior.

The highlight of their journey comes when they track down the Polish farm family who risked their lives to hide the sons' grandfather for more than two years during the Holocaust. This encounter and its aftermath lead the sons to at least consider their father's viewpoint more seriously.

In the course of telling its compelling and dramatic story, *Hiding and Seeking* explores the Holocaust's effect on faith in God as well as its impact on faith in our fellow human beings. Filmed in Jerusalem, Brooklyn and Poland, the film focuses on the filmmaker's attempt to heal the wounds of the past by stopping the transmission of hatred from generation to generation.¹

VIEWING THE FILM

If viewing the film during class, we suggest breaking it into three sections organized by theme.

Film Viewing Segments:

Segment 1- Menachem's Challenge: Minute 0- 32:20

Segment 2- Journey through Poland: Minute 32:20- 67:27

Segment 3- Reconciling With the Past: Minute 67:27- End

Each of these lessons is designed for a single class period (depending on your school schedule) that includes viewing the whole segment, reflection and teaching strategies.

¹ Adapted from <http://www.hidingandseeking.com/index.cfm?fuseaction=pressrelease>

Lesson Plan 1: Communities of Caring

OBJECTIVES:

- Explore background on the historical context of the film
- Introduce the film's key themes and concepts
- Examine the relationship between the Polish people and the Jewish people before and during WWII
- Examine the questions: Who is in our universe of obligation? Who is included and excluded? How are these decisions made?

GRADE LEVEL: 9-12

ESTIMATED TIME NEEDED: 1 or 2 class periods

WEB RESOURCES:

Filmmakers' *Hiding and Seeking* website - www.hidingandseeking.com

Jewish Virtual Library - www.jewishvirtuallibrary.org/jsourc/vjw/Poland.html

YIVO Institute for Jewish Research - www.yivoinstitute.org/

Facing History and Ourselves - www.facinghistory.org

P.O.V.'s *Hiding and Seeking* website - www.pbs.org/pov/pov2005/hidingandseeking

OPTIONS: You may choose to view the first part of the film in this initial class period, see lesson 2.

TEACHING STRATEGIES:

1) *Hiding and Seeking* centers on questions about community. Before watching the film, ask your students to consider which communities they are part of. What binds those communities together? Are they defined by geography, ethnicity, religion or self-selection? Do they consider some communities more important to their lives than others?

2) In her book, *Accounting for Genocide*, sociologist Helen Fine coined the phrase, "universe of obligation." She defines this concept as the circle of individuals and groups, "towards whom obligations are owed, to whom rules apply, and whose injuries call for [amends]". Consider the word "obligation." What does it mean? If somebody is obligated to another, how does it influence his or her responsibility towards that person?

3) Invite students to create a series of concentric circles in which the inner circle includes those people for whom they feel a strong responsibility. As the circles move outward the level of responsibility that the students feel for those people included in these outer rings decreases. After students create this pictorial response to the question of who is in their "universe of obligation," ask the class to consider the following questions:

- Who is in your innermost circle?
- What groups are in the outer circles?
- Are there groups that may not have made the chart at all?

- How they make these decisions?

4) Directors Menachem Daum and Oren Rudavsky explain that *Hiding and Seeking* tells the story of a father who tries to alert his adult Orthodox Jewish sons to the dangers posed by defenders of the faith who preach intolerance of the "other" and who feel compelled to create impenetrable barriers between "us" and "them." Read Reproducible #1 (located at the end of this lesson plan) with your students to prepare them for watching the film.

5) After reading the description of the film, as a class, brainstorm a list of questions they think the directors wanted to address in the film. Save this list to revisit after watching the last section of the film.

6) Daum and Rudavsky write, "Unfortunately, we are witness to a resurgence of fundamentalism and religious hatred throughout the world. The greatest danger humankind now faces comes from people who claim to be religious and yet are blind to the divinity within each and every one of us." Ask your students if they can think of recent examples of violence fueled by the kind of religious hatred that Daum and Rudavsky warn about?

HISTORICAL CONTEXT:

It is preferable for your students to have at least a basic understanding of the Holocaust – especially a sense of the long history of anti-Semitism in Poland before and in the immediate aftermath of the Holocaust—before watching the film.

Between the years 1939-1945 the Germans, under the leadership of Adolf Hitler, invaded much of Eastern and Western Europe and killed millions of people, including civilian populations of men, women and children. One of the groups singled out by the Nazis for the most brutal attack were Europe's Jews. Almost 6 million died in ghettos, concentration camps, death camps or as forced laborers. They died of disease and starvation, but most were systematically murdered in killing operations between the years 1941-1945. One of the hardest hit countries was Poland; a country where Jews had been living for a thousand years and that had the largest Jewish population in Europe aside from the former Soviet Union.

This history is well covered in the resource books *Facing History and Ourselves: Holocaust and Human Behavior* as well as *Facing History and Ourselves: The Jews of Poland*. Both books are available at:

www.facinghistorycampus.org/Campus/reslib.nsf/DownloadsRB?OpenForm

1) Reproducible # 2 (located at the end of this lesson plan), an excerpt from the introduction to *Facing History and Ourselves: The Jews of Poland*, provides a helpful background to the history of the Jewish people living in Poland. You can use that

resource as well as the following website:

www.jewishvirtuallibrary.org/jsource/vjw/Poland.html to explore the questions:

- How did the Jews of Poland interact with their non-Jewish neighbors at different periods of time?
- What are the historical circumstances that impacted these interactions?

You also may choose to create a web quest for your students in which they will explore the website, www.jewishvirtuallibrary.org/jsource/vjw/Poland.html, which gives a history of Jewish life in Poland. Students should explore the website to find answers to the questions listed above. If you do not have access to a computer lab you can print out materials from the websites for students to read and gather information.

2) Facing History and Ourselves created a study guide called, “Rescuers of the Holocaust”. This study guide provides background information on this topic as well as related activities. You can download it free of charge at the following website: www.facinghistorycampus.org/Campus/reslib.nsf/CMSG/e87ff0d8d24a8b5085256f8c00730d6e?OpenDocument

Reproducible 1: About the Film *Hiding and Seeking*:

The filmmaker Menachem Daum, an Orthodox Jew and child of Holocaust survivors, has spent much of his life trying to understand the crisis of faith that his parents suffered as a result of the Holocaust. Recently he has become increasingly concerned about the rise of intolerance in the world. Daum and his co-director Oren Rudavsky write:

Unfortunately, we are witness to a resurgence of fundamentalism and religious hatred throughout the world. The greatest danger humankind now faces comes from people who claim to be religious and yet are blind to the divinity within each and every one of us. *Hiding and Seeking* tries to present an example of how it is possible to be true to one's deepest religious convictions and yet feel a profound sense of connectedness to every single human being.

Menachem's understanding of Judaism inspired him to take his adult children on a journey to discover what he believes is central to his tradition. "I believe better no religion than a religion that does not see the godliness in every human being." Menachem fears that his son's practice of their faith, also influenced by centuries of anti-Semitism and the Holocaust, has led them to live in an insular community where they choose to close themselves off from the non-Jewish world.

In the course of telling its compelling and dramatic story, *Hiding and Seeking* explores the Holocaust's effect on faith in God as well as its impact on faith in our fellow human beings. It embeds these issues in a deeply personal intergenerational saga of survivors, their children, and their children's children. Filmed in Jerusalem, Brooklyn and Poland, the film focuses on the filmmaker's attempt to heal the wounds of the past by stopping the transmission of hatred from generation to generation.

Reproducible 2: Outsiders in Eastern Europe

Excerpt from Chapter 2 of *Facing History and Ourselves: The Jews of Poland*

*Whoever we are, we are,
But Jews we are.
Whatever we do, we do,
But on the Sabbath, we rest.*
--Yiddish Folksong

Jews began arriving in Poland in the 12th century. Many had been expelled from countries in Western Europe for refusing to convert to Christianity. Poland was one of the few places in Europe where they were free to enjoy the customs, traditions and beliefs that set them apart from their neighbors. There, over many centuries, they built a civilization—a way of life that still shapes our ideas of what it means to be a Jew.

Chapter 1 considered some of the factors that shape our identity. This chapter explores questions of membership and belonging by focusing on the factors that define a group's identity. That definition has enormous significance. It indicates who holds power in a place and how individuals and groups within the larger society define their “universe of obligation”—the circle of individuals and groups toward whom it has responsibilities, to whom its rules apply, and whose injuries call for amends.

For much of history, birth determined a person's place in a community. In a traditional society, children inherit their status from their parents. Rights, privileges, even occupations are passed from mother to daughter and father to son. Chapter 2 explores what happens to outsiders in such a society. How do newcomers make a place for themselves? How secure are those places? In reflecting on the ways his ancestors answered such questions, Arnold Zable came to realize that Jewish communities during the Middle Ages were never “entirely secure.”

Arbitrarily, a charter or privileges they had been granted could be repealed, and their function, place of residence and status redefined. There was always the threat of a sudden whirlwind, a madman on the rampage full of drink and misdirected rage, inciting the mob to join in and take out its frenzy on these peculiar people who had settled among them with their private God and the countless prayer-houses in which they worshipped Him. So [Jews] maintained their talent for movement, traveling within the prescribed boundaries as itinerants, eking out a living from limited opportunities.²

By the 1700s and 1800s, ideas about membership and belonging were changing. Both centuries were a time of upheaval almost everywhere in the world. Nowhere were those changes more unsettling than in Poland. After a series of wars that tore the country apart, Poland's name disappeared from world maps. Its land and people were divided among the Austrian, Prussian, and Russian empires. Most Jews found themselves living under

² Arnold Zable, *Jewels and Ashes*, (Harcourt Brace, 1991), 12.

Russian rule. In the past, the Russians had not permitted Jews to settle anywhere in their empire. Now they gave Polish Jews the right to live in Russia but only in the far western section of the empire, in an area known as the Pale of Settlement.

Other changes were inspired by the ideas of the Enlightenment. In the 1700s, a group of thinkers in France began to emphasize reason over faith and the rights of the individual over the state. They believed that every person has a right to work out his or her own destiny. These ideas had enormous appeal for young Jews eager to escape the narrow confines of their village and explore the larger world. Suddenly birth no longer determined one's place in the world. Talent, skill, even perseverance seemed to matter more. Religious identity was also becoming a matter of choice. There were now many more ways to be a Jew.

By the early 1800s, Eastern Europeans were also feeling the impact of the Industrial Revolution. It began in England in the 1700s with the invention of machines powered by steam. That innovation quickly led to thousands of others. The Industrial Revolution changed not only the way goods were made but also where they were made. More and more people left the countryside for jobs in urban centers. For some, these changes were so unsettling that they looked for someone to blame for all that was new and disturbing. Increasingly in the 1800s, Eastern Europeans blamed the Jews. In doing so, they drew on a long history of violence against Jews.

This chapter and those that follow do not provide a complete history of Polish or Eastern European Jews. Rather they use autobiographies, official documents, literature, and other primary sources to explore the ways Jews and their non-Jewish neighbors responded to questions of difference at various times in their shared history. Those sources help us “draw conclusions from what we see to what we do not see” and “recognize ourselves in the past, on the steps to the present.”

Lesson Plan 2: Menachem's Challenge

OBJECTIVES:

- Consider the role that religion and memory play in the way people create their “universe of obligation”
- Explore how religion can play both a positive and a negative role within society
- Explore how historical narratives impact our present choices and decision making

ESTIMATED TIME NEEDED: 2 class periods (includes time to watch the first 2 segments of the film in class)

View Segment 1- Menachem's Challenge

REFLECTIONS:

This section is filled with many statements that help to illuminate the worldview of the characters in the film. As you watch the film with your students, have them capture some of the words that strike them in their notebooks. Later you may choose to return to these quotations. Have your students choose one quotation that stood out for them. It may be one with which they agree, disagree, or are even troubled by. You may have students explain their reasons for selecting the quotation in their journals and share them with partners.

After watching this segment, allow time and space for students to react personally to the film. Invite students to write a response to one or more of the following questions in their journals or notebooks:

- How does religion shape the way the people in the film view their “universe of obligation”?
- When Menachem confronts the Rabbi about his intolerant lecture, how does the Rabbi try to justify his actions? How might you respond to him?
- What do you think Menachem's motivation was for taking his sons to Poland?
- Why do you think that Menachem's father-in-law does not want him and his family to go back to Poland?

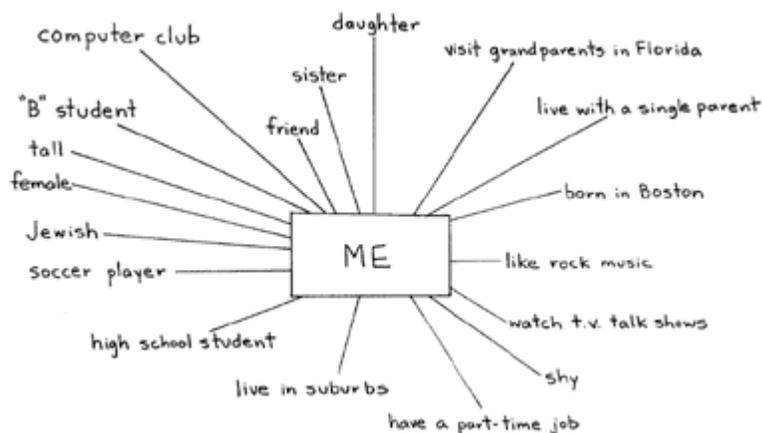
Invite students to share their responses with another member of the class. You may choose to open up these conversations to the whole class.

In this segment of the film we see several instances in which people show intolerance towards “the other.” What circumstances might create a feeling of distrust and fear of “the other”? Has there ever been a time in your life in which you found yourself reacting in a similar way?

TEACHING STRATEGIES:

1) Ask your students, “What is the challenge that Menachem faces? How does he address it? And, what are the potential consequences of his approach?”

2) Have students create an identity chart for Menachem Daum. Identity charts are a tool that many Facing History teachers use in the classroom to give students an opportunity to look at the various aspect of their identity--from membership in various groups, to hobbies and interests, to relationships with family, friends and community. Here is an identity chart that one student made in a Facing History and Ourselves class.



In the chart students create for Menachem Daum, include both the words that they think Menachem would apply to himself as well as those that the students would add themselves. As they create this chart, have them consider what factors in Menachem’s life helped shape his identity. For more background information on Menachem, invite students to read his introductory letter in the P.O.V. Discussion Guide for *Hiding and Seeking*. (www.pbs.org/pov/pov2005/hidingandseeking/resources_guide.php)

3) Menachem states at the beginning of the film, “The thing about religion is that it is so malleable. You can shape it into whichever direction you choose. And I believe, that better no religion than a religion that does not see godliness in every human being.” Invite the class to reflect on the meaning of this quotation. What is their reaction to it?

Since September 11th, 2001, issues about religion and religious tolerance have been in the headlines. How do you learn about traditions other than your own? How are Menachem’s comments similar to the sentiments of Sudanese Islamic scholar, Abdullahi Ahmed An-Na’im? Na’im says:

There is no such thing as Christianity or Judaism in the abstract...Islam and Christianity and Judaism are what the believers make of them. They are what the believers believe and do...Religion is a resource, a powerful, profound resource that most people appreciate. But what

they make of it - what moral, political and economic actions they take - is the responsibility of the believers as they struggle with the scriptural or theological discourse.³

What is Menachem's worldview as compared to his sons'?

4) In the film, Menachem shares the story of his first trip to Poland in which he traveled with Shlomo Carlebach, a Rabbi and prominent songwriter who had a great influence on Menachem's worldview. The film includes footage of a performance in Warsaw for an almost entirely non-Jewish audience in which Rabbi Shlomo Carlebach sings the following words, "I want you to know my beautiful friends don't ever give up on the world. Don't ever give up on any human being. Because we are all of God's image. Every one of us is so holy. Everyone of us has the capacity to be so good." Invite students to think about Menachem's words on religion and think about how his words connect to what Rabbi Shlomo Carlebach is saying to his audience.

5) Ask students to create an identity chart for themselves. Does their chart include religious and cultural affiliations? How do religion and culture influence the way they see the world? Before students share their responses to this personal question, remind them that while some of them may have strong religious beliefs, others may not be religious at all. This discussion is not intended for students to teach each other about their religion; rather it is to help them recognize that religious and cultural ideas impact the way people view their relationship to society.

View Segment 2- The Journey through Poland

REFLECTIONS:

After watching this segment, allow time and space for students to react personally to the film. Invite students to write a response to one or more of the following questions in their journals or notebooks:

- What scene stood out most for you? Why?
- What additional information do we learn about the Daum family in viewing this segment?
- Do you see changes in any of the characters as a result of the trip in general, meeting the Mucha family, and learning more about their past?
- What do you think motivates some people to act courageously (risking their own lives and the lives of their families), when others stand by?

Invite students to share their responses with another member of the class. You may choose to open up these conversations to the whole class.

³ Quoted in "Islam and the Modern World" by Christopher Reardon. Ford Foundation Report, winter 2002, p. 22.

TEACHING STRATEGIES:

- 1) In the segment in which Menachem and his family begin their journey in Poland, Menachem shares the following thoughts off-camera: “I don’t know if my sons fully understand what I am trying to convey to them. I don’t want them to change their way of life. I don’t want them to change their ritual observance. I don’t want to undermine their faith, not at all. I like the way they are living their lives. But what I am trying to do is to expand their consciousness.” What does Menachem mean when he says that he wants to expand his sons’ consciousness? Ask students if they think that after viewing the second segment of the film Menachem has achieved his goal? If so, where do you see evidence of that?
- 2) One of the reasons Menachem took this trip with his sons was because he was concerned about their attitude toward non-Jews. Ask your students what they would like to say to the sons at this point in the film. What questions might they ask? What could you do if you feared that somebody close to you was becoming intolerant?
- 3) For some people there are pivotal moments in their lives that cause them to make a shift in their thinking or their behavior. Ask students to write in their journal about a moment – an idea, an event, or a lesson - in their life where this has happened. You may invite students to share this moment with another person or open this question up to class discussion.
- 4) Ask students to choose one of the people in the film and consider, “What meaning do they make of their past?”

Menachem Daum
Akiva and Tzvi Dovid Daum
Rifka Daum
Honorata Mucha
The Muchas’ granddaughter
Kamila (the Polish historian)

You may choose to expand upon the second activity in the segment by asking your students to write an imaginary dialogue with one of these characters based upon what they know about them from the film.

Lesson Plan 3: Reconciling With the Past?

OBJECTIVES:

- Consider the ways parents try to pass down their values from generation to generation
- Have students understand the importance of recognizing courage
- Explore the relationship between experiences and ideas about “the other”

ESTIMATED TIME NEEDED: 1 class period (includes time to view segment 3 of the film and post viewing activities)

View Segment 3- Reconciling the Past

REFLECTIONS:

After watching this segment, allow time and space for students to react personally to the film. Invite students to write a response to one or more of the following questions in their journals or notebooks:

- Why do you think that Menachem’s sons felt the need to ask their grandfather if he would have saved a Polish family if the situation were reversed? How do you think his answer affected his grandsons?
- If you were Menachem’s son or daughter, what additional questions would you want to ask your grandfather?
- Why is it important to publicly recognize acts of courage and heroism?
- What impact do you think the ceremony had on Honorata and Wojciech Mucha and their family?
- What impact do you think the ceremony had on the Daum family?
- What impact do you think the ceremony had on the people of the town of Dzialoszyce?
- What impact did the ceremony have on you?
- Do you think that even after the passage of time, someone can make up for their past actions and deeds?
- Do you think that Menachem achieved his goal of expanding his sons’ consciousness?

Invite students to share their responses with another member of the class. You may choose to open up these conversations to the whole class.

TEACHING STRATEGIES:

1) As a class, read the two speeches given in honor of the Mucha family for their courageous rescue of Menachem's father-in-law (Reproducible #3, located at the end of this lesson). As a way of both understanding the content of the speeches and allowing for the students to comment upon them, use the directions on Reproducible #4, the "big paper" discussion strategy. As a follow-up to the discussion, invite the class to write their own two-minute speech to honor the Mucha family in a public ceremony.

2) Ask your students why they think Menachem Daum and Oren Rudavsky called this film *Hiding and Seeking*.

3) As a class, brainstorm any remaining questions they may have for Menachem or any of the other characters in the film. Post them on the discussion forum of the director's website at www.hidingandseeking.com.

4) At the end of the film Menachem speaks of a *Tsava*, a Jewish ethical will. He says:

There used to be a Jewish tradition called a *Tsava*. When you reached a certain stage in your life and you realized you weren't going to be around forever to guide your children, you would take the most important values that you wanted them to live by and you would commit them to a document, sort of like an ethical will. I hope that the trip I took my sons to Poland on, in a way, I hope they see that as my *Tsava* to them. I think it's like planting a seed; it could take years and years. But that's my hope.

Invite the students to create their own ethical wills. What values would they hope to pass on to their friends and family and how do they think they can pass on these values in their lifetime?

Reproducible 3: Honoring the Muchas' and Recognizing the "Righteous"

The following is the transcript of the speech given by the Israeli Ambassador to Poland, Professor Shevach Weiss:

I would like to say something face to face to the family of the righteous among the nations. Please let me to use my Polish, my Polish from my childhood as a Holocaust survivor from here.

[Speaking in Polish] I left Poland at age ten after the war. I was also saved by a Polish family and therefore I love you. Because I know exactly what it means to be "Righteous Among the Nations." It's more than just an expression. I am talking about real people, open hearted, courageous people. Courage, daily courage. I personally know that for you it meant the death penalty. And such heroes are very rare in the world. Such humanity.

I would like to thank you personally from the bottom of my heart. This is on behalf of your family, because family is the most important thing. And here we have the members of the family that was saved.

The second speech was given by one of Menachem Daum's sons, Tzvi Dovid:

Good morning ladies and gentlemen. We have three generations of the Federman family with us today who have come from various cities in Israel and the United States to be here and pay tribute to a very special family. Hitler wrote in *Mein Kampf* that conscience is a Jewish invention. By eradicating the Jews, Hitler sought to eradicate humanity's collective sense of conscience. The Holocaust was an extreme time; it turned some people into angels and others into animals. Mr. and Mrs. Mucha, you and your in-laws Mr. and Mrs. Stanislav Maryanov Matusik of blessed memory were four of those angels and for this we are eternally grateful. We know it's a thank you that has been late in coming. Please don't think for a moment that our parents and grandparents' lack of communication was due to a lack of gratitude. How do you repay somebody that put everything on the line for you? There's such an overwhelming sense of insurmountable debt that my grandfather has literally become paralyzed to act upon it. The question of how to recognize your heroic efforts has certainly been on our conscience. My grandfather and his brother Pincha have decided they would like to set up a fund for your...your grandchildren's education. There is no way that we could certainly repay what we owe you but we hope that you accept our expression of gratitude and may God bless you and repay the rest of this debt in full. Thank you.

Reproducible 4: Big Paper - Building a Silent Conversation

In this discussion strategy, students will:

- Slow down their own thinking process to let them consider the views of others
- Be encouraged to explore a topic/issue in an in-depth manner
- Honor silence in the classroom
- Create a visual record of their thoughts and emotions

MATERIALS:

Several pieces of flip chart paper

Markers or pens

Tape

In this strategy the idea is to have students, in pairs, have a conversation in writing around a document or image.

Examples for Big Paper activities in a Facing History and Ourselves classroom may include:

- A text or visual image that reflects some difficult aspect of the September 11th events
- A particularly moving testimony from a survivor
- A speech by a politician
- A speech or statement from the Taliban, a controversial op-ed piece or quote
- A political cartoon
- A piece of art
- A journal or diary entry
- A series of quotes from students themselves

The document chosen should be pasted or taped to the middle of a big sheet of flip chart paper or newsprint. This leaves plenty of room for students to write on the “Big Paper.” This activity works best when each pair has the same text, but it could work well if pairs have different texts as well. The students should be told that all the writing they do on the Big Paper will be seen by other students.

Step One: Importance of Silence

Before this activity occurs, it must be made clear that for the first two parts of this process, there is to be absolute silence. All communication is done in writing. Students should be told that they will have time to speak in pairs and in the large groups later. Also, before the activity starts, the teacher should ask students if they have questions, to minimize the chance that students will interrupt the silence once it has begun.

Step Two:

Each pair receives a Big Paper and each student a marker or pen. The pairs are to read the text (or look at the image) in silence. After both students in each pair have read, they are

to comment on the text, and ask questions of each other in writing on the Big Paper. The written conversation must start on the text but can stray to wherever the students take it. The teacher can determine the length of this step, but it should be at least 15 minutes.

Step Three:

Still working in silence, the students leave their partner and walk around reading the other Big Papers. Students bring their marker or pen with them and can write comments or further questions for thought on other Big Papers. Again, the teacher can determine the length of time for this step based on the number of Big Papers and his/her knowledge of the students.

Step Four:

Silence is broken. The pairs regroup back at their own Big Paper. They should look at any comments written by others. Now they can have a free, verbal conversation about the text, their own comments, what they read on other papers, and comments their fellow students wrote back to them.

Step Five:

The teacher should debrief the process with the large group. The discussion can touch upon the importance and difficulty of staying silent, the mode of communication, and the level of comfort with this activity. This is the time to delve deeper into the content. The teacher can use the prompts on the Big Papers to bring out the students' thoughts.

EVALUATION SUGGESTIONS:

Lesson three in the study guide provides several activities that can be used to evaluate student understanding of the main themes and concepts presented in the film.

Teaching strategy 1 in Lesson 3 invites students to write a speech they would give to honor the Mucha family. The speech should demonstrate what they learned from watching the film about the risks that individuals and families took to save the lives of others. Students should also demonstrate what they learned about the complexity of forgiveness and the legacy of the Holocaust.

Teaching strategy 2 in lesson 3 is a good activity for helping students identify the main idea and themes of the film. In this strategy, students are asked to think about why the filmmakers chose the name *Hiding and Seeking* for the film. You can ask students to write a paragraph explaining the title of the documentary.

CORRELATION TO MCREL'S COMPENDIUM OF STANDARDS AND BENCHMARKS:

Behavioral Studies Level IV (Grades 9-12)

Standard 1: Understands that group and cultural influences contribute to human development, identity and behavior.

Standard 2: Understands various meanings of social group, general implications of group membership and different ways that groups function.

Standard 4: Understands conflict, cooperation and interdependence among individuals, groups and institutions.

World History Level IV (Grades 9-12)

Era 8, A Half-Century of Crisis and Achievement, 1900-1945

Standard 41: Understands the causes and global consequences of World War II.

Benchmark 2: Understands the Holocaust and its impact on Jewish culture and European society (e.g., the chronology of the Nazi "war on the Jews," and the geography and scale of Jewish deaths resulting from this policy; personal reasons for resistance to or compliance with Nazi policies and orders; the brutality of Nazi genocide in the Holocaust as revealed in personal stories of the victims.)

Historical Understanding Level IV (Grades 9-12)

Standard 1: conflict, cooperation and interdependence among individuals, groups and institutions.

Standard 2: Understands the historical perspective.

Language Arts Level IV (Grades 9-12)

Writing

Standard 1: Uses the general skills and strategies of the writing process.

Listening and Speaking

Standard 8: Uses listening and speaking strategies for different purposes.

Viewing

Standard 9: Uses viewing skills and strategies to understand and interpret visual media.