

The Diary of Anne Frank

Study Guide Questions

Answer the questions in complete sentences on another sheet of paper. Use details from the play to support your responses.

Act I, Scene 1

1. The opening scene takes place in November 1945. The rest of the play is a flashback. Why do you think the playwrights decided to write the play in this way?

Act I, Scene 2

2. Who are the Van Daans? Describe each member of this family.
3. How and why is Mr. Frank different in scene 2?
4. Describe each member of the Frank family.
5. Who are Mr. Krulmer and Miep?
6. What is ironic about Mrs. Frank's concern about doing something illegal?
7. What does Mr. Frank explain about making noise?
8. How does he describe how their lives in hiding will be (schedule)?
9. Why does Anne start a diary?
10. What would happen to Miep and Mr. Krulmer if they were caught hiding Jewish people?

Act I, Scene 3

11. How are Anne and Peter different?
12. Describe the following relationships: Anne and her mother, Anne and her father, Peter and his father.
13. How does Mr. Van Daan feel about Anne?
14. Compare and contrast Margot and Anne.
15. What is the bad news Mr. Krulmer brings in this scene?
16. Describe how each character reacts to this bad news.
17. Describe Mr. Dussel.
18. How does Mr. Dussel describe the events on the outside?

Act I, Scene 4

19. What do we learn about Anne and her relationship with her parents after she has the nightmare?
20. At the end of the scene, Anne describes what she wants to do when she gets out. What effect does this have on the reader?

Act I, Scene 5

21. Describe the Hanukkah celebration.
22. What ruins it?
23. What does the disturbance downstairs turn out to be?
24. What are the suggestions some of the characters have at the end of this scene?
25. What is the mood at the end of Act I?

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the Christian tradition has concentrated on the personal dimensions of forgiveness and repentance to the near total neglect of their collective aspects Recently however the idea of collective moral responsibility has gained new and public visibility Official apologies for past collective injustice have multiplied along with calls for reparations Shriver looks in detail at the examples of Germany and South Africa and their pioneering efforts to foster and express collective repentance He then turns to the historic wrongs perpetrated against African Americans and Native Americans and to recent efforts by American citizens and governmental bodies to seek public justice by remembering public injustice The call for collective repentance presents many challenges What can it mean to morally master a past whose victims are dead and whose sufferings cannot be alleviated What are the measures that lend substance to language and action expressing repentance What symbolic and tangible acts produce credible turns away from past wrongs What are the dynamics psychological social and political whereby we can safely consign an evil to the past How can public life witness to corporate crimes of the past in such a way that descendents of victims can be confident that they will never be repeated In his provocative answers to these questions Shriver creates a compelling new vision of the collective repentance and apology that must precede real progress in relations between the races in this country

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