



I Wanted to Fly Like a Butterfly **Lesson Plan**

Ages: **8-10**

Duration: **Four 45-minute lessons, the last two preferably combined.**

Outline:

- Introduction
- Educational and Age-oriented Approach of the Book
- Approaching the Book: [*I Wanted to Fly Like a Butterfly*](#)
- **Unit 1: Guided reading, pp. 1-13**
 - Chapter 1 (pp. 1-2): Introduction
 - Chapter 1 (pp. 2-4): Childhood before the war
 - Chapter 2 (pp. 5-6): Nazi conquest and marking the Jews with a star
 - Chapter 3 (pp. 7-9): Transferring the Jews to the ghetto
 - Chapter 4 (pp. 10-11): [not included in this lesson plan]
 - Chapter 5 (pp. 12-13): Hannah's banishment from school
- **Unit 2: pp. 14-25**
 - Chapter 6 (pp. 14-15): Expulsion of the Jews from the town
 - Chapter 7 (pp. 16-19) - Escape and concealment
 - Chapter 8 (pp. 20-23): Parting from Daddy
 - Chapter 9 (pp. 24-25): Hiding in Warsaw
- **Unit 3: pp. 26-36**
 - Chapter 10 (pp. 26-27): [not included in this lesson plan]
 - Chapter 11 (pp. 28-29): A hiding place within a hiding place
 - Chapter 12 (pp. 30-31): The end of the war
 - Chapter 13 (pp. 32-33): The return to life
 - Chapter 14 (pp. 34-36): Epilogue



- [Unit 4: Conclusion and Summary](#)
 - Part 1: Creative Work
 - Part 2: Discussion

Introduction

The Holocaust is becoming part of the identity and the collective memory of students from a young age. Presenting the subject of the Holocaust to young students in elementary school is not simple. They are inundated by the media in an uncontrolled manner, with considerable information which, for the most part, is not appropriate to their emotional and cognitive level. Through the book "I Wanted to Fly Like a Butterfly," Yad Vashem tries to discuss the subject of the Holocaust with students in a way that enables them to take in the story and at the same time become familiar with basic concepts relating to the Holocaust.

The book "I Wanted to Fly Like a Butterfly" presents readers with the story of Hannah Gofrit. Naomi Morgenstern, the author of the book, has reworked the testimony of Hannah Gofrit in accordance with Yad Vashem's educational approach, so as to make her story accessible to third and fourth grade students.

This lesson plan offers the teacher two sections:

1. The thinking behind the story, and its points of contact with our educational approach, which you will get to know below.
2. A framework for class work with the book: three units of guided reading and a summary unit inviting students to carry out creative work after the experience of reading the book.

Each teacher knows his or her own students, their emotional and cognitive capacity, their knowledge and academic standard. Therefore we recommend that teachers use the tools that we offer and adapt them to suit their own classroom.

Target group: third and fourth grade students.

Method: reading the book, class discussion, summarizing creative work.

Duration: the unit is suitable for four 45-minute lessons. We recommend holding the lessons on three different days, and teaching units 3 and 4 consecutively.

Educational and Age-oriented Approach of the Book

Our teaching units, including this book, are based on a spiral, age-oriented educational approach: this approach accompanies the student from a young age through to high school Holocaust studies. This spiral approach adapts each unit to the age of the students. The unit "It is because we are Jews," which is available in the Pedagogic Centre and is intended for lower grades, focuses on the figure of the individual. In this unit, the emphasis is on the family. In higher grades we deal with the community, the nation and the historical narrative. The full story exists in each unit, adapted to each age group, but the emphasis changes according to the age of the students. This can be described schematically as follows:



Kindergarten and grades 1 and 2	Higher elementary school classes	Junior high school classes	High school classes and above
The individual	The family	The community	The nation and the historical narrative

Approaching the book: *I Wanted to Fly Like a Butterfly*

1. The book deals with the personal and family story of Hannah Gofrit. Through the family story, we also learn about the wider story of the Holocaust, in a manner suited to the age of the students.
2. Through the book, students are introduced to concepts such as the yellow star, the ghetto, the hiding place, righteous Gentiles, deportation, uprising. These concepts will be explained in greater depth, when they are taught in history lessons in high school. At this stage, our purpose is not to teach the history of the Holocaust but to familiarize students with the basic concepts appearing in the story.
3. The book is in the form of chapters which together tell the story of Hannah's life; each chapter has a subject of its own. It is not necessary to teach all the chapters: leaving some of them out does not affect the continuity of the narrative. We suggest that teachers choose carefully which chapters to teach, based on their familiarity with their students.
4. Throughout the entire story, the young reader is accompanied by the figure of Hannah the adult. In this way, readers are not left alone as they discover the dreadful story.
5. The book tells the story of Hannah before, during, and after the Holocaust. The story starts before the Holocaust because of the educational principle that in order to understand what was lost in the Holocaust, we must be familiar with Jewish life before the war.

The course of the lesson

Unit 1: Guided reading, pp. 1-13

Chapter 1 (pp. 1-2): Introduction

To the teacher:

Pages 1 and 2 give Hannah's identity card: her name and her parents' names, her childhood pet name, the town where she was born in Poland and the fact that during her childhood Jews and Poles lived together in the town. This document represents the introduction to the book, the introduction to the figure of Hannah who accompanies the student throughout the story, and the background to the



world she lost in the war.

This unit can also be started by reading the last page and introducing Hannah the grandmother, who lives in Tel Aviv and has two grandchildren. This way is more protective: the students will know clearly right from the beginning that the story has a safe and familiar end, from which we can go back in time to the grueling story itself. Starting on the first page, with the world before the war, when the ending is not yet evident, is likely to offer less protection for the students.

The teacher should ask the students to open the book at page 1 and 2, and tell them about Hannah, who was born in the town of Biala Ravenska in Poland to parents named Hershel and Zisel Hershkowitz. There were both Jews and Poles living in the town, and as a child she was called Hanechka.

The information on this page should be given in such a way as to make the students curious to continue the story.

Chapter 1 (pp. 2-4): Childhood before the war

This chapter presents Hannah and her life in the Polish town where she lived before the war. There are four important principles in the chapter:

1. **The world before** - Hannah grew up in an entire world which existed before the Holocaust and no longer exists. The names of the people and places that Hannah tells in the story are not familiar to us today. They are an important element: through becoming familiar with them we begin to become familiar with Hannah's world, in which these names were part of the language of the people who lived there.
2. **The town** - through this chapter the students will get a sense of the town, its picturesque character and its scents, from Hannah's description.
3. **An ordinary childhood** - the students will understand that Hannah, despite the title of "Holocaust survivor," had an ordinary childhood until the outbreak of the war.
4. **The outbreak of war and the loss of childhood** - the last sentence of the chapter is important for understanding that the war abruptly ended Hannah's happy childhood, as it did for many other Holocaust.



Q: What kind of child was Hannah?

A: She was an ordinary, loving, talented, and happy child.

Q: Was Hannah's childhood similar to yours?

A: There are certain similarities in the games, songs and other childhood activities that Hannah describes. At the same time, Hannah grew up in Poland among a non-Jewish population. The language and climate of her town were also different from Hebrew and the Israeli climate.

Q: How does she describe life in the town?

A: Family life, a picturesque town with a river and a market, and a mixed Polish and Jewish population.

Q: How does she describe relations with the Polish neighbors?

A: Poles and Jews living side by side are part of the life that Hannah describes. Her best friend Marisha is Polish.

Q: How does Hannah describe the outbreak of war?

A: War brought her childhood to an abrupt end. From that moment on, her situation changed completely. In the rest of the book we will understand why.

Chapter 2 (pp. 5-6): Nazi conquest and marking the Jews with a star

To the teacher:

In the previous chapter, Hannah says that her world collapsed. The outbreak of the war was a point of crisis in her childhood. This description is characteristic of many testimonies by children, for whom there was a split between their normal childhood and the war that shattered it.

In this chapter, Hannah discovers for the first time the concept of "the yellow star," which her mother sews on her coat and on Hannah's father's coat. Curious, Hannah asks her mother about the star, a new concept in her life, but receives an impatient and short tempered response, and in fact does not get an answer to her questions. From the tense dialogue between Hannah and her mother, the students do not yet understand the significance of the decree regarding the star, its meaning, the reason that the Germans ordered the Jews to wear it and so on. This will become clear to the students later. At this stage of the story, all that they need to understand is that the term "yellow star"



creates tension and uncertainty and is "bad news" for Hannah and her family. Something has changed, decrees and restrictions are imposed on the Jews, and the situation that Hannah was familiar with previously has changed. Hannah has to start coping with a complex reality, and the picture at the end of the chapter makes it clear that there are facts that cannot be argued with, and that Hannah will not receive an answer to every question. Although we do not understand a lot of what is happening to Hannah, through the dialogue between her and her mother we begin to understand why Hannah feels that her childhood has fallen apart.

According to the age-oriented approach, the atmosphere emerging from the dialogue between Hannah and her mother about the yellow star is sufficient and there is no need give any additional historical background. This will be studied in a higher grade.

Q: Why does Hannah's mother get annoyed at Hannah's questions?

A: Hannah's mother is anxious about the war, the star, and the future in general. She doesn't understand the exact significance of these decrees, but it is obvious to her that they are "bad news." Therefore she doesn't have any good answers to Hannah's questions, and so she reacts impatiently.

Chapter 3 (pp. 7-9): Transferring the Jews to the ghetto

This chapter relates to the subject of the ghettos. It covers three main points:

1. From the story of the individual to the story of the Holocaust - so far, the main discussion has concerned Hannah and her family, but this chapter deviates somewhat from the main story because the Herszkowitz family did not live in the ghetto. This deviation is in order to familiarize the students with the concept of the ghetto. The life of the majority of Jews living in the ghetto is illustrated through the story of Hannah's extended family.
2. This chapter also presents the subject gradually: first, it tells how the Jews of the ghetto were forced to sell their belongings for far less than their real worth, and later it is noted that there is very little food in the ghetto, and only at the end of the chapter does it say explicitly that "mother distributed the soup to the hungry Jews". This graduality helps the students cope with the subject of the ghetto and



the difficulties of life there.

3. Hannah's story expands the concept of the ghetto and the students begin to understand its significance: the difficult conditions of most of the Jews, as well as the existence of mutual aid. The unique fate of Hannah's family also becomes clear through the story, and by means of the exception we can learn about the general rule.

Q: How does Hannah describe the situation in the ghetto?

A: It is forbidden to leave the ghetto, there is hunger, and a "black market" has developed. On the other hand, we see that Hannah's family, which enjoyed better conditions than most of the Jews in the town, was scrupulous about giving aid to needy Jews.

Q: Why did Hannah's family not live in the ghetto?

A: The Nazis exploited the mother's sewing skills for their own purposes, and therefore permitted the family to live outside the ghetto.

Chapter 4 (pp. 10-11)

To the teacher:

This chapter and chapter 10 are not discussed in this lesson plan because they deal with subjects (the synagogue, Yom Kippur, etc) that may not be relevant to non-Jewish educators and students. Feel free to skip or use these chapters accordingly.

Chapter 5 (pp. 12-13): Hannah's banishment from school

This chapter again puts Hannah's story in the center. Hannah reaches the age of six and goes to school on the first day of 1st grade with her Polish friend Marisha. However, as a Jew she is not permitted to enter the school and is banished in a public and humiliating manner.

The chapter has four main points:

1. **The meaning of the star** - at the beginning of the chapter, we seem to have an ordinary story about a little girl starting 1 st grade. But then we see that the fact that Hannah is Jewish dictates a unique fate for her, different from that of her Polish friends, and she is



prevented from going to school. The chapter makes clear to the students the meaning of the yellow star, which had remained unclear in the previous chapter: it isolates and humiliates the Jews. The injury this time is a personal injury to Hannah and not just to Jews in general.

2. **The bystander** - another issue is brought up in this chapter, the issue of the bystander, those witnesses to the murder of the Jews among the nations of the world. The janitor, whom Hannah knew from before the war, prevents her from entering the school. This is a betrayal of Hannah: in a normal world the adult is supposed to protect the child, whereas here the janitor hurts her in public, in front of her friends. More than that, her friends ignore her and do not come to her aid.
3. **The reversal of roles between Hannah and her parents** - Hannah protects her parents and does not tell them that the janitor did not let her into the school, perhaps to spare them unhappiness. During the Holocaust, in many cases children were forced to protect their parents and sometimes even to support them, and thus, in practice, the natural order of the world, in which parents guide and protect their children, was reversed.
4. **The father's memory** - we can find comfort in the fact that Hannah has a warm and enchanting memory of her father. Although Hannah's father does not survive, as we find out later in the story, the fact that Hannah, turned away in disgrace from the school, received warmth and an alternative educational framework from her parents leaves her with a warm childhood memory of her parents. This is especially true of her father, which will accompany Hannah throughout her life. This fact gives us comfort: the Nazis murdered Hannah's father, but they did not succeed in erasing her memory of him.

Q: How does Hannah feel when the janitor prevents her from going in?

A: Hannah feels betrayed: in a normal world, the adults are supposed to protect the children, but here the janitor humiliates her in front of her friends.

Q: How does she feel when the children and Marisha run off to class?

A: Even her friends, whom she perhaps expected to stand by her, ignore her and leave her humiliated and alone.

Q: Why does Hannah not tell her parents the truth?

A: Hannah does not want to make them unhappy. Again, the world is turned



upside down: instead of her parents protecting her, she protects them...

Q: What is the significance of Hannah's declaration that "I didn't cry!"?

A: Hannah, at the age of 6, is already much less of a child. She protects her parents, she does not cry when she is hurt. At the same time, her parents still give her a "normal" framework and she begins to learn in a festive manner at home.

Unit 2: pp. 14-25

Chapter 6 (pp. 14-15): Expulsion of the Jews from the town

This chapter again deviates from the story of Hannah's family to the general story of Polish Jewry. In the chapter there are two main points:

1. The chapter tells of the expulsion of the Jews to the Treblinka death camp. Hannah and her parents lose their extended family, while the Polish wagon drivers watch indifferently, collaborating with the Germans. However, this chapter does not go into details and descriptions of the death camp and the killing of the Jews. We mention the concept and do not expand on it, in a way that suits the students' ability to take in the distressing story. Some teachers may feel that it is too early to mention the killings, and they can skip this chapter and continue reading the story from the next chapter. Other teachers may consider it important to give this information. We recommend that each teacher give due consideration in advance to the difficulty of teaching this chapter, and consider whether to present it to the class.
2. The memory of the world that has been lost - Hannah describes how photographs of the Jews who had been sent to their death flew out of the photography store. This line leads us to discuss with our students the memory of the Holocaust and of the world that has been lost. How can we commemorate the Jews who died and whose photographs blew away in the wind?

Q: How do you think Hannah feels when she sees both her parents crying?

Is it normal to see your parents crying?

A: It is a difficult sight for a child, and not a common one, which we usually see only at very traumatic points in a family's history.

Q: In the first chapter we saw that the Jews and the Poles had a good neighborly relationship. What does this chapter describe?



A: The Polish wagon drivers brought their Jewish neighbors to an unknown place. In Hannah's description we see anger and disappointment in these carters.

Q: Why does Hannah tell us about the photographs from the photography store?

A: The pictures that were lost emphasize the loss of the Jewish world. The people were murdered and no trace was left behind - no grave, no headstone, not even their photographs.

Chapter 7 (pp. 16-19) - Escape and concealment

This chapter returns to the story of Hannah's family. It has three main points:

1. The story of the Holocaust begins to affect Hannah cruelly - until now Hannah has remained relatively protected and the story of the Holocaust hardly affected her personally, but now the situation is different. Although she is still with her parents, their ability to protect her is very limited and they themselves are dependent on the kindness of strangers.
2. In this chapter the situation of the Hershkowitz family begins to deteriorate. Hannah makes use of a technique used by many children coping with distress: her imagination. She does this when she is hiding in the sack of potatoes. Hannah encourages herself: "I am a potato, I am a potato. I mustn't move, potatoes don't move. Don't make a sound - potatoes don't speak. You must even breath silently so that they don't hear. If the Germans come - you mustn't yell. Potatoes don't talk." We see that although the situation is serious, she draws on her mental strength to help cope with her fear and the danger of the situation.
3. Regarding the issues of the bystanders and the rescuers, it is important to emphasize that there were different responses to the predicament of the Jews among the Polish population. Previously, we met the janitor and the carters, from whom it can be seen that the Polish population did not help the Jews. But here we meet a woman who helps them despite the danger to herself. She goes from being a bystander watching indifferently to extending her hand and offering help, at risk to herself and her children. It is important to emphasize to the students that the punishment that this woman will face if she is caught is death. It is also important to emphasize in the discussion with the students that not many people saved Jews during the Holocaust. At the same time, every Jew who was hidden during the Holocaust was helped by a number of non-Jews,



righteous Gentiles, who put themselves in danger in order to help.

Q: Hannah tells how, at the height of the war, she receives a new dress from her mother, which makes her very happy. How can you explain this?

A: Hannah is still a child, despite the terrible reality of the war. Therefore, the dress makes her very happy and perhaps even enables her to escape for a few moments from the difficulties of her everyday life during the war.

Q: So far, we have met Poles who didn't make any attempt to help Hannah and the Jews: the school janitor and the carters who transported the Jews to the east. Here, for the first time, we meet two people who try to help Hannah's family. What will happen to them if they are caught?

A: The Polish woman doesn't say so explicitly, but the punishment for hiding Jews is death.

Q: What is the significance of helping Jews in a society in which not everyone is prepared to help?

A: On the practical level, saving Jews requires enlisting resources, people who will be prepared to cooperate and keep the secret. Beyond that, not everyone is capable of going against the tide and extending a hand to people in need when the norm is indifference to the fate of the Jews.

Q: Hannah describes how she was forced to part from her parents and hide in a sack of potatoes. How did she feel when she was hiding in the sack? What did she do to deal with her fear?

A: Hannah was very scared. To overcome her fear, she imagined that she was a potato and in this way withstood the nerve-racking experience until she returned to her family.

Chapter 8 (pp. 20-23): Parting from Daddy

1. **Separation from the father** - the situation becomes increasingly serious and the family's situation becomes more and more dangerous. In an attempt to find a way out, they are forced to make a decision whether it is better to try and stay together at any price, or whether there's a better chance of surviving if they split up. Hannah's parents disagree and in the end the decision is made by her father.

This is the place to note that an important way of teaching about the Holocaust is through discussing the dilemmas of the period. The discussion of these dilemmas is not intended to decide which decision is more correct, and it is necessary to avoid any note of judgment. The use of dilemmas is intended to bring the students closer to the people about whom they are learning and create an understanding and empathy towards them. The younger the students, the more caution is needed when discussing dilemmas in the classroom and the discussion must be adapted to the students' cognitive level.

2. **Rescuers** - we meet more people who are prepared to put



themselves at risk in order to help Hannah and her family.

3. **Reversal of roles between Hannah and her father** - Hannah tries to persuade her father to stay with her and her mother, and even warns him of the dangers in the forest... We have here a further expression of the reversal of roles between parents and children that was characteristic of the world of the Holocaust - Hannah tries to protect her father.

Q: Why does Hannah's father insist on leaving his wife and daughter and joining the Partisans in the forest?

A: Over and above the reason he gives to his wife, Hannah's father understands that they can no longer wait in hiding and that time is working against them. He also does not think that they will succeed in acquiring another false document, and therefore he decides that he has no other choice but to leave his family and try and join the partisans.

Q: How does Hannah react to the idea that her father will join the Partisans?

A: She tries to dissuade him from the idea on the grounds that it is dangerous. She tries to protect her father and look out for him.

Chapter 9 (pp. 24-25): Hiding in Warsaw

The chapter deals with the life of Hannah and her mother in hiding in Warsaw - the big city.

1. The rescuers - the chapter describes the everyday price paid by the family which rescued Hannah and her mother. In addition to living in constant danger that they will be caught and pay with their lives for helping Jews, they pay a heavy daily price: not inviting guests to their home, not revealing the secret to anyone, and sharing their home and their food with strangers. This should be discussed with students.
2. Hiding in Warsaw - Hannah describes the difficulty of living in concealment: not seeing the sun or breathing fresh air for two whole years, feeling like a guest in a stranger's home, and constantly being on guard in case an uninvited guest should turn up and discover Hannah and her mother.

Q: How does Hannah describe life in hiding in Warsaw?

A: Fear of being caught, many restrictions, a feeling of strangeness at home (only reading books when the girls are not there, not giving the answers to questions so as not to annoy them).

Q: How do you think the daughters in the Skovroneck family feel about the fact that Hannah and her mother are living in their home?

A: On the one hand, it is not easy to "host" strangers in your home, share your books with them, and be careful not to reveal your secret. On the other hand, there is the knowledge that you and your family are doing something



very important and saving human lives. In the next chapter we will see towards which direction the girls tend.

Unit 3: pp. 26-36

Chapter 10 (pp. 26-27)

To the teacher:

This chapter and chapter 4 are not discussed in this lesson plan because they deal with subjects (the synagogue, Yom Kippur, etc.) that may not be relevant to non-Jewish educators and students. Feel free to skip or use these chapters accordingly.

Chapter 11 (pp. 28-29): A hiding place within a hiding place

The chapter deals with the life of Hannah and her mother in hiding in Warsaw - the big city.

1. **The rescuers** - the chapter describes the everyday price paid by the family which rescued Hannah and her mother. In addition to living in constant danger that they will be caught and pay with their lives for helping Jews, they pay a heavy daily price: not inviting guests to their home, not revealing the secret to anyone, and sharing their home and their food with strangers. This should be discussed with students.
2. **Hiding in Warsaw** - Hannah describes the difficulty of living in concealment: not seeing the sun or breathing fresh air for two whole years, feeling like a guest in a stranger's home, and constantly being on guard in case an uninvited guest should turn up and discover Hannah and her mother.

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A: On the one hand, it is not easy to "host" strangers in your home, share your books with them, and be careful not to reveal your secret. On the other hand, there is the knowledge that you and your family are doing something very important and saving human lives. In the next chapter we will see



towards which direction the girls tend.

Chapter 12 (pp. 30-31): The end of the war

1. **The end of the war** - the moment that Hannah and her mother waited for throughout the war arrives - the war ends and they are free. They return to their town of Biala Ravska, in the hope of finding family and friends there. But when they arrive, they discover the magnitude of the loss: the father has not survived the war, all the members of their extended family have been killed, and only a few individuals from the entire town remain alive. Their property has also been stolen and relations with the Polish population have collapsed. It is important to emphasize that the end of the war did not bring relief and joy as might have been expected, but instead made clear to them that they had lost their entire world. Nonetheless, they continue to try and find their place in the world.
2. **The place of Hannah and her mother** - their brief stay in Biala Ravska makes it clear to them that this is no longer their place. They leave the town and search for a new place.

Q: How do you think Hannah and her mother feel after the war ends and they return to their home in Biala Ravska?

A: Hannah and her mother feel very bad - their entire world is lost and they remain without a place in the world. They try to find a new life.

Chapter 13 (pp. 32-33): The return to life

The chapter deals with returning to life.

1. **Zionism** - Hannah and her mother try to rehabilitate their lives in another town in Poland, and live there as Christians. But Hannah misses Judaism and even joins a Zionist youth movement. Zionism gives new meaning to the lives of Hannah and her mother.
2. **Establishing a family** - Hannah's mother remarries and Hannah has a new brother.

Chapter 14 (pp. 34-36): Epilogue

Hannah tells us in brief about her life after she came to Israel: she acquired



a profession, in which she worked for many years, married and had a son, and today she has two grandchildren. In this short chapter she tells about the Skovroneck family and the fact that they were recognized as Righteous Gentiles. This detail that Hannah adds is of great significance - it is a kind of recognition and appreciation of the family which saved her life and thanks to whom she was able to survive the war. From the fact that it appears in this very brief chapter, we can see the depth of Hannah's feeling of gratitude towards the family.

Q: Why does Hannah tell us in this final chapter about the Skovroneck family? What can we learn from this about her feelings towards them?

A: Hannah admires the family's act of charity towards her and her mother, and is grateful to them for it. She emphasizes this fact as part of the most basic details of her life.

Unit 4: Conclusion and Summary

This unit is devoted to a summary of the book, and its main aim is to allow the students to express themselves in creative ways and to make room for the experience encountering Hannah and the story of her life. The time should be divided equally - half the lesson should be devoted to the first part of the unit - creative work, and the second half of the lesson to the second part - discussion. It is important to ensure a calm atmosphere in the classroom, and appropriate pieces of music can be used during the first half of the lesson, while the students are working independently.

Part 1: Creative Work

The teacher should prepare a number of work corners in the room ahead of time with paints, colored paper, pencils, scissors and newspaper cuttings. The students will spread out among the work corners and choose one of the three suggested activities:

1. Writing a letter to Hannah Gofrit.
2. Drawing or making a collage expressing their feelings after reading the book. It is worth guiding them towards drawing a single event which speaks to them more than any other.
3. "Collecting" the pictures scattered in every direction in Chapter 6, when the Jews were deported to the east. In this work corner the children will create these pictures from their imagination and build up a memory of those people of whom no trace remains. It is possible to give them pictures of children and families and allow them to use them as raw material for their work (pictures can be found in the Yad Vashem archives or on the website: www.yadvashem.org.il).

Part 2: Discussion

The students will distribute their letters and art work around the classroom. Afterwards, they will look at and study their friends' work. Each student will choose one work that speaks to him or her, and think of one question to ask. The teacher will encourage dialogue on the subject of the creative work, by raising questions



about the works and the creative process: *Why did you choose these colors? Why did you choose this particular event? How does your letter or drawing express your feelings?* etc.

It is worthwhile to encourage the students also to ask each other questions, and to point out the common points or differences between the work of the different students, such as: *I see that you have both chosen to draw the same event, or the same event has produced different feelings in each of you*, and so on. The teacher should also encourage the students to ask each other questions and talk to each other about the pictures they "collected" at the third work corner. The students should be guided towards questions relating to the objects the figure is holding, the people with the figure, and the background in which the figure is drawn. From here, it is worth returning to Hannah's identity card at the beginning of the book and point out the similarities and differences between the children who were Hannah's friends and were killed in the Holocaust and the students themselves.

At the end of the lesson the work can be collected and used in a ceremony or exhibition to be held in the school on Holocaust Memorial Day. The work can also be sent to Hannah Gofrit, at the address given at the end of the book.