

## Lesson Plan for Grades 4 - 6

### Brainstorming | Discussing the Holocaust, Remembrance and Testimony Pages Learning about a Victim | Lighting a Candle



#### Objectives

- > The students will encounter a victim who perished during the Holocaust, his name and the necessity of remembering and commemorating him, by reading a story;
- > The students will internalize the value of honoring one's father and mother, and giving to others even in difficult situations;
- > The students will become familiar with the importance of remembering and will be exposed to different ways of commemorating;
- > The students will become familiar with various concepts related to the Holocaust;
- > The students will undergo a process of processing and reflection regarding the message of the story;
- > The students will understand that there are Jews who survived the Holocaust and went on to build families in the spirit of continuity, and will appreciate them;
- > The students will become familiar with Our 6 Million's unique initiative to preserve the memories;
- > The students will bring the commemoration effort home by lighting the candle and telling the personal story.



#### Resources for the Lesson

- > Projector. 
- > The Shem Vener video, featured on the Shem Vener website. For showing in class, the video can also be downloaded from YouTube:  
<https://youtu.be/7B4I3rijJN0>
- > Files attached for displaying and printing:
  - Testimony pages from Yad Vashem to be shown in class with a projector 
  - Story: The Light of the Candle 
  - Worksheet for students 
  - Candles from Our 6 Million to distribute to the students



## Procedure

### Part 1 - Introduction – Brainstorming before Holocaust Remembrance Day

- > We will divide the board into three columns.
- > We will write the word “Holocaust” on the board, and underneath it, list the words that the students associate with this concept. If no words that express emotion are mentioned, we will add them. It is important that the words: tragedy/atrocious, war, six million murdered, Hitler, Germans, suffering, difficult lives, ghetto, all appear on the board.

If some of the words mentioned need to be explained – we will explain them briefly (we must make sure that in our explanations, we avoid exposing the students to information that is not emotionally and cognitively appropriate for them. For example, when we explain the concept “death camp,” we can say that this was a camp where Jews were murdered, but not go into greater detail.)

We will remind the students of the meaning of the word “ghetto” by using the following words: a wall or fence, crowded, difficult living conditions, severe poverty, hunger, cold temperatures, lack of privacy, homelessness, prison.

- > We will explain the uniqueness of the Lodz Ghetto: a ghetto established in the city of Lodz in Poland, it was the last ghetto on Polish soil. Children were also put to work in the ghetto for 10 and even 12 hours a day, even when they were weak. The work was for the Germans – sewing uniforms for the German army, working in shoe factories, etc.

### Part 2 - Holocaust and Remembrance – Class Discussion

- > We will conduct a class discussion about the following questions:
  - Do you know or have you heard of people who lived during the Holocaust?
  - Are you familiar with their stories?
  - Have you read about people who were children during the Holocaust?
- > There will probably be only a few students who will be able to answer these questions. We will ask the students why it is important for us that they remember the Holocaust and the stories of the people who experienced it.

During the discussion, it is important to emphasize to the students that unfortunately, there are only a few Holocaust survivors who are still alive today to tell their stories from this period. Yet, it is important to remember the Holocaust. During this terrible atrocity, six million members of our nation were murdered, including a million and a half children. Entire families were completely destroyed, with no one left behind

to remember or mention their names. Therefore, we are obligated to remember the victims, even those who we don't know personally. It is important to become familiar with their identities and their stories.

- > We will ask the students how we can remember these victims. We will collect possible answers from the students. If the following means of commemorating are not mentioned, we will add them: museums, monuments, synagogues named after the victims, curtains for the Aron Kodesh in the synagogue with the names of victims on them, Torah scrolls donated in their memories, ceremonies, testimony pages kept at Yad Vashem - we will explain the purpose of the testimony pages.

- > We will show the class a blank testimony page from Yad Vashem. 👁

We will ask the students: who do you think fills out these pages? Why do they fill them out? What information will they include on these pages? Does the person filling out the page know the victim's name?

- > We will present another way of remembering and mentioning the victims via the Our 6 Million Organization - lighting a candle in memory of the a victim. This will be done by showing the organization's video clip. 👁

To sum up the video, we can say that thanks to the organization, we light candles and mention the names of people who perished in the Holocaust.

### **Part 3 - Learning about a Holocaust Victim and Hearing their Story** - Handing out the story and the worksheet

- > We recommend reading the story, The Light of the Candle, to fourth grade classes. In fifth and sixth grade classes, the students can be assigned the task of reading it quietly to themselves.
- > We will focus on the characters using the attached worksheet. Each student will answer the questions on their own to the best of their ability during the time that is allotted for this task.

### **Part 4 - Conclusion** - Salla's testimony pages and lighting the candle

- > We will show the testimony pages that Salla filled out for her parents.

We will ask the students:

-Who wrote them?

-Why do you think that it is important that Salla filled out these forms?

We will see together that both of Salla's parents perished in the Lodz Ghetto of hunger and disease.

- > We will light two memorial candles and read aloud the names of Anshel and Mindla in order to mention and remember them.

> We will look at the candles and read the following paragraph to the students:

A candle has two parts, a wick and a flame.

We can imagine to ourselves that the wick is like the body.

The wax is like a garment covering the wick.

We can imagine to ourselves that the flame is like a person's soul.

The flame rises up and falls, and it has its own colors, it moves as if it is dancing,  
And sometimes seems to almost disconnect from the body, escaping and again returning.

The flame has a life of its own.

King Shlomo said "Man's soul is God's candle." (Mishlei 20:27)

In Judaism, when a person dies, we light a candle in their memory.

The person has passed away, the body is no longer, but the soul continues to  
exist in heaven,

And with the candle, we remember the person who died.

King Shlomo compared the Torah to a candle - to light,

And said: "For a commandment is a candle, and the Torah is light" (Mishlei 6:23).

Another way to remember those who perished is to learn Torah in their memories,  
and to learn Mishna.

Mishna shares the same Hebrew letters as the word Neshama - a soul.

We can learn Mishna in memory of a Neshama.

We will light candles, we will learn Torah, and we will do many good deeds in memory of the  
six million Jews, including the million and a half children, who perished in the Holocaust.

(Adapted from the Aseh Chayil School website, 2009)

> We will distribute the candles from Our 6 Million.

> To conclude, we will suggest a follow-up activity composed of two tasks:

1. We will ask the children to tell their parents the story they heard in class, and to ask if  
there are people in their family whose names are in memory of relatives who perished  
in the Holocaust.

2. We will ask the students to try to learn more about the person written on their candle,  
with the assistance of their parents, in order to further commemorate the victim.

\*The story, The Light of the Candle, was written by author Zehava Kor and inspired by the book The  
Crown Lost in the Lodz Ghetto and the Camps (named Stolen Years in English), by Sara Plager-Zyskind.

## The Light of the Candle

My name is Ohr, and I am about to light a candle in memory of my mother's grandfather, even though I only know a little bit about him. That's how it is when it comes to the Holocaust - we don't know everything. What do I know, though?

That his first name was Anshel (Asher) Kalman, and his last name was Plager. He grew up at his uncle's house in a city called Lvov and worked making sweaters at a knitting factory. In his free time, he liked to embroider artistic decorations for the edges of tallitot.

As a teenager, before the Holocaust, Anshel was energetic and loved to sing. When he grew up, he married Mindla - a nice girl from Lodz, the second largest city in Poland. They had one daughter, who they named Salla (Sara). When the war broke out, Sara was twelve years old. She looked up to her parents and loved hearing her father's wonderful voice as he enchanted his listeners by singing Polish marching songs, songs of yearning for the land of Israel, and especially by singing the prayers as a cantor at the synagogue.

But the good days didn't last long. Hitler's speeches were broadcasted on the radio again and again. On the radio, they also spoke of enlisting the entire Polish army to fight against Germany, but a long line of soldiers, tanks and artillery quickly conquered Lodz and all of Poland. Anshel and his small family weren't sure if they should return to Lvov and try to escape to Russia, in order to avoid being closed off in a ghetto, or whether they should stay in Lodz, near Mindla's family who lived close to them. The decision cost them their lives.

But who could have known what the future would bring?!

They paid a dear price.

The Jews of Lodz were forced into a sealed neighborhood - a ghetto. Although they looked out for one another and shared the little food that they had, Mindla became ill and died. Anshel and Salla mourned and cried over her death.

Then, Salla was faced with a big test. "Your father doesn't have enough calcium in his bones," Dr. Koshpitzki diagnosed. "He needs to take a wonder medicine that contains a lot of vitamins. It's sold at the pharmacy in the ghetto, very far from your home, starting at 8:30 in the morning. The lines there are very long, and only 25 bottles are distributed a day." The doctor looked at Salla and sighed, "I don't think that you'll be able to get



the medicine; you're so skinny and weak, and people come to stand in that line starting from 5:00 in the morning."

That night, Salla got up before 4:00 AM. Her father, Anshel, protested, "You won't get anything, don't waste your strength." But Salla put on her coat and her father's brimmed hat with the ear flaps, and stepped out into the street. She was met by freezing snow, and the wind blew forcefully all around her, but Salla hurried to the pharmacy. She wasn't the first one there. In the dark of night, on the steps, stood five figures, shaking from the cold. Salla exhaled in relief. She was the sixth. People continued to appear from out of the darkness. Some stood behind her, but there were also those who stood in front of her. They pushed her and she was forced to step down a few of the stairs. She was now the tenth in line. That wasn't so bad either, she thought to herself. The pharmacy doors opened. Two policemen arrived and began "organizing" the line.

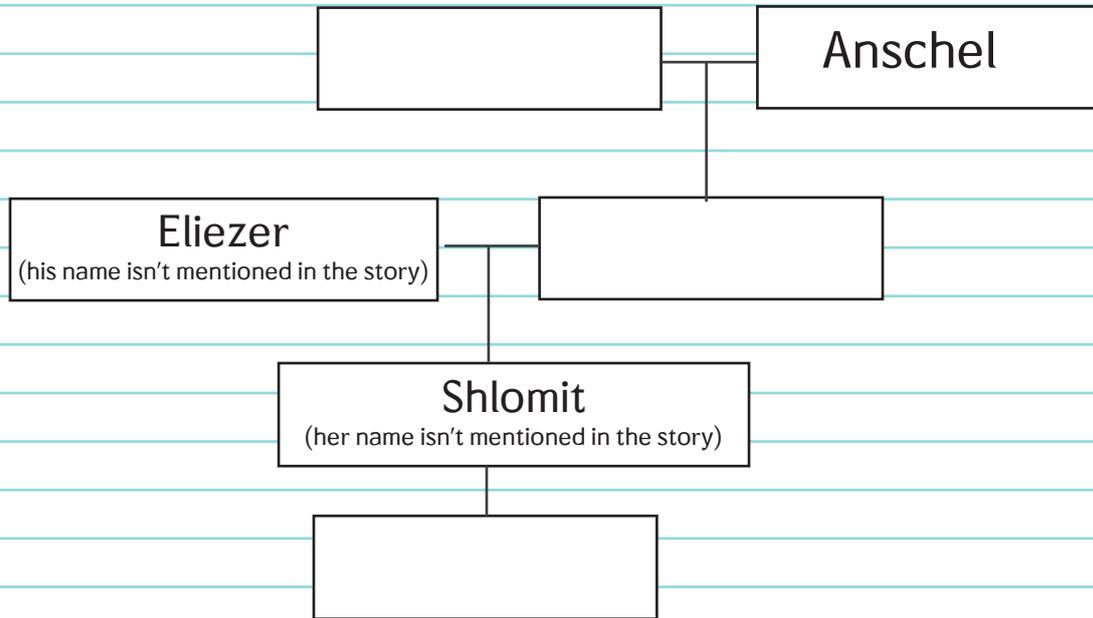
The lucky first people started coming down the steps with the precious bottles of liquid in their hands. She looked at them jealously. When her turn arrived, the policeman announced that the medication distribution for the day was over. Like a wounded animal, Salla jumped toward the door, banging it, kicking it and crying, "I won't leave without the medicine, I was the sixth in line!" She had never in her life screamed like this before. The door of the pharmacy opened. Another policeman came out toward her. She managed to push her foot between the door and the doorpost before she fell to the ground, still screaming the entire time, until a man in a white coat came out of the pharmacy. He had a small bottle in his hand. With shaking arms, she handed him the prescription that Dr. Koshpitzki had written, grabbed the bottle and hurried home. She got the medicine!

Four days later, when she came home from her job in the ghetto, her father opened the door for her, standing up on his own, and they laughed and cried at the same time.

I heard about Anshel and Mindla from their daughter, Salla-Sara, who was my beloved grandmother. Later on, her father Anshel died in the ghetto, and Grandma Sara moved to Israel by herself when the war was over, along with a few friends. Although her parents died in the Holocaust and weren't at her wedding, my grandmother established a large, happy family with my grandfather. I am one of their grandchildren, and my name is Ohr. Maybe because I am the light at the end of the tunnel. Maybe because we came out of the darkness and into the light. Now I feel that I know so much more about my grandmother's parents. I feel strong emotions, and I am going to light candles in their memory.

## Worksheet

The following is a family tree of the characters from the story, The Light of the Candle. Fill in the names of the characters in the empty boxes. Color in the box with the name of the narrator.



**The following are thought questions about the story. Try to think about them and answer:**

1. Salla (Sara) learned about being dedicated to one's family from her parents. How?
2. How did people manage to look out for each other in the ghetto, despite the difficult conditions? Try to remember ways that you have read about in other stories.
3. Why do you think the doctor didn't believe that Salla would be able to get the medication for her father?
4. Why did Anschel, Salla's father, try to convince her not to go to get the medication? Do you agree with the doctor and with Anschel?
5. Why do you think that Salla and her father cried and laughed when Salla came home from work?
6. Do you think Salla was one of the heroes of the ghetto? Who else do you think should be given this title? (You can also use information from other sources that you have read). Explain.
7. Ohr, Salla's grandson, makes sure to light candles in memory of his great-grandparents. Why?
8. Ohr feels that he is "the light at the end of the tunnel" and that his family "went from darkness to light." What does he mean by that?
9. Do you think that every time a Holocaust survivor establishes a family, it is like the light at the end of the tunnel? Explain your answer.
10. After reading this story, does lighting a candle have added meaning for you?



**Page of Testimony** **דף עד**

**דף עד** לרישום והנחה של קרבנות השואה; נא למלא דף עבור כל קרבן בנפרד, בכתב ברור ובאותיות דפוס. **חובה למלא את השדות המודגשים.**  
Pages of Testimony commemorate the Jews who were murdered during the Holocaust – Shoah. Please submit a separate form for each victim, in block capitals. **Fields outlined in bold are mandatory.**

<p>חוק זיכרון השואה והגבורה - תשי"ג 1953 קובע בסעיף מס' 2 כי "תפקידו של יד ושם הוא לאסוף אל המולדת את זכרם של כל אלה מבני העם היהודי שנפלו ומסרו את נפשם, נלחמו ומרדו באויב הנאצי ובעוזריו ולהציב שם וזכר להם, לקהילות, לארגונים, ולמוסדות שנחרבו בגלל השתייכותם לעם היהודי".</p>		<p>תמונת הקרבן  נא לרשום את שמו של הקרבן בצד האחורי של התמונה.  נא לא להדביק.</p>	
<p><i>The Martyrs' and Heroes' Remembrance Law 5713-1953 determines in section 2 that: "The task of Yad Vashem is to gather into the homeland material regarding all those members of the Jewish people who laid down their lives, who fought and rebelled against the Nazi enemy and his collaborators, and to perpetuate their names and those of the communities, organizations and institutions which were destroyed because they were Jewish".</i></p>		<p>Victim's photo  Please write victim's name on back.  Do not glue.</p>	
<p>Maiden name: שם משפחה לפני הנישואין (שם נעורים):</p>		<p><b>Victim's family name:</b> שם משפחה של הקרבן:</p>	
<p>Previous/other family name: שם משפחה קודם/אחר:</p>		<p><b>Victim's first name (or nickname):</b> שם פרטי (גם שם חיבה/כינוי):</p>	
<p>Approx. age at death: גיל משוער בזמן המוות:</p>	<p>Date of birth: תאריך לידה:</p>	<p><b>Gender:</b> מין: זכר/נקבה</p>	<p>Academic title: תואר אקדמי:</p>
<p>Citizenship: נתינות:</p>		<p>Place of birth (town, region, country): מקום לידה (עיר, מחוז, מדינה):</p>	
<p>Family name of victim's father: שם משפחה של אב הקרבן:</p>		<p>First name of victim's father: שם פרטי של אב הקרבן:</p>	
<p>Maiden name of victim's mother: שם משפחה של אם הקרבן:</p>		<p>First name of victim's mother: שם פרטי של אם הקרבן:</p>	
<p>Maiden name of victim's spouse: שם נעורים של בת הזוג:</p>	<p>First name of victim's spouse: שם פרטי של בת/בן הזוג של הקרבן:</p>	<p>Victim's family status and no. of children: מצב משפחתי של הקרבן ומס' הילדים:</p>	
<p>Street: כתובת:</p>		<p><b>Permanent residence (town, region, country):</b> מקום מגורים קבוע (עיר, מחוז, מדינה):</p>	
<p>Member of organization or movement: חבר בארגון/תנועה:</p>	<p>Place of work: מקום עבודה:</p>	<p>Victim's profession: מקצועו של הקרבן:</p>	
<p>Places and activities during the war – arrest / deportation / ghetto / camp / death march / hiding / escape / resistance / combat (circle relevant):  פעולות ומקומות בזמן המלחמה - מעצר / גירוש / גטו / מחנה / צעדת מוות / מסתור / בריחה / התנגדות / לחימה (הקף בעגול):</p>			
<p>Street: כתובת:</p>		<p>Residence during the war (town, region, country): מקום מגורים בזמן המלחמה (עיר, מחוז, מדינה):</p>	
<p><b>Circumstances of death: prison / deportation / ghetto / camp / mass murder / death march / hiding / escape / resistance / combat / unknown – Shoah (circle relevant):</b>  <b>נסיבות המוות: בית סוהר / גירוש / גטו / מחנה / רצח המוני / צעדת מוות / מסתור / בריחה / התנגדות / לחימה / לא ידוע - שואה (הקף בעגול):</b></p>			
<p>Date of death: תאריך המוות:</p>		<p>Place of death (town, region, country): מקום המוות (עיר, מחוז, מדינה):</p>	
<p><i>I, the undersigned, hereby declare that this testimony is correct to the best of my knowledge. I understand that this Page of Testimony and all the information on it will be publicly accessible.</i>  אני, הח"מ, מצהיר בזה כי העדות שמסרתי על פרטיה נכונה ואמיתית לפי מיטב ידיעתי והכרתי. ידוע לי כי דף עד זה וכל המידע שבו יהיו גלויים לציבור.</p>			
<p>Previous/maiden name: שם משפחה קודם:</p>		<p>Family name: שם משפחה:</p>	<p>Submitter's first name: שם פרטי של ממלא דף העד:</p>
<p>State/Zip code: אזור/מיקוד:</p>	<p>City: עיר:</p>	<p>Street, house no., Apt.: רחוב, מס' בית, דירה:</p>	
<p><b>My relationship to the victim (family/other):</b> הקרבה שלי (משפחתית או אחרת) לקרבן:</p>		<p>I am a Shoah survivor: Yes / No  הנני ניצול שואה: כן / לא</p>	<p>Country: מדינה:</p>
<p>During the war I was in a camp / ghetto / forest / in hiding / had false papers / the resistance (circle relevant):  בזמן המלחמה הייתי במחנה / ביערות / בגטו / במסתור / בזהות בדויה / במחתרת (הקף בעגול):</p>			
<p>Date: תאריך:</p>		<p>Place: מקום:</p>	<p><b>Signature:</b> חתימה:</p>

” ונתתי להם בביתי ובחומתי יד ושם... אשר לא יכרת ” ישעיהו ב"ו ה'

“... And I shall give them in My house and within My walls a memorial and a name ... that shall not be cut off” Isaiah, 56:5

רשות הזיכרון לשואה ולגבורה, ירושלים

דף-נד

לרשום חללי השואה והגבורה



ירושלים, הר הזיכרון  
ח.ד. 84

<p>תמונת הנספה</p> <p>חוק זכרון השואה והגבורה —</p> <p><b>י ד ו ש ם</b></p> <p>תשי"ג 1953</p> <p>קובע בסעיף מס' 2:</p> <p>תפקידו של יד ושם הוא לאסוף אל המולדת את זכרים של כל אלה מבני חוקם היהודי, שנפלו ונספו את נפשם, נלחמו ומרוו מאיב הנאצי ובקוריו, ולהציב שם לזכרם, לקרולות, לאיגודים ולמוסדות שנחרבו בגלל השתייכותם לעם היהודי.</p> <p>(ספר החוקים מס' 132, י"ז אלול תשי"ג 28.8.53)</p>	<p>1. שם המשפחה * <b>בלגר</b> (באותיות עבריות)</p> <p><b>Plager</b> (באותיות לטיניות)</p>
	<p>2. שם פרטי (שם משפחה לפני הגישואין)</p> <p><b>מינדל בידלמן</b> (באותיות עבריות)</p> <p><b>Mindla Biederman</b> (באותיות לטיניות)</p>
	<p>3. תאריך הלידה</p> <p><b>1904</b></p>
	<p>4. מקום וארץ הלידה (גם באותיות לטיניות)</p> <p><b>וישגולז בולין</b></p> <p><b>Wieschagolz Polin</b></p>
	<p>5. שם האב</p> <p><b>חיים</b></p>
	<p>6. שם האם</p> <p><b>עלציה</b></p>
	<p>7. שם בן או בת הזוג (אם בת זוג נא לרשום שם משפחה לפני הגישואין)</p> <p><b>אנשיל קלמן בלגר</b></p> <p><b>Anschel Klaman Belger</b></p>
	<p>8. מקום המגורים הקבוע (גם באותיות לטיניות)</p> <p><b>5318 בולין</b></p> <p><b>Lodz Polin</b></p>
	<p>9. מקומות המגורים במלחמה (גם באותיות לטיניות)</p> <p><b>5318 בולין</b></p> <p><b>Lodz Polin</b></p>
	<p>10. נסיבות המות (זמן, מקום, זכר) (המקום גם באותיות לטיניות)</p> <p><b>רעג וולף קלא 1940</b></p> <p><b>hunger und Krankheit in getto 1940</b></p>
<p>אני הח"מ <b>זיסקינד שרה</b> הגר ב (כתובת מלאה) <b>כ"ט אלול 4 תש"ג</b></p> <p>קירבה (משפחתית או אחרת) <b>ק"ת</b></p>	
<p>מצהירה בזה כי העדות שמסרתי כאן על פרטיה היא נכונה ואמיתית, לפי מיטב ידיעתי והכרתי.</p>	
<p>מקום ותאריך <b>ת.ש. א.ג.ק</b></p>	<p>חתימה <b>28.8.75</b></p>

...ונתתי להם בביתי ובחומותי יד ושם... אשר לא יכרת! ישיעיהו ז"ל ה.

רשות הזיכרון לשואה ולגבורה, ירושלים

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	<p>2. שם פרטי (שם משפחה לפני הנישואין) <b>אנשהל קאלמן</b> (באותיות עבריות) <b>Ansheh Kalmán</b> (באותיות לטיניות)</p>
	<p>3. תאריך הלידה <b>1904</b></p>
	<p>4. מקום וארץ הלידה (גם באותיות לטיניות) <b>37/כאקו פולין</b> <b>Drohobicz Polin</b></p>
	<p>5. שם האב <b>אלפרט</b></p>
	<p>6. שם האם <b>גארה</b></p>
	<p>7. שם בן או בת הזוג (אם בת זוג נא להוסיף שם משפחה לפני הנישואין) <b>מונצלה גיזרמן</b></p>
	<p>8. מקום המגורים הקבוע (גם באותיות לטיניות) <b>53/8 פולין</b> <b>Lodz Polin</b></p>
	<p>9. מקומות המגורים במלחמה (גם באותיות לטיניות) <b>53/8 פולין</b> <b>Lodz Polin</b></p>
	<p>10. נסיבות המות (זמן, מקום, זכר) (המקום גם באותיות לטיניות) <b>16.7.1943 53/8</b> <b>Hunger in ghetto Lodz 1943</b></p>
<p>אני הח"מ <b>ג'סקין-בלגר-של</b> הגר ב (כתובת מלאה) <b>דב' אילין</b> 4-א-א-ג'ז</p> <p>קירבה (משפחתית או אחרת) <b>בן</b></p>	
<p>מצהירה בזה כי העדות שמסרתי כאן על פרטיה היא נכונה ואמיתית, לפי מיטב ידיעתי והכרתי.</p>	
<p>מקום ותאריך <b>תל-אביב</b> <b>28.8.75</b></p>	<p>חתימה </p>

...ונתתי להם בביתי ובחומותי יד ושם... אשר לא יכרת": ישעיהו נ"ו ה

\* נא לרשום את שמו של כל נספה על דף נפרד.