

Paradise!

Before the Holocaust, Będzin was considered by many Jews to be an earthly paradise. Będzin sang; it was happy. It was called the “singing town.” Orchestras went throughout the streets. Courtyard musicians performed.

Hanna Granek was born in this paradise, beautiful city of Będzin. Hanna’s happiest years were spent at Gymnasium Fürstenberg. Hanna remembers the close friendships that developed throughout her years at the *gymnasium*. Hanna and her friends walked the promenade, danced the tango, foxtrot, and the waltz and went to Shirley Temple and Laurel and Hardy movies. Her childhood was idyllic.

Paradise Lost!

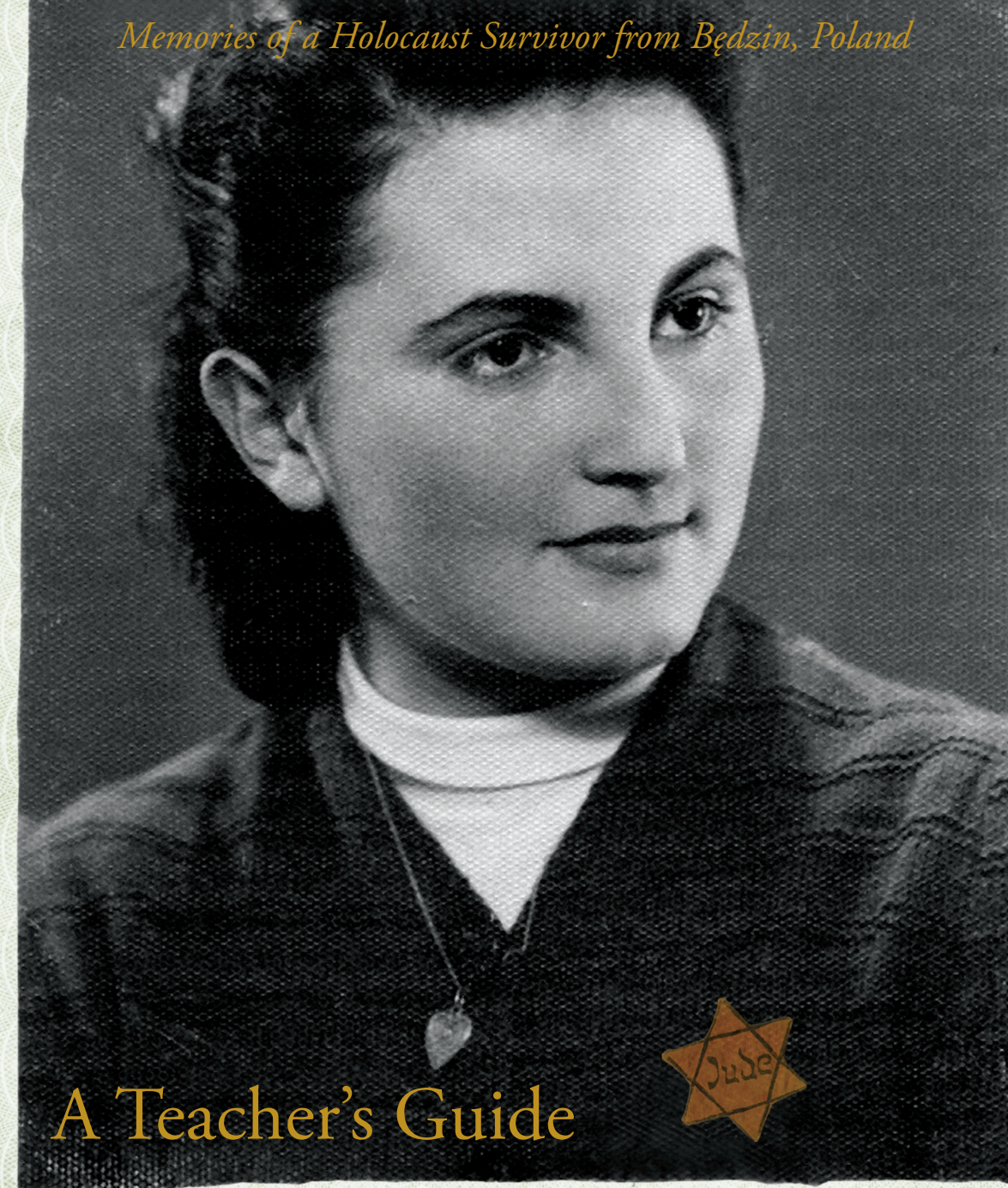
Będzin was captured by the Nazis. A mountain of stones remained of their great and beautiful synagogue. Here a small shoe that had been flung from a child on his way to annihilation. There a small *tallis* flapped on a fence and twisted its fringes, as if trying to oust the defiling forces, the evil that had penetrated Będzin.

After graduation, Hanna would have gone to the university except, in September 1939, the Germans attacked Poland, World War II broke out, and universities were forbidden to accept Jewish students. The occupation of Będzin was followed by restrictions, ghettoization, deportation, and the murder of most of Hanna’s friends and family. After years in forced labor camps, Hanna was liberated and reunited with her friend from Będzin, Wolf Ehrlich. The two married in Munich and immigrated to the U.S. where they established a poultry farm and a china and crystal shop in Mays Landing, New Jersey. Hanna’s memoir, *An Exile from a Paradise: Memories of a Holocaust Survivor from Będzin, Poland*, is awe-inspiring, a story of resilience and hope, of exile and acceptance.

SARA & SAM SCHOPPER
HOLOCAUST RESOURCE CENTER
THE RICHARD STOCKTON COLLEGE OF NEW JERSEY

An Exile from a PARADISE

Memories of a Holocaust Survivor from Będzin, Poland



A Teacher's Guide



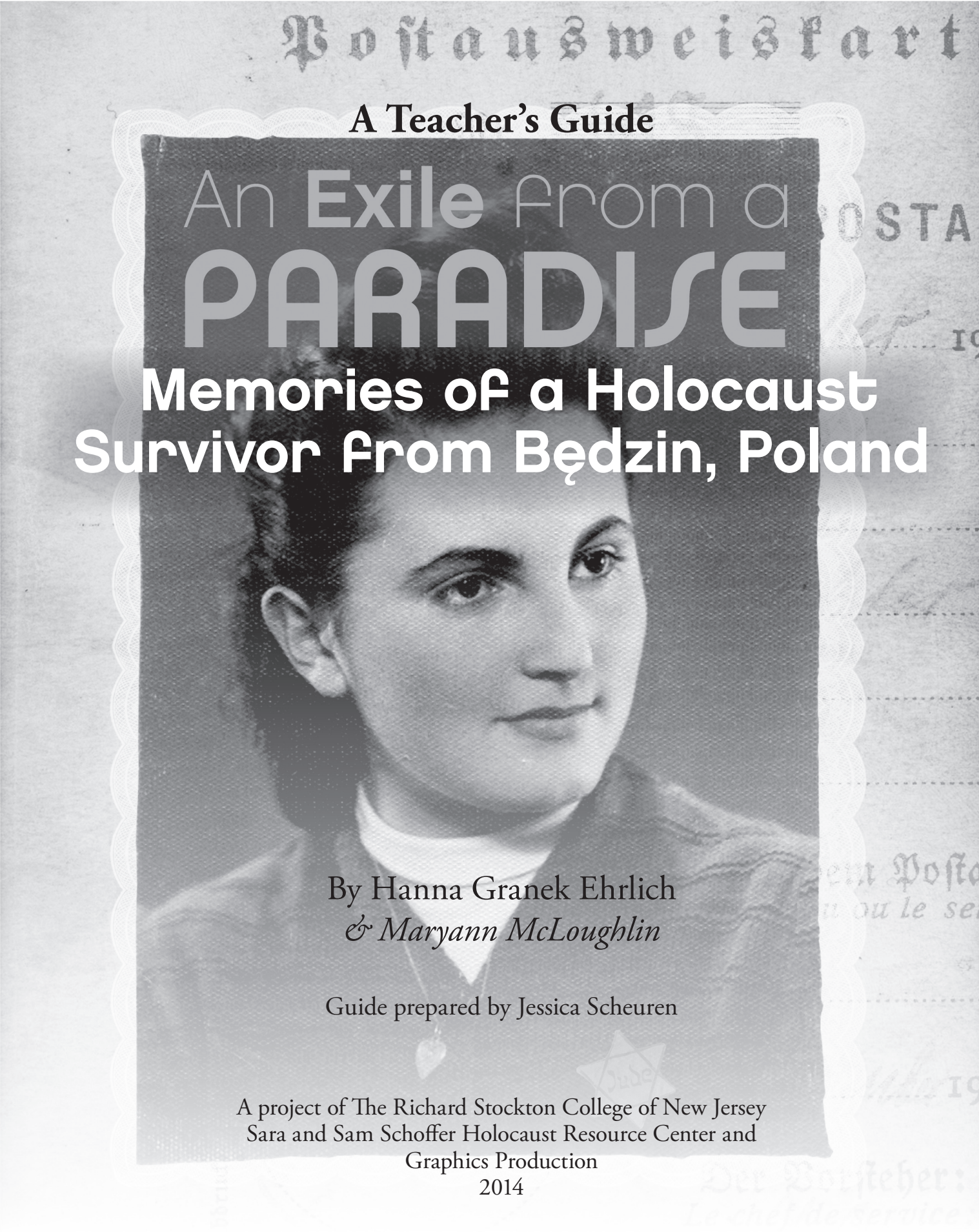
Der Vorsteher
Le chef de service

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SUGGESTED GENERAL WEBSITES

- <http://www.deathcamps.info/>
- <http://fcit.usf.edu/holocaust/resource/resource.htm>
- <http://www.jewishvirtuallibrary.org>
- <http://www.state.nj.us/education/holocaust/>
- <http://www.theholocaustexplained.org/ks3/the-final-solution/auschwitz-birkenau/work/>
- <http://www.ushmm.org>
- <http://www.ushmm.org/museum/exhibit/focus/ihrd/video/>
- <http://www.yadvashem.org>
- <http://www.youtube.com/watch?v=2lzjUiSparY>
- <http://www.youtube.com/watch?v=vYfTKl3YljE>



A Teacher's Guide

An Exile from a Paradise

Memories of a Holocaust Survivor from Będzin, Poland

By Hanna Granek Ehrlich
& Maryann McLoughlin

Guide prepared by Jessica Scheuren

A project of The Richard Stockton College of New Jersey
Sara and Sam Schoffer Holocaust Resource Center and
Graphics Production
2014

LANGUAGE STANDARDS 9–12

- 1. Demonstrate command of the conventions of standard English grammar and usage when writing or speaking.
- 2. Demonstrate command of the conventions of standard English capitalization, punctuation, and spelling when writing.
- 3. Apply knowledge of language to understand how language functions in different contexts, to make effective choices for meaning or style, and to comprehend more fully when reading or listening.
- 4. Determine or clarify the meaning of unknown and multiple-meaning words and phrases based on grades 9–10 reading and content and grades 11–12 reading and content, choosing flexibly from a range of strategies.
- 5. Demonstrate understanding of figurative language, word relationships, and nuances in word meanings.
- 6. Acquire and use accurately general academic and domain-specific words and phrases, sufficient for reading, writing, speaking, and listening at the college and career readiness level; demonstrate independence in gathering vocabulary knowledge when considering a word or phrase important to comprehension or expression.

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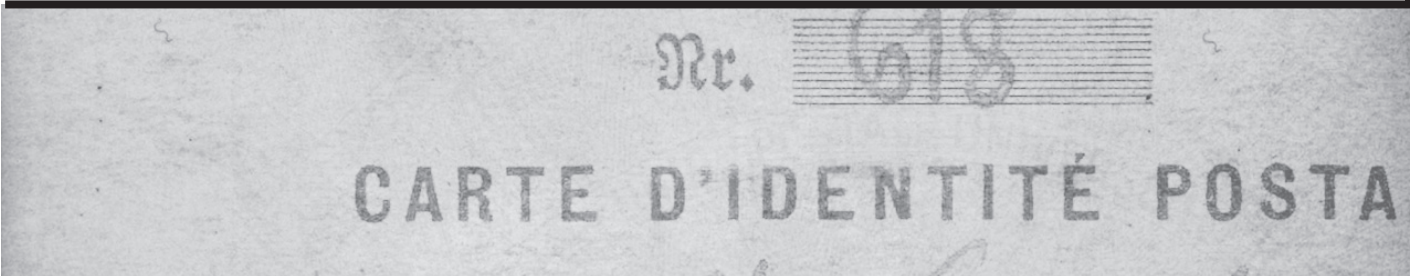


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Guide Design by Jena Brignola, The Richard Stockton College of New Jersey, Graphics Production

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SPEAKING AND LISTENING STANDARDS 9–12

- 1. Initiate and participate effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grades 11–12 topics, texts, and issues, building on others’ ideas and expressing their own clearly and persuasively.
- 2. Integrate multiple sources of information presented in diverse formats and media (e.g., visually, quantitatively, orally) in order to make informed decisions and solve problems, evaluating the credibility and accuracy of each source and noting any discrepancies among the data.
- 3. Evaluate a speaker’s point of view, reasoning, and use of evidence and rhetoric, assessing the stance, premises, links among ideas, word choice, points of emphasis, and tone used.
- 4. Present information, findings, and supporting evidence, conveying a clear and distinct perspective, such that listeners can follow the line of reasoning, alternative or opposing perspectives are addressed, and the organization, development, substance, and style are appropriate to purpose, audience, and a range of formal and informal tasks.
- 5. Make strategic use of digital media (e.g., textual, graphical, audio, visual, and interactive elements) in presentations to enhance understanding of findings, reasoning, and evidence and to add interest.
- 6. Adapt speech to a variety of contexts and tasks, demonstrating a command of formal English when indicated or appropriate. (See grades 9-10 & 11-12 Language standards 1 and 3 for specific expectations.)

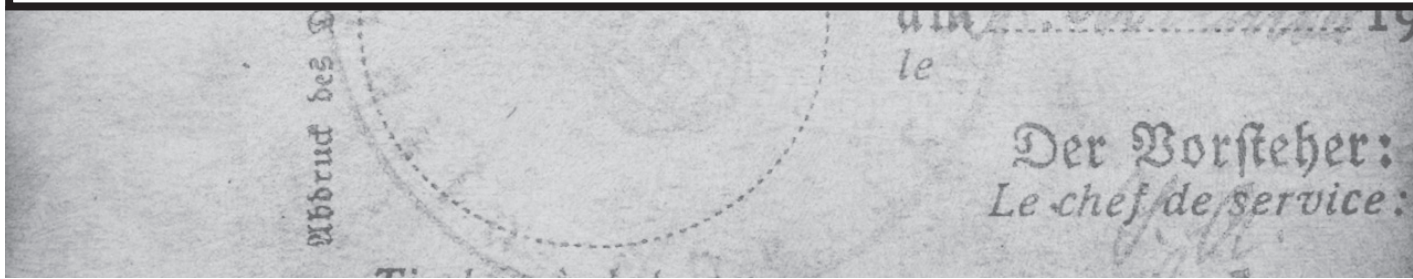


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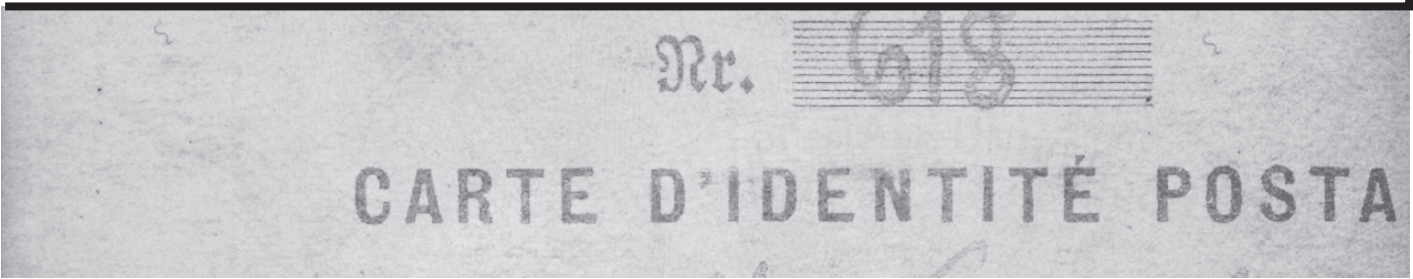
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MEANING OF THE TITLE

Holocaust victims were often uprooted unexpectedly from their homes and towns. They would be moved into smaller villages, or ghettos, or shipped to concentration camps. This was often very frightening for the victims because they had no idea what tomorrow held. For Hanna Granek Ehrlich, home was in Będzin, Poland. Her city was a paradise to Hanna. There she had enjoyed a happy and comfortable childhood with school friends, dances, movies, and family vacations.

The title *An Exile from a Paradise: Memories of a Holocaust Survivor from Będzin* means the loss of Hanna Granek Ehrlich’s childhood paradise. At the age of seventeen, Hanna found herself working in the ghetto, which was far from a paradise. After the ghettos, she was deported to a number of labor camps. Her happy childhood, full of freedom and family gatherings was gone, and she was forever removed, or exiled, from Będzin.

BIOGRAPHY

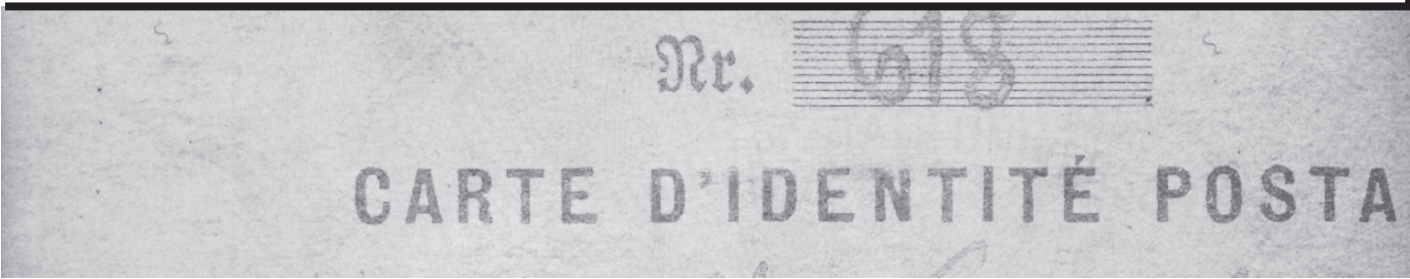
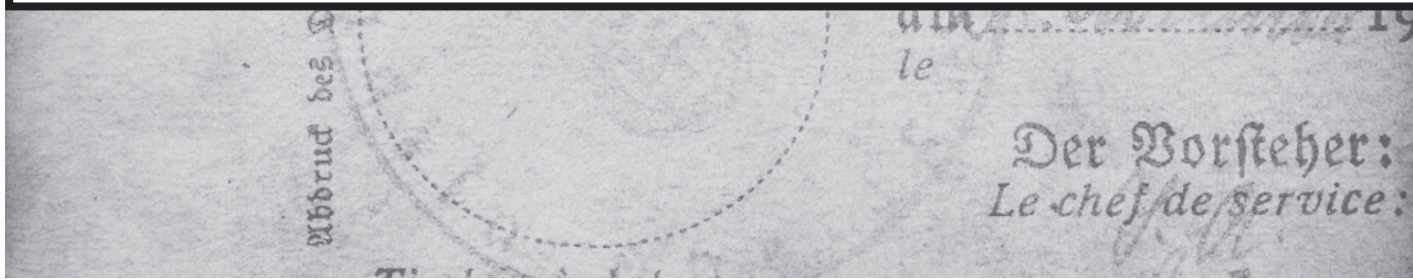
HANNA GRANEK EHRLICH



Hanna Granek Ehrlich was born on February 28, 1924, in Będzin, Poland. Her father was an accountant; her mother, a homemaker. Both were well-educated. Hanna was the older sister to David Dov, nine years younger. In 1937, her family moved into a new home with running water, three rooms, a kitchen, and an inside bathroom. Her family lived in a Jewish community as well as a predominately Jewish city—Będzin.

READING STANDARDS 9-12

1. Cite strong and thorough textual evidence to support analysis of what the text says explicitly as well as inferences drawn from the text, including determining where the text leaves matters uncertain.
2. Determine two or more central ideas or themes of a text and analyze their development over the course of the text, including how they interact and build on one another to provide a complex analysis; provide an objective summary of the text.
3. Analyze a complex set of ideas or sequence of events and explain how specific individuals, ideas, or events interact and develop over the course of the text.
4. Determine the meaning of words and phrases as they are used in a text, including figurative, connotative, and technical meanings; analyze the cumulative impact of specific word choices on meaning and tone (e.g., how the language of a court opinion differs from that of a newspaper); analyze how an author uses and refines the meaning of a key term or terms over the course of a text.
5. Analyze and evaluate the effectiveness of the structure an author uses in his or her exposition or argument, including whether the structure makes points clear, convincing, and engaging.
6. Determine an author’s point of view or purpose in a text in which the rhetoric is particularly effective, analyzing how style and content contribute to the power, persuasiveness, or beauty of the text.
7. Integrate and evaluate multiple sources of information presented in different media or formats (e.g., visually, quantitatively) as well as in words in order to address a question or solve a problem.
8. By the end of grade 9, read and comprehend literary nonfiction in the grades 9–10 text complexity band proficiently, with scaffolding as needed at the high end of the range. By the end of grade 10, read and comprehend literary nonfiction at the high end of the grades 9–10 text complexity band independently and proficiently.
9. By the end of grade 11, read and comprehend literary nonfiction in the grades 11–CCR text complexity band proficiently, with scaffolding as needed at the high end of the range.
10. By the end of grade 12, read and comprehend literary nonfiction at the high end of the grades 11–CCR text complexity band independently and proficiently.



WRITING STANDARDS 9-12

- 1. Write arguments to support claims in an analysis of substantive topics or texts, using valid reasoning and relevant and sufficient evidence.
- 2. Write informative/explanatory texts to examine and convey complex ideas, concepts, and information clearly and accurately through the effective selection, organization, and analysis of content.
- 3. Write narratives to develop real or imagined experiences or events using effective technique, well-chosen details, and well-structured event sequences.
- 4. Produce clear and coherent writing in which the development, organization, and style are appropriate to task, purpose, and audience. (Grade-specific expectations for writing types are defined in standards 1–3 above.)
- 5. Develop and strengthen writing as needed by planning, revising, editing, rewriting, or trying a new approach, focusing on addressing what is most significant for a specific purpose and audience.
- 6. Use technology, including the Internet, to produce, publish, and update individual or shared writing products in response to ongoing feedback, including new arguments or information.
- 7. Conduct short as well as more sustained research projects to answer a question (including a self-generated question) or solve a problem; narrow or broaden the inquiry when appropriate; synthesize multiple sources on the subject, demonstrating understanding of the subject under investigation.
- 8. Gather relevant information from multiple authoritative print and digital sources, using advanced searches effectively; assess the strengths and limitations of each source in terms of the task, purpose, and audience; integrate information into the text selectively to maintain the flow of ideas, avoiding plagiarism and overreliance on any one source and following a standard format for citation.
- 9. Draw evidence from literary or informational texts to support analysis, reflection, and research.
- 10. Write routinely over extended time frames (time for research, reflection, and revision) and shorter time frames (a single sitting or a day or two) for a range of tasks, purposes, and audiences.



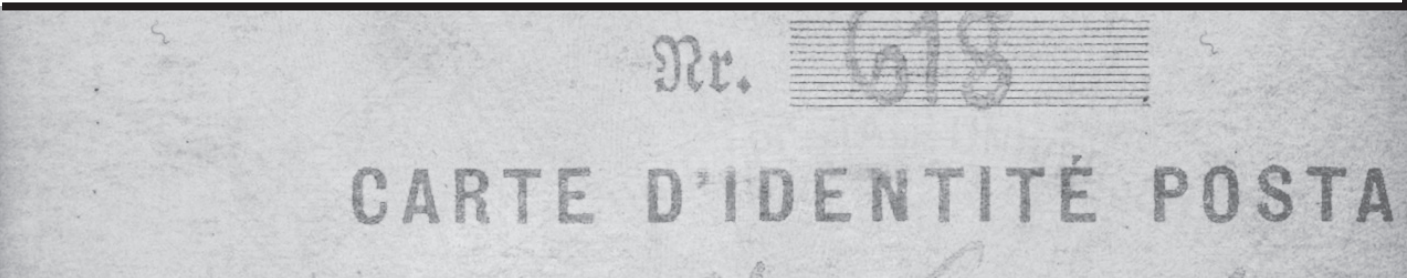
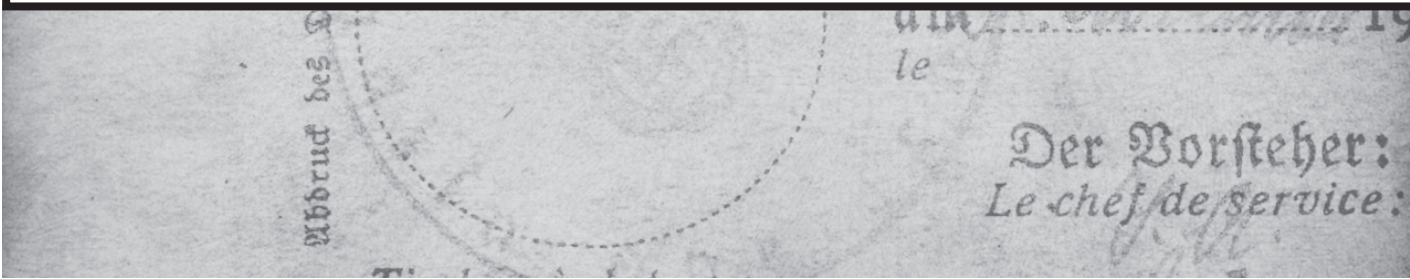
Poland 1933. Bedzin indicated. ushmm

Religion was a huge part of Hanna’s upbringing. Her town had two synagogues and several small houses of prayer. Hanna attended a private co-educational school, Gymnasium Fürstenberg. She enjoyed school and learned religion, history, and literature as well as Hebrew, German, and Latin.

Hanna had a very joyous childhood full of school dances, movies, and family vacations. Every summer, she would go to the Beskidy Mountain area where she would stay in a boarding house. During the winter, the family would travel to Zakopane to ski. Hanna also loved to ice-skate during the winter months. She graduated from high school in 1939 and was awarded the *Kleine Matura* for passing the *egzamin maturalny*, an exam taken by high school students at the end of their secondary education.



Hanna did not really experience antisemitism until 1938-1939. At that time Jewish shops were boycotted. On September 1, 1939, World War II began, and the Germans invaded Hanna’s hometown three days later on September 4, 1939. Shortly after the Germans took over Będzin, the town’s synagogues were burnt down. Hanna, her mother, and brother left two days after the German occupation started because their father had gone to Warsaw looking for an apartment for his family. They went to Zawiercie to be with her father’s family.



The family eventually returned to Będzin because their belongings were left behind. They were given ration cards by the Germans, and two months later, Hanna’s father rejoined the family. They were evicted a few weeks later, in 1942, and moved into the Będzin Ghetto along with over 20,000 other Jews. Every day they would stand in line with their ration cards and try to get bread.

Starting in April 1941, Hanna worked every day in the ghetto, for the Leopold Michatz company. Her job was to take punch cards and record the hours. Her father suffered severely after being beaten by SS officers, a beating from which he never recovered. He passed away on March 27, 1943. To save David Dov, his mother sent him to Zawiercie to her husband’s family. In August 1943, the Jews of this city were sent Auschwitz-Birkenau.

Hanna was deported on June 22, 1943, to a transit camp in Sosnowiec. She was there for ten days before being transported to Annaberg camp in Silesia, Germany. During this time Hanna’s mother remained in hiding until August of 1943. Her mother was sent to Auschwitz-Birkenau between August 1st and 8th.

Hanna’s stay in Annaberg was short. She was transferred to Graditz Labor Camp in Lower Silesia which was only a three hour train ride away Annaberg. She worked doing office work and giving out ration cards. She was fortunate to work inside where the conditions were not as horrible as they were for inmates who worked outdoors. At Graditz, they washed in a trough made for animals and ate only a piece of bread and some soup each day. Hanna was in Graditz until January 1944.

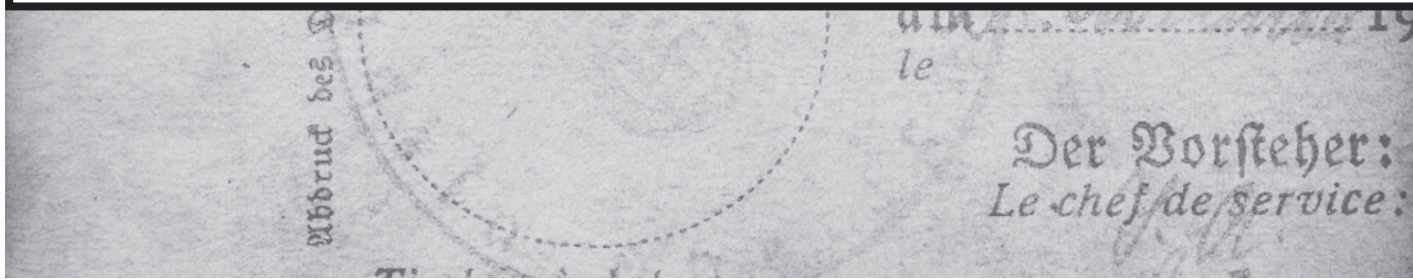


1941, Bedzin Ghetto: Hanna in ghetto office of the Leopold Michatz

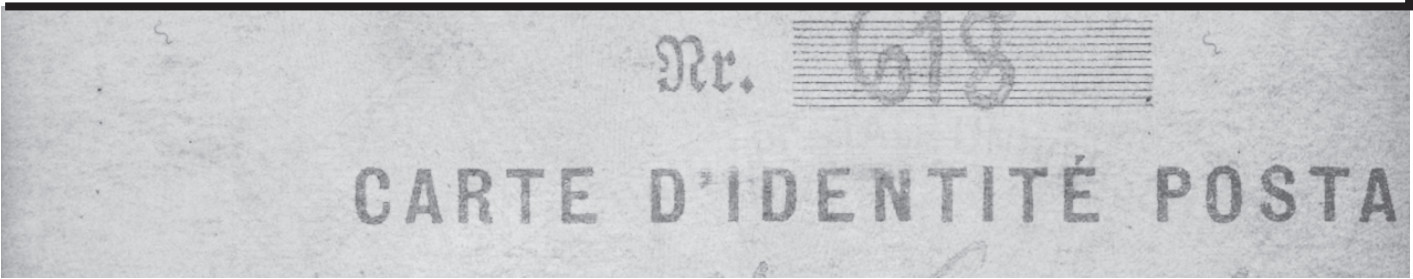
Hanna was then transferred to Perterswaldau concentration camp. For about a year, she endured terrible conditions with no warm water, poor food, and long working hours. The prisoners would have to do roll call outside in the early morning cold air. Hanna worked in at the Diehl Factory making weapons and bomb parts. She tried her best to help those around her by using a connection with friends who were in charge of the ration cards. She would get extra ration cards and share these with others in the camp to help them survive.

Hanna was liberated on May 5, 1945, by the Soviet Army. She didn’t stay long in the area; she traveled with fellow survivors to Langenbielau which had been evacuated by the Germans. They found an empty house and enjoyed the food that was left behind. After two months she was picked up by a family friend and taken to Będzin but could not find anyone from her family. Only Hanna had survived.

In the summer of 1945, her father’s friend, Mr. Lustiger, took her to Celle, German. From Celle she went to Munich to be with her cousins, Meyer, Jakob, and Wolf Ehrlich. Hanna’s cousins took care of her providing her with clothes and a watch. Hanna married Wolf on November 3, 1946. They had a baby boy, Isaac, in September 1947. In 1951, Wolf, Hanna, and Isaac immigrated to the United States. They stayed in New York until moving to Mays Landing, New Jersey, to buy a farm with Wolf’s brother, Meyer. Hanna and Wolf welcomed their second child, Harold, on November 12, 1953.



Standard 6.2.12.A.4.c	Analyze the motivations, causes, and consequences of the genocides of Armenians, Roma (gypsies), and Jews, as well as the mass exterminations of Ukrainians and Chinese.
Standard 6.2.12.A.5.e	Assess the progress of human and civil rights around the world since the 1948 U.N. Declaration of Human Rights.
Standard 6.2.12.C.4.c	Assess the short- and long-term demographic, social, economic, and environmental consequences of the violence and destruction of the two World Wars.
Standard 6.2.12.D.4.i	Compare and contrast the actions of individuals as perpetrators, bystanders, and rescuers during events of persecution or genocide, and describe the long-term consequences of genocide for all involved.
Standard 6.2:14	All students will connect the concept of universal human rights to world events and issues.
Standard 6.2:15	All students will compare and contrast current and past genocidal acts and other acts of hatred and violence for the purposes of subjugation and exploitation and discuss present and future actions by individuals and governments to prevent the reoccurrence of such events.
Standard 6.3. 4.A.4	Communicate with students from various countries about common issues of public concern and possible solutions.
Standard 6.3. 4.D.1	Identify actions that are unfair or discriminatory, such as bullying, and propose solutions to address such actions.
Standard 8.1.8.E.1	Gather and analyze findings using data collection technology to produce a possible solution for a content-related or real-world problem.
Standard 8.2.8.C.2	Compare and contrast current and past incidences of ethical and unethical use of labor in the United States or another country and present results in a media-rich presentation.



NEW JERSEY CONTENT STANDARDS

LINK TO CONTENT STANDARDS:

(See below for the common core standards for Writing, Reading, Language, and Speaking and Listening in Social Studies)

Standard 3.1:	All students will understand and apply the knowledge of sounds, letters, and words in written English to become independent and fluent readers and will read a variety of materials and texts with fluency and comprehension.
Standard 3.2:	All students will write in clear, concise, organized language that varies in content and form for different audiences and purposes.
Standard 6.1:	All students will utilize historical thinking, problem solving, and research skills to maximize their understanding of civics, history, geography, and economics.
Standard 6.1.12.A.11.e	Assess the responses of the United States and other nations to the violation of human rights that occurred during the Holocaust and other genocides.
Standard 6.2.12.B.4.b	Determine how geography impacted military strategies and major turning points during World War II.
Standard 6.2.12.D.4.j	Analyze how the social, economic, and political roles of women were transformed during this time period.
Standard 6.1.12.B.11.a	Explain the role that geography played in the development of military strategies and weaponry in World War II.
Standard 6.1.12.D.11.a	Analyze the roles of various alliances among nations and their leaders in the conduct and outcomes of the World War II.
Standard 6.1.12.D.11.b	Compare and contrast different perspectives about how the United States should respond to aggressive policies and actions taken by other nations at this time.
Standard 6.1.12.D.11.e	Explain how World War II and the Holocaust led to the creation of international organizations (i.e., the United Nations) to protect human rights, and describe the subsequent impact of these organizations.
Standard 6.2	All students will know, understand and appreciate the value and principles of American democracy and the rights, responsibilities, and roles of a citizen in the nation and the world.
Standard 6.2:7:	All students will participate in events to acquire understanding of complex global problems.
Standard 6.2:11:	All students will participate in activities that foster understanding and appreciation for diverse cultures.

The family operated a chicken and egg stand on the Black Horse Pike and Route 50. They eventually liquidated the egg business and opened a crystal store. In 1990, Wolf and Hanna moved to Margate, New Jersey, where Hanna still lives. Her husband, Wolf, passed away on February 19, 2010.

ORGANIZATION OF HANNA GRANEK EHRLICH’S MEMOIR

Hanna Granek Ehrlich’s memoir is broken up into the following sections: a preface, prologue, eleven chapters, and an epilogue.

PREFACE



1939. Bedzin: David Dov, Hanna’s brother.

David Jeremy Ehrlich talks about his grandmother, Hanna Ehrlich, and where his name David came from. David was the name of Hanna’s younger brother who was killed in Auschwitz-Birkenau during the Holocaust. He also discusses his childhood memories of seeing numbers on his grandfather’s arm and attending synagogue where he saw other survivors. He describes his grandmother as being a “Renaissance” woman who is always helping, offering advice, telling jokes. David explains that his grandmother’s story will help the world “to understand the magnitude to which hatred and prejudice can bring out the most evil side of human nature.”

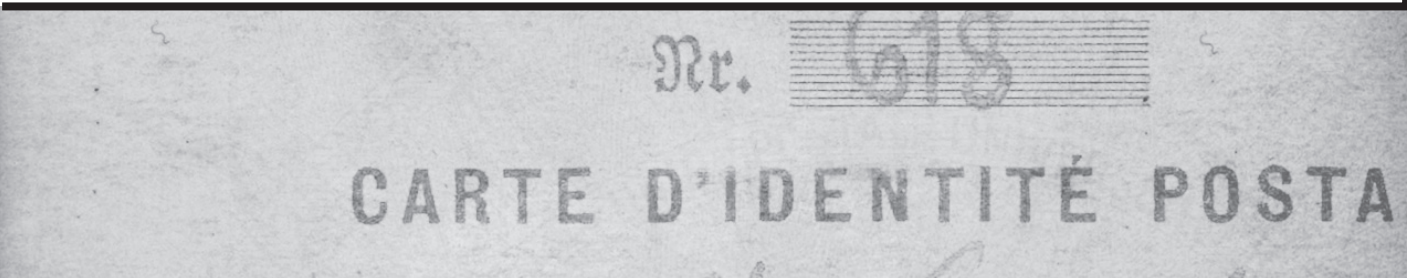
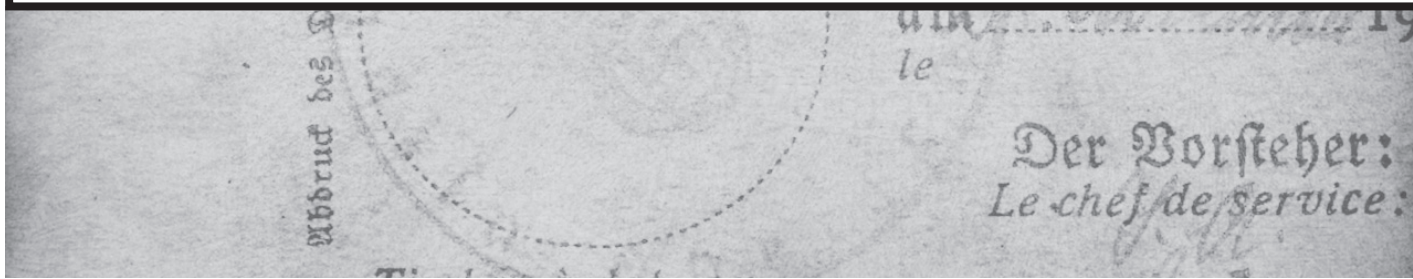
PROLOGUE: PARADISE AND PARADISE LOST

PARADISE

The first section of the prologue—“Paradise”—provides a history of Jewish life in Będzin, Poland, starting from when the first Jews appeared in the city. “This section discusses some of the Jewish community’s traditions and the cultural life of Będzin.

PARADISE LOST

This section describes the changes in Będzin once antisemitism rises and the Nazi occupation began. The section tells of the Jews trying to keep joking and stay happy even with darkness looming. It discusses the Będzin Ghetto being liquidated, the deportations, and the women from Będzin who smuggled explosives into Auschwitz-Birkenau.



CHAPTERS 1-3 HANNA’S CHILDHOOD

This is the beginning of Hanna’s story, an overview of her childhood. Chapter two goes into detail about the synagogues and small houses of prayer or Hasidic *shtetlekh* that were in Będzin. Chapter three discusses Hanna’s experience in a private co-educational school. Overall, Hanna describes a very happy and lively childhood with school dances, family vacations in the summer and winter, and a successful academic career.

CHAPTERS 4-5 ANTISEMITISM AND NAZIS

Hanna recalls not experiencing much, if any, antisemitism until 1938. Around 1938, antisemitism incidents started to occur. Hanna describes these incidents such as terrorism of Jewish merchants and non-Jewish clients and anti-Jewish boycotts. Chapter five goes into detail about what happened to Hanna, her family, and the



Hanna Ehrlich with her friend Gucia Dancyger in the Będzin ghetto.

Jews after World War II began. Two days after the Germans occupied her hometown, her family began a transition, eventually traveling to Zawiercie to be with her extended family. After they returned home, it wasn’t long before the Germans evicted them to the Będzin ghetto in May 1942. Hanna describes the creation of and life in the Będzin Ghetto. She describes her jobs in the ghetto before being sent to a labor camp, then a transit camp, and then one camp after another.

Hanna describes her life in several camps. She was deported on June 22, 1943, and sent to a soccer field for a day without food or water before being sent to a camp. Hanna was deported to Sosnowiec to a *Dulag* (a transit camp). After ten days, in July 1943, she was sent to Annaberg camp in Silesia, Germany. By mid-July, Hanna was sent to Graditz *Arbeitslager*, a labor camp. She worked in an office and gave out ration cards. On January 1, 1943, Hanna was sent to Peterswaldau, a sub camp of Gross-Rosen Concentration camp. It was a small labor camp where they manufactured weapons and bomb parts. She was in Peterswaldau for fifteen months, and Hanna describes the conditions that she endured in her time there. The next chapter describes what she learned of Auschwitz-Birkenau during her time at Peterswaldau camp.



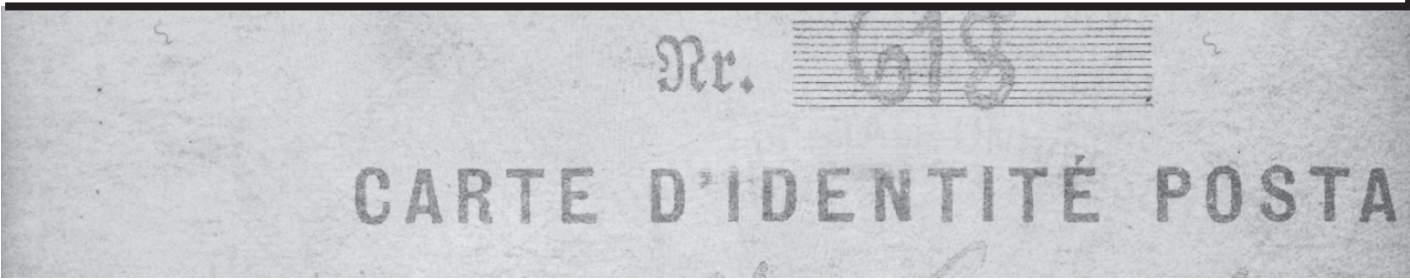
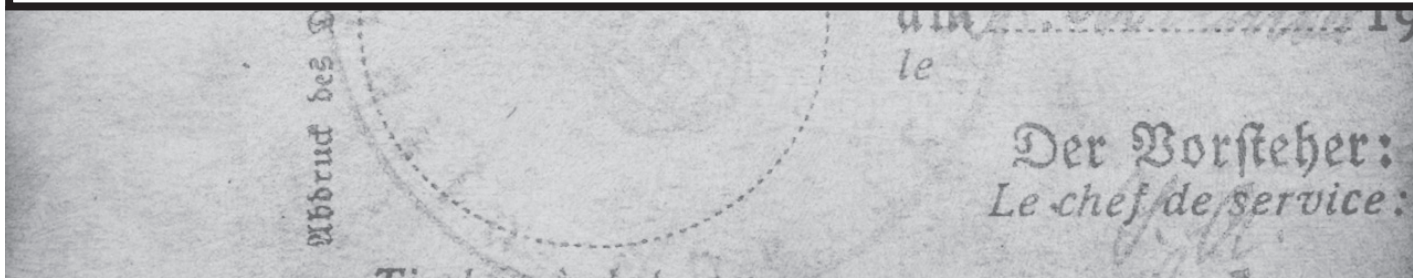
Hanna Ehrlich wearing the Star of David in the Będzin ghetto

CHAPTERS 6-7 LIFE IN THE CONCENTRATION CAMP



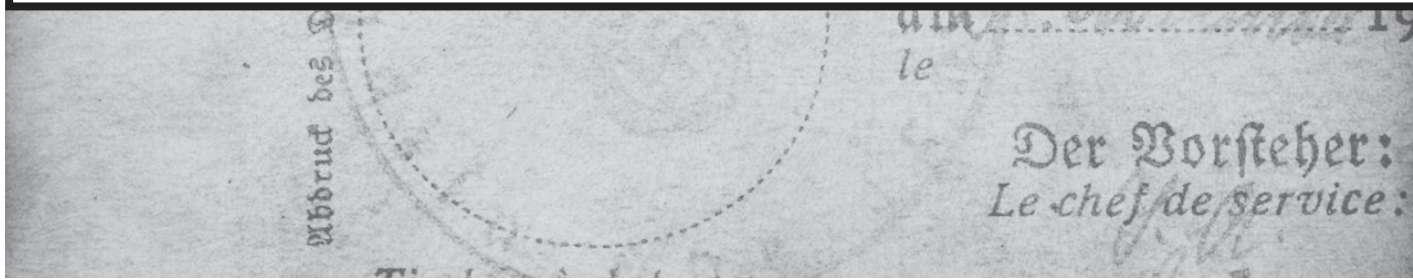
Munich: Hanna and Wolf at City Hall, for civil ceremony.

- 19. Understand the long term effects of the Holocaust on survivors.
- 20. Understand that learning about the sufferings of individuals and groups far from our own families and societies helps us to humanize “the other” and contribute to the possibilities of peace.
- 21. Exercise: Take a position on one side or the other. Defend your position.
 - a. Life is a constant struggle: those not powerful enough to rise to the top deserve whatever they get.
 - b. People find it easier to do evil than to do good.
 - c. Most people are likely to conform rather than act on their own individual values.
 - d. Most people would prefer to rely on miracles than to depend on the fruits of their own labor.
 - e. Most people need something to worship.
 - f. Most people avoid the truth if it is painful.
 - g. War is the natural outgrowth of human nature.
 - h. Most people need authority to tell them what to do.
- 22. What is a hero? What qualities do heroes have? Think of people you think of as heroes and explain why you feel the way you do. These people can be personal heroes in your life, heroes you have seen in movies, or read about in books. Get into groups of four. Each group member should pick a hero and defend his/her choice.
- 23. How is it that “ordinary people” are capable of extraordinary actions, whether they are extraordinarily good or bad? What circumstances allow for this?
- 24. What are the risks of being a hero? Are they worth it?
- 25. No one likes to be different. It is difficult to stand up to your peers and disagree with them. Think of a time in your life when you stood up for what you believed—even in the face of ridicule from your peers. Describe the situation either in writing or with 2-3 others in a group.
- 26. One man/woman can make a difference. In America today, people sometimes feel as if they can’t make a difference. Everything is so big, powerful, and difficult to change. But it can be done. Think of situations in your own life or lives of your family or friends where one person’s help has made a difference. Share, or write about this experience.
- 27. In the 1930s many Americans feared that immigrants would compete for scarce jobs. What was the economic situation in the U.S. in the 1930s? Can you understand why Americans might have had an anti-immigration attitude? What is the economic situation today? How do Americans feel about immigrants today? Compare and discuss.
- 28. Define what the term “responsibility” means to you. Now list ten “responsibilities” you have.



ADDITIONAL QUESTIONS AND ACTIVITIES

1. Why is it important to remember and reflect on historical events such as the Holocaust and other genocides?
2. Why is it important to have multiple sources of evidence such as witness testimonies, diaries, official reports, newspaper articles, etc? How do we judge the reliability of sources?
3. Why is the use of imagery, photographs, and video footage important? What is the impact of such depictions?
4. What is the difference between a victim and a survivor?
5. Why do survivors feel the need to be believed?
6. What should be our responsibility in the face of atrocity? Do we have a responsibility?
7. What questions would you like to ask a Holocaust survivor? What questions would you like to ask a former German SS?
8. Use the internet and other reliable sources to answer questions that students would like to know more about in relation to the essential questions and report to class.
9. Create artwork or creative writing piece that demonstrates knowledge.
10. Respond to visuals including film, photographs, primary source documents, and survivor accounts by following guided assignment.
11. Respond to selected readings by scholars and survivors of the Holocaust through guided questions, discussions, and journal reflections.
12. Can civilians be protected in war? Where is the line when civilian suffering moves from “Casualties of war” to “international crimes against humanity”?
13. Have you ever experienced conflicting responsibilities or duties, for example, to your friend and to parents, or to your friend and religious teachings?
14. Using current news articles, research the current position of the German government on their treatment of Holocaust survivors.
15. Use a blank map of Europe and mark the locations of death camps. Where were the death camps? Why?
16. Understand the motivations of rescuers.
17. Discuss the characteristics of rescuers.
18. Explain the phrase the “Power of One.” Or explain “One person can make a difference.”



CHAPTERS 8-11 LIFE EVER-AFTER

These chapters describe Hanna’s life after she is liberated by the Soviets. She describes her uncertainty about her future. She stayed in Langenbielau for a few months working in an office until a family friend heard she was alive and brought her back to Będzin. She did not go back to her home because a family was living there. She found out about her mother’s death from a girl who was in Auschwitz-Birkenau with her. Hanna was reunited with her cousins in Munich. Wolf Ehrlich was one of her cousins, and chapter nine discusses what Wolf went through in a labor camp, *Arbeitslager* Fünfteichen. Wolf endured terrible conditions and only weighed fifty pounds when he was liberated. Wolf and Hanna married, had a baby boy, Isaac, and immigrated to the United States. Hanna reflects on her childhood as she was leaving to come to the United States. Chapter eleven describes the businesses Hanna and Wolf had in New Jersey while raising two sons, Isaac and Harold.

CHAPTER 12- EPILOGUE

Hanna describes the silence that Będzin, Poland, still has about its past with the Jewish community and their struggle during the war. She expresses her hopes for her memoir; Hanna believes that the past can be a vital lesson for all of us.

HISTORICAL CONTEXT

In order to understand how Europe became occupied and how Poland was affected by the Holocaust, it is important to review the rise of Nazism in Germany and its expansion throughout Europe in the thirties and during the war years (1939-1945).

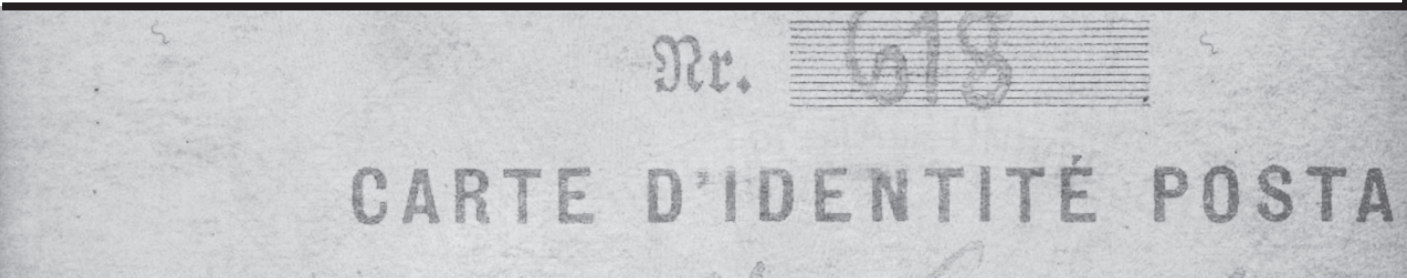
THE ERA OF THE WEIMAR REPUBLIC 1919-1933

THE TREATY OF VERSAILLES 1918-1919

The Treaty of Versailles set the terms for peace in Europe after World War I. The victorious Allied Powers excluded Germany from negotiations. In the treaty the Allies placed sole responsibility for World War I on Germany and stripped Germany of her colonies and valuable European territories. Germany also had to pay reparations for civilian damages incurred during the war. Germans of many different backgrounds expressed dissatisfaction with the Treaty of Versailles. Not only did they feel that Jews, Communists, and political dissidents had “stabbed Germany in the back,” but they also regarded the democratic Weimar Republic as a form of government alien to German tradition.

THE WEIMAR REPUBLIC (1919-1933)

After the Allies defeated German in 1918, the Kaiser fled to the Netherlands for asylum while a group of democratic politicians in Berlin proclaimed the establishment of the Weimar Republic to replace the imperial government. The president of the new republic was Paul von Hindenburg (1847-1943), a Field Marshall during World War I.



The National Socialist German Workers’ Party, that came to be known as the Nazis, was one of many Weimar political parties that criticized the Republic for agreeing to sign the Versailles Treaty. Adolf Hitler, born in Austria in 1889 and a soldier in the German army during World War I, became leader or Führer of the Nazi Party in 1921. Hitler and the Nazi Party blamed Jews and political radicals for the weakened state of Germany.

From the Nazi perspective, the creation of a master race of Germans—“Aryans”—required the elimination of Jews. Despite the fact that Jews had contributed to German culture and professions and that thousands of Jewish males had served the Fatherland in World War I, the Nazis cited Jews as the main cause of the degeneration of German vitality and creativity. According to the Nazis, as long as Jews remained in Germany, they threatened to “infect” the master race. There were other groups that the Nazis also considered threatening to the purity of the Aryan nation. These groups were the mentally and physically handicapped, “Gypsies” (Roma and Sinti), homosexuals, Slavic peoples, Jehovah’s Witnesses, blacks (especially African Germans), and political dissidents.

During the Weimar Republic, the Nazis gained support primarily in the southern German state of Bavaria. Between 1924 and 1929, when the German economy began to prosper, the majority of Germans regarded Nazis as thugs. However, with the onset of the worldwide Great Depression in 1929, greater numbers of Germans began listening to the Nazi message.

THE EARLY YEARS OF NAZISM IN POWER (1933-1939)

On January 30, 1933, Hitler was appointed Chancellor. He swiftly dismantled the Republic, establishing a totalitarian regime. Less than two months after coming to power, on March 23, 1933, the *Reichstag* (German Parliament) dissolved itself, and from then on Hitler ruled by decree. All political parties except the Nazis were outlawed. Churches, labor unions, and youth organizations became tools of the Nazi state. Every medium of communication was used to mold public opinion. Symbols of the Republic disappeared, replaced by symbols of the Nazis.

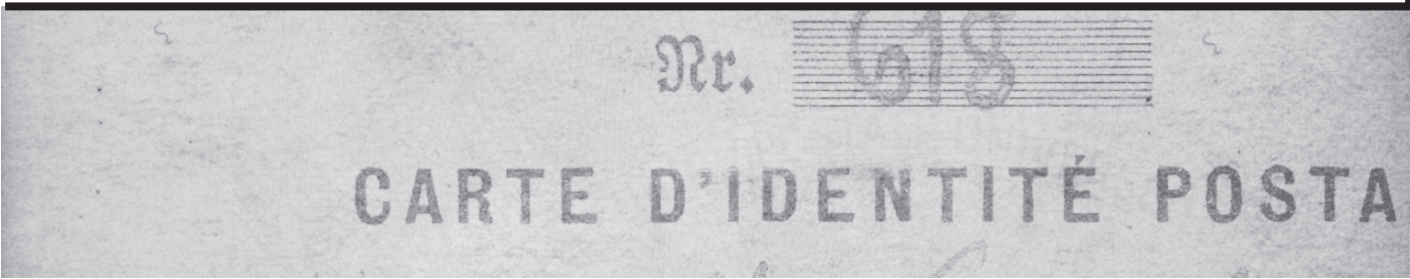
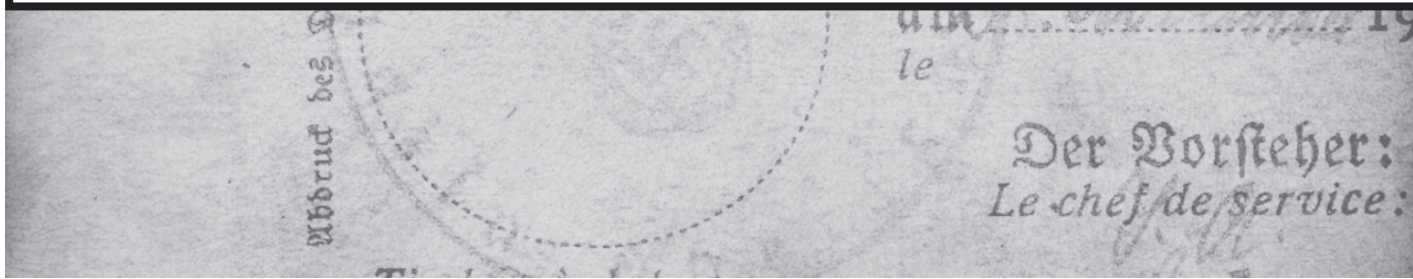
A great number of limitations were imposed on the Jewish minority. The Nazis began to put their anti-Jewish measures into effect shortly after Hitler’s appointment. Over the next six years, these measures escalated, and it became increasingly difficult for Jews to make a living or lead normal lives. **The Nuremberg Laws of 1935** was comprised of two laws. The first law, *The Law for the Protection of German Blood and German Honor*, prohibited marriages and extra marital intercourse between Jews and Germans and also the employment of German females under forty-five in Jewish households. The second law, *The Reich Citizenship Law*, stripped Jews of their German citizenship; therefore, they could no longer vote or hold office.

Approximately 400 anti-Jewish measures were imposed on other groups. For example, in July 1933, sterilization measures were approved for the mentally and physically handicapped. “Gypsies” were increasingly segregated from German society, and homosexuals and political dissidents were imprisoned in the early concentration camps of Dachau and Buchenwald. In 1937, black children born of German women and African husbands were designated for sterilization.

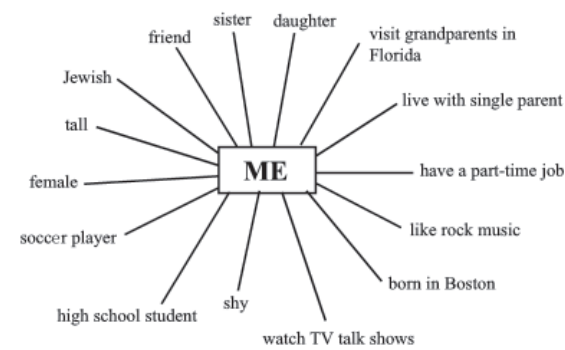
of Genocide was defined. Have students research the stages of genocide and relate it to the memoir. How did Hanna experience genocide? How could genocide possibly happen today, and how can it be prevented? What should be done if genocide starts to happen?

FOR FURTHER REFLECTION

1. According to the scholar Samantha Power, an *upstander* is an individual who takes risks to help others in danger and does not hesitate to criticize those who fail to help others in need or danger. Describe the upstanders in *An Exile from Paradise*? Do you know any upstanders? Were you ever an upstander? Describe and discuss.
2. What is the opposite of an upstander? Are there any bystanders in the book? Have you ever been a bystander? Describe and discuss.
3. Nazi power repeatedly forced defenseless people to make what Holocaust scholar Lawrence L. Langer calls “choiceless choices.” Such choices, Langer says, do not “reflect options between life and death, but between one form of ‘abnormal’ response and another, both imposed by a situation that was in no way of the victim’s own choosing.” One example of a choiceless choice would be the following: During a roundup in the ghetto, a family is hiding with a group in a bunker. They have a baby. Should they risk the baby crying which would mean the whole group would be discovered and deported? Or should they smother the baby to insure that the baby does not cry and give away the group’s hiding place? What were the choiceless choices described in the memoir?
4. Have any historical events intersected with and influenced your life. Explain.
5. Discuss in groups how silence and indifference to the human and civil rights of the Jews helped the perpetrators. Have a spokesperson report your findings to the class.
6. What are the obligations of responsible citizens in a democratic society? List these obligations, discuss them in your group, and then have a class discussion, listing answers on the board.
7. Read the Declaration of Human Rights online. Are you surprised at any of the “rights”? http://www.un.org/events/humanrights/2007/hrphotos/declaration%20_eng.pdf
8. Read the United Nations Convention on the Prevention and the Punishment of the Crime of Genocide online. <http://www.hrweb.org/legal/genocide.html>
9. Discuss some recent genocides, such as Rwanda, Bosnia, the Congo. Why are they considered genocides? Or are they? Discuss.



8. Using the chart below, prepare an identify chart for yourself. Consider all the factors—family, school, hobbies, nationality, ethnicity, religion, etc. —that influence how you think about yourself and make decisions.



Sample Chart

9. Prepare an identity chart for Hanna Ehrlich. Make sure to include influences before, during, and after the war and the Holocaust. Discuss in groups.
10. On the computer, write a letter to Hanna Ehrlich commenting on her memoir. Ask her to come to your school to speak and include three questions you would like to ask her. Peer edit.
11. In groups, prepare a presentation for other classes to teach them about Hanna and her memoir.
12. Research the Righteous Among the Nations in groups. Pick one person that is considered to be a Righteous and create a presentation to the group discussing where they were from and what they did that made them a Righteous Among the Nations including the risks that they went through during the war.
13. Design a Holocaust memorial.
14. Get creative using media! In groups, create documentaries including personal reflections of Hanna Ehrlich.
15. Connecting the past and present. Discuss the importance of memoirs of the Holocaust. What do they do to help preserve survivor’s experiences? What else could be done to help preserve those memories? Is there a more effective way to remember the past? What could you personally do to help? What could be done on a larger scale?
16. The term *genocide* was created by a Polish-Jewish legal scholar named Raphael Lemkin in 1944, specifically to describe and define what had happened in the Holocaust and to bring its perpetrators to justice. The first session of the United Nations General Assembly affirmed that genocide was crime under international law in 1946. In 1948, the Convention on the Prevention and Punishment

THE NAZIS AND WORLD WAR II (1939-1945)

THE BEGINNING OF WORLD WAR II: THE ENTRAPMENT OF EUROPEAN JEWS

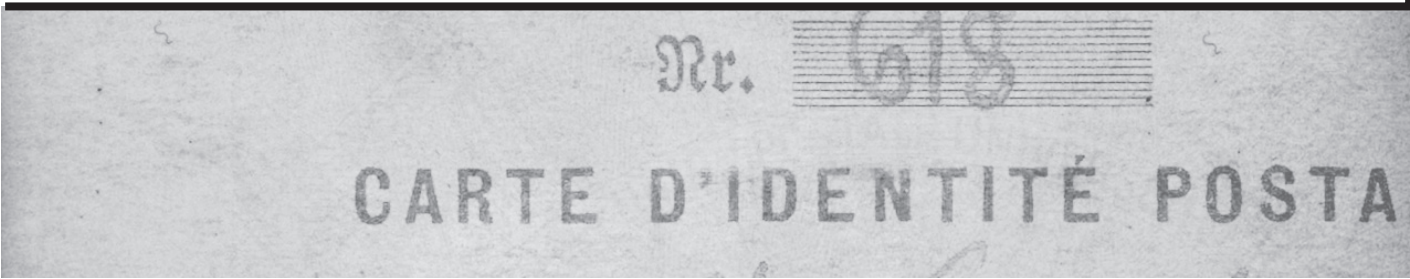
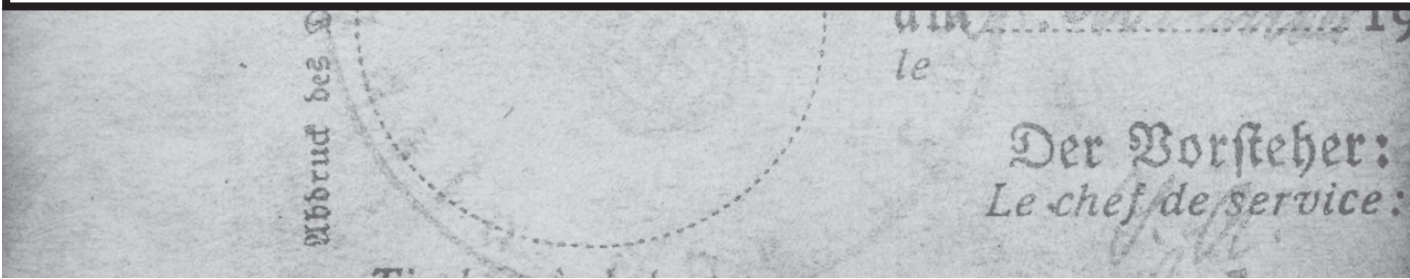
The Nazi invasion of Poland on September 1, 1939, precipitated World War II. By the following spring much of Eastern and Western Europe was controlled by the Nazis. Just before the outbreak of war, the Nazis had enacted in Germany the T4 Program (euthanasia program whose headquarters was located at Tiergarten Street in Berlin) for gassing mental hospital patients who were deemed “unworthy of life.” While the program was ostensibly ended in Germany in 1941, it provided the prototype for dealing with racial enemies in Nazi-occupied Europe once World War II got underway. During the war years, 1939-1945, the Nazis clarified and continued to implement their policies for racial purity. Initially, the Nazis concentrated Jews in Eastern Europe in centers known as ghettos, for example in the Będzin ghetto.

INVASION OF THE SOVIET UNION (THE U.S.S.R) AND THE *EINSATZGRUPPEN* (1941)

While Jews all over Eastern Europe were being forced into ghettos, the Germans broke their non-aggression pact with the U.S.S.R., on June 22, 1941, when they invaded the Soviet Union. Special commandos known as *Einsatzgruppen* followed the German army, slaughtering political dissidents and Jewish men, women, and children. Typically, victims were led into wooded areas outside towns. They were stripped, forced to dig their own graves, and then were either shot or buried alive. By the fall and early winter of 1941, Nazi leadership began to view these actions as inefficient: 1) members of commandos were often willing to perform their work but drank heavily to forget about their deeds; 2) it was difficult to predict and control reactions of local inhabitants; and 3) the process itself took too long.



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THE “FINAL SOLUTION” TO THE JEWISH PROBLEM: THE WANNSEE CONFERENCE (1942)

On January 20, 1942, Nazi officials met at the Wannsee villa outside Berlin to plan the implementation of the “final solution” to the Jewish problem—a euphemism for the mass murder of the Jewish population. These officials listed millions of Jews they planned to murder—Jews in occupied territories as well as in areas still to be conquered. Trains were to transport Jews from all over Europe to death camps located in Eastern Europe under the pretext that they would be resettled and given work, adequate food, and shelter.

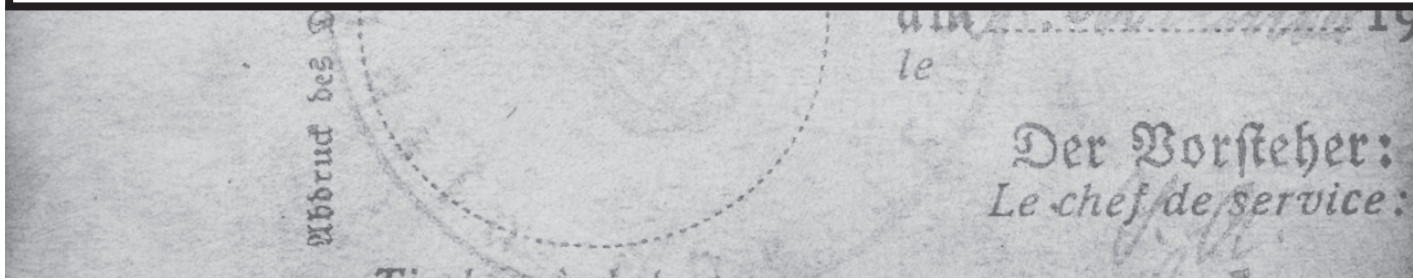
The major death camps—Chelmno, Auschwitz-Birkenau, Belzec, Sobibor, Treblinka, and Majdanek—were located in strategic areas of occupied Poland, close to major centers of Jews. For example, Warsaw Jews were sent to Treblinka, while Jews from Lvov were sent to Belzec. Auschwitz-Birkenau, the largest camp, received Jews from all occupied countries outside Poland—from as far away as Greece. The gassing processes that had been developed by the T4 euthanasia program in 1939 were modified to be used in permanent gas chambers and crematoria in death camps.



Some of the best known concentration camps. There were thousands more. Auschwitz-Birkenau circled. History 1900s

There were also slave labor camps outside of Poland; these camps were not specifically designed as factories of death; however, thousands of slave laborers died from malnutrition, disease, and overwork. For example, in Sachsenhausen slave labor camp, north of Berlin, inmates were forced to perform hard labor at the nearby brickworks or in armaments factories.

For a variety of reasons, people in areas near death camps and concentration camps did little to intervene. Only a small minority of individuals, “upstanders,” made decisions to save Jews, especially the children. The



Chapter 6- What was Hanna’s experience in Peterswaldau Concentration Camp? After being transferred several times, do you think it was hard for Hanna to adjust to living and working in this camp?

Chapter 7- Why did the Germans destroy the bombs before the Soviet army arrived?

Chapter 8- As a class, discuss Hanna’s journey after being liberated. Why did she not stay in Będzin?

Chapter 9- How was Wolf’s experience during the Holocaust different from Hanna’s? How was it the same?

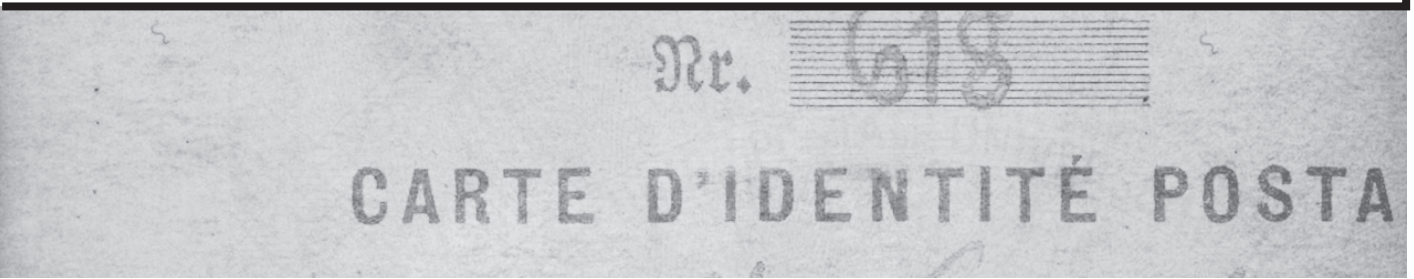
Chapter 10- Discuss this quote from the end of the chapter by Hanna:

As I left Europe, I thought about my life and my family before the war, when we were still in Będzin. I had a wonderful life, very comfortable, loved by my parents, beautiful people, and they gave me the best education, a private school education, both for my brother and me. I mourned their loss and the loss of my brother. My childhood in Będzin had been a very, very happy one—paradisiacal.

Chapter 11- What were Hanna’s and Wolf’s lives like in the United States? Were they successful? What do you think it means to Hanna that her family grew and flourished in the U.S.?

POST READING QUESTIONS AND ACTIVITIES

1. Pick two photographs from the back of the book. Describe them. Have students think of a favorite photograph they have from a family album. Describe it. Why is it their favorite? Is it like any of the photographs in Hanna’s memoir?
2. How was Hanna’s life affected by the war?
3. View Hanna’s video on YouTube and have the students write a reaction in their journal making connections between the memoir and the video. <http://www.youtube.com/watch?v=2ljUiSparY>
4. Have any of your family members immigrated to the United States? Describe their experiences.
5. What is one lesson you learned from this memoir?
6. Revisit the issue of antisemitism. When did it begin? Was there antisemitism in Hanna’s hometown before the Nazis came to power?
7. Do you think writing her memoir brought back painful memories? Discuss how you think Hanna’s memoir affected her children, grandchildren, and great-grandchildren?



DURING READING QUESTIONS AND ACTIVITIES

- Have students keep a journal for each day of reading. Provide a writing prompt for them to use either before reading each day or directly after. May be used as a warm-up or daily conclusion activity.
 - Where did people find the strength to survive in such terrible situation?
 - Have the students select a moment in the memoir that strikes them as disturbing, powerful, or important. Then have them rewrite that section as a diary entry or their initial reactions to the situation. How did it make them feel, or what it was about the event that made them empathize with Hanna?
 - How does the author reveal her will to live?
 - There are examples of resistance in the memoir. Ask the students to provide a reflection on these.
- How is the book organized? Discuss as a class.
- Discuss the title.
- Make a timeline of Hanna’s life.
- Collect significant phrases. Throughout reading have students keep a section of their journal for lines, words, or sentences they find meaningful or that stand out. Create a bulletin board of all of the phrases.
- Chapter Questions:

Chapter 1- What was Hanna’s family like? (Were they well educated? Did she come from a large family? How does she describe her parents?)

Chapter 2- Discuss the quote at the end of the chapter: “All of the synagogues and Hasidic *shtiblech* have become still; the voice of Torah and prayer is no longer heard, perished in the great abyss that was named Auschwitz. All perished no traces remains, no grave. There is no one to say kaddish; let these words be a gravestone for the dear Jews: *Yisgadal, vayiskadash*.” Does this quote foreshadow what may happen to Hanna and her family?

Chapter 3- Describe Hanna’s school. Does her childhood, including schooling seem similar to your own? Does it seem different? Research the *Kleine Matura* award that Hanna received.

Chapter 4- In groups, research the organization *Endecja*. What was it? How did it begin? How would this organization create a struggle for the Jews living in Będzin?

Chapter 5- This chapter discusses a lot of moving around by Hanna and her family. Where did they move to? How would their traveling have been affected by what was going on in Poland? Research the rise of the Będzin Ghetto in groups. Discuss as a class.

Kindertransport 1938-1939 by Great Britain was one of the successes. The Wagner Act in the United States that would have saved a number of Jewish children was not passed; some congressmen felt that it would be cruel to separate children from their parents. Therefore, with little assistance from other countries, the overwhelming majority of Jewish children—between a million and a million and half—were murdered during the Holocaust. Only about 100,000 to 200,000 Jewish children survived the war, many in hiding.

BĘDZIN, POLAND

In order to understand about Hanna Granek Ehrlich childhood and adolescence, it is necessary to have some historical information about the city she regarded as a “paradise.”

EARLY HISTORY

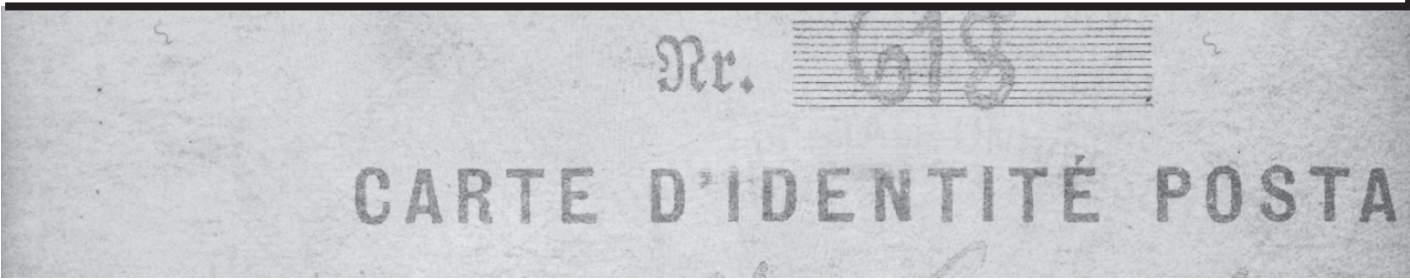
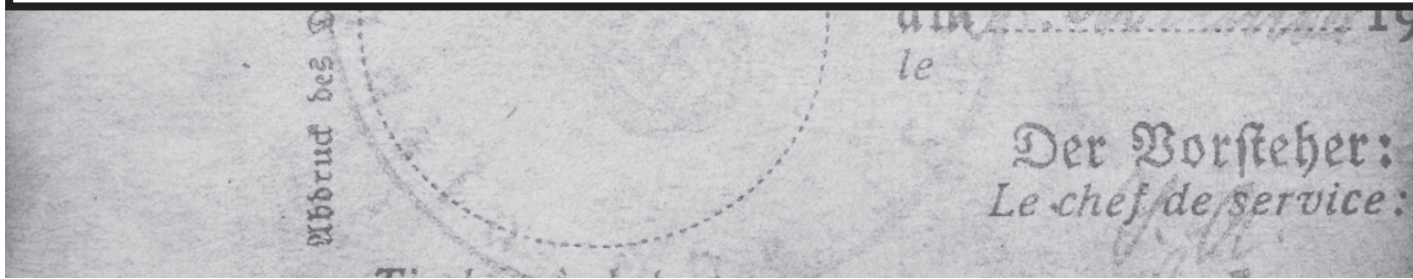
Będzin, Poland, has a history of Jews living there since the late 13th century. By the late 19th century, the Jewish population had increased and accounted for about 68% of the population in Będzin. The city was developing rapidly because of coal excavation and steel production. The Jewish community, benefiting from the city’s economic growth, created a brick synagogue in place of the old wooden one, and, by 1897, the Jewish people made up to 80% of the population. In the early 1900s, Jews were active in political life holding offices in town council. (*Będzin History*)

HOLOCAUST

During WWII, Germany entered Będzin in September 1939. Jews were persecuted and forced to cut off their beards. As early as September 5, Jews were transported to barracks and used for manual labor. The night of September 8, 1939, the Nazis burned the synagogue killing 200 Jews attending a religious service inside. On the streets, German soldiers shot Jews who were fleeing to save their lives when a Jewish district was burned down. However, the Nazis did not get the blame for the torching. Forty Polish and Jewish hostages were executed after being blamed for the fires. However, according to Stefan Krakowski, the situation in Będzin was considered to be better than other places in occupied Poland during the year 1940-41. Krakowski further states that conditions worsened in 1942-43:

About 6,500 Jews in the town were sent to forced labor camps and others were put to work locally making clothing and boots for the German army. In May and June 1942 the first deportations took place in which 2,400 “nonproductive” Jews were sent to their death in Auschwitz. On Aug. 15, 1942, about 8,000–10,000 Jews were sent to Auschwitz, while others were shot on the spot for disobeying German orders. In spring 1943, a ghetto was established in the suburb of Kamionka. On June 22, 1943, 4,000 Jews were deported and on August 1, 1943, the final liquidation of the ghetto began. In all, about 30,000 Jews were sent to Auschwitz from Będzin.

Very few Jews were able to survive in hiding. In 1940, an underground system developed in Będzin that circulated illegal papers and had contact with the Warsaw ghetto. The main concentration of the ghetto was preparing for armed resistance. “On Aug. 3, 1943, during the last deportation, some armed resistance broke



out. Among the fighters who fell in battle was the leading Jewish partisan, Frumka Plotnicka. Deportees from Bedzin played a major role in the underground and uprising of the *Sonderkommandos* at Birkenau death camp, among them Jeshajahu Ehrlich, Moshe Wygnanski, Ala Gertner, and Rosa Sapirstein. (Krakowski)

The Soviet Army entered Będzin in January of 1945. Only 150 Jews returned to Będzin at the end of the war in May 1945. These Jews did not stay in Będzin for long; they emigrated.

ANNABERG CAMP SILESIA, GERMANY

Hanna was in Annaberg for a relatively short period of time. Annaberg is a sub-camp of Flossenbürg located in Silesia, Germany. Flossenbürg had about 100 subcamps that were “concentrated mainly around armaments industries in southern Germany and western Czechoslovakia.” (“Flossenbürg”)

GRADITZ CAMP

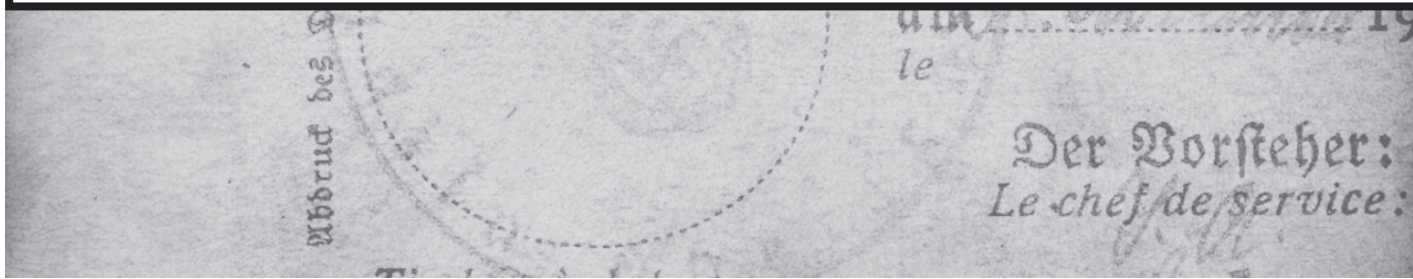
Another camp that Hanna was in was Graditz (also Graeditz), a sub-camp of Klettendorf in Lower Silesia. The camp was mainly for men who worked in the factories, build roads, and moved heavy stones. Women worked in the office. Prisoners in Graditz lived in bunkers under terrible living conditions. The camp was extremely unsanitary; prisoners were covered in lice. The buildings in the winter were freezing. They washed in cold water. For food, prisoners would receive a piece of bread in the morning and soup consisting of potato peels and sand or spinach with sand.

PETERSWALDAU CONCENTRATION CAMP, SILESIA, GERMANY

The last camp where Hanna Ehrlich labored was Peterswaldau, a forced labor sub-camp of Gross-Rosen in Silesia, Germany. It was located in the Owl Mountains. It was mainly a male prisoners’ camp with a small female division. Prisoners slept in an old building of the Diehl Factory which manufactured weapons and bombs. Beds consisted of bunks covered with straw, and the halls were extremely dirty. Hanna describes the conditions as “filthy, we were full of lice. We had to put some paper between the upper and lower bunks because lice were falling down from the top bunks.” Prisoners would work seven days a week with very little sleep. There was no warm water, and they were only allowed to shower once a week. Prisoner’s food consisted of spinach soup. The camp was liberated by the Soviet Red Army on May 5, 1945.



50 RM piece of script from the Gross-Rosen concentration camp that was given to Hanna Granek during her imprisonment at the Peterswaldau sub-camp of Gross-Rosen. [Photograph #16602]. United States Holocaust Memorial Museum



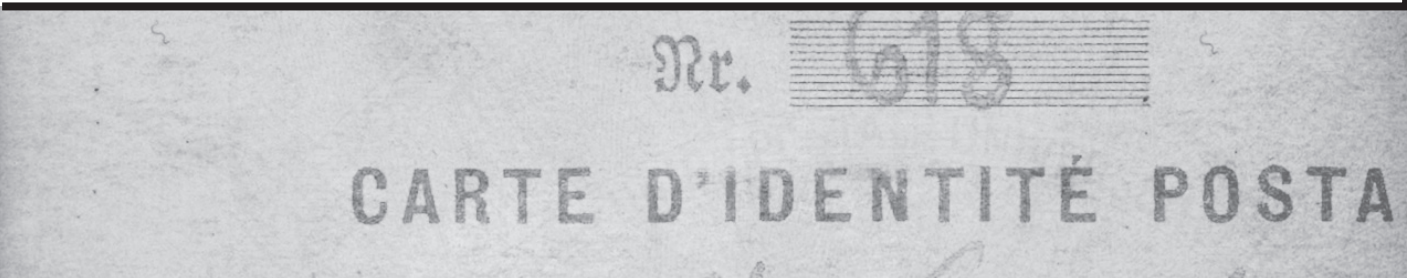
CLASSROOM ACTIVITIES

ESSENTIAL QUESTIONS

1. Why should we remember the Holocaust? What could happen if we forget?
2. What are some ways that individuals and societies can remember and memorialize difficult histories?
3. After the Holocaust, the international community said “Never again.” Yet genocide continues. As individuals, groups, and nations, what can be done to prevent genocidal events from happening?
4. Why is the study of the Holocaust relevant today?
5. How was it possible for a modern society to carry out the systematic murder of a people for no reason other than that they were Jews?
6. What can the Holocaust tell us about human nature?
7. What are other examples of people’s inhumanity to others?
8. Give some examples from Holocaust memoirs you have read of how people survived the Holocaust?

PRE-READING QUESTIONS AND ACTIVITIES

1. Have students create a KWL chart for memoirs, the Holocaust, and World War II. (See KWL chart)
2. What is a memoir? How does it differ from a biography, novel, and autobiography?
3. Before reading, lead a discussion with the students asking them the value of memoirs as historical records and sources. What else could they use to find information about the past?
4. In small groups, research Hanna Ehrlich’s hometown of Będzin. What was Jewish life like before and during World War II? Research community, culture, language, economy, and interesting facts. Report back to the class on their findings.
5. Review Germany history leading up to the “Final Solution.”
6. Study the maps of Hanna’s journey. Discuss as a class how she probably traveled, why, and the impact it must have had on Hanna.



KWL CHART

Name_____ Date_____

Before reading, list information in the first two columns. Once reading is done, complete the final column.

Topic: _____

What I Know	What I Want to Know	What I Learned

AUSCHWITZ-BIRKENAU

Auschwitz-Birkenau is the name of a Nazi concentration and labor camp created near the Polish city of Oświęcim. Birkenau was the largest of all the Nazi death camps.

Historians estimate that approximately 960,000 Jews were killed at Auschwitz. About 74,000 Polish, 15,000 Soviet prisoners of war, 21,000 Roma, and 15,000 of other nationalities were also killed at Auschwitz. However, this is just an estimate. It is estimated that 70-75% of arrivals went directly to the gas chamber. They were not registered or given a number which means their names have not been recorded. Most of these were the ill, elderly, mothers, children, pregnant women, or anyone regarded as unfit for work.

The killing facilities at Auschwitz-Birkenau were essential to the “Final Solution.” After several provisional gas chambers and experiments, the Nazis created four large crematoriums at Auschwitz-Birkenau between March and June 1943. Each of the crematoriums had a disrobing area, gas chamber, and crematorium ovens. Once the prisoners disrobed, they were sent into the gas chamber. The total gassing process took about twenty minutes to complete.

Most of the prisoners of Auschwitz-Birkenau died in the gas chambers. Those who were seen as fit for labor were registered, tattooed, undressed, shaved, and showered. Most of these people would end up dying from starvation, exhaustion, medical experiments, and disease.

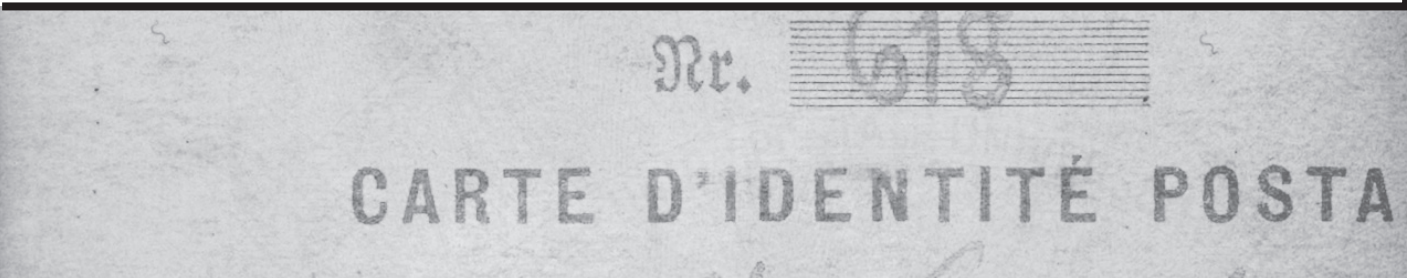
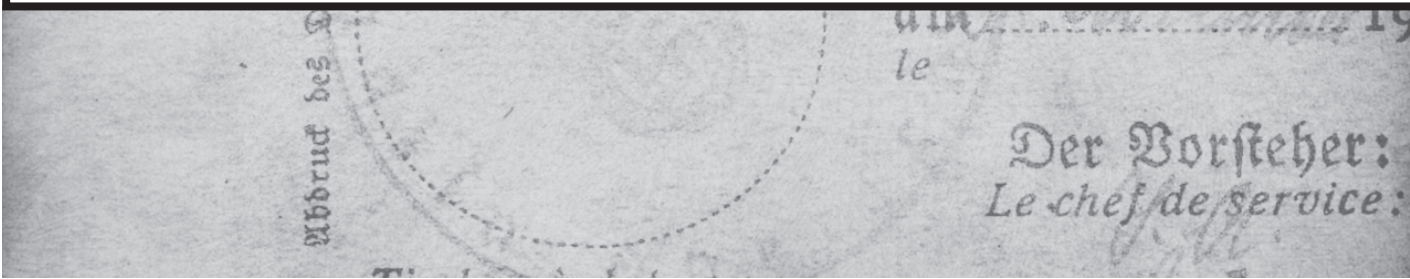
When the Soviets arrived in Auschwitz, they found only a few thousand people left behind. These survivors were extremely ill and in terribly condition. They also found thousands of articles of clothing, toothbrushes, glasses, shoes, and other personal items that prisoners had brought with them to the camp. Most articles had already been shipped to Germany.

Perhaps the most disturbing sight was the several tons of human hair. This hair was shaven off the Jews when they arrived. The majority of the hair was used to create cloth or insulation.

Hanna Ehrlich lost her mother and brother to the gas chambers of Auschwitz-Birkenau. Her husband, Wolf, also suffered losses at Auschwitz-Birkenau. His parents were deported to Auschwitz-Birkenau in 1942. On August 1, 1943, Wolf, his brothers, and two sisters were rounded up for deportation from the Kamionka ghetto. Wolf was selected for slave labor at *Arbeitslager* Fünfteichen, in Germany, while his brothers and sisters were sent to Auschwitz-Birkenau. His brothers survived, but his sisters perished in the camp.

FÜNFTEICHEN

Fünfteichen was a sub-camp of Gross-Rosen. It was created in the fall of 1943 near Breslau, Poland. Hanna Ehrlich’s husband, Wolf, was deported to Fünfteichen in the fall of 1943. The camp was surrounded by electric fencing and guard towers. The barracks held 30,000 prisoners. There was with no insulation in the barrack walls. Factories for ammunition and cannons located nearby took advantage of the slave labor of the prisoners. The mortality rate was extremely high in Fünfteichen because of malnutrition, disease, freezing conditions, and sheer exhaustion. In January 1945, when the Soviet army was approaching the camp, the SS forced the prisoners on a death march in the dead of winter.



CHRONOLOGY OF EVENTS 1918-2012

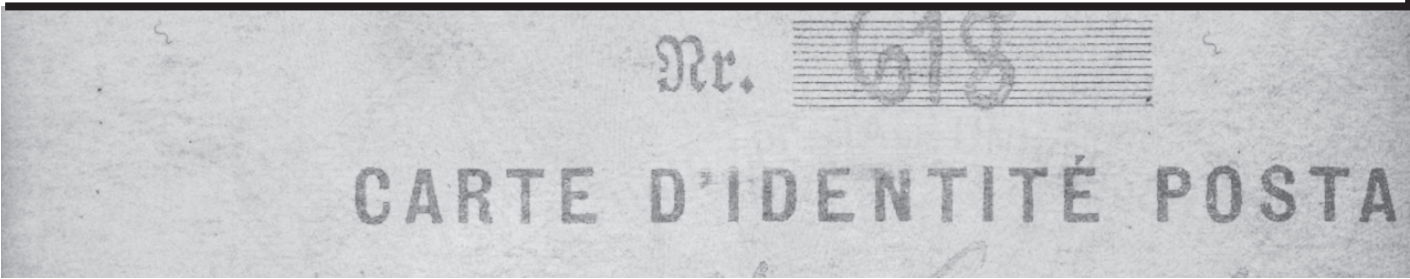
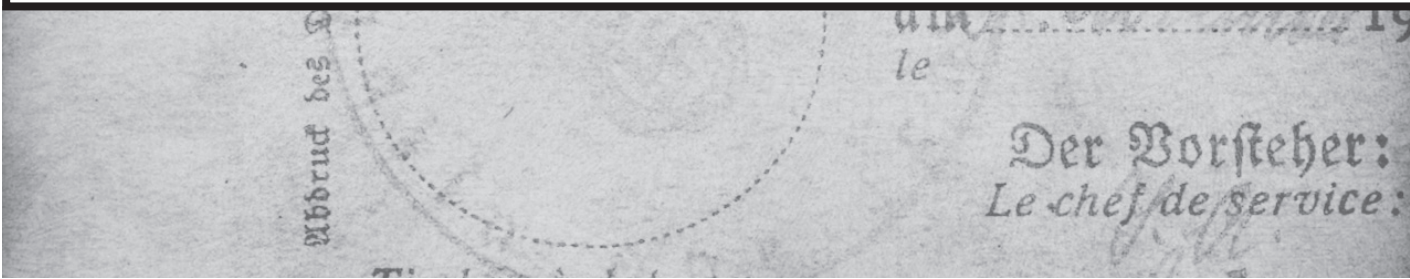
- 1918 World War I ends on November 11.
- 1924 **Hanna is born in Będzin, Poland on February 28.**
- 1930 **Hanna begins school at Gymnasium Fürstenberg.**
- 1933 **Hanna’s brother, David, is born.**
- 1933 Hitler becomes Chancellor of Germany.
- 1935 Nuremberg Laws (Germany) deprive Jews of their civil rights.
- 1938 November Pogrom (November 9-10, 1938), in Germany and Austria, also known as Kristallnacht.
- 1939 World War II begins with the invasion of Poland on September 1.
- o Germans attack and occupy Będzin on September 4.
 - o Great Synagogue is burned to the ground on September 8/9.
 - o **Hanna is awarded the Kleine Matura in June.**
- 1940 **Hanna and her family move out of their home to the ghetto.**
- 1941 **Hanna begins work for the Leopold Michatz Company in the Będzin ghetto.**
- 1942 Wannsee Conference. January 20, the “Final Solution” where the murder of all Jews, “Gypsies,” and handicapped was decided.
- o Mass murder by gassings at Auschwitz begins in June.
 - o **Hanna’s father dies on March 27 after being beaten at work by the SS.**
 - o Będzin Ghetto created in May.
- 1943 **Hanna is sent to the Sosnowiec *Durchgangslager* transit camp on June 22.**
- o **Hanna is transferred to Annaberg *Arbeitslager* on July 2.**
 - o **Hanna is sent to Graditz *Arbeitslager* in July.**
 - o **Hanna’s mother is sent to Auschwitz-Birkenau in August.**
 - o **Hanna’s brother is sent to Auschwitz-Birkenau sometime between August and October.**
- 1944 D-Day, invasion of Normandy, June 6.
- o **Hanna is sent to Peterswaldau Concentration Camp in January.**
 - o Summer—Allied air raids begin.



Cookie looking at Wolf’s tattoo from Auschwitz-Birkenau



Margate, New Jersey: Passover with all the family

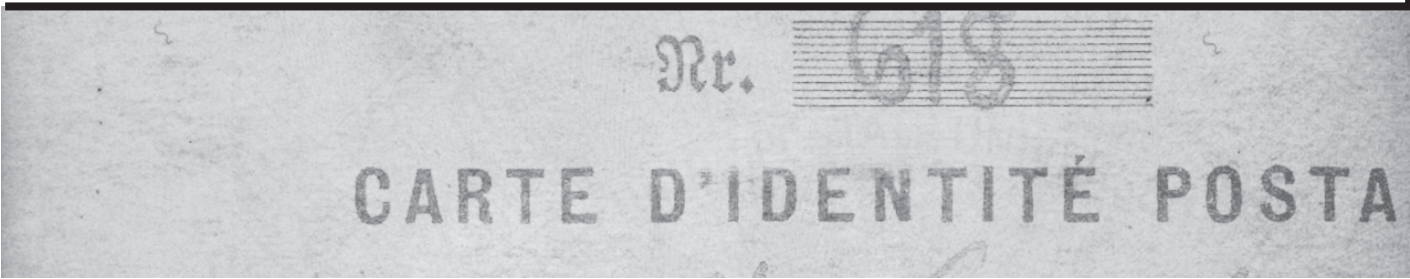
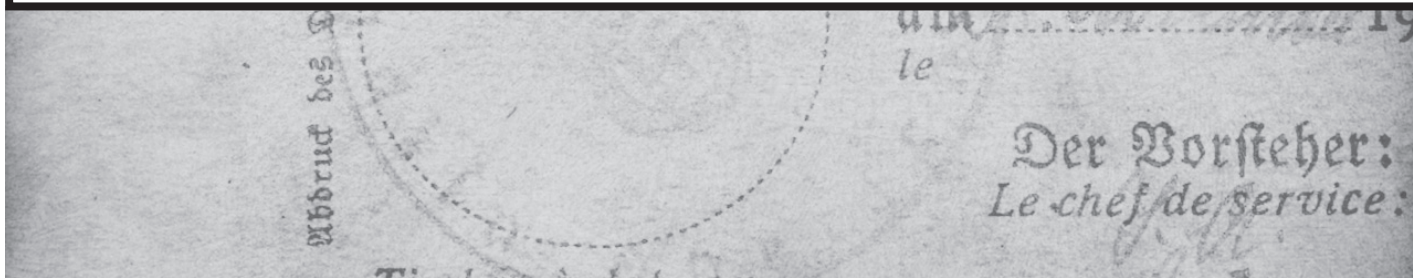




Hanna, Wolf, and Isaac lived in New York City for about six months. The family then moved to May's Landing on a chicken farm, and in 1990, to Margate.

- o Soviets liberate the first concentration camp, Majdanek, July 24.
- o Revolt at Auschwitz-Birkenau on October 7.

- 1945 **Wolf is liberated on April 25 by the U.S. Army.**
- o **Hanna is liberated by the Soviet Red Army on May 5, and she returned to Będzin.**
 - o V-E Day (Victory in Europe), May 8.
 - o **Hanna moves to Munich in the summer to live with her cousins.**
 - o Nuremberg War Crimes Trials begin November 20.
- 1946 **Hanna and Wolf marry on November 3.**
- 1947 **Hanna and Wolf have a baby boy, Isaac, on September 16.**
- 1951 **Hanna, Wolf, and Isaac arrive in the U.S. in September.**
- 1952 **The family moves to Mays Landing and buys a chicken farm.**
- 1953 **Hanna and Wolf have a baby boy, Harold, on November 12.**
- 1962 **The family opens a crystal store.**
- 1990 **Hanna and Wolf move to Margate, NJ.**
- 1991 **Hanna and Wolf retire, closing their store.**
- 2010 **Wolf passes away.**
- 2012 **The Sara and Sam Schoffer Holocaust Resource Center opens the Hanna Granek Ehrlich Exhibit at the Richard Stockton College of New Jersey.**
- 2014 **Hanna's memoir, *An Exile from A Paradise: Memories of a Holocaust Survivor from Będzin, Poland*, is published.**



GLOSSARY OF TERMS

Antisemitism: Hatred of Jews. Antisemitism goes back to the earliest centuries of Christianity, and since that time, there have been legal, social, political, and economic restrictions on Jews throughout the centuries. In the 19th century, Wilhelm Marr coined the word to describe a racial hatred of Jews.

Concentration Camps: an essential part of the Nazis' systematic oppression and mass murder of Jews, political adversaries, and other considered socially and racially undesirable. There were concentration camps, forced labor camps, death camps, transit camps, and prisoner-of-war camps. The living conditions in all the camps were brutal. The Nazis' goal was to murder the Jews and others through gassing or working them to death.



Transit camps examples (on left): Drancy (France) and Westerbork (Netherlands);

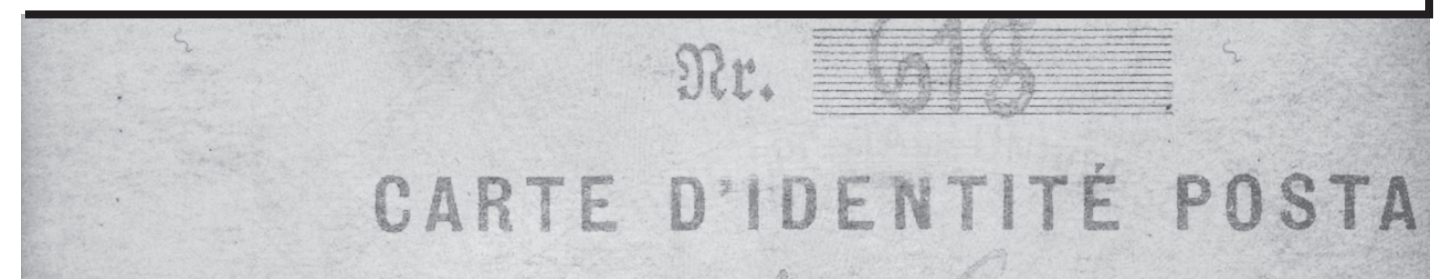
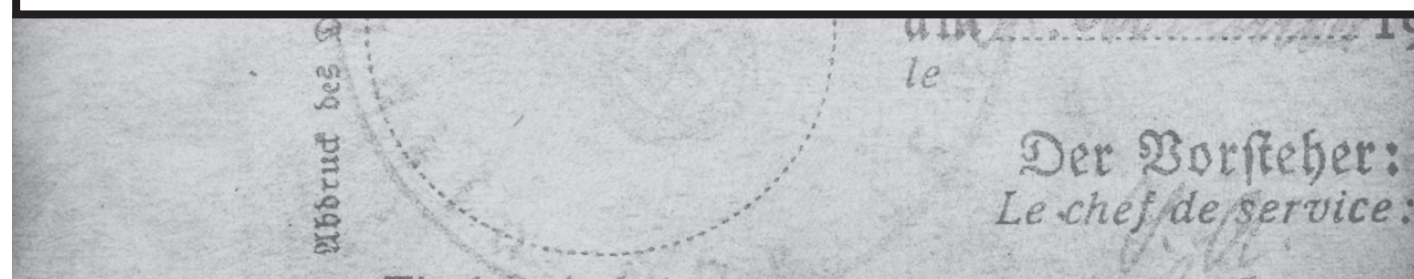
Slave labor examples: Vught (Netherlands), Ravensbruck and Stutthof (Germany), Gross Rosen, Auschwitz, Plaszow (Poland);

Ghetto/Transit camp: Terezin (Ger: Theresienstadt) in Czechoslovakia;

Death Camps (on right): Chelmo, Treblinka, Sobibor, Majdanek, Auschwitz-Birkenau, Belzec (all in Poland)



Germany, post-war. Note the zones and the DP camps. Bergen-Belsen, München (Munich) circled.

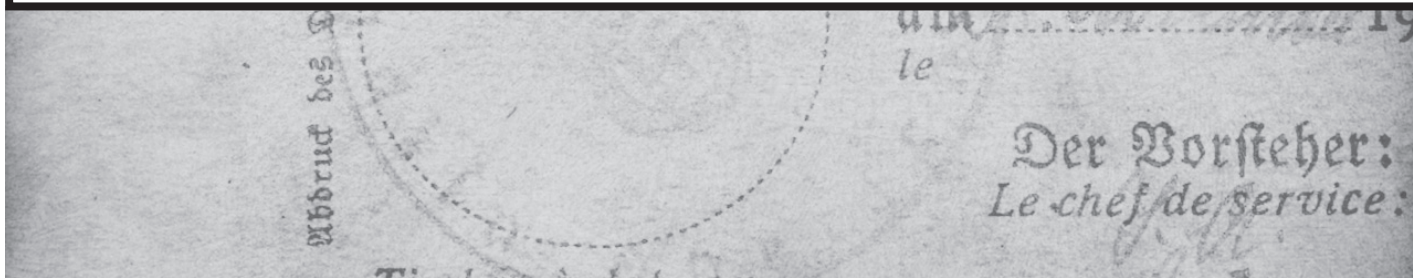




Celle, Germany, indicated: north,middle.



Munich, Germany (circled), where Hanna and Wolf married and lived after the war. worldfactbook



Death Camps: Six death camps were constructed in Poland. These were Auschwitz-Birkenau, Treblinka, Belzec, Sobibór, Lublin (also called Majdanek), and Chełmno. “The primary purpose of these camps was the methodical killing of millions of innocent people. The first, Chełmno, began operating in late 1941. The others began their operations in 1942.” (fcit.usf.edu)

Ghettos: In Nazi occupied-Europe, Jewish quarters created to confine Jews into a tightly packed space in a city. Ghettos made it easier to round them up for deportation to labor and death camps.

Hatikvah: Israel’s national anthem

Judenrat: Council of Jewish representatives set up in communities and ghettos under the Nazis to execute their instructions. (Jewish Virtual Library)

Matura: An exam taken by students in Poland. The basic level includes sections in the Polish language (including literature), a selected modern language, and math. There are also areas that include biology, chemistry, dance, geography, history, art history, philosophy, and modern languages.

Narodowe Święto Niepodległości: Also known as National Independence Day. A public holiday in Poland celebrated every year on November 11 for the anniversary of Poland’s freedom from Russia, Prussian, and Austria after 123 years. November 11 was chosen as Independence day because on November 11, 1918, Germany surrendered on the Western front. Józef Pilsudski (the Supreme commander of the Polish Army) negotiated and was able to regain power in Poland. It was officially recognized as a national holiday in 1937.

Kapo: A prisoner who was in charge of inmates in a barrack

Kapote: A long coat worn by Jewish males.

Kommando: Camp prisoner labor squad

Kosher: Proper or ritually correct for Jewish dietary practices.

Kibbutz (pl. *kibbutzim*): A communal settlement in modern Israel. (Jewish Virtual Library)

Lagerführer: Commander of a concentration camp.

Maariv: Evening prayer.

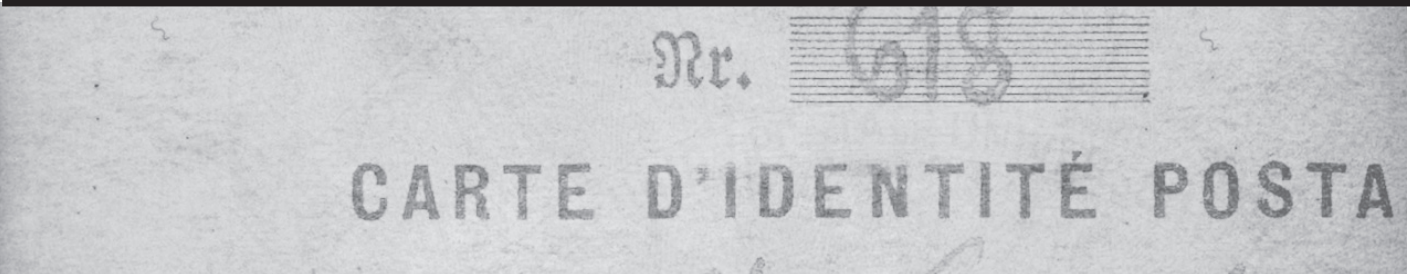
Righteous Among the Nations: A non-Jew who saved Jews from Nazi persecution while risking his or her life.

Sabbath (Shabbas/Shabbos) Jewish tradition. From sundown Friday to sundown on Saturday, to recall the completion of the creation and the Exodus from Egypt. It symbolizes new beginnings and a holy day of rest.

Shoah: Hebrew term. The catastrophic destruction of the Jews in Europe.

Shtreimlech: Fur-edged hats worn by Hasidim

Shtibel: Small synagogue.



Shul : Yiddish for synagogue.

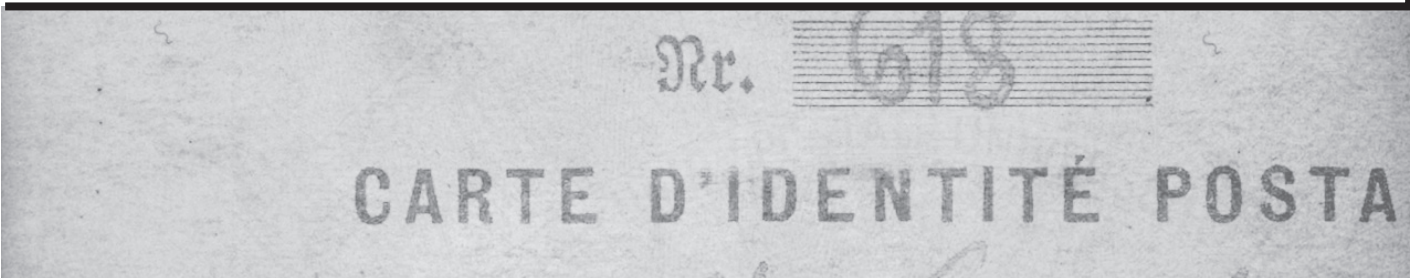
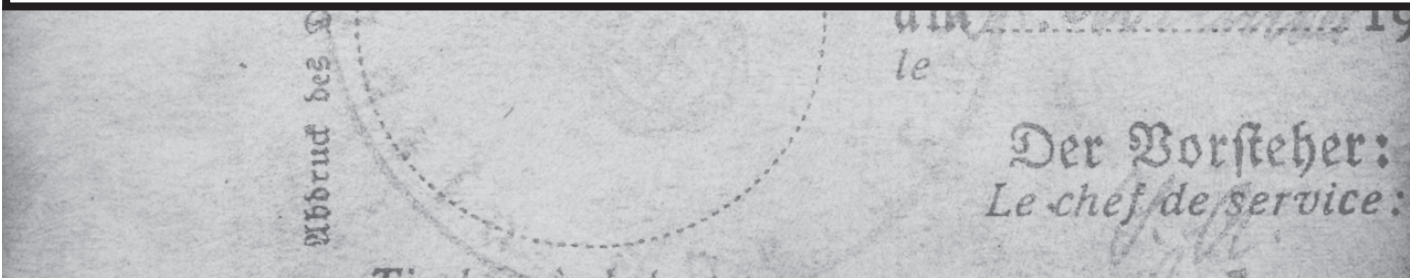
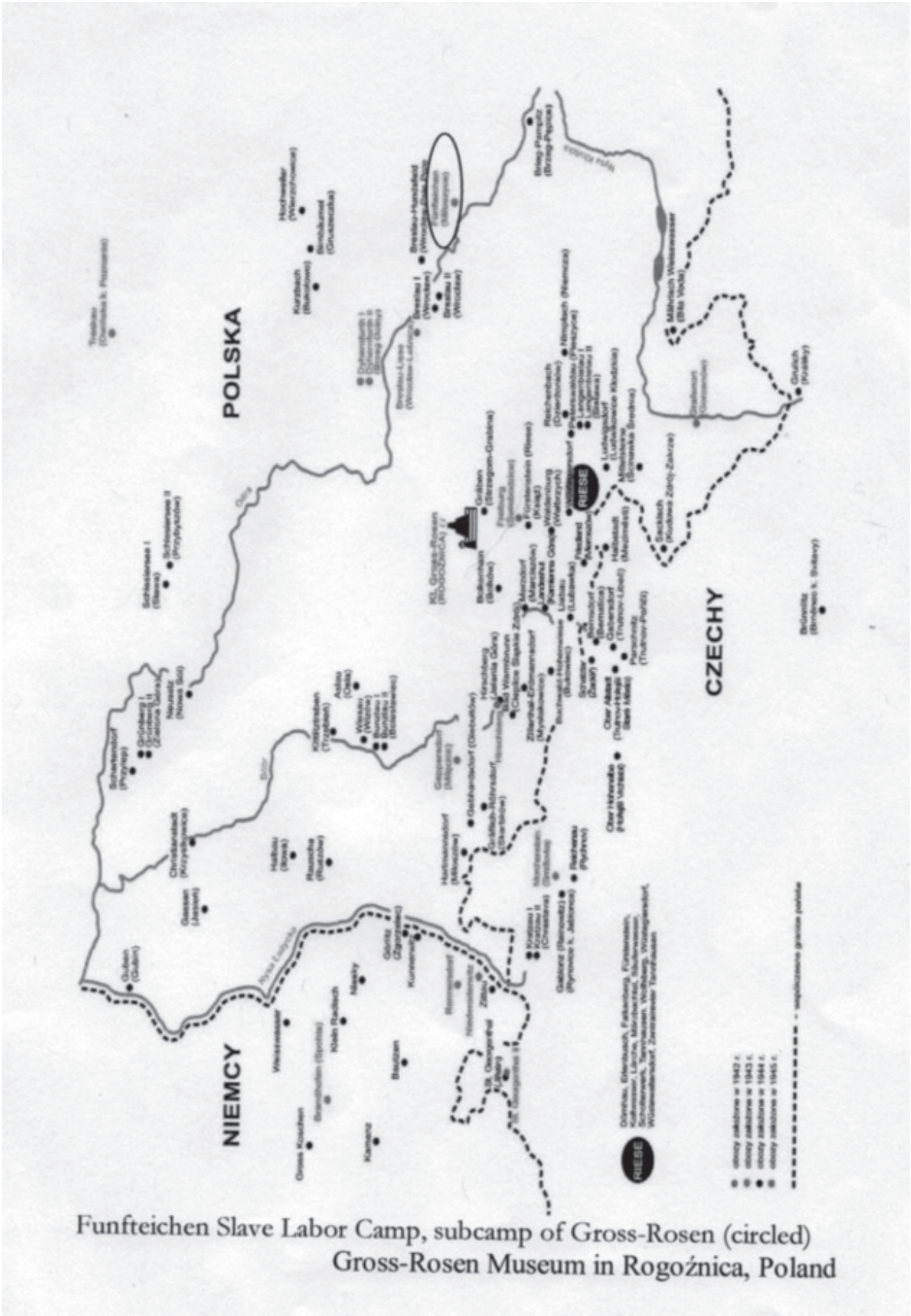
Siddurs: Jewish prayer books

Simchat Torah: Celebration that marks the conclusion of the annual cycle of the Torah reading.

Sonderkommandos: Jewish slave labor force that removed bodies from the gas chambers.

Wehrmacht: German armed forces

Yiddish: Uses the same alphabet as Hebrew, but is a blend of Hebrew and several European languages, primarily German. Yiddish was the vernacular of East European and Russian Jews. (Jewish Virtual Library)



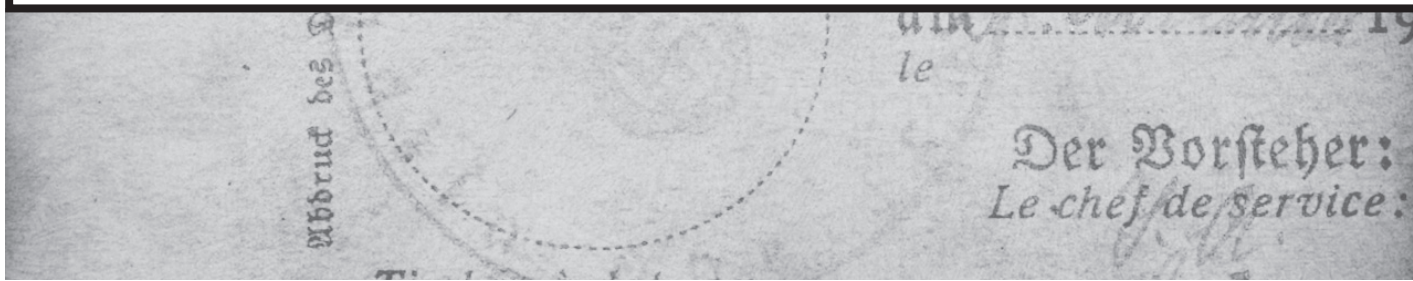
REFERENCE MAPS



Poland 1933. Bedzin indicated. ushmm



Nazi Labor camps near Klettendorf. Graditz and Annaberg are circled. holocaust.umd.umich.edu



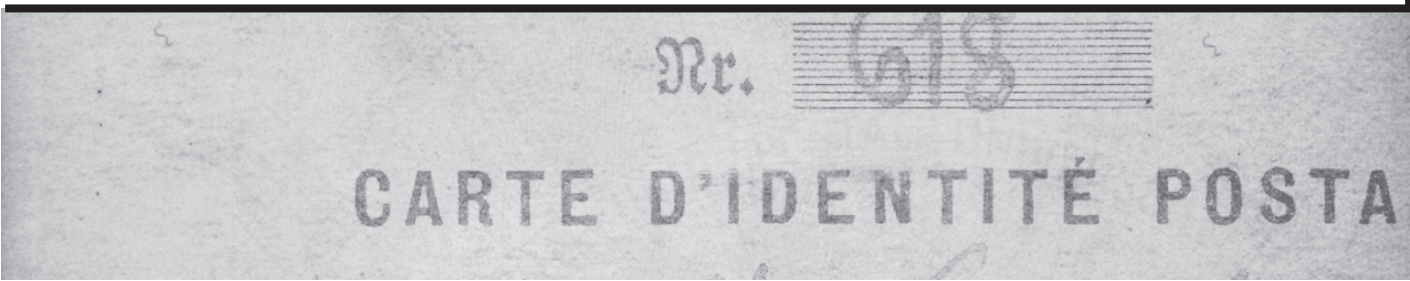
HANNA'S JOURNEY



Before July 1943. Locations: A Będzin, Poland. B- Zawiercie, Poland. C- Sosnowiec (the location of a Dulag Hanna was sent to)

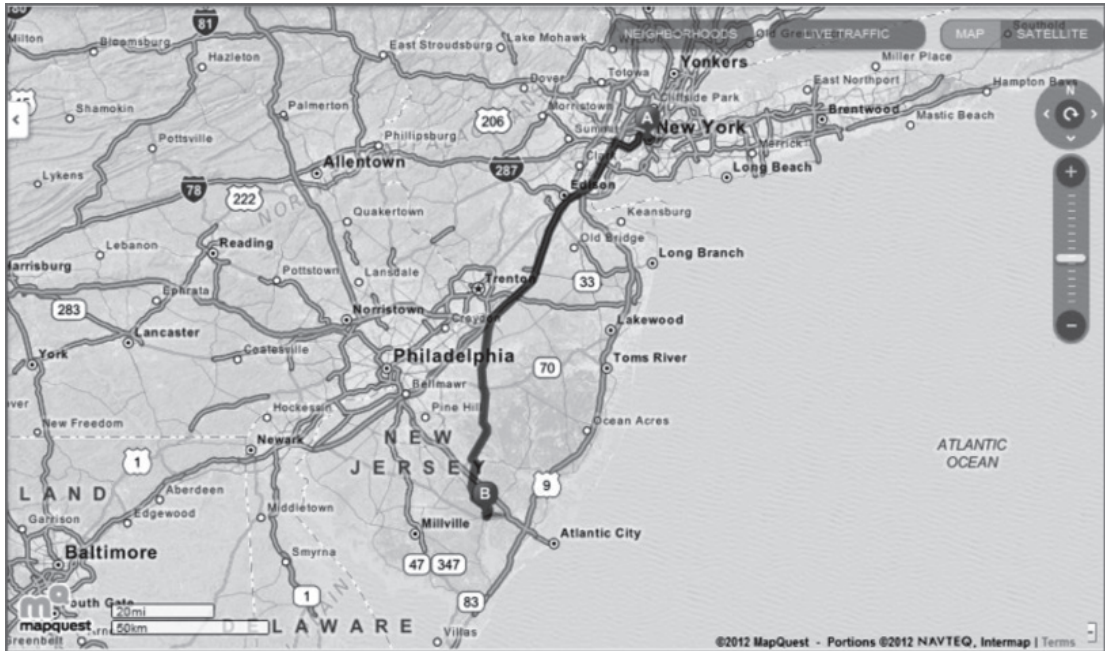


After July 1943. Locations A- Sosnowiec, Poland. B-Annaberg Camp in Silesia, Germany (Annaberg camp and Graditz Arbeitslager). C- Peterswaldau concentration camp.





After liberation in 1945. Locations: A Langenbielau B- Będzin. C-Celle, Germany. D- Munich, Germany.



Hanna and Wolf's journey in the U.S. Locations: A-New York. B- Mays Landing, NJ.



Wolf's Journey. Locations: A- Będzin, Poland. B-Kamionka Ghetto. C- Arbeitslager Fünfteichen sub-camp. D- Asbach, Germany. E- Munich, Germany.



Sign for Ehrlich egg farm

