

# Demographics of Auschwitz Victims\*

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This essay presents an analysis of the demographics of individuals who were victims at the Auschwitz concentration camp during the Holocaust, focusing specifically on their nationality and religious backgrounds. Utilizing a dataset of death certificates from 1942-1943, we employ R and the Shiny framework to create interactive visualizations that highlight the diversity of the victims' origins. Through this analysis, we aim to provide a deeper understanding of the scope of the tragedy that befell these individuals and discuss the implications of our findings in the context of historical memory and education.

## 1 Introduction

The Holocaust remains one of the darkest chapters in human history, with Auschwitz symbolizing the zenith of human cruelty. This study aims to shed light on the ethnic and religious diversity of Auschwitz's victims, thereby contributing to a more nuanced understanding of the Holocaust's impact across different communities. By analyzing death certificates from Auschwitz dated 1942-1943, we explore the demographics of the victims, focusing on their nationalities and religious affiliations.

We use the statistical programming language R (R Core Team 2023). In the data analysis and visualization process, we also made use of the following R packages: `knitr` (Xie 2018), `ggplot2` (Wickham 2021a), `stringr` (Wickham 2021b), `dplyr` (Wickham et al. 2022), DT (Xie, Cheng, and Tan 2022), `shiny` (Chang et al. 2024), `stringi` (Gagolewski 2022).

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\*Code and data are available at: <https://github.com/Yaoee111/Auschwitz-victims>. App available at: <https://t8to5o-yiyi-yao.shinyapps.io/auschwitz/>.

## 2 Data

The dataset comprises records from Auschwitz Death Certificates for the years 1942-1943, detailing victims' last and first names, dates of birth and death, birthplaces, residences, and religions. The dataset is instrumental in understanding the diversity of Auschwitz's victims.

## 3 Graph and Table

To visualize the data, we create bar graphs and tables showing the number of victims by religion and nationality.

### 3.1 By Religion

Table 1 shows the number of deaths by religions and Figure 1 is a bar chart showing number of Auschwitz victims by religion.

Table 1: Number of Deaths by Religion

Religion	Deaths
Catholic	30036
Jew	28511
Protestant	2145
Greek Orthodox	1858
Atheist	1191
Greek Catholic	815
Czech-Moravian	260
Unknown	256
Eastern Orthodox	93
Believes in God	89
Russian Orthodox	10
andere	6
Jehovah's Witness	3
Buddhist	2
Hussite	2
Agnostic	1
Muslim	1
Unaffiliated	1

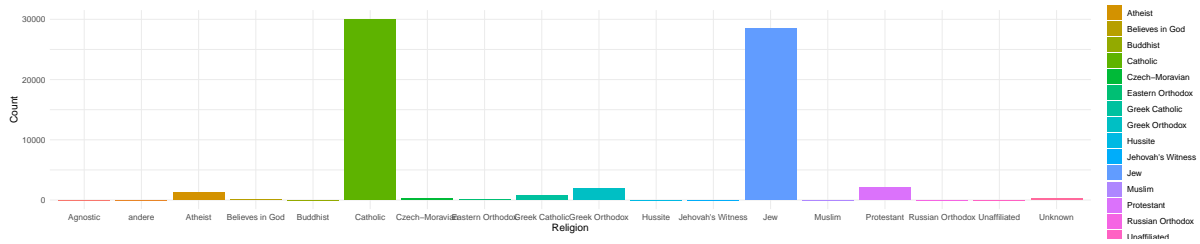


Figure 1: Number of Auschwitz Victims by Religion

### 3.2 By Nationality

Table 2 is a table of number of people murdered by nationality. Figure 2 shows only the top 20 nationalities of Holocaust victims by number for better observation.

Table 2: Top 20 Number of People Murdered by Nationality (Residence)

Residence	Deaths
Amsterdam	3119
Warschau	2037
Paris XI	1392
Krakau	1359
Brüssel	758
Paris XX	757
Preßburg	663
Litzmannstadt	616
Radom	579
Paris XVIII	558
Antwerpen	553
Rotterdam	546
Den Haag	487
Paris X	461
Paris IV	409
Tschenstochau	407
Trnava	403
Paris III	399
Sosnowitz	375
Paris	342

## 4 Discussion

The interactive visualizations reveal significant insights into the victims' demographics, illustrating the widespread impact of the Holocaust across various communities. The predominance of certain groups among the victims underlines targeted persecution, while the diversity speaks to the broad sweep of the Nazi regime's terror. This analysis not only contributes to our historical understanding but also serves as a reminder of the consequences of hatred and bigotry.

Through the lens of data analysis and interactive visualization, this study emphasizes the importance of remembering all victims of the Holocaust and understanding the scale and

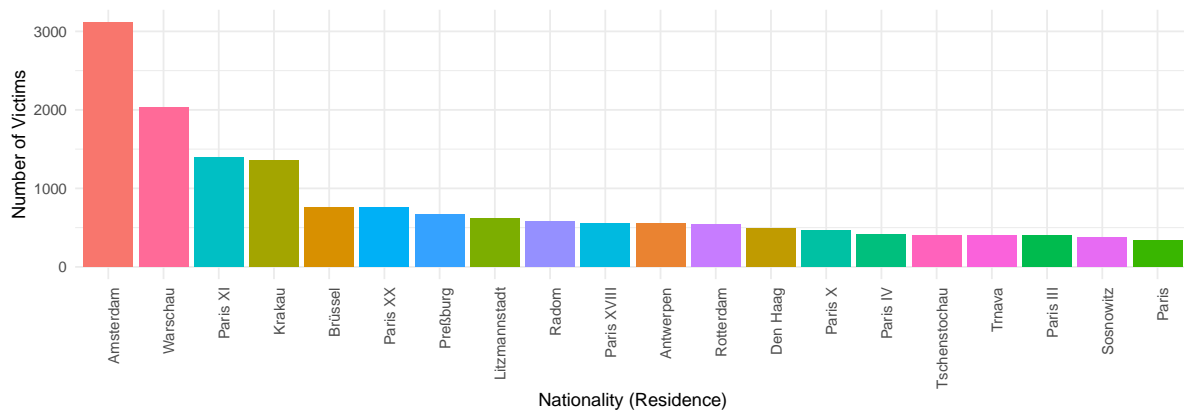


Figure 2: Top 20 Nationalities of Holocaust Victims by Number

diversity of the tragedy. The Shiny app developed as part of this project not only facilitates engagement with the historical data but also serves as a tool for education and remembrance. As we reflect on the past, it is crucial to apply the lessons learned to fight discrimination and intolerance in the present and future.

## References

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