

A closer look at the Religions of Holocaust victims*

An analysis of the religions of the victims at Auschwitz from 1941 to 1943

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1 Introduction:

The Holocaust stands as one of the darkest chapters in human history, marked by the systematic persecution and extermination of millions of innocent lives. Among the most infamous sites of this tragedy is Auschwitz, a concentration and extermination camp where over one million people, predominantly Jews, were murdered by the Nazis during World War II. In an effort to shed light on this harrowing history, this project endeavors to explore religions of those victims. We use R (R Core Team (2024)) for this analysis, along with shiny (RStudio, Inc (2013)), knitr (Xie (2023)), tidyverse (Wickham et al. (2019)), dplyr (Hadley Wickham

*Code and data are available at: <https://github.com/aryamansuri/Holocaust-Victims>

Table 1: ?(caption)

```
# A tibble: 5 x 7
  `Last Name` `First Name(s)` `Date of Birth` `Date of Death` Birthplace
  <chr>      <chr>             <date>         <date>         <chr>
1 Aandagt    David              1906-04-26     1942-09-01     Amsterdam
2 Aandagt    Hartog            1899-02-10     1942-10-27     Amsterdam
3 Aandagt    Israel            1909-05-25     1942-10-10     Amsterdam
4 Aandagt    Jacob             1918-03-10     1942-10-08     Amsterdam
5 Aandagt    Jacob             1922-01-26     1942-08-22     Amsterdam
# i 2 more variables: Residence <chr>, Religion <chr>
```

(2023)), janitor (Sam Firke (2023)) and here (Kirill Müller (2020)) packages. The use of these is mentioned later in our paper.

2 Data:

Just as data sets have played a crucial role in understanding the trans-Atlantic slave trade (*Trans-Atlantic Slave Trade* (2022)), they are equally essential in comprehending the magnitude of the Holocaust. By meticulously collecting and analyzing data related to Auschwitz victims, I aim to uncover insights into the demographics of those who suffered and perished in the camp.

2.1 Raw Data

We get the raw data from the United States Holocaust Memorial Museum website (*Raw Data* (2024)). This data includes the first names, last names, dates of birth and death and religion of the victims in Auschwitz from 1941 to 1943. We store this data in a raw data csv. We can see a portion of the raw data we were working with in Table 1 (see ?@tbl-raw__data).

2.2 Cleaning Data

Since we are only interested in the religions of the victims for this project, we cleaned the data using count() (Joseph M Hilbe (2022)) and obtained a table with two columns. The first column is the religion of the victims, and the second column contains the count of the respective religion, in terms of victims. We can see the data that we cleaned and working with in Table 2(see ?@tbl-clean__data).

3 Graph and create shiny

We now graph our cleaned data, keeping the religions of the victims as our x axis and the death toll as our y axis. We use ggplot (Wickham (2016)) to make this graph. We then use our custom colours list to fill in our bars and add labels to the graph. We can see the final graph in ?@fig-graph1.

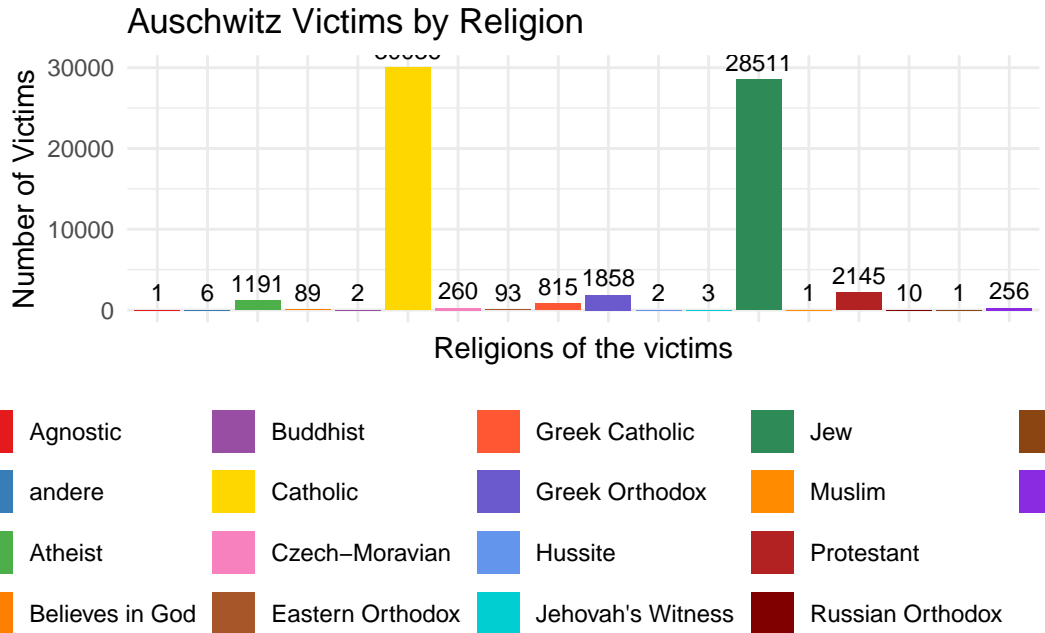


Figure 1: Graph showing the religions of the victims

After our graph is made, we used Shiny (RStudio, Inc (2013)) to create an interactive graph and an interactive table. These show the number of people murdered by religion and allows the user to specify the groups they are interested in seeing data for. This app is published using posit cloud and can be found at <https://posit.cloud/content/7881580>.

4 Conclusion:

In conclusion, our exploration of the religious affiliations of Auschwitz victims sheds light on the diverse identities and backgrounds of those who perished in one of humanity's darkest chapters. Through meticulous data analysis, we've underscored the importance of recognizing and commemorating the individual lives lost in the Holocaust. As we honor the memory of these victims, we reaffirm our commitment to preserving their stories for future generations.

By continuing to delve into the complexities of this history, we strive to foster empathy, understanding, and a solemn acknowledgment of the enduring impact of genocide. May their legacy serve as a poignant reminder of the ongoing imperative to uphold human dignity and prevent such atrocities from ever occurring again.

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