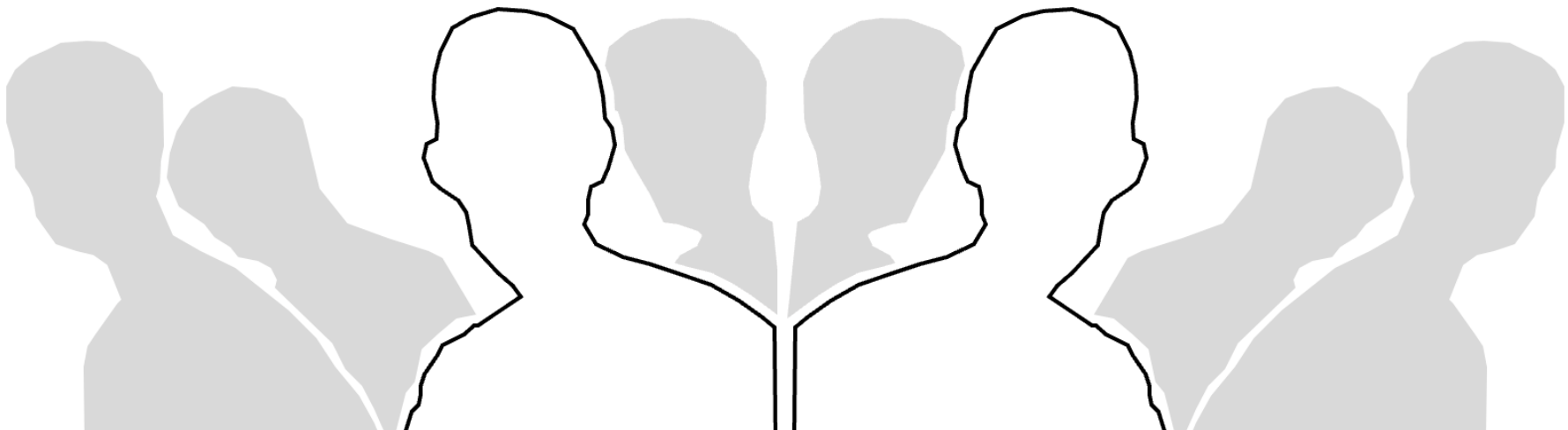


Holocaust Memorial Day 2024 ***'Fragments'***

Tutor Time Stimuli & Suggestions: Post-16

Holocaust Memorial Day 2024: *Fragility of Freedom*

- On 27th January, we mark the 79th anniversary of the day in 1945, that Auschwitz-Birkenau, the largest Nazi concentration camp, in occupied Poland, was liberated.
- Nearly 1 million ordinary, innocent Jewish people were murdered there and in many other places, in a crime known as The Holocaust.
- 6 million Jewish people across Europe were murdered by the Nazis and their collaborators, including 90% of all Europe's Jewish children (around 1.5 million). It was an unprecedented crime against humanity.
- Millions of non-Jewish people were also targeted by the Nazis and their collaborators during this time



Exploring the theme...

This year's theme for Holocaust Memorial Day is '*Fragility of Freedom*'.

In the boxes, try to think of as many words/phrases/images as you can that you might associate with each of the words relating to the theme. You may like to create a 'mind map' of words and/or images to demonstrate your thinking.

There are some suggestions to help you get started...



fragile

Something
easily broken

? Perhaps you could try to think of examples of things that are 'fragile'?



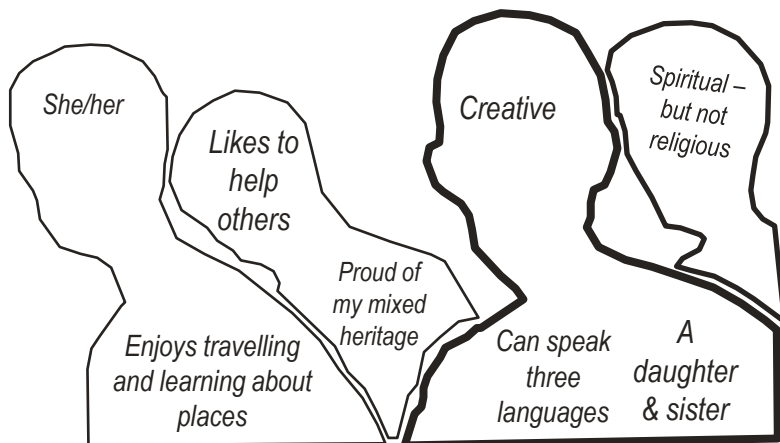
freedom

To move
around as
you want to

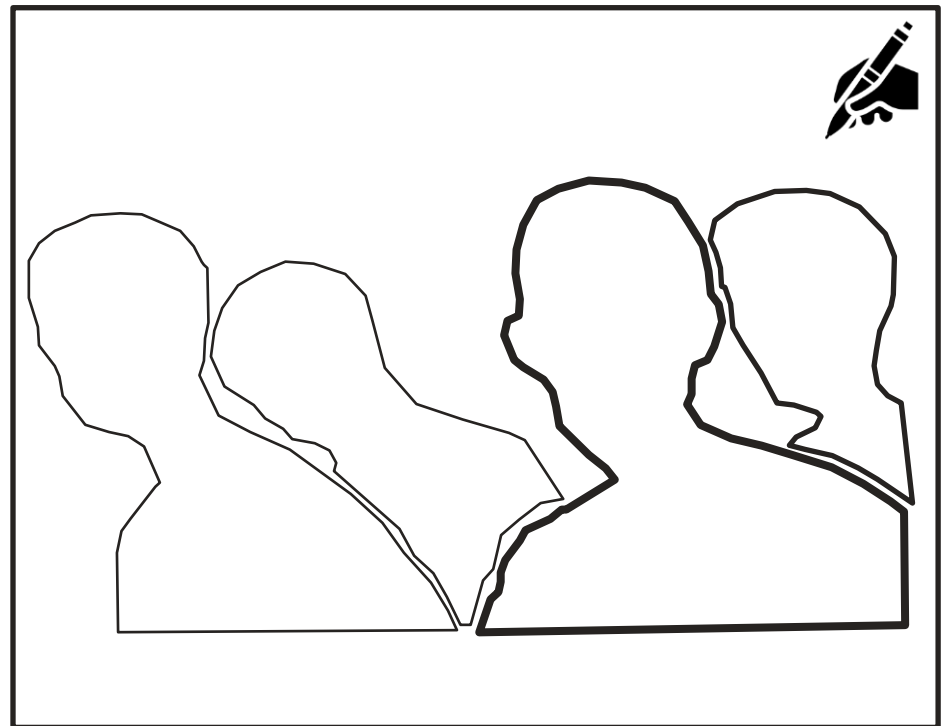
? Can you think of things that have 'freedom'? Or perhaps examples of human rights?

Fragments of identity

In the box below are some fragments. Fragments are small parts or pieces of something that might reveal a little about the complete object. In this instance, these fragments tell us something about a person. Each fragment tells us about who they are, where they are from, what is important to them – it is their identity. Each piece is very important as each small part makes up who they are as a person.



Can you fill in the fragments below so that they reflect the pieces that make up your own identity?



What might happen if someone were to remove one of these fragments? Might this have an impact on your identity? How might you feel?

? Who do you think this person might be? Do you know someone like this? What kind of person are they?



UNCRC Article 8: I have a right to an identity

A young person's identity is made up of many different parts. Among other things, it includes:

- their name and nationality
- their race, culture, religion and language
- their appearance, abilities, gender identity and sexual orientation.

This is a photograph of two benches. We might expect to see these benches in a park, or on a pavement, where people can rest for a while.



What can be seen in this photograph?

What can be inferred about these benches from what can be seen?

What questions do you have about the photograph?



After Adolf Hitler and the Nazis came to power in Germany in 1933, Jews living in Germany had to follow **discriminatory** laws that were intended to **segregate**, **marginalise**, **persecute** and **deny** Jewish people access to all aspects of their daily lives.

From 1934 onwards, signs stating 'Jews not wanted' could be seen on the doors of certain restaurants, shops, cinemas, swimming pools and park benches like the one shown in the photograph, on which is written in German 'Nur für Arier' – 'For **Aryans** Only'.

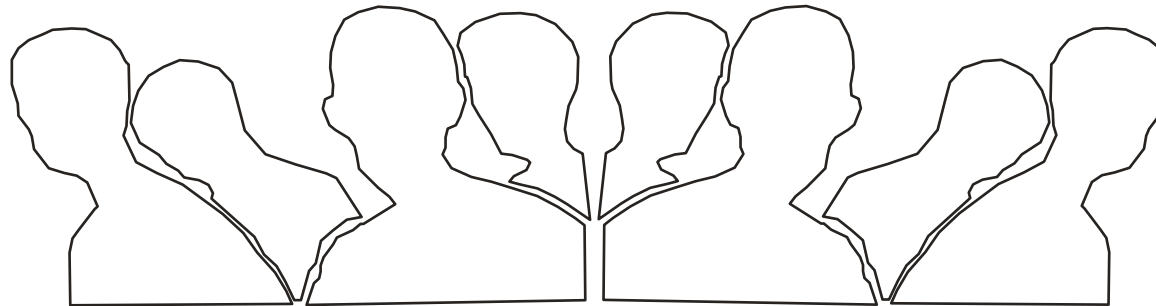
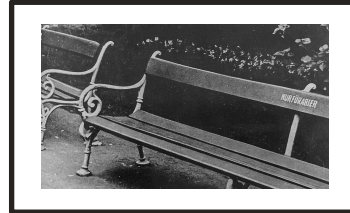


What questions do you **now** have about the photograph?

Thinking Deeper...

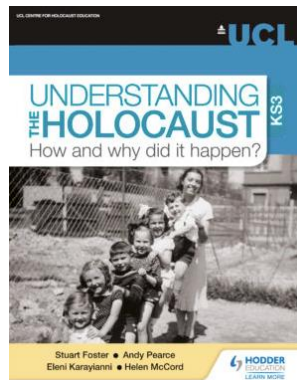
For much of the 1930's, the Nazis concentrated on **excluding** Jewish people from areas of German society. They passed hundreds of anti-Jewish laws. Some examples of these laws can be seen in this timeline.

Using the timeline, select the **eight** laws which you think were the most significant. *You may like to write these laws in to the fragments below.*



Consider...

What was taken away by these laws? What would Jewish people no longer be able to do?
How might these laws have impacted their lives?



The timeline of a selection of anti-Jewish laws passed, 1933-39, can be found in Unit 3.1 (page 35), of our textbook, 'Understanding the Holocaust: How and why did it happen?'

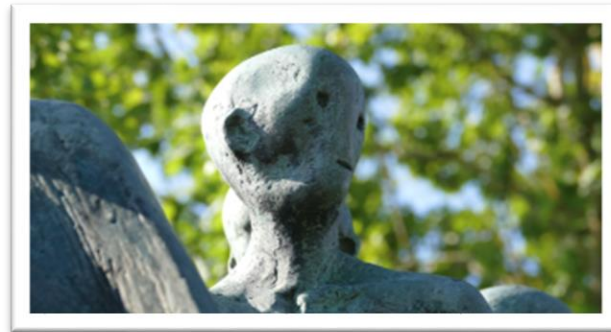
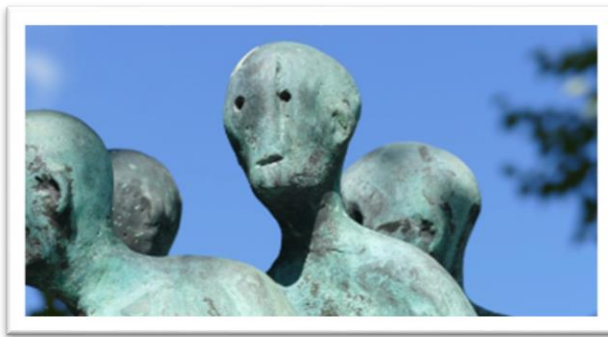




What can be seen in this photograph?

What can be **inferred** about these objects from what can be seen?

What questions do you have about the photograph?



What can be seen in these photographs?

What can be **inferred** about these fragments from what can be seen?

What questions do you have about the photographs?



These photographs are of statues of figures.

There are 22 of these statues. They are located along a route in the Munich area, in Germany.

The statues were created as monuments to commemorate a death march.

The death march started in a place called Dachau (pronounced 'da-kow'), in Germany.



There were several items found in the place called Dachau.
You can see these items on the following pages.

Study the photograph of each one carefully and then view them together.

What kind of building, space or place do you think this might have been? What happened in Dachau?



This is a
photograph of
a cooking pot.



This is a photograph of some fragments of glass, from a window.



This is a photograph of some fragments of a shoe.



This is a photograph of some buttons and a 'hook & eye' fastener, used for clothing.



This is a
photograph of
some fragments
of barbed wire.





Now you have studied each of the photographs and viewed them together...

What kind of building/space/place do you think this might have been? What happened in Dachau?

Where is Dachau?



This is a map showing the location of Dachau.

Dachau is near Munich, in the state of Bavaria, in the south of Germany.



Now that we know the location of Dachau, does this help us with our investigation? How does the location help us? Does it change any ideas that you might have had about Dachau and what may have happened there?

Fragments of Dachau



In each of these 'fragments' is an image taken in Dachau, between 1933 and 1945. Study the images carefully. Are there any images that help to reveal what kind of building, space or place this is? *You may like to cut the fragments out and piece them together to help you make sense of the 'complete picture'...*




Thinking deeper...
Can you see any images that contain examples of human rights being taken away?

Personal stories...



In each of these 'fragments' is a photograph of a person who was held in Dachau. Their name and personal story is next to their photograph. **You can view larger versions of each story on the following pages...**

Personal stories...



Max Mannheimer


On the 6th August 1944, Max Mannheimer entered Dachau concentration camp. He and his brother had survived several other Nazi concentration camps, including Theresienstadt and Auschwitz. After nine months of forced labour in one of the Dachau sub-camps, he was liberated by allied troops in 1945, weighing only 47kg. Max recalls, "...I was a skeleton...I cried with both joy and despair."

Following his experiences, he remained deeply traumatised, suffering from panic attacks and depression. In spite of this, he began to tell his story in schools and led tours around Dachau memorial museum. He remarked that when he began to lead the tours that he was deeply affected; "...because all my fears, the indignities I'd suffered, the pain...came to the fore again."

Despite how he felt, he continued to lead the tours; "...I am simply an eyewitness and want to enlighten...No one is better placed to do that than someone who has personally experienced the camps."

Adapted from Survivor recalls Dachau, The Observer, Kate Connolly, 2015

Personal stories...



Paul Schneiderman

"It was April of 1945, and I was 23 years old. Starvation had shrivelled my body as well my hopes... At this point in the war, the Nazi camps were in complete disarray. Allied bombs had forced the Germans to scramble, and the SS was so worried about burning they no longer paid us much attention. There was no roll call at Dachau, no food or anything resembling a functioning prison... For several days, we lay around the camp, starving, until the front drew closer. One day, the SS herded us into open cattle cars with barbed wire ceilings, then shuttled us away by train... One night, the train stopped in the middle of the forest. Snow fell from the sky and settled on my eyelashes. I was cold, I was hungry, but I felt strangely at peace. Soon, however, gunfire shattered the stillness. The Germans and the Allies were shooting at each other, and we were caught in the crossfire... Then, as quickly as the battle started, it stopped. Silence returned. Dawn rose over the hills. The snow continued to fall. My friend Yitzhak and I lay on the floor with our hands over our heads, listening for the slightest sound. In the distance, we heard it, coming from the cars ahead of us. Loud, jubilant voices... 'Mir sannen frei!' We are free at last!"


We lifted our heads. I looked over at Yitzhak. He had a halfed expression on his face and I assumed my own face mirrored his. We looked around and saw that there wasn't an SS soldier in sight. But I was still afraid.

Let's not move yet, I whispered to Yitzhak. We've got to be cautious.

We lay there for awhile, listening to the others step down from the trains, running, screaming, singing and laughing in the snow. I raised my head and saw them, my fellow prisoners, my fellow Jews, buzzing in all directions. One man was dragging a huge sack of food on his bony shoulders... I felt the chill in the air. I felt the floor below my body. I felt my friends lying beside me, and then I felt tears on my cheeks. I was starving. I was cold and I was infested with lice. But for the first time since 1939, my life was my own."

Excerpt from 'Departing Dachau: A Holocaust Survivor's Liberation Story', Schneiderman, Newsweek, 2015

Personal stories...



**Ann Gilbert
(Chana Gebotszrajber)**

Ann was born on 20th July 1924 in Szydliczew, a small town in Poland to Jewish parents Josek and Laja Zylbenstajn. Ann was incarcerated in different Nazi concentration camps for over 4 years and was a prisoner in Dachau concentration camp at the time the camp was liberated on 29th April 1945.


"... We sat there... there wasn't too much to do... there was a big turmoil... we heard aeroplanes... so we knew something was going on, but we didn't know what.

"...they didn't know what to do with us, because they didn't expect to see such horrible things... it was unbelievable. We had to go out to see the Americans in the yard... and they assured us, 'don't worry, you are free, we'll help you.'"

"...they brought in the medical staff and they put up a tent on the grass... they disinfected us, they cleaned us up... they gave us German uniforms, which we hated... but we had no choice because we had no clothes and they star[te]d giving us food, like for little birds. Small portions... not rich food... but saved a few people... and later we started to make a life for ourselves. The day of liberation, I met my husband. And, he didn't meet me out of love. We were lonely. We had no-one to talk to. And, I looked like hell on earth... a dressed skeleton... there was nothing to fall in love with, but we... help[ed] each other."

Ann married her husband Felek on the 2nd January 1946 in Germany. In March of 1949, Ann, her husband Felek and their son Jakob, born in 1947, emigrated to the USA on the USS General Sturgis.

Personal stories...



**Lina Jackson
(Ruth Steinbach)**

Lina was born in 1929 in Papenrode, Germany and lived with her mother, father and six brothers and sisters on the outskirts of Berlin. Her father's family were Roma. After her father and two older brothers were arrested and taken to Buchenwald concentration camp and her mother died in 1939 from a disease of the liver, Lina went to live with her grandparents in Magdeburg.

Even though Lina did not identify with Roma culture, according to Nazi racial views, her 'mixed race' resulted in her being registered as 'Gypsy' or 'mixed blood' and, with her grandparents, brother, sister and niece, she was arrested and forcibly removed from her home and taken to the police barracks. She was deported to Auschwitz-Silesien and sent to barracks specifically for Roma prisoners. During 1944, Lina and her sister were transported to Volkenburg, a sub-camp of Flossenbürg camp, for forced labour. In 1945 she was taken via train to Rosenbrück concentration camp and from there forced on a death march to Dachau concentration camp, arriving shortly before the camp was liberated. After liberation in April 1945, Lina spent her time searching for her family. Before her family were separated, her father had agreed with the family that should they survive, they should meet in the town where his brother lived. By hitch-hiking lifts from passing drivers, Lina managed to travel to this town, but her father was not there. She then managed to make the journey to Hannover and was reunited with her aunt and later, her father and sister.

"When I saw my father for the first time, I didn't know what to do... cry, scream, or what? It had been a long time with[ou]t my father... he was gone when I was just a little kid. But I remembered him just that way too."

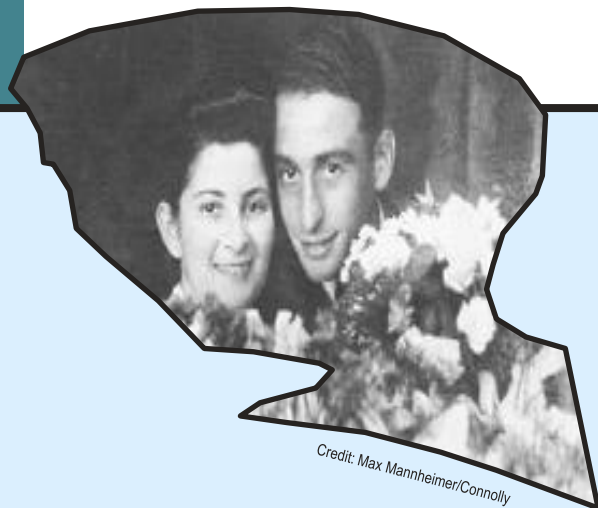
Excerpt from USC Shoah Foundation: Testimony of 'Sinti' and Roma Holocaust Survivor Lina Jackson, 1987



What do these personal stories reveal about Dachau? Do the stories reveal anything else about Nazi attitudes and views towards these people? Do these stories reveal anything else about this time period?



Thinking deeper...
How might these personal stories relate to this year's theme of 'Fragility of Freedom'?



Credit: Max Mannheimer/Connolly

Max Mannheimer

On the 6th August 1944, Max Mannheimer entered Dachau concentration camp. He and his brother had survived several other camps, including Theresienstadt and Auschwitz. After nine months of forced labour in one of the Dachau sub-camps, he was liberated by Allied troops in 1945, weighing only 47kg. Max recalls, “...I was a skeleton...I cried with both joy and despair.”

Following his experiences, he remained deeply traumatised, suffering from panic attacks and depression. In spite of this, he began to tell his story in schools and led tours around Dachau memorial museum. He remarked that when he began to lead the tours that he was deeply affected; “...because all my fears, the indignities I’d suffered, the pain...came to the fore again.”

Despite how he felt, he continued to lead the tours; “...I am simply an eyewitness and want to enlighten...No one is better placed to do that than someone who has personally experienced the camps.”



Paul Schneiderman



"It was April of 1945, and I was 23 years old. Starvation had shrivelled my body as well my hopes...

At this point in the war, the Nazi camps were in complete disarray. Allied bombs had forced the Germans to scramble, and the SS was so worried about surviving, they no longer paid us much attention. There was no roll call at Dachau, no food or anything resembling a functioning prison...For several days, we lay around the camp, starving, until the front drew closer. One day, the SS herded us into open cattle cars with barbed wire ceilings, then shuttled us away by train...One night, the train stopped in the middle of the forest. Snow fell from the sky and settled on my eyelashes. I was cold, I was hungry, but I felt strangely at peace.

Soon, however, gunfire shattered the stillness. The Germans and the Allies were shooting at each other, and we were caught in the crossfire...Then, as quickly as the battle started, it stopped. Silence returned. Dawn rose over the hills. The snow continued to fall. My friend Yitzhak and I lay on the floor with our hands over our heads, listening for the slightest sound. In the distance, we heard it, coming from the cars ahead of us: Loud, jubilant voices... 'Mir zenen frei!' 'We are free at last!'

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"...they didn't know what to do with us, because they didn't expect to see such horrible things...it was unbelievable. We had to go out to see the Americans in the yard...and they assured us, 'don't worry, you are free, we'll help you.'"

"...they brought in the medical staff and they put up a tent on the grass...they disinfected us, they cleaned us up...they gave us German uniforms, which we hated...but we had no choice because we had no clothes and they start[ed] giving us food, like for little birds. Small portions...not rich food...that saved a few people...and later we started to make a life for ourselves. The day of liberation, I met my husband. And, he didn't meet me out of love. We were lonely. We had no-one to talk to. And, I looked like hell on earth...a dressed skeleton...there was nothing to fall in love with, but we... help[ed] each other."

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Lina Jackson (Ruth Steinbach)



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Even though Lina did not identify with Roma culture, according to Nazi racial views, her 'mixed race' resulted in her being registered as 'Gypsy' or 'mixed blood' and, with her grandparents, brother, sister and niece, she was arrested and forcibly removed from her home and taken to the police barracks. She was deported to Auschwitz-Birkenau and sent to barracks specifically for Roma prisoners. During 1944, Lina and her sister were transported to Wolkenburg, a sub-camp of Flossenbürg camp, for forced labour. In 1945 she was taken via train to Ravensbrück concentration camp and from there forced on a death march to Dachau concentration camp, arriving shortly before the camp was liberated. After liberation in April 1945, Lina spent her time searching for her family. Before her family were separated, her father had agreed with the family that should they survive, they should meet in the town where his brother lived. By hitch-hiking lifts from passing drivers, Lina managed to travel to this town, but her father was not there. She then managed to make the journey to Hannover and was reunited with her aunt and later, her father and sister.

"When I saw my father for the first time, I didn't know what to do...cry, scream, or what? It had been a long time with[out] my father...he was gone when I was just a little kid. But I remembered him just that way too."

Excerpt from USC Shoah Foundation: Testimony of 'Sinti and Roma Holocaust Survivor Lina Jackson', 1997

Thinking deeper...



In April 1945, with the advance of Allied troops, the SS began to evacuate the concentration camps. At least 25,000 prisoners of Dachau concentration camp were forced on 'death marches'. From Dachau, prisoners were forcibly marched south by SS guards, often witnessed and sometimes photographed by residents of the small villages and towns along the route. Many prisoners died on these marches.



"[...] we could see the furtive parting of curtains as German civilians peered out at us. To our surprise a few of them came out and tried to offer us some bread, but the result was disastrous. Hundreds of starving inmates would descend on the benefactor, often knocking him or her down. The bread was immediately torn to pieces, and the guards set upon the mob. Each time this happened several more bodies were left by the side of the road."

Solly Ganor, prisoner in Dachau concentration camp, 1944-1945

What does Solly Ganor's account reveal about the 'fragility' of the people on these death marches? Does the information and the account reveal anything else?



Thinking deeper...



The first activity you completed asked you to think about the words aligned with this year's HMD theme – 'Fragility of Freedom'. You thought about words/phrases/images associated with the words 'fragile' and 'freedom'...

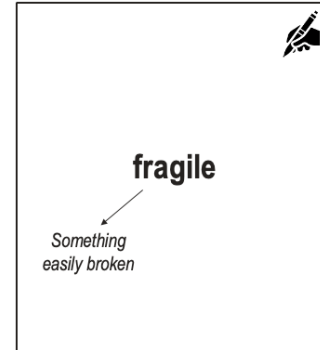
Each of the personal stories you have read talk about being 'liberated', or being 'free' and give details about life after the Holocaust.

Exploring the theme...

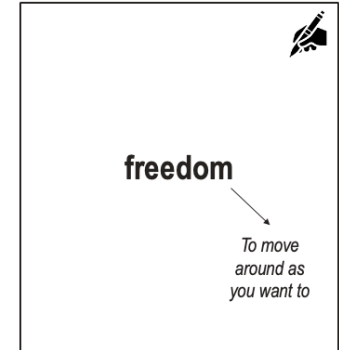
This year's theme for Holocaust Memorial Day is 'Fragility of Freedom'.

In the boxes, try to think of as many words/phrases/images as you can that you might associate with each of the words relating to the theme. You may like to create a 'mind map' of words and/or images to demonstrate your thinking.

There are some suggestions to help you get started...



1 ? Perhaps you could try to think of examples of things that are 'fragile'?



? Can you think of things that have 'freedom'? Or perhaps examples of human rights?



Reflecting on the word 'freedom' now... do you think that each of the people in the personal stories were truly 'free'? What might 'freedom' mean for those that survived Dachau concentration camp and the Holocaust?

Timeline of Dachau



13th March
1933



29th April
1945



Each of the pieces of information in the boxes on the following pages reveal something about Dachau – what happened there and what kind of place it was. **They are not displayed in date order.** *Can you place the information in the boxes in to chronological order, to create a timeline of Dachau? You may like to cut out the boxes and/or information to place them in order.*

Timeline of Dachau



1941



As the size of prisoner numbers grew, so did the types of prisoners. By **1941**, Dachau held Austrian 'opponents' and a large number of people who the Nazis claimed were 'unfit for work'.

1937



In **1937**, Heinrich Himmler announced that Dachau was to be expanded, to hold a greater number of prisoners. The prisoners had to build a larger camp, which was completed in 1938.

May

1933

At the end of **May 1933**, control of Dachau camp was given to the SS. They controlled the camp with extreme violence. Prisoners were beaten and attacked by SS guards on arrival and subjected to terrible treatment during their imprisonment. During 1933, plans were drawn up to restructure the camp to expand punishments, hard labour and to introduce even harsher penalties.

1942

In **1942**, a large number of young Soviet prisoners arrived for the purpose of forced labour.

1944

In **1944** - even though previously the camp had held none - female prisoners were imprisoned in Dachau.



Each of the pieces of information in the boxes reveal something about Dachau – what happened there and what kind of place it was. *Can you place the information in the boxes in to chronological order, to create a timeline of Dachau? What groups of people were imprisoned at Dachau and in what periods? Why do you think this was? You may like to cut out the boxes and/or information to place them in order.*

Timeline of Dachau



29th April

1945



On the **29th April 1945**, the liberators of Dachau camp found more than 30,000 survivors from 27 different countries, in terribly overcrowded barracks. During the weeks after liberation, the *Comité Internationale de Dachau* organisation played an important role in providing help for the survivors.

20th March

1933



On the **20th March 1933**, Heinrich Himmler announced the creation of the 'first concentration camp' to the newspapers. At this time, Dachau camp was intended to imprison Communists and anyone who 'threatened the security of the state.'

22nd March

1933



On the **22nd March 1933**, Dachau concentration camp was opened. Political **opponents**, Jews and 'undesirables' were to be imprisoned as 'enemies of the state.' The first groups of prisoners arrived by bus. The new camp, enclosed by barbed wire, contained 10 barracks, which were once workshops of the old ammunition factory. This is where the prisoners would be kept.

13th March

1933

On the **13th March 1933**, an old ammunition factory in Dachau in Germany was approved for use as a camp for the imprisonment of 'political **opponents**' to the Nazi regime.



Each of the pieces of information in the boxes reveal something about Dachau – what happened there and what kind of place it was. *Can you place the information in the boxes in to chronological order, to create a timeline of Dachau? What groups of people were imprisoned at Dachau and in what periods? Why do you think this was? You may like to cut out the boxes and/or information to place them in order.*

Piecing the 'fragments' together...



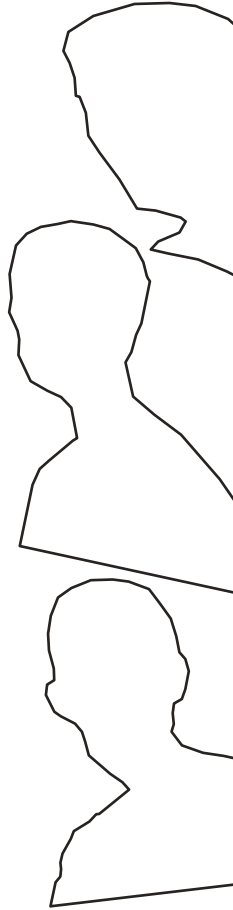
On the following page are templates for the 'fragments' you have seen throughout this material.

How might you use these 'fragments' to demonstrate your understanding of what has been learned?

How might you use them to demonstrate your understanding of what is meant by the theme 'Fragility of Freedom'?

Perhaps you could use them to focus on one personal story? Or perhaps you might use them separately to demonstrate what you have learned about Dachau concentration camp, or the removal of rights for Jews and other groups of people from 1933 – 1945?

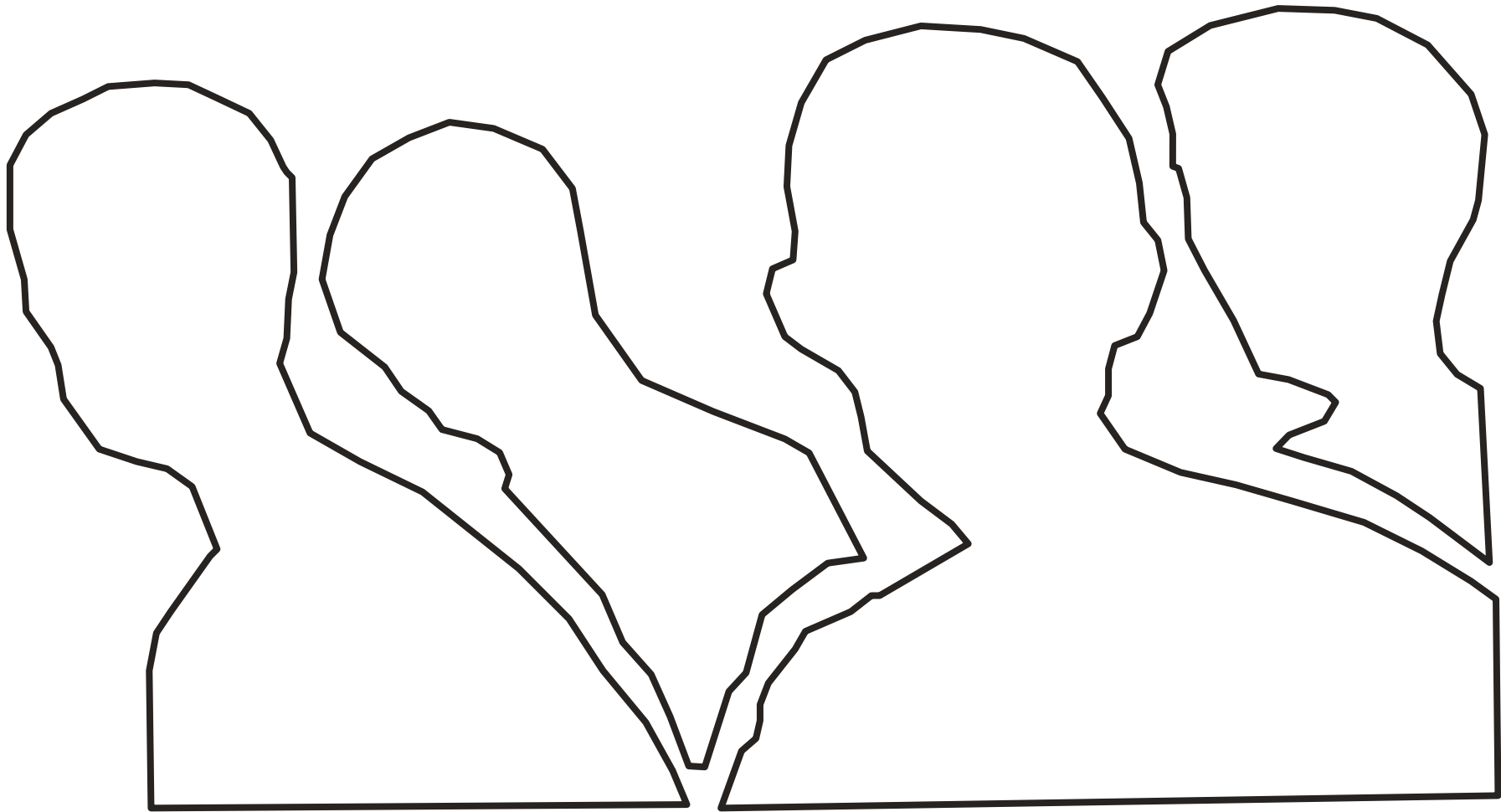
Maybe there is a creative way that you might be able to use the fragments both together and separately, to respond to the overall theme, using elements of everything you have learned?



We would very much like to see and celebrate what you have created in response to this year's theme and the work you have done on 'Fragments'...

Please give your work to your teacher and ask them to send us a photograph of your work to n.wetherall@ucl.ac.uk

'Fragments'



Holocaust Memorial Day 2024: *Fragility of Freedom*

In these activities, we have *explored* the 'fragments' of our own identity and *considered* the impact that removing a part of this identity may have. In *studying* some of the discriminatory laws against Jewish people introduced by the Nazi party from 1933, we have *considered* what was taken away and how these laws may have impacted those people. By *investigating* the first Nazi concentration camp in Dachau, we have begun to *understand* what happened there between 1933-1945 and that Dachau was a camp of persecution for many different groups, at different times, for different reasons. We have *learned* about the experiences of some of the Jewish and non-Jewish people whose freedoms and rights were removed by the Nazi party and their collaborators, as a result of laws that were created and used to discriminate against them.

These activities reveal tiny 'fragments' of what happened during the Holocaust – the state-sponsored killing of 6 million Jewish people by the Nazis and their collaborators, during the Second World War, and reveals the fragility of the freedoms of those individuals and groups the Nazis also persecuted.

The 27th January each year is Holocaust Memorial Day. On this day we remember the millions of people who were murdered in the Holocaust and in the genocides that followed, in Cambodia, Rwanda, Bosnia and Darfur.

We learn about the past so that we can take action to create a safer future.



The Holocaust is a reminder that genocide must still be resisted every day. Our world often feels fragile and vulnerable and we cannot be complacent. Even in the UK, prejudice and the language of hatred must be challenged by us all.

Glossary

This slide has been created to help with understanding some of the commonly used terminology.

Discriminatory: unfair treatment of different categories of people, especially because of age, sex, ethnicity or disability

Segregate: to divide or isolate someone or a group of people, from others

Marginalise: to treat someone or something as if they are not important

Persecute: to treat someone unfairly or cruelly over a period of time

Deny: to refuse or not allow

Aryan: A Nazi idea of a white, non-Jewish person, typically having blonde hair and blue eyes and belonging to a supposedly superior racial group.

Excluding: not including, or keeping out

Inferred: to have made a decision about something, based on evidence; an 'educated' idea

Concentration camp: a place where large numbers of people were kept as prisoners under armed guard

Opponents: people who disagree with something or someone

Teacher Information

The information and material on the following pages is offered to support teachers in understanding more about the historical context and offers more detailed information about Dachau concentration camp. Further links are also provided to support, develop and extend knowledge and understanding.

In 1933, around 200,000 political opponents to the Nazi Party – mainly Communists – were arrested because they were perceived to be a threat to the Nazi's power. Places had to be found in which to imprison these people, so warehouses, factories, bars, hotels, castles and sports grounds were used. In the months and years that followed, hundreds of thousands of people were arrested by the Nazis as they were deemed to be 'enemies of the state'. These 'early concentration camps' were a place where key 'political opponents' could be removed from German society. As these camps were not 'hidden', they spread a climate of fear and terror across the country and intended to strongly discourage people from challenging Nazi ideas and actions. At this time, the majority of concentration camp prisoners were not Jewish people - it is estimated that around 5% of the prisoner population of the early concentration camps were Jewish.

On 13th March 1933, a commission inspected the old munitions factory in Dachau and approved its use as a camp for 'protective custody' – the imprisonment of political opponents. Work started on the camp the very next day and on 20th March, Himmler announced the creation of the 'first concentration camp' to the press. The remit of Dachau was not restricted to Communist prisoners, Himmler announced, but extended to all left-wing officials who 'threatened the security of the state'.

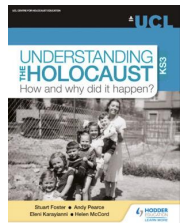
On 22nd March 1933, the first Nazi concentration camp was opened in Dachau. Political opponents, Jews, clergymen and so-called 'undesirable elements' were to be isolated here as enemies of the National Socialist regime. Prisoners arrived in Dachau, initially transported by bus, from across the state of Bavaria and prisoner numbers rose from 151 in March 1933, to 2036 by June. The new Dachau camp compound, enclosed by barbed wire, contained ten one-storey barracks, made from brick and concrete, which had once housed workshops of the munitions factory. To walk around the entire camp complex, one prisoner estimated, would have taken around two hours. At the end of May 1933, the camp was placed under the jurisdiction of the SS and they started their administration of Dachau with an 'explosion of violence'. Prisoners were beaten and attacked on arrival and in their barracks, tortured and executed by shooting. By June, Theodor Eicke was given command of the camp and he began to draw up plans to restructure the staffing and administration. He expanded punishments and hard labour and introduced even harsher penalties. In 1937, the camp originally planned for 5000 persons proved to be too small. Himmler announced his intention to expand Dachau, along with the concentration camps Sachsenhausen and Buchenwald, to hold greater numbers of prisoners.

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The prisoners had to build a larger camp which was completed in 1938. As the size of the prisoner numbers grew, so too did the types of prisoners. In April of 1938, Austrian 'opponents' and prisoners from the Sudetenland were incarcerated and by 1941, a large number of those deemed 'unfit for work' were prisoners in Dachau. In 1942, a large number of young Soviet prisoners arrived for the purposes of forced labour and by 1944, although previously the camp had held none, female prisoners. The camp office files show a total of more than 206,000 prisoners, registered between 1933 and 1945. However, many more prisoners were taken to Dachau without being registered. The exact prisoner figures are unknown. From 1933 to 1945, 31,591 deaths were registered. However, the total numbers of deaths in Dachau, including victims of individual and mass executions and the final death marches will never be known.

On 29th April 1945, the liberators of Dachau concentration camp found more than 30,000 survivors from 27 different countries, in disastrously overcrowded barracks and as many again in the subsidiary camps attached to Dachau. During the weeks after liberation, the Comité International de Dachau played an important role in providing for the survivors, taking care of the sick and organising the repatriation of released prisoners. Members of the SS captured by the US Army were then held in custody in Dachau camp, until the end of the war crime trials. Afterwards, refugees and displaced persons were housed in the barracks, some for as long as 18 years, until they were offered suitable housing and accommodation. In 1955, it was agreed that given the deteriorating condition of the camp, that a memorial and museum should be set up on the site.



More information, support and materials can be found in our textbook; 'Understanding the Holocaust – How and why did it happen?'

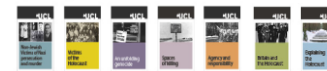
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