



## SUMMARIES

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### WOMEN IN THE HOLOCAUST: FATES, CONDUCT AND GENDER (IN)EQUALITIES

The article analyzes “female line” in the Holocaust on the territory of modern Ukraine. The authors research different aspects of fates and conduct of representatives of the target group, members of which were murdered regardless of their sex and age.

The gender dimension of the Holocaust is presented since the German attack on the USSR, when Jewish men were mobilized to the Red Army and all the responsibility for evacuation and its arrangement lay on the mothers of the family. The authors argue that such decisions were heavily influenced by the age of the children on the one hand, and the dependence on the elderly parents on the other hand.

Having found themselves under the Nazi “New order”, Jewish women, as seen by the authors, did not dare to resist German or Romanian claims for washing, cooking, cleaning and used any possibility to sustain their families. Like men, Jewish women were subject to labor duties. Their chances to get work permits were lower than male’s in the result of peculiar prewar gender socialization. Next to professional

expertise, female fates were also influenced by factors of age, physical condition and appearance.

The examples provided in the article prove that humiliation, suffering and misery were inflicted upon the victims regardless of their age and sex: punishments were equally grave for men and women; also women were exterminated as hostages likewise to men. Sadism defined the attitude of a considerable share of occupants to the Jews, irrespective of their sex.

Since late July 1941 women and men were murdered alike. The mass murder was “justified” by claiming that women and their children will revenge the death of their fathers and husbands. Men and women were made equal in the face of death (mass executions, murder in “gas trucks” and “death factories”).

The article also broaches the conduct of women during mass shootings: keeping balance, trying to escape death (minority of victims); horror, shock from understanding the inevitability of death (most of the murdered); attempts to shield children from bullets by their bodies, trying to ease child suffering. The authors come to the conclusion that during the executions Jewish women felt psychological discomfort, shame from public nudity, tried to hide their bodies from onlookers.

Killing children in front of their mothers is seen by the authors as a means to inflict maximum emotional suffering, to destruct the cult of motherhood, its sanctity.

The authors also consider the life of women in ghettos and the fate of pregnant women. They note the “trend” among the murderers to take pictures next to female victims. Thus, according to the authors, differentiating the target group by sex.

The article exposes the issue of sexual violence towards Jewish women, targets the perpetrators of such crimes – soldiers of German and Romanian armies, collaborators and civil men. Based on the given examples, the authors problematize the issue of psychology of sexual violence towards the victims of the Holocaust.

Gender analysis urged the authors to approach the appearance of girls/women as a special resource. Those who did not have typical “Semitic features” had a higher possibility for survival in the Holocaust. The authors see beauty as a more ambiguous feature: an additional survival “resource”, but also as a sentence: death among the first victims of the Holocaust.

“KOLOMYIA WITHOUT THE JEWS”:  
BEHAVIOR DILEMMAS OF THE  
“TERRIBLY NORMAL PEOPLE” THROUGH  
THE PRISM OF LITERATURE AND MEDIA

The article concentrates on the reflection of the memory about the civil victims of mass murder in the XX century in fiction literature and in ethnic media (periodical editions). The latter are seen as bearers of historical memory taking into account their material, language and symbolic meaning and potential to foster the discourse of memorialization.

The author suggests studying the landscapes of collective memory through an example of the tragedy of Jews from a West-Ukrainian city of Kolomyia during World War Two exposing the behavior dilemmas of the “terribly normal people”. It was them, as the article points out, who remained bystanders to the crime, staying next to Kolomyia Jews murdered by the Nazi regime. In the case of Kolomyia murder sites, commemoration of the victims and the places, the “terribly normal people” bore ethnic stereotypes and represented political loyalty and collaborationism towards the occupational state (the Third Reich).

The author claims that Hungarian invasion of July-August 1941 and the following occupation of the city by the Wehrmacht with establishment of the German occupational administration up until the end of March 1944 brought into the lives of the local dwellers violence and death as an inevitable and justified process. To outline its nature two dimensions were analyzed reflecting the setting of the crime and the reaction to it by the “terribly normal people”, even though the two are not always interconnected. The topography of the crime is explicated in this case by the printed word – the contemporary ethnic-and-party media that contain covert and overt hints to hatred towards the “otherness” on the one hand, and also the instructions on how to limit the “alien strangers” by building barriers of evil on the other hand. *In the first dimension* one can familiarize with publications on various topics that indirectly actualize the “Jewish problem” though titles or content. These are, first and foremost, the materials of a journal “Volya Pokuttya” (issued in 1941–1944), firstly printed as “the Body of Regional Ukrainian Revolu-

tionary Lead and the Organization of Ukrainian Nationalists” (until 7 August 1941 including), then as “the journal of Kolomyia region” (until the end of 1942), then transforming into “a Ukrainian popular weekly for Kolomyia region” (3 January 1943 onwards). The author believes it was this printed edition that, next to the policies of the occupants and the local occupational administration, laid the foundation for antisemitic attitudes in the chronotope in question. *The second dimension* is represented via the announcements of the occupational authorities printed in the abovementioned edition. The content of such materials explicated the conscious and determined limitation of human rights (foremost Jews) during the military and political conflict. Both cases above, according to the author, represent an attempt of manipulation of the readers, since the articles of the contemporary Ukrainian press do not show any mention of the murder of Jews in Kolomyia or other places.

Another example of the behavior of a “terribly normal person” is the “Lukianovych case” suggested by the author. The case confirms the thesis that an otherwise normal writer’s quill contributes to the socio-political atmosphere of hatred against the “enemy”, personally expressing chauvinistic ideas, consciously using irony to mock and humiliate the victims of persecution.

An exception to the rule were some of the immediate onlookers, witnesses of the Holocaust in Kolomyia, who came to the epicenter of the events not by will, but by chance and against their will. Their testimonies published in the adult age show powerlessness and self-abstention of a non-Jewish child during the Holocaust or an individual survival strategy (Roman Ivanychuk, Dmytro Pavlychko). These testimonies are further expanded by fictional episodes regarding the events, explicating the singularity of a “normal person” who aims to save a “stranger” (a novel “Torhovytsia” by Roman Ivanychuk).

Therefore, the case study of the problem using the example of Kolomyia allows to suggest that the works of literature and printed media (also ethnic and party) are successful in reconstructing ethnic and national identity contrary to historical, political or cultural factographic collections. Moreover, they form a literary narrative that has its own localization, specific aim, limitations and language categorization. Such an approach turns places of memory like Kolomyia and the tragedy of its Jewish population into a fragment of a common memory, a symbolic reconstruction of memory not only of a people or a social group, but also the population of a certain place.

**ROMAN SHLIAKHTYCH**

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**PARTICIPATION OF THE LOCAL AUXILIARY  
POLICE IN THE HOLOCAUST  
IN THE REGION OF KRYVVI RIH, 1941–1942**

The article deals with the Holocaust in the area of Kryvyi Rih and nearby villages. Based on the previously unknown documents, the research highlights the mechanism of the Jewish genocide and the detailed course of most of the mass executions that took place in October 1941. The academic value of the work lies in the fact that for the first time it introduced as research sources the testimonies of witnesses to the extermination of Jews and of the local policemen.

To murder Jews in Kryvyi Rih area it was decided to enforce the German punitive units by drafting local representatives. The most notorious were two local units: the 130 Schutzmannschaft-Bataillon and the “Cossack hundred” commanded by Bohun. The people involved in these units took part in escorting Jews to their death, some of them were also directly engaged in executions of the Jewish population. The documents of the Soviet secret service also testify that mass murders of Jews in 1941–1942 in Kryvyi Rih were performed with deployment of the local police.

Extermination of the Jews in the city began as soon as it was occupied by the German forces. It is known from German documents that in August 1941 they planned to create a ghetto, but due to a relatively small amount of Jewish population the idea was rejected. Instead, in September the decision was made to liquidate the Jews in the city and surrounding villages. The most notorious murders of the Jews were carried out in the vicinity of Valiavka mine, in the mine itself, killing about 7,000 local Jews.