



SUMMARIES

Mikhail Mitsel

Banning the immortalization of memory as a method for suppression of the Holocaust: the practice of the Communist Party of Ukraine in relation to Babi Yar

The article deals with a particular aspect of the attitude of the Communist Party of the Ukraine towards the so-called «Jewish question». The Party's position was apparent in the intentional disregard of Holocaust in the Ukraine and Babi Yar in particular, and the denunciation of the fact that Jews were the main victims of the massacre. In the article the archival sources from 1960 to 1989 are discussed.

The first part of the text presents examples of official's avoidance of the subject of Babi Yar and other places in the Ukraine where the Jews were executed. The Communist Party of the Ukraine continued the policy of the active suppression of any mention of Jews in connection with the tragedies. Nearly total silence, which maintained on subject of the Holocaust, found extreme expression in the Babi Yar affair, when local and republican authorities consistently objected to the erection of a monument in Kiev in memory of the Jewish victims.

From the examination of the documents in the State Archives of the Public Organizations of Ukraine, we can state that, from the 1960s to the end of Soviet era, the party ideology changed from official rejection of the events of Babi Yar to the inappropriate manipulations. The examples of the latter include Party's linking «Zionists» to «Ukrainian bourgeois nationalists», accusing them of «cooperation».

In the middle of 1970s, a number of factors, such as gatherings of liberal Ukrainian and Jewish intelligentsia, Party's wish to prevent undesirable atmosphere, and partial pressure from the West, led to Party's decision to build a monument in Babi Yar. The inscription on the monument plaque does not mention the Jews as the victims; instead, it is dedicated to the citizens of Kiev and prisoners of war.

The second part of the article studies the phenomenon of the international tourism to Ukraine from the «capitalist» countries. The majority of such tourists were Jews, and therefore they inquired about unmentionable anti-Semitism and the non-existing Jewish life. Such legendary Jewish humanitarian as Elie Wiesel was among those who visited Babi Yar in 1978 and 1989, as a chairman for the President Commission on the Holocaust, and expressed his criticism and strong disapproval of the single-sided character of the inscription on the monument.

Mass Jewish emigration from the Soviet Union, the coming disintegration of the gigantic empire, Soviet's desire to improve its image, led to Party's decision to install a new memorial plaque in Yiddish, to commemorate the victims of Babi Yar.

Alexander Prusin

The Ukrainian Police and the Holocaust in the *Generalbezirk Kiew*, 1941–1943: Activities and Motivations

The present essay focuses on the role of the Ukrainian auxiliary police in the genocide of Jews in the so-called *Generalbezirk Kiew* – a German administrative unit carved out of the Kiev and Poltava oblast' of the USSR – examining the socio-psychological profile of the policemen and their personal motivations. The essay's main documentary base consists of archival materials such as the investigation and trial records of former policemen from the Main Archive of the Security Service of Ukraine in Kiev and the United States Holocaust Memorial Museum in Washington, DC.

Although the Holocaust was the German-planned and organized process, in occupied territories it translated into a heterogeneous form contingent on the conduct of the local population. Driven by a variety of factors – from nationalism and anti-Semitism to economic benefits – and notwithstanding its «auxiliary» status, Ukrainian policemen played a key role in the genocide. Not only did they help the German killing units, which otherwise would have been unable to accomplish their murderous tasks in a relatively short time, but contrary to a general contention, they directly participated in the killing displaying a considerable zeal and initiative even when acting without German supervision.

Martyna Rusiniak

Treblinka Paradox: Extermination Camp as a Source of Revenue for Administration, Guards, and local Population

The article focuses on the one of the aspects of the death camps' way of function – the economics of the Holocaust, visible also in the death camp Treblinka II. It presents the death camp not only as a place where people were killed, but also as a kind of El Dorado which made profits. The place which meant death for some people meant also profits for others, it was giving the opportunity of «development» and «grow of wealth» of SS-Sonderkommando and the Third Reich, of guards (Wachmanns) and the people living or staying near the camp. The place and especially new transports were giving the opportunity of surviving for Jewish prisoners in the camp. The article presents the whole practice of growing rich as well as the relations between the groups which made profits. On the top were prisoners who had had an access to the victims' property during the segregation and preparation for the transport of this property to Lublin and then to Berlin. The next group was wachmanns (guards) who enabled barter between prisoners and people from the villages near the camp. The wachmanns made a profit on the barter; the money and other goods they had got for their «help,» they spent in the villages near the camp, mostly on vodka and women. The peasants made profits on both – the barter with Jews and on the service for the wachmanns. Although the Third Reich was the main recipient of the Jewish property, Germans as a camp crew made also sometime profits on transports to the camp, they could get alcohol, food or things like golden pens, etc.

Nikolay Bessonov

Using *Porajmos* and *Holocaust* Terms for Gypsy Genocide

The author considers linguistic and ethical aspects of the terms used to name the fate of Gypsies in the times of the Nazi rule. He believes that the term now being introduced by Gypsy activists is extremely unfitting. The term «Porajmos» was created by an American historian Ian Hancock as the Gypsy equivalent for the Holocaust. However, it stems from the word *poravipe* used in Gypsy tongue to denote sexual harassment. From the moral point of view it looks like mere mockery at the dead. It is noteworthy that the term is more often used by non-Gypsy historians than by Gypsies themselves. The author shows that the word «porajmos» is totally unfamiliar to the ordinary bearers of historical memory and even Gypsy activists themselves quite frequently use the word group «Gypsy Holocaust» for the inner communication. Explicating the origins of the term «porajmos» the author makes reference to both: dictionaries of Gypsy language and opinions of the renowned specialist in Gypsy dialects L. Therenkov, published in the monograph: Lev Therenkov, Stephane Laedrich. *The Roma* (Vol. 1. Basel, 2004, p. 184). It is widely known that the Gypsy tongue has immense number of dialects. As a result some Gypsies simply do not understand the meaning of the word «porajmos», whereas speakers of the Vlax dialects despise the word as the stem means «forced spreading (of the legs)».

The author discusses the common features of the Holocaust and Gypsy genocide, arriving at the conclusion that on the Soviet territory the fates of Jews and Gypsies were alike. Their extermination was performed on the racial basis, along the unified plan and with the same methods. Social criteria, often seen in the Nazi documents, should not mislead the researcher, as in practice both nomadic and settled Gypsies (peasants, workers, teachers etc.) were executed.

In the conclusion the author reminds that the term «Holocaust» is commonly connected to the tragedy of Jewish nation, and is used in this meaning by most scientists. He strongly believes this tradition should not be broken by the newly introduced «Gypsy Holocaust». It is recommended to use the immaculate from the academic point of view expression «Gypsy genocide».