



SUMMARIES

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“THE CORPSES IN THE RAVINE WERE WOMEN, MEN, AND CHILDREN”: WRITTEN TESTIMONIES FROM 1941 ON THE BABYN YAR MASSACRE

This research note brings to light important primary sources on Babyn Yar: two testimonies written for the NKVD in 1941 by non-Jewish Soviet citizens who had spent time in occupied Kiev. Although problematic in various ways, these testimonies offer details not found elsewhere about the murder of Kiev’s Jews. The research note also traces how subsequent NKVD reports and Soviet press articles used the two documents. This close examination reveals editorial cuts, additions, and other changes—and, in one case, a lack of concern with accuracy even when the NKVD passed on the information in a classified report for Stalin. The article was originally published in *Holocaust and Genocide Studies*, 2015, Vol. 29, no. 2 (Fall), pp. 251–274: <https://hgs.oxfordjournals.org/content/29/2/251>.

TETIANA BORODINA

**BEHAVIORAL STRATEGIES
OF THE LOCAL POPULATION IN POLTAVA REGION
DURING THE HOLOCAUST, 1941–43**

The factors are explored that have influenced the behavior of the local population of Poltava region during the Nazi occupation, namely, the measures of Soviet power and German propaganda actions (Jews were identified with the Soviet authorities; Nazi propaganda also speculated on collectivization and the Holodomor, in which also the Jews were accused), as well as practical deeds of the German administration. Basing on individual life stories, the attitudes of Poltava region residents toward the Jewish population of the region on the eve of the Second World War was researched.

The strategies of behavior are considered in two main directions: collaboration and resistance, mainly in relation to extermination of Jews. Author came to the conclusion that there was a certain general model of behavior strategies, but there were a number of exceptions.

Resistance to the occupation authorities had various manifestations. There were several types of aid given to the Jews during the Holocaust in the Poltava region. The factors that influenced on behavior strategies of local people were revealed. Author found that the study of specific rescue histories can not be generalized in relation to the situation throughout the region, as each story is unique.

FILIP BUSAU

**“NO ONE IS FORGOTTEN?”
REMEMBERING THE ROMA GENOCIDE IN BELARUS**

The article deals with politics and practices of commemoration of the Roma genocide in present-day Belarus. Referring to the Roma genocide, the term Porajmos is used throughout the article. The paper discusses the

situation of coming to terms with the Roma genocide on the territory of today's Belarus, and approaches issues within the Belarusian society and Belarus' Roma community which might complicate this process. The article combines the latest historical findings with recent insights into the current conditions in the country. The literature consulted on the former is either in German or English, with some Polish-language contributions, while the sources covering the latter are predominantly in Belarusian or Russian, with some publications translated into English.

The current policy of Porajmos commemoration in Belarus builds upon the Soviet practice of concealment and tabooing genocide of any individual groups, and depersonalization of the victims. No local researchers are involved in the archival work needed for the examination, specification and delivering of new, detailed historical facts. This episode in the country's history is not being covered in textbooks and hardly in any other educational literature available to the large audience. At the same time, media and police present Belarusian Roma community in a negative light, making an extensive use of clichés about and prejudices towards this population group, thus rendering a constructive discussion hardly possible. Belarusian Roma are a heterogeneous community, and lack a cultural elite which would be ready to assume the initiative and responsibility for raising awareness of Porajmos. All things considered, Belarus might be placed between Russia and Ukraine in terms of dealing with Porajmos on governmental and non-governmental levels, and in terms of signaling an openness to altering its path dependence.

OLEZIA ISAIUK

**“MACCABEES' BLOOD” AND “GYPSY VIOLIN
IN HUNGARIAN STEPPE”: GENOCIDE
OF JEWS AND ROMA IN THE MEMOIRS
OF OUN MEMBERS IMPRISONED IN AUSCHWITZ**

OUN(b) members, who were imprisoned in Auschwitz, faced the reality of Holocaust and Porajmos. Being prisoners, they contacted their comrades in unhappiness of Jewish origin and observed their stories. In

a bit of time, part of them got so called “better work”, which meant work that gave possibility to avoid starvation and to survive. It gave them possibility to observe Jewish and Roma tragedy partly from inside. OUN members fixed their memories and observations in after-war memories.

These memories present one more insight into genocide. Due to peculiarities of internal ethics of OUN, this point is unusual and contains four main reactions. Firstly, this was condolence for victims, shaped not only by human feelings, but also by solidarity of prisoners against the same enemy. The second was the reflection on irrationality as one of the main characteristics of genocide mechanisms. The authors concentrate on abnormality of the situation, when high school professionals, priests, social and intellectual elite members were sentenced to death just for their ethnic origin only.

The third peculiarity is the main one. After their internal ethics, which preferred fight against enemies with every weapon and strength as the highest value, OUN members observed Jewish and Roma situation in war categories. A person who was part of social elite of their nation had especial characteristics. The main concept of it was a feeling of obligation for their Motherland and high emotional motivation for action. Consequently, all cases of resistance and disobedience had become object of especial attention in the eyes of OUN(b) members. High motivation to survive was also considered as a fight way. To comprehend tragedy which continued around them they used Bible symbolic and palingenetic myth. As result of its, memoirs are full by allusions, based on Bible symbolic, which implies about future punishment for crimes and the better fate for those survived.

Finally, the last place in reaction list depend on stereotypes they had. For example, there was a notion about richness of Jews or passions of Roma. Similar reaction were very rare and had no connection to the political views.