



SUMMARIES

SERGIY BURLAKA

THE FATE OF JEWISH CHILDREN IN BILA TSERKVA DURING THE NAZI OCCUPATION

The proposed research reconstructs the fate of Jewish children in Bila Tserkva based on archival materials, memoirs of the survivors and witness statements on the events of the Nazi occupation of the city. In most cases children were murdered along with their parents. The highest numbers of victims were killed on 19 and 21–22 August 1941 just after the Sonderkommando 4a arrived in the city. It was the SS and SD units that played key role in organizing the terror. However, they were understaffed to fully comply with the tasks set. Therefore, the field gendarmerie and the Wehrmacht units were also involved into punitive actions against the Jewish population.

The local Ukrainian police was not authorized to implement any large-scale anti-Jewish actions by themselves, but their role was often not limited to simple functions of convoy and guard – among the crimes is their participation in the murder of children on 22 August 1941.

The post-war memory about these events among local dwellers of Bila Tserkva was deformed by ideological stamps leaving no place for commemorating the real scale of extermination of the local Jewish community. The widespread local version mentioned the mass execution of children of different nationalities from the local orphanage. The facts provided in the article refute this version and contribute to the restoration of historical memory.

Archival sources and memoirs of the surviving students from the orphanage called “The Child House” (*Hata Dytny*) testify that every survivor had their rescuer. In this case the rescuers were orphanage workers and tutors. Unfortunately, less information was available on the events that took place in the orphanage #2, but the institution had no less than eleven Jewish children who were rescued from death.

The author also found names of seven Jewish children from the orphanage #3 who did not evade the murders. Unlike two other orphanages mentioned above, this place did not have its rescuer – no one even tried to save the children.

MYKOLA TIMKOV

FIGURES CONCEALING IDEAS. AUSTRIAN IMPERIAL DEMOGRAPHIC STATISTICS AND THE RISE OF RACIAL THEORY AS A “SCIENTIFIC” PRECONDITION FOR THE HOLOCAUST

The article aims to examine the racist potential in the ideological foundations of the Austrian demographic statistics after the revolution of 1848–1849 and up to the first years of the dual monarchy. The author argues if there existed an ideological connection between theoretical and practical foundations of the Austrian imperial demographic statistics and the racial theory and antisemitic ideology that formed cultural foundations for the Holocaust. Academic discourse on the notion “nationality” and its racial and anthropological dimensions, the concept of “statistical racism” in the works of Eduard Glatter, research polemics on Jewish “cosmopolitanism” are just some of the analyzed conceptions and notions. The author traces the influence of the Austrian statistics on racial sociological constructs by Ludwig Gumplowicz. He centers on the academic context of racial theory penetration into the Austrian demographic discourse.

Positivism-provoked “statistical racism” of the Habsburg Monarchy that rose from the interest to the “Jewish question” developed as a counterbalance to nationalism and interethnic prejudice; its proponents be-

lieved it to guarantee demographic objectivity. At that time the Austrian statistics was only potentially, but not intentionally ready to face racism: the racial theory disrupted humanitarian character and axiological background of the Austrian demographic statistics. Therefore, statistics as a science was critical of the implicit threat of the racial antisemitism before its actual terminological “discovery” and expansion by Wilhelm Marr.

On the other hand, objectivist character of the notions used by the Austrian “statistics of nationalities”, ignoring of the individual’s subjectivity and their conscience, together with attempts to ethnically identify people by “origin” and “blood” (fostered by emphasizing natural as opposed to cultural aspects of demographic events) prepared the ground for growth and expansion of the racial theory. Its further ideologization and instrumentalization as a tool for mass murder were possible exactly because of the methodological traps and dangers activated in the wake of its development.

ANNA WYLEGAŁA

THE LOST WORLD: LIFE AND DEATH OF THE GALICIAN VILLAGE JEWS IN THE TESTIMONIES OF THE LATE UKRAINIAN WITNESSES

This paper explores possibilities of using late non-Jewish witness testimonies in Holocaust research in general and in researching the Holocaust of the Galician village Jews in particular. Based on large oral history project conducted simultaneously in Poland and Ukraine, it draws on more than 60 oral history interviews recorded in small communities in Ukrainian Galicia in 2017–2018, with people born mostly in the 20. and early 30. Although late non-Jewish testimonies should be always analyzed in the context of other sources (namely records of the German administration and the Jewish survivors’ testimonies), it might happen that they would remain the only available source. This is precisely the case of the fate of the Jewish village communities in Eastern Galicia, which had been largely overlooked by German administrative records and usually did not have many Jewish survivors testifying in the postwar period.

The text indicates several topics that might be further researched using the testimonies of the Ukrainian neighbors, and these are: prewar social and economical structure of the Jewish communities in the villages, Jewish-Christian relations before and during the war, «Action Reinhardt», Jewish property transfer, postwar returns of the survivors and changes in the village spatial structure. In particular, interviews with people from nearly 30 different villages enables to reconstruct common pattern of the Holocaust of the village Jews. Another regularities concern the Jewish property transfer – state-controlled and spontaneous. One of the preliminary findings of this study is also rather good integration of the village Jews within local community (as opposed to the situation in small towns and in the cities), and the spatial and emotional proximity between the victims and the bystanders (who accidentally turn into perpetrators) during the Holocaust. Finally, this paper touches upon issues of the testimonies further usefulness, credibility and potential.

IRYNA YAVORSKA

“NO-ONE WAS HAPPY THAT WE RETURNED...” SOCIAL ADAPTATION OF THE BUKOVYNIAN JEWISH COMMUNITY AFTER THE HOLOCAUST

The author focuses on the events of spring and summer of 1944 when the deported Jews of Northern and Southern Bukovyna, Bessarabia and other parts of the Ukrainian SSR, after being liberated by the Red Army, could finally return to their homes. Eyewitness interviews help to recreate the psychological state of the deportees and the process of their return to Bukovyna, their welcome by the local population and state officials.

The active repatriation of the Jews to Bukovyna, the national composition of Chernivtsi and Chernivtsi oblast and the first issues the former deportees faced are illustrated on the basis of a collection of documents from the State Archive of Chernivtsi Oblast and the Central State Archive of Supreme Bodies of Power and Government of Ukraine in Kyiv.

The article goes on speaking about the ways the Jewish community tried to adapt to the new Soviet reality. A large number of the former de-

portees could not fit into the new Soviet reality, so they continued to work on city factories, some were involved in commercial activities, re-selling goods; others were planning on illegal migration to the Southern Bukovyna where one could evade mobilization and other aggressive forms of sovietization.

Much space in the research is given to the methods of sovietization of the local population, namely labor and military mobilizations and how they were treated by the Jewish dwellers of Bukovyna. The author provides numerous facts of Bukovynians, also of Jewish descent, deserting the new Soviet methods of “forging the society”.

Also provided are new materials illustrating the local manifestations of antisemitism, lack of positive neighborly relations in the first year after the war, unfounded aggression, lack of understanding on behalf of state officials.

The documents from Chernivtsi Oblast Archive present the beginnings of the illegal Jewish emigration to Romania, cases of criminal prosecution against those transporting valuables and money across the border. One can also find data on re-activization of the Zionist activities in Bukovyna and their connection to the illegal emigration of the North Bukovynian Jews to Romania.