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**POTENTIAL OF VIDEO TESTIMONIES FROM THE INSTITUTE
FOR VISUAL HISTORY AND EDUCATION OF THE SHOAH FOUNDATION
OF THE UNIVERSITY OF SOUTHERN CALIFORNIA ON THE STUDY
OF THE HOLOCAUST AT THE REICHSKOMMISSARIAT “UKRAINE”**

Abstract. The purpose of the article: on the basis of the analysis of more than 400 interviews from the collection of the Shoa Foundation, to identify and describe layers of information regarding implementation of the Holocaust policy on the territory of the Reichskommissariat “Ukraine” on

the example of cases from “Volyn-Podillia” and “Dnipropetrovsk” general districts. **The research methodology** is based on the principle of historicism, methods of oral history, as well as general scientific methods of analysis, synthesis and generalization. **The scientific novelty** consists in the use of oral video testimonies to reveal various aspects of the Holocaust on the territory of the Reichskommissariat “Ukraine”. Based on the analysis of video evidence, it was possible to identify various layers of information that have an important potential for introduction into scientific circulation. For the first time in historiography, interviews about the Holocaust from the territories of Volyn-Podillia and Dnipropetrovsk general districts have been analysed for the purpose of comparison, which makes it possible to reveal the specifics and identify common and distinctive features of the Holocaust in these administrative entities. **The Conclusion.** Video evidence is important for the study of the Holocaust policy on the territory of Ukraine. The team of the Shoah Foundation processed a huge number of memories from almost all areas of Ukraine where genocide against the Jewish population took place. The collection of the Shoah Foundation mainly presents the testimonies of people who survived the years of the Holocaust, but there are also testimonies of eyewitnesses. All interviews are quite well structured, because three main blocks stand out: the interwar life of Jewish communities in Ukraine; the events of the period of the Nazi occupation and the postwar life of the Jews in the USSR. Under such conditions, after analysing almost 400 interviews, we identified the main layers of information from the first two blocks. Thus, from the evidence about the interwar period, you can learn about: material and household situation of their families at that time; leisure time, education, relationships with fellows; interethnic relations; important events experienced by their families at that time, etc. This information is important for understanding the reasons for the phenomena that occurred in Ukraine during the years of the Nazi occupation. For all interviews, information about the Nazi occupation of Ukraine is a basic part of these sources. Almost all witnesses recall the beginning of the Nazi occupation and the possibility or not of evacuation to the East. Later, the witnesses described the discrimination and humiliation of the Jews during the first days, weeks, and months of the Nazi occupation. An important part of the interviews with the Holocaust survivors was the story of mass killings of the Jews, as well as their survival strategies. In addition, in the memories of many people, there are stories about their stay in ghettos and forced labour camps. Therefore, video interviews from the collection of the Shoah Foundation often contain unique information about various aspects of the Holocaust in Ukraine. The introduction of these sources into scientific circulation deepens and concretizes the study of the genocide of the Jewish population, especially at the regional level.

Keywords: Holocaust, video testimony, oral history, the Institute for Visual History and Education of the Shoah of Southern California University.

ПОТЕНЦІАЛ ВІДЕОСВІДЧЕНЬ З ІНСТИТУТУ ВІЗУАЛЬНОЇ ІСТОРІЇ ТА ОСВІТИ ФОНДУ ШОА УНІВЕРСИТЕТУ ПІВДЕННОЇ КАЛІФОРНІЇ ЩОДО ДОСЛІДЖЕННЯ ГОЛОКОСТУ В РАЙХСКОМІСАРИАТІ “УКРАЇНА”

Анотація. Мета статті – на основі аналізу приблизно 400 інтерв'ю з колекції Інституту візуальної історії та освіти фонду ШОА університету Південної Каліфорнії дослідити реалізацію політики Голокосту на території Райхскомісаріату “Україна” на прикладі генеральних округ “Волинь-Поділля” та “Дніпропетровськ”. **Методологія дослідження** ґрунтується на принципах історизму, методах усної історії, а також на загальнонаукових методах аналізу, синтезу та узагальнення. **Наукова новизна** полягає у використанні усних відеосвідчень для розкриття різних аспектів Голокосту на території Райхскомісаріату “Україна”. На основі аналізу відеосвідчень вдалося виділити різні тематичні блоки інформації, які мають важливий потенціал для введення до наукового обігу. Вперше в історіографії було проаналізовано в контексті порівняння інтерв'ю про Голокост з теренів генеральних округ “Волинь-Поділля” та “Дніпропетровськ”, що уможливило виявлення специфіки та спільних і відмінних рис Голокосту в означених адміністративних утвореннях.

Висновки. Відеосвідчення мають важливе значення для дослідження політики реалізації Голокосту на території України. Команда фонду ШОА в цьому контексті опрацювала величезну кількість спогадів. У колекції фонду ШОА представлені переважно свідчення людей, які вижили в роки Голокосту, але також є і свідчення очевидців. Усі інтерв'ю

досить добре структуровані, адже виділяються три основні блоки: міжвоєнне життя єврейських спільнот в Україні; події періоду нацистської окупації та повоєнне життя євреїв в УРСР. За таких умов ми, проаналізувавши майже 400 інтерв'ю, виділили основні пласти інформації з перших двох блоків. Отже, зі свідчень про міжвоєнний час можна дізнатись про: матеріальне та побутове становище своїх родин у цей час; дозвілля, освіту, стосунки з однолітками; міжетнічні відносини; важливі події, які переживали їх родини у цей час, тощо. Ці відомості є важливими для розуміння причин тих явищ, які будуть відбуватись в Україні в роки нацистської окупації. Для всіх інтерв'ю інформація про нацистську окупацію України є базовою частиною. Майже всі свідки згадують про початок нацистської окупації та про можливість або неможливість евакуації на Схід. Далі – свідки описували дискримінацію та приниження євреїв у перші дні, тижні, місяці нацистської окупації. Важливою частиною інтерв'ю людей, які вижили під час Голокосту, була розповідь про масові вбивства євреїв, а також про стратегії їх виживання. Крім того, у спогадах багатьох людей є сюжети про перебування у гетто та таборах примусової праці. Отже, відеоінтерв'ю з колекції фонду ШОА містять часто унікальну інформацію про різні аспекти Голокосту в Україні. Введення цих джерел до наукового обігу, поглиблює та конкретизує дослідження геноциду єврейського населення, особливо, на регіональному рівні.

Ключові слова: Голокост, відеосвідчення, усна історія, Інститут візуальної історії та освіти фонду ШОА університету Південної Каліфорнії.

The Problem Statement. More than eighty years ago, in the majority of Ukrainian cities and villages, a real tragedy took place, which nowadays is known as the Holocaust. During several years of the Nazi occupation, numerous Jewish communities on the Ukrainian lands were liquidated. The Jews added a peculiar colour to population of cities and towns of Western Ukraine and Right Bank Ukraine, they were a fairly large community on Left Bank of Ukraine. During the Nazi occupation, this world was destroyed. In order to cover those tragic events objectively, in addition to official sources, it is necessary to use the testimonies of eyewitnesses and victims of these crimes. One of the largest such collections of video evidence is the materials from the Institute for Visual History and Education of the University of Southern California Shoa Foundation (hereafter – Shoah Foundation). The testimonies recorded by the foundation's employees show the history of the Holocaust “from inside”, i.e. through the eyes of direct participants in those events. Identifying the scientific potential of such testimonies is an important factor in a more comprehensive and, therefore, more objective study of the Holocaust.

The Review of Sources and Publications. Nowadays, oral history is one of the promising directions of studying the events of the 20th century, including World War II and the Holocaust. In the studies of modern Ukrainian researchers of the Holocaust, materials from the Shoah foundation are used increasingly (Kaparulin, 2023; Ivchuk, 2022; Mykhalchuk, 2021b; Mykhalchuk, 2022; Mykhalchuk & Dolhanov, 2023; Mykhalchuk, 2023c), and several studies focus on the stories told by the interviewees (Mykhalchuk, 2021a, Mykhalchuk, 2017), which allows us to reveal various aspects of the Holocaust that could not be analysed using official sources only. Two interviews of the collection from Mizoch (Rivne region) in full (Mykhalchuk, 2011) and partially (Mykhalchuk, 2023d) transcribed and published. In our research there were important the studies on the oral historical context of research, the methodology of conducting and processing interviews (Bodnar, 2021; Boriak, 2020; Hrinchenko, Rebrova & Romanova, 2012; Hrinchenko, 2007; Usach, 2021, Lenchovska, 2009; Mykhalchuk, 2023a; Mykhalchuk, 2023b). No less important is awareness of modern methodological approaches to understanding the concept of “collective trauma” (Makliuk

& Bessonova, 2023), as well as the way of survival of the Jewish population under difficult social and political circumstances (Savchuk & Ihnatusha, 2022).

One of the definitions of oral history is the recording of personal testimonies transmitted orally (Boriak, 2020, p. 279). A researcher Helinada Hrinchenko notes that a modern understanding of oral history goes through three main components: the process of transmitting information and recording (with the help of audio or video technology) memories, newly created historical sources obtained as a result of this process, as well as their further analysis (primarily reconstructive, narrative) (Hrinchenko, 2007, p. 7). The method of collecting information by researchers is primarily focused on the minimal (as far as possible) influence of the interviewer on the nature of information from the respondent. This technique was also used in interviews of the Shoa Foundation.

This collection has been formed since the mid-1990s in the context of the project of the Shoa Foundation Institute in the USA (“People who survived Shoa”), founded by the American film director Steven Spielberg. To date, it has accumulated more than 52,000 testimonies of the Holocaust survivors, as well as those who saved victims of Nazism, homosexuals, gypsies, and Jehovah’s Witnesses. 3,446 video testimonies were recorded in Ukrainian. These sources are stored at the Institute for Visual History and Education of the Shoa Foundation of the University of Southern California in the USA (Mykhalchuk, 2021, p. 44; (Mykhalchuk, 2023b, p. 5). Among others, many testimonies contain information about life in the towns and villages that were part of “Volyn-Podillia” and “Dnipropetrovsk” general districts during the Nazi occupation.

The interviews from the video archive of the Shoa Foundation are Jewish testimonies mostly. A significant number of them were filmed during the 90s of the 20th century and the respondents were at the age of 10 – 18 years old at the time of the Soviet-German war outbreak. They remembered those events very well, because they were direct participants in them. Their stories contain information about the pre-war life of Jewish communities, their wanderings during the Holocaust, and their post-war life.

The interview collection has a fairly clear structure. All of them begin with a detailed description of the life of respondent’s family before the Nazi occupation. This is a very important layer of information that gives an opportunity to see the pre-war Jewish world in towns and villages. Respondents mention Jewish traditions and the language they used to communicate, the Holodomor and ways of survival during it, relationships with local residents, their neighbours, classmates and acquaintances.

In video evidence an important layer of information is about the period of the Nazi occupation. Actually, this is the main part of the video. Respondents recall how they escaped in detail, where they were during the occupation, with whom they communicated, they recall local policemen and their attitude towards them, talk about labour camps, ghettos, places of murder and detention of the Jews in the towns and countryside. They often recall the names and surnames of their relatives and friends who died during the Catastrophe.

The final part of the interview is information about the respondents’ post-war life. In this part, they tell about what they saw in a post-war town or village, how the attitude of local residents changed towards them, and sometimes their pre-war neighbours and acquaintances (if before the Soviet-German war, the majority of residents of Dnipropetrovsk region say that they did not feel any anti-Semitism, then after the Nazi occupation the situation changed and state anti-Semitism was added to household anti-Semitism. In Volyn and Rivne regions in particular, the situation was different, because local Jews were part of the Polish state until

1939 and manifestations of anti-Semitism took place at various levels). It is important that all interviews recorded by the Shoa Foundation team end with family photos and documents that prove the story.

In general, in the large cities of the geographical region under analysis, the distribution of the number of video testimonies is as follows: Rivne – 296 interviews, Dnipro – 240 interviews, Kamianets-Podilsky – 131 interviews, Kryvyi Rih – 69 interviews, etc. Thus, the interviews we analysed provided an opportunity to reveal important information for the analysis of the Holocaust events.

The purpose of the article: based on the analysis of more than 400 interviews from the collection of the Shoa Foundation, to do the research on the implementation of the Holocaust policy on the territory of the Reichskommissariat “Ukraine” using the example of “Volyn-Podillia” and “Dnipropetrovsk” general districts.

The Research Results. In the mid-1990s, when the formation of the video evidence collection from the Shoa foundation began, many respondents were 70-80 years old, i.e. their childhood and youth took place in the 20s-30s of the 20th century. Therefore, the interwar situation in Dnipro and Western Ukraine is the first layer of information that can be extracted from these oral testimonies. The vast majority of interviewees, based on the evidence we have analysed, begin their stories from this period. Usually, they talk about: a material and household situation of their families at the time; leisure time, education, relationships with fellows; interethnic relations; important events experienced by their families at that time, etc.

The material situation of Jews in different parts of Ukraine corresponded to the socio-economic circumstances in which they lived. For example, for the Western Ukrainian Jews who were under the rule of Poland, the changes in their lives were not radical. They continued to engage in various trades and crafts, worked in agriculture, were owners of various businesses, shops, etc. However, there was a stratum of fairly poor Jewish families who were forced, in fact, to fight for survival. Thus, Dora Gun, a resident of the town of Radyvyliv in Rivne region, recalled that before the beginning of World War II, her parents had a good life and even built a house in the town (Gun, 1998, s. 5). Another witness, Matvii Kolman, recalling life in interwar Rivne, emphasized that the majority of the trade establishments were owned by the Jewish families (Kol'man, 1998, s. 4).

On the other hand, the situation was different in the UkrSSR. The majority of the witnesses who lived in Soviet Ukraine in the 1920s and 1930s recalled that during the short period of the NEP, the Jews, like other residents, had the opportunity to establish and develop their own small businesses and shops. In the countryside, especially in the Jewish agrarian colonies of the South of Ukraine, prosperous farms were formed at the same time. Petro Nakhutin mentioned one of these farms. He lived in Inhulets colony (south of Dnipropetrovsk region – *Author*) and in the 20s his parents were quite rich according to the standards of that time. They even had a hired worker from the neighbouring village of Zelene (Nakhutin, 1998, s. 3-4). That is, at that time in the UkrSSR, the Jews continued engaging in their traditional occupations, just as in Western Ukraine, but only within the limits that were allowed by the Soviet authorities.

It's common knowledge that since the mid-1920s, the Stalinist totalitarian regime began to take shape in the USSR, which led to the deterioration of the material and household situation, including that of the Jewish community. Industrialization and collectivization excluded the possibility for the development of private initiatives, both in town and countryside. For many Jewish families, it was the period of decline. In particular, many respondents mention survival

strategies during the Holodomor. The majority of witnesses who lived in Jewish agrarian colonies recall that in their villages there were no such severe consequences of the Holodomor as in Ukrainian settlements. However, they remember that at that time they had to survive harder than in other years. Thus, Klaudia Roizina said that in her village named after Kotovsky during the Holodomor there was nothing to eat and his father was forced to leave for Kryvyi Rih. There he used horse-drawn vehicle to transport soil for the construction of a metallurgical plant. The horses were given corn for food, part of which the father sent to his family in the village and so they were able to survive. As K. Roizina recalls, no one died in the village because residents helped each other (Roizina, 1998, segment (seg.) 24). But the family of Yosif Gelerov, who lived in the village of Veseli Terny in the north of Dnipropetrovsk region, was under rather difficult conditions at that time. Yo. Gelerov recalled that many residents of the village died of starvation, and he and his mother were saved only by the fact that Yosif's older brother, Lev, worked and shared his ration with them, as well as the help of other Jews, who also gave them food sometimes (Gelerov, 1997, seg. 16).

In general, we can state with confidence that the Soviet genocidal practices of the 1930s influenced the local Jewish population. It was forced to survive, sometimes against the difficult circumstances created by the government (Savchuk & Ihnatusha, 2022, p. 206). During the Holodomor, the vast majority of victims and dead were the Ukrainians, but representatives of other nationalities also suffered from it.

There was no Holodomor in Western Ukraine, but local Jews interviewed by the Shoa Foundation team mentioned another important story that could influence the dynamics of the Nazi genocide. Those were manifestations of anti-Semitism. It should be noted that some of the witnesses mentioned that there were no such manifestations in their environment. For example, Dmytro Vasevich from the village of Holovyn, Rivne region, testified that the word "Jew" was not used in his circle. After all, everyone worked hard on the land and there was no difference in the nationality of peasants (Vasevich, 1998, seg. 18). This was only D. Vasevich's personal experience, which was an exception from the surrounding socio-political situation. After all, other local Ukrainians talked about the fact that since the mid-1930s, anti-Semitic posters and caricatures began to appear in the press and simply in the streets, even children played games with anti-Semitic connotations: "One, two, three – the Jews are dogs, and the Pole with the gold birds – get out". This, in particular, was mentioned by a Ukrainian Sofia Demchuk from the village of Machulianky, Rivne region (Demchuk, 1998). Another witness, Basia Ioffe from Dubno, remembers very well that in the 1930s she saw the appeal many times: "Don't buy from a Jew". Also, according to her words it is known about the attacks on the Jews and about the anti-Semitic views of her fellows, the Ukrainians and the Poles (Ioffe, 1998, seg. 14). Thus, in the mid-1930s, especially after the death of Jo. Piłsudski, the Jewish population in the western Ukrainian lands began to suffer from manifestations of undisguised anti-Semitism. When this region was occupied by the German troops in the summer of 1941, anti-Semitism became an excuse for many local residents to who either watched the murders of Jews and were indifferent or they participated in various stages of the Holocaust.

Information about domestic anti-Semitism is also available in interviews from post-Soviet Ukraine. Thus, in the testimonies of people from the territory of the future general district "Dnipropetrovsk" there are references to manifestations of anti-Semitism, at the interpersonal level mainly. Klavdia Mirzoian had a similar experience, who in the 1930s went to one of the schools in Kryvyi Rih. She recalled that there were two girls in her class who constantly called her "zhydivka" (a Jew). Once, she was even beaten by them (Mirzoian,

1998, seg. 14–15). Thus, it was a fairly typical conflict situation between the Jews and non-Jews. After all, the branding of other people, who were believed to be somehow not like others, had a long history and was rooted in human consciousness deeply. The Jewish communities were always different from other local residents, so the attitude towards them was quite hostile. Especially in children's environment.

But adults also encountered a similar attitude, even within their own family. Thus, in 1936, a Jew Tetiana Reznik married the Russian Mykhailo Shuklin in Kryvyi Rih. But his mother and three sisters hated her because she was of a different origin. Together with her husband she had to live with his relatives in the same apartment and she suffered from their abuse constantly (Reznik, 1998, seg. 28). Such stories demonstrate anti-Semitic ideas of ordinary Soviet people at a micro level. We cannot claim that there were many such people, but they were. In contrast to the Western Ukrainian society, anti-Semitism in South-Eastern Ukraine was not an important factor in collaboration of local population with the Nazis.

Thus, the first part of the interview, as a rule, contains information about the pre-war life of the Jewish communities in different regions of Ukraine. This information varies depending on the socio-economic and socio-political realities of the interwar period in these regions. However, this part of the interview is important for understanding the events that took place during the years of the Nazi occupation.

In all interviews recorded by the Shoa Foundation team, the stories are about the period of the Nazi occupation. It was the period of tragic events to the Jewish community and they laid the foundations for the formation of a collective trauma. One of the manifestations of collective trauma is historical trauma. Modern researchers single out the following elements of historical trauma: a traumatic event; shared trauma experience by a group of people; the impact of such trauma on several generations (Makliuk & Bessonova, 2023, p. 275). Therefore, the oral history evidence from the archive of the Shoa Foundation records the historical trauma of the Jewish people precisely.

Among the interviews analysed by us, there are at least three groups of people who talked about their experiences at that time. The first group is people who survived the Holocaust and were at that time on the territory of Ukraine. They talk about their survival strategies as well as other aspects of the Holocaust. It is this group of interviews that we will analyse below. The second group includes the Jews who were in the active army or underground and partisan units. And, finally, the third group includes interviews about the experience of evacuation to the East.

People who survived the years of the Holocaust or witnessed this tragedy reveal approximately the same themes in their stories. First, they talked about the situation of the Jewish community during the first days, weeks and months of the Nazi occupation. Hopes, expectations and, in the end, acceptance/rejection of the terrible reality they saw around them. This is something that can be detected at a cognitive level when watching interviews. After all, the witnesses often spoke about what they had experienced quite emotionally. The context of the event, when the respondents mentioned the events they saw or experienced themselves, is also important. In addition, from some interviews it is possible to learn the names of victims and criminals, as well as to analyse the motives of the latter's actions (for example: Fuks, 1997; Shchetinkova, 1998; Gun, 1998).

The Jews who were in the western regions of the Ukrainian SSR in the summer of 1941 were the first ones to feel a new reality brought by the Wehrmacht troops, and especially the punitive units that appeared shortly after them. But many Jews, especially the older

generation, did not believe that something bad could happen to them under the rule of the Germans. Thus, Mykhailo Rozenfeld, a resident of the village of Yaltushkiv, Vinnytsia region, recalled that none of the local Jews believed in the atrocities of the Germans and all expected to see “the order as it was in 1918” (Rozenfeld, 1998). In Dnipropetrovsk region some residents of agrarian Jewish colonies did not expect anything bad from the Germans. For example, there were many old Jews left in the village of Kamiianka who did not believe that the Germans would kill them (Reznik, 1998, seg. 41). In this context, one can agree with K. Berkhoff’s opinion that part of the Jewish population did not evacuate due to the expectation of a better life. After all, anti-Soviet views were present among some Jews, and the Germans were accepted as leaders of capitalism. That is why, such people expected that their financial situation under the Germans if did not improve, it would not worsen (Berkhoff, 2011, seg. 71).

Another plot that can be traced in the interview is the description of mass executions of the Jewish population. True, the majority of the interviewed victims managed to avoid execution and in different ways survived in a mostly hostile local environment. But there were also those who survived the mass execution and their testimony is a valuable source for the analysis of this crime. Such witnesses, as a rule, remember the direct perpetrators of the shooting, but mostly depersonalized. For example, from the memoirs of Ilia Boltiansky, we learn that in the winter of 1942, in the area of the village of Liubymivka of Dnipropetrovsk region, he and other Jews were shot by a group of Germans and local policemen (Boltianskii, 1997, seg. 67). It is clear that the witness could not know who exactly carried out this shooting, but identified them as a group of criminals based on their external characteristics. Rarely, there are memories in which victims or witnesses knew performers, especially local ones (див. наприклад: Tkachenko, 1997).

However, the majority of those who survived remembered all the circumstances of the shooting well. It was a psychological trauma that left a mark on their minds for the rest of their lives. Thus, Mariia Berzon from Rivne recalled that an accident helped her and her sister survive, because the killers ran out of ammunition and, taking advantage of this situation, the girls managed to escape. But the time while they were in the group of the doomed, she remembered for the rest of her life. She remembers the pits that were dug by the Jews themselves, one pit was for children and the others were for adults. People in nice clothes were stripped before execution, while others were shot while dressed. Before the execution, the Jews were divided into groups of 50 people each. She also did not know who exactly shot them, but the group of criminals “were Germans who were dressed in military green uniforms” (Berzon, 1997, seg. 33; Mykhalchuk, 2017).

The circumstances of the shootings differed in different regions of Ukraine, but we identified common layers of information that can be found in the relevant interviews: preparation for the shooting; German and local executioners; manipulation with the property of executed Jews, etc. But there were some differences. They concerned, first of all, preparation for execution. Nowadays, it is known that in many cases, before the execution, the Jews were divided into those who had a necessary specialty for the Germans and those who were not needed by them. At first, those who were of no use to the Germans were shot, and later it could be the turn of specialists. Ilia Kelmanovych saw a similar situation before the shooting of Jews in Kamianets-Podilskyi. He recalled that when the Jews were brought to the place of execution, the Ukrainian commandant ordered the specialists of a relevant field to step aside. These people were left alive, and the others were shot. I. Kelmanovych managed to avoid being

shot, because he hid his identity. He told the local policeman that he was a Ukrainian and got to the scene of shooting by accident (Kelmanovich, 1996, seg. 39–43). It was almost a typical picture in the majority of Western Ukrainian towns and villages. On the other hand, in the territory of “Dnipropetrovsk” general district, the segregation of the Jewish population before the mass shooting was either not carried out at all, as in Kryvyi Rih or Dnipropetrovsk, or all those who could work and they were forced to follow the instructions of German officials. Many such stories can be found in interviews with former residents of Jewish colonies. For example, in January of 1942, in the village of Novy Shliakh of Dnipropetrovsk region, elderly people, children, and those who could not work were driven to the local school. They were soon shot, and all other Jews from the village were sent to a forced labour camp in the village of Shyroke (Boroda, 1997, seg. 40). In another Jewish village Kotovske, the segregation of the local Jewish population took place at the end of March of 1942. From the testimony of Raisa Maidanska, we learn that the local police ordered all Jews who could work to come the office of the collective farm and take warm clothes and dishes with them. They were sent to the camp, and all Jews who remained in the village were shot (Maidanskaia, 1996, seg. 48). Therefore, often before execution, the Jews were divided into groups according to the needs of the occupation authorities.

Sometimes such needs involved segregating the Jews from other local residents and resettling them in closed or open ghettos, as well as using their labour in labour camps. Such stories also occur quite often in the memories of eyewitnesses and victims from the Shoa Foundation. There were many closed ghettos in “Volyn-Podillia” general district, but in “Dnipropetrovsk” general district, especially in rural areas, there were open ghettos. They could not be fenced, and the Jews were usually concentrated at several houses on the outskirts of the village. They were forbidden to go outside this territory, and they were constantly monitored and involved in various works. Nevertheless, people who described their lives in those ghettos talked about survival strategies, relations with non-Jews outside the ghetto, and the jobs they were assigned to. From the memories of the ghetto residents in the village of Liudvypol (nowadays the village of Sosnivka – *Authors*) of Rivne region, we learn that 3-4 families lived in one room, in order to survive they had to exchange jewelry for products, as well as do various jobs. Raids were conducted every day in the ghetto and people were forced to hide in various places. However, the Synagogue operated in the ghetto and the Jews tried to observe traditions and customs (Kostrichenko, 1997, seg. 29–30). Khedva Palchikova describes her life in the ghetto in Dubno in more detail. She recalled that the ghetto residents were taken out to work every day. In the ghetto, order was maintained by the Jewish policemen, but they performed this work forcibly and many people were saved owing to them (Pal’chikova, 1996, seg. 37–38).

Similar stories were told by residents of open ghettos in Dnipropetrovsk region. As Raisa Ulman, a resident of the village of Hlib and Pratsia, Stalindorf district, recalled, as soon as the Germans arrived in the village, all Jews were immediately evicted to several houses on the outskirts of the village. There were 6 more families in the house where the R. Ullman family was located. These houses were not fenced off, but the Jews were forced to wear the “Star of David” identification mark on their hands. All the time they were robbed and abused by the local police. At the end of September of 1941, all Jews who could work were taken to the camp in the village of Shyroke (Ul’man, 1997, seg. 35–37). In some local Jewish settlements, such as in Nai Leben, an open ghetto operated for almost six months, and representatives of the local authorities killed, robbed and abused its inhabitants all the time. Anna Tkachenko

witnessed it, who after the murder of her father had to flee first in Kryvyi Rih, and then in Nikopol and Marhanets (Tkachenko, 1997, seg. 46–47).

The further fate of Jews who were segregated varied in different regions. For example, in the territory of the general district “Volyn-Podillia” the Jews were forced to work free of charge mainly for the needs of German functionaries of various levels, at enterprises, as well as at other jobs. Thus, the Jews of the town of Mizoch in Rivne region were used as workers not only at the local sugar factory (Goldbarten, 1995, s. 35), and in Zdolbuniv as well (Mykhalchuk, 2022, seg. 242). There are also many testimonies of the Jews about forced labour in the ghetto. The evidence we have analyzed proves that a job the ghetto was not only physically exhausted, but also quite humiliating. For example, Rakhel Zaidman mentioned that when she was in the ghetto, she and other residents were forced to carry stones from the bridge to another place. This was done without any necessity (Zaidman, 2000, seg. 26–28). The Jews from the ghetto in Annapolis were forced to remove snow and wash windows at the local distillery (Malinskaia, 1998, seg. 59). This was one of the elements of the “dehumanization of the victim” carried out by the Nazis in the occupied territories. At the expense of such a policy, local residents were “convinced” of the antisocial nature of Jews and the need to exterminate them.

On the territory of “Dnipropetrovsk” general district there were the so-called forced labour camps for the Jews, which were located in villages along Route Dg IV. Nowadays, it is known about at least 10 villages in which these labour camps were located (Kruhlov, Umanskyi & Shchupak, 2016, seg. 163–165). In all interviews in which such camps are mentioned, there is a story about the living conditions of prisoners. For example, Maria Katsap mentioned that in the camp in the village of Shyroke prisoners were woken up at 4 a.m. and they worked on the route until 6 p.m. without any break. After work, if there was such an opportunity, they went to the river and washed, and if not, they went to the camp. For breakfast they were given from 100 to 300 grams of bread with bran and “coffee”, and in the evening millet stew and frozen vegetables (Katsap, 1997, seg. 91). Under such conditions, there was a high mortality rate in the camps. In addition, prisoners were periodically abused by guards and could be killed. The analysis of the former prisoners’ memories proves that the majority cases of violence occurred during labour on the route or in other areas where the Jews were forced to work. As a rule, the Jews were beaten for supposedly bad work. One of the prisoners mentioned that the Jews from the camp in the village of Novoyuliyivka were beaten with a rubber hose while working (Reznik, 1998, seg. 84). Also, from the memories of former prisoners, it is possible to identify the guards who abused the prisoners. Thus, in the camp of Vilny Posad village there were two locals, Zaruba and Deineko among the guards. The latter was a former teacher and treated prisoners fairly loyally. But Zaruba was cruel, he always had a rifle and a nahaika (a club – *Author*) ready, which he did not hesitate to use. Once Zaruba saw that the mother of the witness was being helped by a local worker. For this she was beaten with his nahaika (Maidanskaia, 1996, seg. 65–68). Therefore, similar testimonies of prisoners of camps and ghettos should reveal little-known aspects of the functioning of these punitive and repressive institutions. Therefore, nowadays, for an objective coverage of all the components of the Nazis genocidal policy towards the Jews, it is necessary to use information from video evidence, in particular, and those that are in the Shoah Foundation collection.

The Conclusions. Thus, the video evidence of the collection of the Institute for Visual History and Education of the University of Southern California’s Shoah Foundation is important for researching the policy of the Holocaust realization. The team of the Shoah

Foundation processed a large number of memories from almost all areas of Ukraine where there was the genocide of the Jewish population. The collection of the Shoa Foundation mainly presents the testimonies of people who survived the Holocaust years, but there are also testimonies of eyewitnesses. All interviews are structured quite well, three main blocks are singled out: an interwar life of the Jewish communities in Ukraine; the events of the period of the Nazi occupation and the postwar life of the Jews in the Ukrainian SSR. After analysing almost 400 interviews, we highlighted the main blocks of information. From the evidence about the interwar period, you can learn about: a material and household situation of their families at that time; leisure time, education, relationships with fellows; interethnic relations; important events experienced by their families at that time, etc. This information is important for understanding the reasons for the phenomena that occurred in Ukraine during the years of the Nazi occupation. Information about the Nazi occupation of Ukraine is basic. Almost all witnesses mention the beginning of the Nazi occupation and the possibility, or not, of evacuation to the East. Witnesses described discrimination and humiliation of the Jews during the first days, weeks, and months of the Nazi occupation. An important part of the interviews with the Holocaust survivors was the story of the mass killings of the Jews, as well as their survival strategies. In addition, in the memories of many people, there are stories about their stay in ghettos and forced labour camps. The final part is post-war memories, arranging life often abroad, where the Jews moved after the Holocaust.

Therefore, video interviews from the collection of the Shoa Foundation often contain unique information about various aspects of the Holocaust in Ukraine. The introduction of such sources into scientific circulation provides an opportunity to deepen and specify the research of the Jews genocide.

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