

LIFE SCIENCES

Manuscript info:

Received June 18, 2019., Accepted June 22, 2019., Published July 26, 2019.

THE GENOCIDE AND THE UKRAINIAN DIASPORA

Ananda Majumdar

University of Alberta

(Bachelor of Education after Degree Elementary, Faculty of Education)*

Harvard Graduate School of Education

(Professional Education as a Child Development Educator, online)*

Athabasca University (Online Education on Open Studies,

Interdisciplinary focused on Social Science,

Humanities, Global Studies, Human Service)*

Grant MacEwan University (Diploma in HR Management)

Jadavpur University (Master of Arts in International Relations)

Sikkim Manipal University

(Master of Business Administration in HR and Marketing Management)

MBB College, Tripura University (Bachelor of Arts in Political Science)

Antarctic Institute of Canada (Researcher and Writer), Servicing Community

Internship Program (SCiP) Funded by Government of Alberta

anandamajumdar2004@yahoo.co.uk

ananda@ualberta.ca, ananda.majumdar@epsb.ca



<http://dx.doi.org/10.37057/2521-3253-2019-7-1>

Abstract: The word Holocaust comes from Greek 'holos' and 'kaustos'; meaning completely consumed by fire. In General term it is a complete destruction of large group of people according to poet Milton in 1671. Eastern Europe had seen various ups and down due to nations conflicts in the region, and the role of Nazism due to their expansion and colonial ambition in that region. Objective of the paper is to discuss about the genocidal history of Ukrainian Jews in western central and eastern Ukraine for the knowledge and information about Holodomor and the holocaust movie to our current generation. Methodological process of this academic paper is through book, and related journals of holocaust, books have given prioritized and an analysis has been developed. The feature question is; how did holocaust become a part of Ukrainian history and identity? Answer has provided through the analysis.

Key Words: Holocaust, Holodomor, Anti-Semitism, Protecting Memory Project, Collective Experience of Holocaust, BabynYa.

Recommended citation: Ananda Majumdar. THE GENOCIDE AND THE UKRAINIAN DIASPORA. 7 European Journal of Research P. 4-27 (2019).

Introduction: The Holocaust in Ukraine during the Second World War is a part of Ukrainian Diaspora. The Ukrainians sacrificed for a free country of Ukraine from the Soviet Union and expected to get help from the Nazi Germany. It was not happened but Germany invade Soviet Union and the massacre over Jews and other minorities including Ukrainians was a holocaust stories led by Nazi Germany and its others collaborators. Ukraine experiences a short independence after the end of World War first with the collapse of imperial Russia and Austro-Hungarian Empire. But the misery comes soon from the years of their Soviet Ukrainians establishment and the German invasion in June 1941. Year long famine of Ukraine (Holodomor) changed its economic situation which resulted in the death of millions of Ukrainians. After 1939 Soviet Union targeted a class enemies who were trying for a freedom from the Soviet Empire. The Western Territories thus was a point by the Soviet. On the eve of invasion by Nazi Germany in 1941, Ukraine was home for largest population of Jews in Europe. Nazi German army divided Ukrainian population into Jews, other minorities such as Poles and Ukrainians after invade of the Soviet territories of Ukraine, recruited local Ukrainians for minority information and killed estimated one and half million Jews in Ukraine. This catastrophe is called Holocaust. The Soviet Union under the leadership of Joseph Stalin was a partner of Nazi Germany because of their similar ideology and both Germany and the Soviet Union had an agreement of non-aggression as well. Germany violated the non-aggression agreement and invaded the U.S.S.R. Nazi German force killed millions of Soviet Jews who were living in its western territories in the name of Ukraine but estimated 500000 Jews found refuge behind the Red Army as well in Central Asia and Siberia according to historians. Jews professionals in the Red Army were persecuted and marginalized by the Soviet Union during the time. On the other side Red Army also helped to rescue the Jews from the Western Ukraine and made them their members but treated badly. This is why according to Jews eye the Soviet Union is both a liberator and an oppressor. The Red Army's role in the liberation of Nazi camps and to helping the Jews from the catastrophic situation was not a subject in the Soviet Union until the decade of 90's and the idea of glasnost introduced and still a politically charged issue in Russia and the Baltics according to the historians and scholars such as Zvi Gitelman, professor of Judaic studies at the University of Michigan. The Jews Red Army members took revenge through various ways they could but on the other side it was just a talkative approach (flippant attitude) by the non-Jews Red Army members. It was therefore a question on Red Army's role as well during the catastrophe.

Literature Review: The Holocaust in Ukrainian Diaspora is neglected while it has been said that it is a sacrifice, heroism, where the Jews, Ukrainians sacrificed their life for the liberation struggle of Ukraine. It is

a pride moment that their hero contributed through their life. The holocaust from the beginning to the present has been hiding by the Ukrainians and has given prioritised over those collaborators who had connection with the Nazi German army for pogroms in the Western Ukraine. Historians are still searching its various aspects such as the amounts of mass murder of Jews and other ethnic communities and Ukrainians. It is complicated. However; the Holocaust of the Jews community in Ukraine during the Second World War must be remembered, must be respect by the global communities including Ukrainians.

Methodology: Book, academic journals, Wikipedia's are stakeholders for information's collection. Then reading over the issues. Drafts have been written for three times over the entire issues for better understanding and memorization. It was a process of understanding on those terms like region, community, refugees, human disaster, diaspora, ghettos, pogroms, flippant attitude, Bolshevik imperialism etc. and their overall evaluation. Editing over writing has done several times. Finally made the final draft as an article. The references have been studied elaborately for its addition to the article.

Result and Discussion: The tragedy of Ukrainian Jews was similar to the Jews community of Western Europe. The extermination was widely open near their house and surrounding areas called Ghettos (slum town of minorities). The Non-Jews community of Western Ukraine were the evidence who saw the murdering of their Jews neighbors in the name of race, religion and ethnicity (Pogrom) by the Nazi Germany, was called Holocaust. The Jews community of Central, Eastern and Western Ukraine (Soviet Union) were helpless and was unable to survive from this massacre. They tried to hide in the forest, in those houses of local peasants in the forest, police station but nothing was enough secured to escape them from Nazi force. The invasion of Soviet Union by Germany on 21st June 1941 was an historical disaster for the global order in that time, especially by a force who was claiming themselves the conquer force in the world. Estimated 2.7 million Jews lived in the U.S.S.R. during Nazi invasion, estimated 1.6 million were killed among them by the Nazi and the Ukrainian worked independently in German occupying forces. Estimated 900,000 Jews were survived through their hiding from the Eastern Ukraine into the interior of the Soviet Union during the first phase of war. The majority Jews were lived in Western Ukraine's eastern part of Galicia and Volhynia which had been told that estimated ten percentages of the entire Jews population of Soviet Union lived in that geographical region of Western Ukraine. The geographical region was one of the reasons that they could not able to flee from the Germans attack. Estimated. In 1939 estimated 157490 Polish, 99595 Jews, 49,747 Ukrainians lived at the city of Lviv, the population of Jews increased up to 160000. The epicenter of the

genocide of Jews community was eastern Galicia and Volhynia of Ukraine. Jews people along with administrative personnel's fled into the region from entire Ukraine due to the advancement of Red Army in 1944. Those people remained in DP camps in Germany and Austria after the Second World War and later they migrated to Australia, England, and Canada etc. They shaped their political discourse on the holocaust in those countries they immigrated. If goes back to the history it can be observed that Poland and Lithuania was divided into Prussia, Austria, Russia at the end of 18th century and the region of Volhynia was a part of Russian empire that existed until 1917. Estimated 80 percentages of Ukrainians lived in the region of Volhynia, Russia and rest of them lived in eastern Galicia and Bukovina, later eastern Galicia and Bukovina were a part of Habsburg Empire. In 1917 Ukrainians declared their independent state in Kiev and in Lviv as their second independent Ukrainian city. They were too weak to defend themselves as an independent state from Poland and Russia, they supported Germany to get support from them for their recognition. Nobody was recognizing new Ukraine state except few hope from Paris peace talks in 1919. Volhynia and eastern Galicia were given to Poland and the remaining Ukrainian region became part of the Soviet Union in the name of Ukrainian Soviet Republic. Revolution for independent Ukraine was continuing in eastern Galicia, Volhynia by the leaders who were the hero of First World War and thus they were veteran Ukrainian. They made their own military organization (UVO) in Prague in 1920 and Organization of Ukrainian Nationalist (OUN) in Vienna in 1929. Those organization started ruthless struggle for freedom by the leadership of those war veterans and by Ukrainian youth. They were radicalized their freedom movement and accepted those idea of fascism, racism etc. they were desperate for freedom and to establish an independent land for Ukrainian community due the environmental circumstances in Poland; where they were treated as a minority second class citizens. Ukrainian Nationalist Organization tried to create a fierce violence by following racism, extremism for their freedom anyhow and quick. They divided into two groups; OUN (M), OUN (B). OUN (M) was led by older generation and OUN (B) was led by younger generation. Both groups worked in a single division with the organs of National Socialist State (Abwehr) and planned to invade Soviet Union and thus fulfil their vision to create a new Ukrainian state. After the invasion of the U.S.S.R. one of the member of the OUN (B) claimed Lviv as their new Ukrainian capital city. Ukrainian Nationalist Organization expected that Germany will recognized new Ukrainian state just they recognized new creation of Slovakia, Croatia, but unfortunately the Chancellor of Germany Hitler did not recognize Ukraine as an independent state. Germany arrested OUN (B) youth leaders and brought them to Berlin, they were under house arrest in Germany from where they had been sent

to various German concentration camps as political prisoners. In 1944 OUN (B) leaders were released to mobilize Ukrainians for a renewed collaboration with Germany against the Soviet Union. The first phase of the Holocaust started through estimated 140 pogroms (racial ethnic violence) in the region of Volhynia and eastern Galicia (they have different administrative divisions in the entire region). Estimated 35000 Jews were killed in the first phase of holocaust. In the capital Lviv of Ukrainian state, around four thousands Jews were killed just after declaration of the state of Ukraine. The second phase of holocaust started by the mass shooting of Jews community. Estimated 50000 Jews in eastern Galicia and estimated 20000 Jews in Volhynia were executed in mass shooting (Einsatzkommandos, mobile killing squad build by Nazi Germany for the holocaust and the term is used by the holocaust historians). This mobile killing squad was built by the group of OUN (B) militia, Germans and local civilians who created a genocide history of Ukrainian diaspora. Ukrainian Nationalist Organizations youth group was a part of various phases of holocaust in the region, later they transformed into Ukrainian police. The role of the Ukrainian Police was vital during the third phase of holocaust that occurred in General Government and Reichskommissariat Ukraine (administered by Nazi Germany, Reich Commissariat). Jews community was pushed in slum town of both Ukrainian division (ghettos) and killed them. Estimated 570000 Jews lived in the region of Galicia just before the invasion of Soviet Union. They (estimated 200000) were transported to the Belzec extermination camp during the third phase, estimated 150000 were shot in the neighborhood of slums town(ghettos) and estimated 80000 died in the camp due to hostile and poisonous environment. On the side Volhynian Jews had never been deported to the camps or other region, they had been shot by the force (OUN (B) militia who transformed into police, and Germans units and local civilians) before their mass grave in the slums town (ghettos). It was estimated 200000 to 250000 Jews in the region (or district) of Volhynian, who all were the victim of holocaust in that time (1942-1943) and within two years of periods the Jews population of the entire Ukrainian region (eastern Galicia and Volhynian) were murdered. The fourth and the final phases of genocide was its part of phases or stages (1st, 2nd, 3rd phases) where Jews population started to protect themselves by hiding into forest, with peasants in the countryside, joining up with Soviet partisans. They tried to flee from the slum towns and hide themselves for survival. In that period (4th phases of holocaust) estimated 57000 Jews lived in eastern Galicia and estimated 25000 Jews lived in Volhynia. They were killed by Germans, Ukrainian police, locals and Ukrainian Insurgent Army (revolutionary group of people, UPA for the independence of Ukraine who were Ukrainian Police, joined UPA for the determination of their wish against

Jews through hate crime, racism, and fascism). Estimated 15000 Jews were fortunate to survive from the devastated holocaust. Ukrainian Insurgent Army (UPA) was formed on the basis of racism, fascism and extremism to clenching ethnic population of Ukraine and they also killed estimated 70000 to 100000 Polish people along with Jews in the region. UPA (Ukrainian Insurgent Army) and OUN (B) were major revolutionary groups of Ukraine that took part in holocaust, however, there were various others political-intellectual-cultural-social groups as well who indirectly supported the holocaust in the Western Ukraine and helped to organized this massacre in the name of nationalism and by writing various nationalistic and stereotypical articles against Soviet Union and ethnic population of Ukraine. The Ukrainian Central Committee (established in Cracow in 1939) along with OUN (M) helped Germans unit to find out Jews properties and residence and their analysis, also formed Waffen-SS division Galicia to fight against Red Army. So, it was not only German Unit, it was peasants, intellectuals, UPA, OUN (B) and (M), police, civilians who directly and indirectly contributed their efforts for the mass massacre of ethnic communities of Western Ukraine (Jews and Polish). They were called freedom fighter for independent of Ukraine from the Soviet Union and they murdered Jews along with German units, by their own efforts as well (UPA/OUN). In 1944 Red Army forced Germans to out of Ukraine, estimated 120000 Ukrainians fled from the country due to political fear from the Soviet Union. They were all upper level people of Ukraine such as police officers, intellectuals, members of Ukrainian Central Committee, and others who were involved for the holocaust. Political exile continued in Germany and Austria from Ukraine after the war in DP camps. Estimated 250000 Ukrainians including officials had been shipped to Germany and Austria during the war. OUN (B) members in concentration camps as political prisoners, officials in DP camps would like to avoid to get back Ukrainian Soviet Union due to extreme fear and thus they recognized as exiled status in those camps (concentration camps, DP camps of Germany and Austria). Estimated 11000 soldiers of the Waffen-SS9 who were the division of Galicia surrendered to the British army and would like avoid to return Soviet Union. The torture, killing randomly continued in those camps by the OUN members who they felt suspicious on co-operation with Soviet Union. Estimates 100 people were killed in the torture cellars by the OUN members on the basis of their suspense. In the decade of 1940s to 50s DP camps repatriation of Ukrainians, veterans of the Waffen-SS (division of Galicia) and the members of OUN had been resettled by the UN Relief and Rehabilitation administration, and the International Refugee Organization. The resettlement process was in the countries of worldwide such as; in Canada, Australia, and The United States of America etc. Ukrainians who remained in Germany and Austria had established

headquarter in Munich by the help of US Intelligence Agency (CIA). Ukrainians in abroad already settled their diaspora such as Canadian Ukrainians are living since the 19th centuries have built their strong rapport in Canadian social-economic and cultural life. Their nationalist idealism is still active and in a better way through new generation of educated Ukrainians in abroad such as nationalist youth organization. Newspaper was one of Ukrainians best medium in abroad to focus on their own memories. There was three important newspapers; The Sound of Ukraine in Toronto, The Ukrainian Idea in London and The Road to Victory in Munich were organized by the OUN (B) members of Ukraine through which they focused on their sentiment about independent Ukraine, their love for Ukraine and their freedom. For future Ukrainian independence from the Soviet Union they educated their children, youth through the creation of political and cultural organizations where they launched to teach their youth and kids to learn Ukrainian nationalist ideology. The non-remembering of the holocaust in Ukraine and remembering of Ukrainian resistance against the Socialist Germany were set-up by OUN (B) group on the basis of the hope that Germany would lose the war against Soviet Union and Ukrainian nationalist group would unite with the U.K. and the U.S.A. in order to fight against U.S.S.R. The UPA (Ukrainian Insurgent Army) and the OUN (B) leaders ordered to produce documents to establish points that they had no role behind Pogroms, neither had they assisted German Nazi unit for the massacre, while Poles engaged in the massacre who then joined with Nazi soldiers to operate the holocaust of Jews community in 1941. On the other side OUN (B) presented their claim as a liberation movement soldiers against Nazi Germany and the Soviet Union through various newspapers and media publications. Thus they tried to saying that they were not organizations who distributed anti-Semitic propaganda against Jews community in West Ukraine, and did not threat any post-holocaust survivors. They did not say anything about Jews in the publication. Leader of the OUN (B) Mykola Lebed (head of the group) said through a publication of his book that OUN and UPA were anti-German and anti-Soviet movement for freedom fighters and to free Ukraine from both of German and Soviet hegemony. It is not a past that they did, but it is a continual process of activities for the freedom of their land Ukraine through their next youth generation, they feel proud of their national movement that expressed a heroic narration of Ukrainian population worldwide. According to Lebed number of Jews within the rank of UPA and other ethnic minorities survived during the genocide and they treated kindly with Jews as well. He also said that many Jews did not join in the Red Army from UPA ranks and had died a heroic death for the freedom struggle of Ukraine. Why the World silent was another publication (1945-46) during the 2nd World War, where the picture of Jews-Ukrainian

relations had been shown on the basis of victimized-oriented. According to the author of the book there was no Jews except Capos (Jews) were in German camps and the Ukrainians prisoners were also persecuted by the Nazi Germany like other prisoners from Russia, Poland etc. One of the central elements of the early memory Ukrainians diaspora is not to confess the holocaust of Jews community in Western Ukraine by the Ukrainians, those publications by their leaders, authors were about Ukrainians nationalism for the freedom, their heroism through generation wise, patriotism etc. and they entered Jews community in their freedom struggle by expressing that Jews died for the freedom of Ukraine and they sacrificed their lives in heroic manner. Newspaper like Do Zbroi was founded by the OUN (B) and the UPA in 1944 to establish a communication with the United Kingdom and the United States to campaign the voice of Ukrainian nationalist worldwide. In this newspaper (Do Zbroi 2nd issue) they were discussing on the use of nuclear weapons to free Ukraine. Through various issues of news they focused on Polish discrimination against Ukrainians in Poland by the Polish Home Army, Polish Citizens Militia, economic circumstances of Ukraine that led to create UPA. But, they did never discussed or confess about the holocaust in Ukraine through newspaper issues. However; according to a document on Mykola Lebed (Chief of OUN-B) as an evidence, he called for secret elimination of all Jews nonprofessionals and nobody knows about it where Jews and non-Jews. This statement is antisemitism against a minor community. In 1946 another book was issued by the author Volodymyr Makar, titled, Seven Years of the Liberation Struggle; where he was also trying to say about Ukrainians sacrifices due to direct Soviet policies. He did not mention about pogrom and OUN (B) collaboration with Nazi German unit. He was expressing Germans self-reliance entity through which they did never asked help from Ukraine revolutionary groups. He was describing on Germans brutality in Ukraine vigorously and Ukrainians role on structure of a state. The Ukrainians were victimize during the war including Soviet prisoners as those prisoners were Ukrainian as well. There was no division of Ukrainian and Jews, nor anything about Jews massacre. It was only Ukrainians that had been murdered by German unit according to those publications worldwide. Various publications by Ukrainian Revolutionary Parties such as UPA, OUN (B) were to focus the sacrifice of Ukrainians against Russian-Bolshevik imperialism, Polish-Communist forces and the Nazi, which has been told that those publications were the expression of active will of masses of the Ukrainian nation. It was a struggle to free from Russian Bolshevik's imperialism and to set up a free state of Ukraine. Author and one of the member of OUN (B) Like Mlynarchuk who observed the situation as his personal experience mentioned about Jews negatively by saying that while entire Ukrainians were united against the Nazi, Jews

were silent on the issue by ignoring the participation within Ukrainian community. Members were eye witnessed on the proclamation of Lviv and thus it also assured that they had seen the pogrom at the city of Lviv on 30th June 1941 which killed millions of Jews. Members like Hryn'okh made a radio broadcast of the proclamation from Lviv and sang German and Ukrainian military songs, didn't he see the Jews massacres on that day? He did but unfortunately no Ukrainians confessed it that they did wrong with Jews in Western Ukraine. It was also expected from Hryn'okh on his denial about Jews massacre. The question was asked to him that whether the pogroms were carried out against the Jews? He answered that he saw nothing. Stets'ko was another writer and the member of the revolutionary party of Ukraine who was the eye witnessed of proclamation through his proclamation of Ukraine state on 30th June 1941. His book is another writing evidence of Ukrainian stories about the glories of Ukrainians and he as a Premier of free Ukraine wrote a letter to Hitler, Mussolini, Franco and Pavelic to recognize Ukraine as a new independent European state which could amalgamated with New Europe. Stets'ko remembered those pogroms at the city of Lviv and other places after the invasion of the Soviet Union; which he expressed as irrelevant incidents caused by German misdeed. He did not mention anything on Jews massacre but pointed on Ukrainian patriotism over the freedom struggle. He was also denied on any connection between Nazi unit and the OUN (B). He expressed that revolutionary party was always against of any anti-Jews and anti-Polish activities and it had been suggested by their head for peaceful co-existence with Jews and Polis during the situation against Russians and Germans. The Ukraine diaspora in the Second World War is based on two major themes; heroism and victimization. The Ukrainians either hero or victimize of the war. The heroism and victimization are among narratives for all Ukrainians since the war to today's account, one of those myths of their diaspora. It is an approved narrative by the historians of all times when they worked on holocaust; therefore it is neither a propaganda nor a provocation. It is a defense to defend them from uncomfortable topic and to protect their fellow members. Topic such as use of nuclear weapons against the Soviet Union; it was not an appropriate action by Ukraine and Ukraine had no technology to sue against, neither it was helped by other western nations on the issue of using nuclear weapons. But the memorable day came out on 30th June 1941 that established Ukrainians as a free nations. Stets'ko founded the ABN (Anti-Bolshevik Bloc of Nations) to fight and eliminate red demon. Leaders from various groups of Eastern Europe such as Iron Guard, the Ustasa and many more who belied in fascism, nationalism, anti-Semitic movements joined the group and it was a remarkable organization during the cold war. Canada declared Stes'ko as an honorary citizen of Canada in 1966 through the city of Winnipeg.

Manitoba. ABN (Anti-Bolshevik Bloc of Nations) was famous group against the communist bloc by the time and the Premier Stets'ko was famous worldwide as the leader of this group to protect Soviet influence in Eastern Europe. Before his death in 1986, he was invited to the U.S. congress on the occasion of silver jubilee of the ABN in 1983. He met with the President Ronald Reagan to the White House later. The Western Bloc led by the U.S.A was top supporter of ABN group led the Premier of Ukraine. Another narrative or characteristic of the diaspora is antisemitism of others, which defines the relations between Ukrainians and the Jews in Ukraine. The Ukrainian diaspora described about Russian, Poles and Germans antisemitism against the Ukrainians, there is no discussion about Ukrainians antisemitism against Jews and if it is a discussed issue by external parties then it is a Soviet propaganda or Jews aggressive patriotism. Publications through newspapers, articles, books focused on Ukrainians nationalism, love for country and peaceful co-existence with minorities like Jews and Poles, but following Ukrainian author Ivan Franko and his antisemitism, Jews newspaper commented that pogroms organized by Poles in the months of November and December, 1918 was a joint co-operation with Ukrainians to kill Jews, an organized crime. It has been also published by Canadian newspaper, Australian newspaper on Ukrainians active involvement after Jews comment. The statement of author Ivan Franko had been defended by another author Rostyslav Iedny, that it was a propaganda from the Soviet Union to weaken the freedom struggle of Ukraine against the U.S.S.R. and a Soviet plan to diminish Ukrainian nationalism by blaming Ukrainian's activeness on pogroms in 1918. It was really a complicated situation during the cold war between the media's of the Soviet, Ukraine and Jews news agencies, nobody was confessing the truth of the genocide. Writers of Ukraine also wrote that the pogroms of 1919 had been organized by the Bolsheviks and the Poles and therefore blaming on Ukrainians is anti-Ukrainian agenda by the Soviet. The Relations between Jews and Ukrainians were complicated during the cold war as well. According to Ukraine's scholars Soviet KGB always helped Jews media to blame Ukraine for the disaster in various stages in 1918, 1919, and in 1941. It was also a propaganda by old and traditional Jews to blame Ukrainians to decrease the chances of freedom, nationalism against the Soviet Union. According to Ukrainians scholars the idea of antisemitism is through Hitler's Germany, which had followed by the Soviet Empire and they both make it their political principal. In April, 1978 American TV broadcasted a mini film of holocaust which was divided into four phases for the support of Jews worldwide and their tragic stories due to social policies. The third part of the series was based on Ukraine and the reaction from Ukraine was strong against the part of this movie series. The movie was a scene of clash between Jews and the Ukrainian police where Jews victim Rudi Wess was calling police force as

a murderer of Jews higher than Germans. Ukraine called it a direct provocation against the Ukrainians by the Hollywood, Jews and the Soviet Union to down the moral image of Ukraine in the world. One of the great narratives of the holocaust was the Ukrainian holocaust in 1932-33 in the region of North and Central Ukraine. Millions of Ukrainians died due to manmade famine which made the situation a mass starvation for a year. It was a great impact to the world that made Jews holocaust minor and people were forgetting about the massacre. The famine had arisen in 1950's but it was publishing actively in Ukrainian media, journals after the broadcast of Jews holocaust in American TV to kept the shadow over American TV broadcasting over Jews massacre. The article wrote by Ivan Bodnaruk expressed that Soviet Bolshevik was responsible for the terrible manmade famine in Soviet Ukraine by the order of Stalin for the complete destruction of Ukraine. According to the article the death was estimated eight millions in 1932-33 and estimated seven millions in 1922-23. It was a declaration by the article that world must know this catastrophe and to unite all Ukrainians worldwide. Ukrainians started to figure out more amounts of Ukrainians catastrophe in Holodomor (1922-23, 1932-33) than the Jews catastrophe in holocaust. In Ukrainians diaspora heroism, nationalism, ritual worships are their main themes which they think as their social and religious custom (taboo). On the other side mass crime is also recognized as one of the themes of Ukrainian diaspora which means a social custom, though this indicates antisemitism by Ukrainians but few of their hero's such as Roman Shukhevych was a role model of Ukrainian nations who fought for free Ukraine, for the people of Ukraine and he involved to murder polish and Jews community as well. Another OUN (B) member Volody-myrr Ianiv was recognized as one of the greatest legends of the mankind's by the Ukrainians diaspora and their memory openly celebrates by Ukrainians. They involved to kill Jews, Polish, Policeman's, camps prisoners but they did for the strengthen of Ukraine as a newly country, therefore it is not guilty but right for the Ukrainians and they are their hero, heroes of Ukraine. Prisoners of OUN (B) members in German camps are also an identity of Ukrainians diaspora in the 1980's. Ukrainian proclamation on June 30th 1941 was a violent day in the history of Europe through which the conflict between Germany, Ukraine and the Soviet Union sparked. It was a regional conflict between three countries and many countries also involved due to this social and political turmoil such as media's of U.S.A (TV, Hollywood), Canada and Australia. Members of the OUN (B) had sent to German concentration camps as political prisoners such as in July and August 1942, forty-eight OUN (B) members had sent to Auschwitz concentration camp as political prisoners and then in October 1943 one hundred and thirty (130) more members were imprisoned. During the cold war Auschwitz concentration camp was an

important place for the Ukrainian diaspora because of their hero's. Prisoners like Petro Mirchuk wrote several books on Ukrainian liberation movement and he expressed his comments on the basis of Ukrainian prisoners who had been killed by German unit just like Jews people. He was saying that it was a disaster for every Ukrainians who had been treated by the Nazi similar to Jews and Poles during the war and the post war period in the camps. Rescue of the Jews is another theme of Ukraine diaspora. UPA members saved Jews life from the German army and later from the Red Army who finally entered Western Ukraine. Doctors and others professionals of Jews community who survived by the help of Ukrainian revolutionary groups (UPA, OUN- B, and Ukrainian police) were forced to be affiliated with UPA, OUN (B) group. However the record of NKVD expressed that (NKVD interrogation record- The People's Commissariat for Internal Affairs of the Internal Ministry of Soviet Union) those professionals of Jews community were finally murdered by the UPA and OUN (B) partisans group just after the Red Army's entry. Who survived from those partisans, joined the Red Army and Soviet partisans. Because of hatred of the Soviet Union partisans of Ukrainians revolutionary groups started ethnic cleansing by the killing of Jews and Poles community from the country areas and those who hid them in the forests of Ukrainians country sides. They were not able to do anything of Red Army but their anger reflected over Ukrainians minorities such as Jews and Poles of Western Ukraine. The Ukrainian diaspora does not believe in Soviet propaganda and they believe on their revolutionary groups contribution's by the survival of Jews community from the Red Army and the Nazi. Mass grave, ghettos, memorials occupies an especial place within the Jews and non-Jews communities in Ukraine, it has especial privileges from towns to villages as people practices and discourses. People visit those Holocaust sites to observe and to feel about those horror days. The Pechora camp in the village of Pechora is one of the Holocaust sites which is the memory for the Ukrainian-Romanian Jews survivors, their present generation. They emigrated mostly to Germany, The United States, Australia, and Canada from the village of Pechora and its surrounding areas. Survivors and their next generations who still lives there, cannot separate the Holocaust from their life. It becomes a social and cultural narrative of their life, it is a collective experience of the Holocaust memory from which they could not able to come out. They still feel that they are devastated, suffered from the same disease. They are anxious and always ask interviewee about other survivor's feelings. The narration starts through survivors memory, they were telling that the Jews of Ukrainian-Romanian were forced to walk on the muddy and slippery road for camp exchanges. Who walked slowly were beaten or shot by the Ukrainian police and Romanian gendarmes. They remember the open stable on Torkov that they spent the night.

Their shared stories are their survival narrations as collectivism. Their memory was telling about a Jew traders who sold cherry in the village of Pechora and the soundings, he was shot dead one day and his cherry spilled to the ground with his blood on it. The situation in the camp of Pechora was the sign of cannibalism, the narration of the survivor's mentioned that a prisoner was encountered in the basement of the main building who was eating the breasts of a dead woman and the children ran down to the basement to see that. Narration by the survivors was horrific which was mentioning the social-psychological impact of Ukrainian-Romanian Jews in imprisonment. They were naked, ran surrounding the building, Romanian Jews became mad after losing their family due to hunger, they sang in the name of their children in Yiddish and begging for bread. The narration is hunger, naked, mad, cannibalism, and the cultural impact within the survivors is their collective experience on Holocaust. There are estimated 2000 sites of mass shooting in Ukraine and those historical sites have been forgotten after the war, which is the sign of negligence. Those sites are unprotected, unmarked. Ukraine has no initiatives for the protection of the sites. The American Jews Committee launched a project in 2010 in the name of protecting memory. Five of the historical sites such as ghettos, and surrounding places of Jews area has been transformed into memorials. Present Jews generation has been able to know about their ancestors through the fostering education such as fostering a culture of remembrance. In 2016 the Protecting Memory project of American Jews Committee funded estimated 1.9 million euros for the transformation of those mass grave sites of Jews and Roma that has been neglected for a long. They are now called memorial and information sites. The Foundation Memorial of the murdered Jews of Europe is working with the Ukrainian sites for the preservation of 15 memorial sites. It is their efforts by researching and addressing history to preserve the Holocaust history for the present and the future generation Jews community. This project is doing those initiatives for the awareness of devastation, crimes that was implemented by the Nazi and the local helper for the holocaust in Ukraine. It is the work of remembrance with information of victims on the memorial stones. Opening School is another initiatives by under the project through which teachers, children's have been encouraged to express and explore their local history and make them remembrance ambassadors for Ukrainian holocaust. However, Western Ukraine in recent years is showing respect on those days and recognized those historical preservation efforts in an extensive ways which is good for Ukraine as their goodwill for the Jews community in present Ukraine. On the eve of 75th anniversary of the Ukrainian holocaust the city of Lviv authorities presented the honored recipients with 75 glass keys as the symbol of Jewish synagogue including a prayer concert at the ruins of those synagogues. According to the Jews

community material is the symbol of the fragility of life. It was an honor of those suppressed memories of Jews who were once the part of the region. According to the Mayor of the city Andriy Sadovyi, it is a horrible dream to think on those days and he was asking from the Lord (God) to forbid the city of Lviv that has been suffered from the past miseries. The people of Ukraine is rising to thinking over the Holocaust that they always do over Holodomor. This is why the remembrance of the Holocaust for the necessity of the present Ukrainian people, who can respect over present Ukrainian Jews community and the Jews in the World by sharing their memory of grief. Jews history courses begins at the universities in Ukraine through which Ukrainian scholars are taking interest to study about the Holocaust. In December 2015 the Mayor of Kiev, Vitaliy Klitschko took an initiative for the memorialization of Babyn Yar in Kiev where estimated 33000 Jews were executed by the Nazi unit on 29-30 September, 1941. He formed a team for the researching of Babyn Yar which took six months periods, by the time they built a private foundation for the development of Babi Yar Holocaust Development Centre. This Centre is now one of the primary Centre in Ukraine for the memorization of Holocaust facilitated by all kinds of international standards. The memorialization of Babyn Yar Centre is the direct recognition by the Ukraine government on Jews victimization during the 2nd World War. It needs to be realized that Ukraine after 1991 as an independent country took initiative for the recognition of Holocaust and various Centre's they built. Soviet Ukraine did not recognize the Holocaust, neither had they taken any initiative for the memorialization of any Jews history. Babyn Yar was not allowed to visit by any Jews by the Soviet Union, who visited there, they would arrest by the Red Army, and who died in Babyn Yar Holocaust, were mentioned by the Soviet as peaceful Soviet citizens. In western countries Holocaust is an important discussion as a political, intellectual discourse and for the narrative of Jews community; who are well influenced by the western world. The building of Babyn Yar Holocaust Development Centre will help Ukraine to joining Europe and more closed with the western world. It is an opportunity for them to understand the reality for their own socio-economic development and to respect Jews community by their recognition over Holocaust in Ukraine, and by the development of Babyn Yar Memorial Centre. This Centre is a symbol of human rights in entire Eastern Europe and an economic prosperity for Ukraine on the basis of tourism. Babyn Yar is Ukraine's proud because of its world class standard facilities, the board is deeply working with various departments of Ukrainian Government, The President, the Prime Minister of Ukraine are also member of the board and feels proud of that. It is a positive message by the Ukrainian Government to the Jews community in the world and to the western world for their willingness to feel sorry for those events in Ukraine during the war. The

initiatives have taken in multiple ways such as to build the third largest memorial complex dedicated to the Holocaust in Ukraine which is outstanding due to its multimedia installations, holograms, and video-audio translations etc. Memory of Holocaust and the initiatives taken by Ukraine for the remembrance has been praised by Statesman worldwide. Benjamin Netanyahu, the Prime Minister of Israel visited to Babyn Yar memorial in Kyev and praised Ukraine's Jews elected President Volodymyr Zelensky on his commitment to memory and his efforts for the preservation of Holocaust memory and his war against anti-Semitism. In the year of 2014 People of Ukraine were denying the rule of pro-Russian President Viktor Yanukovich because of Russia's interference in present Ukraine and its approach to annexing Crimean Peninsula in the region. It was understandable that the President of Ukraine Volodymyr Zelensky was supporting Russia against of his countries interest. It was people of Ukraine who remembered the rule of Stalin in Soviet Ukraine and both Holodomor and the Holocaust. Ukrainian Parliament Verkhovna Rada passed the Decommunization Laws for the coming out of present Russian influence and its past during Soviet Ukraine. It is a fact that Jews community in Ukraine criticizes the initiatives that has been taken by the Ukrainian Government. According to them, building a large memorial cannot be a real image of Government to show their respect, feeling on the Jews victims. It is a show by the Ukrainian Government that at present they are sorry for the Holocaust. The Decommunization Laws paved the way for the rehabilitation of those leaders of OUN and UPA such as Stepan Bandera, Roman Shukhevych who helped Nazis for the Holocaust and for the massacre of Poles in Western Ukraine during the war. The Government of Ukraine did not change their mind in real but plays a diplomacy for better co-operation with the West. The streets of Ukraine have been named by the leaders of OUN and UPA and have been preserved their image, names etc. It is once again an old story that Ukraine always did, they blamed Russia and Germany for the Holocaust and denied the involvement of far-rights leaders of Ukrainian UPA and OUN parties in Holocaust. It is also a fact that instead of confessing their involvement for the Holocaust, Ukraine at present is moderate country through their educated young generation, politicians who are practicing and taking initiatives to memorizing the Holocaust which was prohibited in Ukraine under Soviet Union. Ukraine supports for a project to build a Holocaust memorial Centre at Babyn Yar developed by then Jewish Agency Chairman Natan Sharansky. This memorial would be a symbol of all humanity and a monument. It is a positive development by the Ukrainian Government to provide peace in mind of Jews Community in Ukraine and in the world. In 1943 the city of Kyiv was started re-build by the Soviet Troops and the first attempt to honor the memory of the Jews was organized by a memorial

meeting at Babyn Yar by the initiative of poet David Gofsten for the third anniversary of shooting. In 1940 the initiative of memorialization had been started by the building of monument and the design was proposed by Chief Architect of Kyiv, Vlasov, though his initiatives was not successful because of political administration. The symphony of Dmitri Klebanov's on the Holocaust was another initiative for the memorialization in the early days of Holocaust. According to Historian Vladyslav Hrnevych the official history of the war was important through the adding of the tragedy of the Holocaust and the decision had been taken by the People's Commissars of UkSSR to build a monument for those who died in Babyn Yar. In October 1944 the Kyiv City Council started to modernize the city and they built buildings, roads over those areas where Holocaust organized including in Babyn Yar. During digging of the soil they found remains of corpses but they disregard it completely. The period of Kyiv city modernization was spanning estimated 40 years and they built buildings, roads, factories, subway line, park, sport complex, media Centre over the areas of mass shooting. The locations of the mass shooting cannot be identified and thus practically the Babyn Yar disappeared from the universe. Babyn Yar in early decades (40's, 50's 60's) was forbidden from everyone because of the modernization. Sports complex, television center were built over the graves by the Communist Party of Ukraine. Various writers, historians, scholars visited Ukraine to see The Babyn Yar and when they asked their guide about the site, they listen saddest stories from them, no initiatives have been taken but two plaques with inscriptions over the area. According to the writer Viktor Nekrasov, the year from 1950's to 1970's the area of Babyn Yar was invisible. The ravine environment through natural atmosphere (coldness, wind, cloudy) of the Babyn Yar was diminished by the building of modern roads. There was no public honour over the area, for those who had perished. It was individual initiative who visited to the site to remember their family members and close relatives with flowers. In 1961 the memorialization of the Babyn Yar was in great height because of a poem, was written by Evtushenko's, Babyn Yar. This poem was the first true monument of the Babyn Yar recognized by anyone in Ukraine. The poem was the way to opening the door of the Forbidden City to know about the heinous acts of barbarism during the massacre, it was a poem to know the system of legal antisemitism in the Soviet Union and thus the poem was a legal writing to start debate on the events at Babyn Yar. In 1991 Poet Evtushenko stated in a press conference that he was compelled to write this poem after his visit to the site and observing those shocking images. This poem however is forbidden in Kyiv, Ukraine. The symphony of Dmitri Shostakovich was criticized by then Prime Minister of Soviet Union Nikita Khrushchev as a propaganda. It was a similar statement by the Soviet leaders that the massacre was for everyone, whether Jewish or

non-Jewish. So it was only for Jewish community in the Soviet Ukraine. The symphony in Ukraine was permitted to performed 20 years later after its creation. Writer Anatoli Kuznetsov wrote a book on Babyn Yar, called *Babi Yar: Roman Dokument* published in Moscow which was another sensation among the society of the Soviet Union in its early periods. The book was banned but copies had been smuggled to the Western countries to know the facts of those black days. Poem, book are important documents about the mass murder of Jews, and raise public awareness which forced to make official acknowledgement of the Jews diaspora. During 60's there was an Ottepel organized by writers, poets, scholars like film student Emmanuil Diamant, Nekrasov, Ivan Dziuba etc. Which is a short-lived window of freedom and it was take place at Babyn Yar for open meeting, conversation on Holocaust. The poem, book influenced a lot in the entire world to read and know the Holocaust which pressurized on Soviet Union to think on a permanent memorial. In 1965 announcement was made by the authority to build two memorials in Babyn Yar and the site of prisoners - of -war camp near Kyiv. It was an architectural competition as well which was criticized by the Jews Community later for its competitive architect to show modernism in technology instead of regarding perished people. The order from the authority was to making monuments on the image of heroism, and on the order of communism which was according to the authority, a will of the people of the region. Finally plaques were made by Bronze in three languages at the base of Baby Yar monument in Kyiv. In 1991 more plaques were added with Russian, Ukrainian and Yiddish languages. In the spring of 1991 few culturally influenced organizations again call for open competition for monuments at Babyn Yar at the 50th anniversary commemorative events. The moment was important and significant when it was stated in the historical information that; the Babyn Yar began with the massacre of Jews in Europe. The architectural competition in 1965 was open to the public but in 1991 it was not open, it was within small circle of people. In the year of 1991 Soviet's Glasnost and Perestroika started to support liberalism and slowly supported those initiatives of memorials that was sensitive to the Jews Community in the Soviet Ukraine and in Jews in the world. The Ukrainian leaders including the leaders of the communist party started to open space for the Jews community by the improvement of Jews-Ukrainian relations and thus they were starting to provide importance on Babyn Yar. Massacre of Jews in Babyn Yar had been published in various journals which was banned in Ukraine but in the year of 1980, it was first published in Israel and in Soviet Union in 1991. The 50th anniversary of the Babyn Yar was organized by the Deputy Prime Minister of Ukraine Sergei Komissarenko and his committee included three Jews non-governmental and cultural groups as committee member. The anniversary was in full swing started on 29th

September to 6th October 1991 with enormous participation of musical tributes, films, drama, international conference, especial programs by Jewish groups and a reception for visiting dignitaries at the Marinski Palace. The word; eternal memory, the tragedy of Babyn Yar must never be repeated was the main theme of posters throughout the city, which had been written in Russian, Ukrainian, Yiddish and in Hebrew language. The process of recognition of the Holocaust started since 1960's by the recognition of Jews tragedy at Babyn Yar in 1961 by various scholarly poems, book, journals etc. until 1991 with political recognition; but the permanent solution of Holocaust memorialization did not yet come out in Ukraine. It is a fact that from the scholar world to the political administration in Ukraine and the Soviet Union every one apologizes for the holocaust through their feelings but the question is; did they confess it in real? Or from the inner side of their mind? It seems like they did not actually recognize the Holocaust from their mind but to manage agood diplomatic relations with the Western world and with Israel they technically apologies, otherwise why did permanent memorialization of the Holocaust not come out? However; initiatives has been taken years after years for the settlement of peace in Jews mind. In 2001 the President of Ukraine Leonid Kuchma laid a marker noting at the Ukrainian Jews cultural and heritage center on the 60th anniversary of the Babyn Yar tragedy. The result of the competition was through the submissions of 5 Israelis and 4 Ukrainians designs which had huge divisions of western and domestic architecture. The Israeli team of Ulrich and Daniel Plezner won the completion. The project was approved by the municipality and the public works committee in July 2002. Jews community and later the intellectuals of Ukrainians started criticism on those designs. The criticism was the structure of the designs such as; modest research facility, seniors' activities, children's classroom, scientific research areas on the monument. According to the Jews and the intellectuals Ukrainians those facilities in the monument building is not a proper respect for the remembrance of the Holocaust in Babyn Yar. The designs of the monuments does not represents the life of the Jews in Ukraine but revitalize the Jews life in Kyiv, Ukraine. The center is not in proper location of the Babyn Yar where pogroms happened. In 2003 during the 62nd anniversary of the Babyn Yar tragedy a film Babii lar did not choose to screen at the fourth Yalta film festival by the organizers by saying on its Semitic style. There were several arguments established about the inauguration of the memorial center. The arguments on the perfect location of inauguration of the center not was only in Ukraine, it was expanded in New York where thousands of Ukrainian Jews from Kyiv emigrated. It was later expanded worldwide. The memorial center of the Babyn Yar is still a controversy on its perfect location. Though it has been said from the officials that it is now almost impossible to find out the perfect location of the BabynYar pogroms

because of rebuilding of the nation. In the Year of 2006-2008 the Yushchenko administration started to get international recognition for the 1932-33 Holodomor in Ukraine, which is according to the government, is Ukrainian Holocaust. The recent governments of Ukraine such as Yushchenko's administration are not interested to accept the Holocaust as a part of Ukrainian history and the historic evaluation of the Babyn Yar massacre. It is a practice of anti-Semitism in Ukraine while the government did not accept the application of anti-Semitism currently in Ukraine. Recent years gathering of the anniversaries of Babyn Yar is on Ukrainian memory instead of Jews. The 65th anniversary of the Babyn Yar was on the memory of the death of OUN members who shot by the Nazi. According to the speakers of the 65th anniversary the memory is for the Ukrainians. During the 67th anniversary ceremony of the Babyn Yar to honor the Jews, members of the Jews Community in Ukraine complaint over the Ukrainian leaders on their minimal participation by standing among the representatives of the United States, Germany and Israel. Therefore it is a clear evidence that the unwillingness of political administration is the main barrier for a permanent solution of monumental system in Ukrainian Holocaust. The events had been taken but it has not been really recognized by the Ukrainian governments from the beginning to the present that the tragedy of Western Ukraine and the Babyn Yar in Kyiv are a part of Ukraine history. Incidents occurred by various worse application such as defiling the Holocaust memorial with swastika. The people of Bogdanovka, a village in Southern Ukraine were shocked and embarrassed when swastika was drawn in their Holocaust memorial. The villagers were agreed that this incidents have been occurred by the outsider of the village because the villagers respect their memorial without any compromise. Estimated 54000 Jews were in the camp of this village who had been executed mostly by the German unit later. The Bogdanovka Holocaust have compared with the Babyn Yar and the Western Ukraine pogroms in Ukraine. This attempt is a threat for the Jews community including the Jews President of Ukraine, Volodymyr Zelenskiy. It has been predicted that President's plan on land privatization is one of the reasons that the incident happened to alert him. Ukrainians is not taking easily his land reformation due to the threat that they have to sell out of their land. It can be a trail of anti-Semitic sentiment against the President who still is popular in Ukraine by the radical Ukraine leaders. The right-wing extremist political parties are still exists in Ukraine. This is why it has been said that technically the government feels apology for the Holocaust due to strengthening the diplomatic ties with Europe, EU and the Western World; but they did not accept it in real through their heart as a part of Ukrainian diaspora. Ukraine had seen different governments and their views on Holocaust had differences as well. Present Jewish President Volodymyr Zelenskiy can bring a new hope for the Jews

Community and thus he can establish a harmony within Ukrainian society. The memorization of Holodomor has been recognized throughout the world. The Canadian act. Describes; "WHEREAS the Holodomor was planned and executed by the Soviet Regime under Joseph Stalin to destroy the Ukrainian People's aspiration for a free Ukraine and it caused the death of millions of Ukraine in 1932 and 1933; WHEREAS the forced collectivization by the Soviet regime also caused the death of millions of other ethnic minorities within the former Soviet Union, such as Jews and Poles Community; WHEREAS 2007-08 marks the 75th anniversary of the Ukrainian Famine and Genocide of 1932-33, WHEREAS on November 26, 1998 the Ukrainian President issued a Presidential Decree to establish the 4th Saturday in November to be recognized as a National Day of Remembrance for the victims of the Holodomor; WHEREAS the Senate of Canada adopted a motion on June 9th 2003 to recognize Holodomor an act of genocide by the Canadian Government; WHEREAS the Ukrainians Parliament voted to recognize Holodomor as an act of genocide against the Ukrainian People; WHEREAS the Parliaments of Argentina, Austria, Estonia, Hungary, Lithuania, Poland, the United States of America, the Senates of Australia and Canada have recognized the Holodomor of 1932-33 as a genocide against the Ukrainian people; WHEREAS the 4th Saturday of November has been recognized by the Ukrainian Communities throughout the world as a day of remembrance for the victims of Holodomor; WHEREAS it is recognized that the documents of the Holodomor has been destroyed by the Soviet authorities; WHEREAS the truthful information is now coming out from the former Soviet Union about the Holodomor; WHEREAS many survivors of the Holodomor emigrated to Canada and thus made a positive contribution to Canadian Society; WHEREAS Canada as a party to the Convention on the Prevention and Punishment of the Crime of Genocide of December 9, 1948, it condemns all genocides; WHEREAS Canadians cherish democracy, defend human rights, and value the diversity and multicultural nature of Canadian society; THEREFORE, Her Majesty, by and with the advice and consent of the Senate and House of Commons of Canada, enacts as follows."

Conclusion: Ukrainian memory of holocaust is not that highly researched subject because of its various suspicious and controversial facts. Jews were victimized during the world war but it was totally denied by the Ukrainians diaspora by saying that every communities sacrificed for the freedom of Ukraine from the Nazi and the Red Army, therefore is not an issue that a particular community such as Jews will be the focused area in Ukrainian history and their freedom struggle. The history of Ukraine is focused on their freedom, contribution of their revolutionary groups who had been recognized as Ukraine's heroes. Unfortunately the massacre of Jews and

Pols community in Ukraine had been trying to forget or hid due to political images of Ukrainians in the world. But history of the world knows the massacre of Jews community by the German unit who had been cooperated by those revolutionary groups of Ukraine like Ukrainian police, OUN, UPA etc. The survivors of Jews community from the holocaust are evidence of the massacre who memorized their pathetic dreams. Present days Ukraine and the Ukrainians who immigrated all over the world believes in their sacrifices more than Jews in the war time and the youth believes in heroism that their ancestors showed in the war time. It is their pride that they sacrifice for their land and died, therefore the term holocaust in Ukraine is not that important for global Ukrainians to recognize as a part of their history and identity. It is a common fact that Ukraine always organized forums worldwide to tell their stories by hiding of the information of Jews genocide. The feature question is; how did holocaust become a part of Ukrainian history and identity? It has been already discussed that holocaust in the term of Jews community massacre had been neglected by Ukraine and the Ukraine's and it is not a part of their identity; however Ukrainians sacrifices such as Holodomor is a part of Ukrainians history and their identity. Unfortunately the truth of Jews massacre has been hiding by Ukraine from the beginning of their history of war to the present. Technically from Ukrainian scholars, writers to the political administration started to feel sorry about the Holocaust since 1960's to 1991 through the gigantic celebration of the 50th anniversary of the Babyn Yar Holocaust. There is still a lack of permanent monumental stature on the Jews Community. It has been observed that when the Holocaust had been focused, Ukrainian focused on Holodomor through which Ukrainian nationals killed as well by the Nazis. It is a copy of one Soviet people, that is; everyone equal victims of German aggression. Ukrainian government also always focused on nationality, heroism by saying that it is a sacrifice by Jews, Ukrainians and Poles to free their country and to survive from the Nazi unit. They are all equal. They did not particularly focused on the Holocaust, neither they confess on the involvement of the Ukrainian locals even they started process of recognition of the Holocaust. It is complicated. The issue of Holocaust memorial complex at Babyn Yar has been raised periodically in different circles of the Jewish Community in Ukraine. The entire Holocaust scenario and its recognition has periodical changes as well by different political administration of Ukraine. To the conclude it can be said that the apology from the Ukrainian Government and non- government locals are the best achievement for the Jews Community in Ukraine and in the world under this complicated scenarios where it is deniable by the Ukrainians for the involvement of Ukrainian locals in the pogroms during the war, deniable as an Ukrainian historical diaspora. It is a truth that it is neglected, ignored by the government unwillingness. There is still a hope for the Jews

Community in Ukraine through current Ukrainian Jewish President. A total of nine new holocaust memorials were inaugurated in Ukraine in 2019 as a part of international preserving memory project supported by the Ukrainian Center for the Holocaust Studies and the government. This is a good initiatives and a reply against radicalism who want to damage the image of Ukraine. The ups and down of the Holocaust memorial initiates has been seen and it was dependent on the structure of the governmental organization. It is a hope that current Zelensky Government will be able to establish a harmony among the Ukrainians and the Jews Community. It is hope and expectation that like Holodomor, countries throughout the world will respect equality for Holocaust as well by the initiatives of Ukraine. It will be a genuine harmony between The Jews and the Ukrainian in Ukraine and a peace model throughout the world in Jewish community.

References:

- I. Grzegorz, R.-L. (2016). Holocaust amnesia: the ukrainian diaspora and the genocide of the jews. *Holocaust and Memory in Europe*, 107-144. doi:10.1515/9783110472547-007
- II. Reichskommissariat. (n.d.). Retrieved from <https://en.wikipedia.org/wiki/Reichskommissariat>.
- III. Kirshner, S. (2015, November 3). The Red Army And The Holocaust. *THE TIMES OF ISRAEL*. Retrieved from <https://blogs.timesofisrael.com/the-red-army-and-the-holocaust/>
- IV. NKVD. (n.d.). Retrieved from <https://en.wikipedia.org/wiki/NKVD>.
- V. The Holocaust in Ukraine. (2018). UNITED STATES HOLOCAUST MEMORIAL MUSEUM. Retrieved from <https://www.ushmm.org/information/exhibitions/online-exhibitions/special-focus/ukraine>
- VI. The Holocaust in Ukraine. (2018). Retrieved from <https://holocaustphotoarchives.com/the-holocaust-in-ukraine>
- VII. "Protecting Memory" – remembering the Holocaust in Ukraine. (2019). Federal Foreign Office. Retrieved from <https://www.auswaertiges-amt.de/en/ausussenpolitik/themen/internatrecht/entschaedigung-node/protecting-memory/2241880>
- VIII. Anon. 2018. Correction: Ukraine-Holocaust Remembrance story. *AP News*. [online] 12 Sep. Available at: <https://apnews.com/f6dfbcbea00c44d9b1d3f9df895c13d4>
- IX. Cohen, J. (2018). Ukraine Is Finally Ready to Memorialize its Holocaust Past. *Atlantic Council*. Retrieved from <https://www.atlanticcouncil.org/blogs/ukrainealert/ukraine-is-finally-ready-to-memorialize-its-holocaust-past/>
- X. Museum "Jewish Memory and Holocaust in Ukraine". *MNORAH*. Retrieved from <http://menorah-center.com/en/about/siritual-life/jewish-memory-holocaust-ukraine/>
- XI. Sokol, S. (2019, August 22). Netanyahu's praise of Kyiv's Holocaust remembrance only tells part of the story. Retrieved from <https://www.timesofisrael.com/netanyahus-praise-of-kyivs-holocaust-remembrance-only-tells-part-of-the-story/>
- XII. Golbert, R. L. (2002). *Holocaust sites in Ukraine: the politics of memorialization* (2nd ed., Vol. 18). Washington, D.C.: National Council for Eurasian and East European Research. doi: <https://doi.org/10.1093/hgs/dch062>
- XIII. Burakovskiy, A. (2011). Holocaust remembrance in Ukraine: memorialization of the Jewish tragedy at Babyn Yar. *The Journal of Nationalism and Ethnicity*, 39(3), 371-389. doi:<https://doi.org/10.1080/00905992.2011.565316>

XIV. Goncharenko, R. (2019, September 24). Ukraine Holocaust memorial desecration 'not an isolated case'. DW.Com. Retrieved from <https://www.dw.com/en/ukraine-holocaust-memorial-desecration-not-an-isolated-case/a-50567706>

XV. Legislative Services Branch. (2019, November 1). Consolidated federal laws of Canada, Ukrainian Famine and Genocide ("Holodomor") Memorial Day Act. Ukrainian Famine and Genocide ("Holodomor") Memorial Day Act. Retrieved November 6, 2019, from <https://laws-lois.justice.gc.ca/eng/acts/u-0.4/page-1.html>

XVI. Beorn, W. W. (2018). The Holocaust in Eastern Europe: at the epicentre of the final solution. London: Bloomsbury Academic.

Footnotes:

The Holocaust in eastern Europe: at the epicenter of the final solution, introduction, page 4, paragraph 1st

The Holocaust in Eastern Europe: at the epicenter of the final solution, introduction, page 4, paragraph 1st

United States Holocaust Memorial Museum, Ukraine complicated History paragraph

United States Holocaust Memorial Museum, Ukraine's complicated History paragraph

The Red Army and the Holocaust, Paragraph 5th

The Red Army and the Holocaust, paragraph 7th

Holocaust Amnesia. The Ukrainian Diaspora and the Genocide of the Jews, page 110

Holocaust Amnesia. The Ukrainian Diaspora and the Genocide of the Jews Page 110

Holocaust Amnesia. The Ukrainian Diaspora and the Genocide of the Jews Page 111

Holocaust Amnesia. The Ukrainian Diaspora and the Genocide of the Jews Page 11

Reichskommissariat, Wikipedia

Holocaust Amnesia. The Ukrainian Diaspora and the Genocide of the Jews Page 113-114

Holocaust Amnesia. The Ukrainian Diaspora and the Genocide of the Jews Page 120,

paragraph 3rd

Holocaust Amnesia. The Ukrainian Diaspora and the Genocide of the Jews Page 127

Holocaust Amnesia. The Ukrainian Diaspora and the Genocide of the Jews Page 128

paragraph 2nd

Holocaust Amnesia. The Ukrainian Diaspora and the Genocide of the Jews Page 131

2nd paragraph

Holocaust Amnesia. The Ukrainian Diaspora and the Genocide of the Jews Page 132,

paragraph 3rd

Holocaust sites in Ukraine: the politics of memorialization, Pechora village, paragraph 2nd

Holocaust sites in Ukraine: the politics of memorialization, Pechora village, theorizing holocaust memory and history, paragraph 1st

Holocaust sites in Ukraine: the politics of memorialization, Pechora village, collectivizing Pechora, paragraph 6th

Protecting Memory-remembering the holocaust in Ukraine, paragraph making perpetrated crimes visible

Protecting memory-remembering the holocaust in Ukraine, paragraph making perpetrated crime visible

Correction: Ukraine-Holocaust Remembrance story, paragraph 1&2

Correction: Ukraine-Holocaust Remembrance story, paragraph 3rd

Ukraine Is Finally Ready to Memorialize its Holocaust Past, paragraph 2nd

Museum -Jews Memory and the Holocaust in Ukraine, paragraph 1st

Netanyahu's praise of Kyiv's Holocaust remembrance only tells part of the story, paragraph 1, 2, 3.

- Holocaust remembrance in Ukraine: memorialization of the Jewish tragedy at Babyn Yar, page 374, paragraph 2nd
- Holocaust remembrance in Ukraine: memorialization of the Jewish tragedy at Babyn Yar, page 374, paragraph 2nd
- Holocaust remembrance in Ukraine: memorialization of the Jewish tragedy at Babyn Yar, page 375, paragraph 1, 2, 3
- Holocaust remembrance in Ukraine: memorialization of the Jewish tragedy at Babyn Yar, page 378, paragraph 2nd
- Holocaust remembrance in Ukraine: memorialization of the Jewish tragedy at Babyn Yar, page, 381, paragraph 5th
- Holocaust remembrance in Ukraine: memorialization of the Jewish tragedy at Babyn Yar, page, 384, paragraph 3rd
- Ukraine Holocaust memorial desecration 'not an isolated case', paragraph 1st and 2nd
- Ukraine Holocaust memorial desecration 'not an isolated case' Swastikas and a threat, 2nd paragraph
- Ukrainian Famine and Genocide ("Holodomor") Memorial Day Act S.C. 2008, c. 19 Assented to 2008-05-29, all paragraph