

Annotated Bibliography: The Holodomor Genocide

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Brent Bezo, Stefania Maggi, “Living in “survival mode:” Intergenerational transmission of trauma from the Holodomor genocide of 1932–1933 in Ukraine”, *Social Science & Medicine*, Volume 134, 2015, Pages 87-94.

<https://doi-org.ezproxy.wpunj.edu/10.1016/j.socscimed.2015.04.009>

Both authors, researchers in the department of psychology at Carleton University in Ontario, Canada, used qualitative methods to gather data on three generations of fifteen Ukrainian families that lived through the Holodomor. Using narrative research by interviewing each generation separately by asking open ended questions to have the interviewees feel as comfortable as possible while reflecting a traumatic event. As well as ethnographic research through the researchers traveling to Ukraine to immerse themselves in the culture and society. Included in the reading is the data they've conducted through understanding firsthand traumatic experiences by the first generation of Ukrainians that lived through the Holodomor, which impacted the second generation on how they've grown up with elders in their family with PTSD. Along with the third generation of Ukrainians who've grown up with passed down emotional stress of having enough food.

Conquest, Robert. *The Harvest of Sorrow: Soviet Collectivization and the Terror-Famine*. New York, NY: Oxford University Press, 1986. 1-26

Author Robert Conquest gives his analysis from his personal interviews with Holodomor survivors and specifies how many have felt what's known as "survivors guilt", because of trauma from experiencing this tragedy. He explains how dekulakization and collectivization were the measures that the Soviet Communist Party followed by Joseph Stalin's orders around 1933. Conquest presents these facts based on his studies of the different elements of the peasantry of the civilians of Ukraine, and the elements of Ukrainians struggling with keeping their nationalism. He as well discusses the Western minds underestimation of such events in the Ukraine nation, due to the allegations of Ukraine nationalism correlating with Russian nationalism. Which during the time of World War, Westerners were fearful of Communist nationalism. He then goes on to explain the reasoning facts as to how Ukraine does not project Russian nationhood, based on sources of Ukrainian linguistics and culture.

Kis, Oksana. "Defying Death: Women's Experience of the Holodomor, 1932-1933." *Aspasia* 7, no. 1 (2013): 42-67.

Oksana Kis, anthropologist, and historian of the Ethnology Institute of National Academy of Sciences in Ukraine, as well as the President of the Ukrainian Association for Research in Women's Studies, expresses the gender conformities that were followed in the Soviet Union protocols by putting the Ukrainian men in jail, while the women stayed with their children and had to deal with the trauma of witnessing death and famine. Back in 2009, Kis began analyzing the gender challenged among experiences of Holodomor survivors. In which, she concluded that there is a feminist standpoint on the female survivors and their stories. She as well makes aware the acts of sexual violence, women's

health, and sexuality was targeted towards women during the Holodomor, based on the affects of genocide of the nation which meant to torture the Ukrainian people. Kis presents her study of three different groups of women who have experienced the Holodomor through experiencing poverty and hunger, activating for women's rights, and female witnesses of the Holodomor. What was concluded from these interviews, was the connection between the women of Ukraine and their similar experiences with Jewish women in the Holocaust, due to women facing starvation, deprivation of their rights, and barely any resources. They as well share similar coping mechanisms due to their situations, such as practices of passive resistance for advocacy of their rights, even acts of violence towards their offenders through the women rallying and taking armed forces. However, this mostly had chance of success for women, due to the activists they were up against, many women were sentenced to death or imprisonment. But this did not stop the women's experiences to have ambivalent meaning, due to them having the willpower to act and revolt for their rights as a woman.

Klid, B. "WHY IS IT IMPORTANT TO STUDY THE HISTORY OF THE HOLODOMOR — THE GENOCIDE OF THE UKRAINIAN PEOPLE." *History Pages*, vol. 45, 2017.

<https://doi.org/10.20535/2307-5244.45.2017.117736>.

The author of this article wrote this piece on the history of the Holodomor, based on their family's Ukrainian origins dating back to 1939, when Ukraine was living under Soviet Law during World War II as to how the genocide was labeled as propaganda during the

1960's-1970's. The author recounts their time during 1972, when protests were targeted at political affairs towards the Soviet Union, in which it wasn't until the 1980's when the awareness of the Holodomor became present. They go on to evaluate their research on the Holodomor by examining their previous writing for an article in 2012, titled "*The Holodomor Reader: A Sourcebook on the Famine in Ukraine 1932*". This piece of scholarly research was done to voice out the historical evidence of genocide, and documents of foreign countries aware of the famine. However, the Soviet Union still dismisses the evidence, which is why it's still an important matter of history to learn.

Lina Klymenko (2016) "The Holodomor law and national trauma construction in Ukraine", *Canadian Slavonic Papers*, 58:4, 341-361.

<https://doi.org/10.1080/00085006.2016.1234588>

Lina Klymenko, of Karelian Institute, University of Eastern Finland, discusses the impact of Ukrainian policy makers creating the Holodomor Law. In terms, the law recognizes the Holodomor as an act of genocide, as well as breaking the law by denying the Holodomor. Prof. Klymenko presents research data provided by sociologist, Jeffrey Alexander, and his theory on contribution towards the deep trauma impacted on Ukraine's nation and culture. Alexander's theory on trauma, is represented through our memory and social experiences, which means that it needs to be experienced by a large society of people. Thus, the Holodomor Law was put in place to restore the trauma inflicted on Ukrainians, through building memorials, museums, and other historical remembrances to acknowledge the pain of those who've suffered.

Nowytski, Slavko, Luhovy, Yuriy, and Blow, Peter. *Harvest of Despair*.

<https://www.dailymotion.com/video/x43qf8o>.

Writer Peter Blow created the script for the documentary, *Harvest of Despair*, working alongside directors Slavko Nowytski and Yuriy Luhovy, to document survivors of the Holodomor through their personal experiences. They provide frames of pictures from the Holodomor of Ukrainian citizens, showing the disturbing imagery of starved people. As well, as showcasing interviews of survivors speaking on their trauma, from a mother and her six children being forced out of their home from Russian activists to farmers having to burn their own crops and those who fled to the cities were eventually captured and many were sent to work in slave labor. There were also many who rebelled and tried to take back their property, animals, and implements, until troops were sent in to execute the rebellion. Any person, including children if they were caught picking any stock to eat, would be punished to death. By 1933, the result of the famine left with about 25,000 dying a day, while the Soviet campaign swept this genocide under the rug by controlling the foreign press and censoring any type of media that showed proved the existence of this genocide. The documentary concludes with a narration on about how there is not an accurate estimate to how many perished from the famine, and that the Soviet denies this reign of terror to this day.

Richardson-Smith, Bethany. "The Holodomor Genocide or the Result of Bad Planning?" *Fields: Journal of Huddersfield Student Research*, vol. 7, no. 1, 2021,

[file:///C:/Users/Owner/Downloads/fields-801-richardson-smith%20\(1\).pdf](file:///C:/Users/Owner/Downloads/fields-801-richardson-smith%20(1).pdf)

Bethany Richardson-Smith, professor at the University of Huddersfield at Queensgate, United Kingdom, writes about the root of how the famine started, which was to eradicate nationalism in the Ukraine followed by Joseph Stalin's policies in the Soviet Union. By Richardson-Smith's research from scholars who've studied the history of the Holodomor, some argue that the intentions of Stalin's policies do not correlate with the definition of genocide. However, due to the Soviet governments purposeful neglect towards Ukrainian farmers for their crops, and the intent of denying any sort of famine related deaths, it has resulted in obvious proof of the Holodomor as a genocide.