

«Взору предстала жуткая картина: гора полуобнаженных тел с окровавленными головами, переломленными руками и ногами. Это были останки замученных в последний час эвакуации гетто. На полу валялось тряпье, посуда, предметы различного назначения. Все было залито кровью жертв. Воздух пропитался запахом крови и пота. Пожилая седая женщина металась от одного человека к другому, взывая: “Почему они меня тоже не убили? Передайте немцам, что меня тоже нужно расстрелять!” Всего в покинутых бункерах осталось 80 человек. Это были больные старики и несколько детей. Их оставили только потому, что они не могли передвигаться, а некоторым удалось спрятаться. Эсэсовцы согнали их в бункер № 3 и держали здесь три дня. Зирка приказал врачам-евреям дать людям яд, но те наотрез отказались. Тогда с наступлением сумерек в бункер поставили ёмкость с серой и плотно закрыли двери с окнами. Спустя двое суток бункер открыли. Тела лежали в неестественных позах с открытыми глазами, и тем не менее несколько человек ещё дышали. Их добились» [2].

В самом Волковыске расстрелы узников гетто происходили в разных местах (по дороге на деревню Бискупцы, в урочище Козьи горы и др.), а тела убитых и умерших в гетто захоранивались и перезахоранивались в основном в двух местах — в урочище Пороховня и в братской могиле на улице Медведева. Из 20 тысяч человек, собранных изначально в Волковыском лагере 2 ноября 1942 года, к 9 декабря 1942 года остались только 1 800 человек вместе со спрятанными детьми и 60 человек из евреев-рабочих, живших в городе. 26 января 1943 года оставшихся живыми в лагере около 600 человек погрузили в вагоны и отправили в Освенцим. Часть людей (точная цифра неизвестна) от голода и издевательств умерли в самом лагере и были похоронены там же, где и советские военнопленные [1].

Летом 1942 года волковыские евреи создали подпольную организацию, наладившую контакт с партизанами. Однажды партизаны послали связного в город за врачом для раненого партизана. Спасать бойца вызвался доктор Вейнберг, глава еврейского совета, который пошел в Замковый лес и оказал раненому возможную помощь. Среди партизан оказался предатель, сообщивший немцам, что им помогают евреи. Нацисты арестовали и расстреляли 12 евреев-врачей и несколько инженеров, в том числе Исаака Вейнберга и Якова Кауфмана.

Заключение. После войны комиссия ЧГК сумела установить 3 021 фамилию узников Волковысского гетто. Большинство волковыских евреев были вывезены в лагеря смерти Трешлинка и Освенцим и убиты там.

В Волковыске в конце улицы Медведева размещалось братское кладбище, где было захоронено более 4 тысяч человек. В 1946 году здесь уже стоял памятник. На теперешнем памятнике, установленном на месте захоронения военнопленных позже 1946 года, имеется следующая надпись: «Вечная слава героям, павшим в боях за свободу и независимость нашей Родины 1941—1945». Далее перечисляются фамилии восьми человек. Под ними написано: «Остальные 4 201 человек, фамилия, имя и отчество не установлены». В то же время в справочнике «Збор помнікаў. Гродзенская вобласць», изданном в 1986 году, значится уже 4 302 погибших военнопленных [3].

На улице Красноармейской в 2015 году был установлен памятный знак в память о жертвах пересыльного лагеря советских военнопленных № 231 (дулага), лагеря пленных солдат и сержантов Красной армии № 316 (шталага) и еврейского гетто в годы Второй мировой войны [4].

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THE ROLE OF WOMEN IN THE CIVIL WARS IN THE USA (1861—1865) AND IN RUSSIA (1917—1922)

Introduction. Currently several Civil Wars are unleashed in the world. So that not to get involved in these wars, we should use the experience of previous wars. The conflicts can be resolved peacefully. The role of women during these confrontations is not studied thoroughly enough. This determines the topicality of the research, since women are naturally soft and flexible and are able to solve all problems without leading to bloodshed and global conflicts.

Civil war is a common tragedy for the whole society and difficult for ordinary people to comprehend. It changed the mentality of the population. Fratricidal war brings grief and chaos to the whole country in general.

Both wars lasted for four long years and aimed to change the form of government in the country. In the United States they fought to change the slave-owning system into the capitalist regime. In Russia we believe the goal was more global, as they wanted to have socialism instead of tsarism.

The aim of the work is the identification of the similarities and differences in the role of women in these Civil Wars in the United States of America and in Russia.

The main part. Women of these two nations were direct participants in the Civil Wars under study, together with men creating history. They were not passive observers or apolitical dummies, and their participation played a crucial role in the fight.

Women of both countries took part in the Civil wars. To get to the front for an American woman was rather difficult. The most daring had to hide under men's uniforms. So dressed as men they enlisted in the army, sometimes serving for years before they were found out.

Russian women got official resolution of the government to be enrolled to the Red Army. "The mysterious Russian soul!" is often repeated in the West. The soul of a Russian woman is twice as mysterious.

Some of the actions of the women were identical, despite of the fact that they were on different continents and events took place with a difference of 50 years. But most of the American women helped the front from the house, and Russian women were eager for fight in an open battle.

Americans found adventure that peacetime seldom provided by undertaking espionage work for the Confederacy. Russian women as well went for reconnaissance, because bringing news is normal for them.

Next to spying, nurses of both countries acted as volunteers in army hospitals. American sisters of mercy became the link between hospital and home for their patients. It was through their persistence and dedication that a soldier survived his wounds and lived to see his family again [1]. Russian women often helped to care for the wounded under strong and real fire [2].

There is no other woman known better than Clara Barton. She became a legend of the US history as the creator of the American Red Cross, as a social reformer and philanthropist. Clara Barton went down in history as *the angel on the battlefield* [3].

Such Russian duchess as Dorothea Radziwill and Roza Svyatopolk-Chetvertinskaya, sisters of mercy of Minsk Red Cross Communities, showed their best side. Both were awarded St. George medals of the 4th degree [4].

Women of both countries tried to support their husbands. Americans rather in a moral way, sitting at home and writing beautiful letters about love and household affairs, and Russian women actively supported their men shoulder to shoulder on the battlefield.

The analyses of the historical literature and veteran biographies, showed that it turned out that the Red Army women shooting or hacking in battle is still a rare phenomenon. The experience of the "battalion of death" of Maria Bochkareva showed that Russian women were not ready for the role of a fighter. With more courage than men, they climbed the cordons, clutched at rifles, cried out, practically gave the command to the soldiers. They were brave but perished in the battlefield [4].

Often, Russian women went to the front, only after having lost their loved one, husband or lover, to avenge their death. Such women became "executioner women" and terrified even their comrades-in-arms.

The main combat female specialty was the position of a machine gunner. For example, Maria Popova is a famous chapaevka who became the prototype of the well-known Anka - machine gunner in the film "Chapaev". Ludmila Mokievskaya-Zubok is another active participant in the Civil War. She is the only woman the commander of an armored train "Power to the Soviets" [5].

Most of the men age 13 to 70 were enrolled to the Civil War in both countries. So women had to take on male roles. Thus white Southern American women learned to run the ranch, and in addition they had to deal with the riots among the remaining slaves and they managed the slaves.

A good example could be Molly Goodnight who left behind three legacies: as a ranch woman who brightened a lonely and difficult life; as the woman who saved the buffalo from extinction; and as the woman who made the sidesaddle bearable for other women of her time [6].

Under the influence of a prolonged war, Russian women have mastered male professions in manufactories, sawmills, factories. The lack of signalmen was also filled by women.

The changes in the lives of American women, however, were probably short-lived, as after the war they returned to their more limited antebellum roles. Russian women continued working on male's jobs which brought difficulties and the sense of uselessness to the man who came back from the war [7].

There were cases when Russian women took their children to the front, dragged them in the cold, on foot, risking their children's lives, well-being, thus adding extra inconvenience and hardships to their lives. However, one cannot say that they did not love their children but the priorities of the struggle were stronger and more obvious.

We found no evidence in the materials that American children were involved in the War.

On the home front, activities of white American women had long considered part of their responsibilities took on new moral gravity. Visits among women became not just social functions but also ways to tend to the sick and console those with relatives who had died. Some of them began teaching at schools [1].

Due to the lack of working hands in the production, Russian women went to work at various enterprises. The most common form of attracting them was subbotniks, that is, free labor for helping Red Army soldiers. In the frontline zone, women were involved in transporting the wounded, and even ammunition, to digging trenches [5].

For American women sewing in groups, mostly the flags of the Confederation, traditionally an important activity in which women combined their commitment to the domestic economy with the pleasures of conversation, took on new meanings of patriotism and sacrifice. To many Russian women sewing uniforms and helping the Red Army in this way has become a matter of great importance.

Literary speaking, American women used their clothes to sew flags, and Russian women used the red flags to sew clothes (skirts for the riots).

A special feature of white American women was keeping diaries, not for themselves, but realizing the importance of the historical moment, for descendants. So they wrote of their experience in the knowledge that even its most routine detail would one day be of interest to others.

Writing letters became a way to remind men at the front of the value of home life. Love letters became a life-line that bound those who were separated by the fighting. These letters have been preserved and published in many volumes so that we could learn about the hardships of those years [1].

As for the Russian women, even if they wrote letters, they were few in number and, due to Soviet ideology, they were not published, so as not to show the weakness and vulnerability of our women [5]. Besides, many Russian women were simply illiterate.

Due to the patriarchal way of life, the main desire of American women was that their beloved husbands, sons and fathers would return home as soon as possible and begin to get things going. They wanted their families reunite again. But Russian women fought for equality with men and continued such behavior even after the end of the war. "Comrade in a skirt" has earned recognition and respect in the Red Army environment. A woman even stood at the head of the political departments of armies and divisions — and this was something new, which was not in any other army[2].

Conclusions. As the result of the study, we came to the following conclusions:

1. Women in the United States and in Russia did actively participated in the Civil Wars. Most of the American women helped the front from the house, and Russian women were eager for fight in an open battle.

2. Women of both countries supported their husbands. Americans rather in a moral way, and Russian women supported their men shoulder to shoulder on the battlefield.

3. Both American and Russian women during the war had to take on male roles and replace men in unusual for them positions.

4. A special feature of white American women was keeping diaries, as well as writing letters to their beloved men. As for the Russian women, their letters were few in number and not published.

5. American women wanted their dear husbands, sons and fathers return home as soon as possible to reunite the families again. But Russian women fought for equality with men and continued such behavior even after the end of the war.

The study has both theoretical and practical significance.

This study has perspectives: to study and explore "the other side of the coin": to compare the views on these wars of the Northerners or black women in the USA and the White participants of the war in Russia.

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